

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii.

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BE NOT CHILLED BY THE UNTHANKFUL.
Expect not praise from the mean, neither gratitude from the selfish;
And to keep the proud thy friend, see thou do him not a service;
For, behold, he will hate thee for his debt; thou hast humbled him by giving;
And his stubbornness never shall acknowledge the good he hath taken from thy hand;
Yea, rather will he turn and be thy foe, lest thou gather from his friendship,
That he doth account thee creditor, and standeth in the second place.
Still, O kindly feeling heart, be not thou chilled by the thankless;
Neither let the breath of gratitude fan thee into momentary heat:
Do good for God's own sake, looking not to worthiness nor love;
Fling thy grain among the rocks, east thy bread upon the waters,
His claim be strongest to thy help, who is thrown most helplessly upon thee—
So shalt thou have a better praise, and reap a richer harvest of reward.
Trapp's Proverbial Philosophy.

LECTURE ON CARBONIC ACID GAS, AS MANIFESTING THE BENEVOLENCE OF GOD,
delivered before the Montreal Church Loan Library Association, on Tuesday, July 18, 1848,
BY PROFESSOR HOLMES.*

Ladies and Gentlemen,
At the request of the Committee, I appear before you this evening, intending to amuse and instruct by the exhibition of a scientific subject treated in such a way as to demonstrate the Greatness and the Goodness of God, manifested in His works.

Placed, as we are, in the midst of a vast variety of objects, we are naturally drawn to the investigation of them; but some require our attention peremptorily, as necessary to us, either in their acquirement or their avoidance, while others less urgently solicit our observation. Considered in reference to the ends for which this investigation is made, we may say, that there are three modes in which it may be conducted:—1st. As many of these objects are necessary to our existence or comfort, and many others equally obnoxious, we are obliged to search into their qualities and relations in self-defence, and from interested and selfish motives.—There are, 2ndly, many other of these objects which have no direct connexion with our comforts: yet, the investigation into their nature is a highly rational pursuit. It is the pursuit of truth for the love of it, and, though without interested motive, yet often gives much enjoyment.—But 3rdly, when this pursuit is followed for the purpose of shewing, from the properties of the objects considered, the Greatness, Wisdom, or Benevolence of the Divine Maker of them; it attains a more elevated character, and forms one of the most appropriate employments of the children of God. It is in accordance with the character of children, sensible of and grateful for the benefits lavished on them, and ready to pour forth their praises in acknowledgment of them—they are glad to join in the exclamation of the Psalmist: "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men!"

Infidelity has said, that Science is contrary to Revelation, and it was once fashionable to bring forward instances of their discordance. Such is now less common, and in fact the tables are turned upon Infidels, for from Science are drawn most conclusive evidences, not only of the Existence, but of the Attributes of the Deity.

The attempts, however, of unbelievers forced believers in Revelation to produce arguments in support of their belief. Long ago, St. Paul had said, that "the invisible things of Him are clearly seen, being understood by the things that are made;" but such authority being refused, it was necessary to meet the cavillers on their own ground. Numerous treatises have been written with this intention, among which I need only mention the well known work of Paley, the chief object of which is to prove the existence of Contrivance, and thence deduce the inevitable conclusion that there must be a Contriver. It would seem almost impossible that such a being as an Atheist could exist, surrounded as he is with such evidences of design; and his unbelief seems to me an absurdity almost beyond conception, and to be in reality a deception practised upon his own mind.

Paley in the first instance shews, from the example of a watch, the absurdity of supposing that its nice mechanism could have been the consequence of accident;—and then, prosecuting the arguments, shews that the eye exhibits still greater proofs of design, and nicer adaptation for its peculiar purposes,—and hence deduces the being of a God.

When once we have admitted the existence of a Great First Cause, His Greatness and Wisdom follow as necessary consequences. We have only to look into the heavens and see innumerable orbs filling illimitable space to grant the one, and when we see those masses moving in all directions without interference or confusion, and obeying unerring laws, we shall have a little difficulty in granting the other.

But though the Existence of God demonstrates His Greatness and His Wisdom, it by no means necessarily proves Him to be a Benevolent Being. Hence it is, that

pagans, unenlightened by revelation, have represented their Deities as cruel, requiring propitiatory offerings to avert their anger. The study of the works of God, however, will never fail to prove that He is not only great and wise, but good. That "God is love," we have the sure word to testify, and satisfactory to those who receive it; but the same truth may be demonstrated by reference to the natural constitution of things.

The Sciences are only researches into God's works; hence all Sciences are full of proofs of His Benevolence, because they are closely associated with those of Wisdom and Design. But what is most comforting and important to remark, is, that there is not only evidence of a general Benevolence, but that it always manifests a special care for the well-being of the human race.

When we consider the inferiority of the earth to the other planets, and the insignificance of any individual man among the millions that crowd its surface, it seems impossible not to conclude that the great sum was made for more important ends, yet we see him extending his benefits to man on earth as if made alone for him. So it is of many other things: though made for other uses, they are found to have an important bearing on man's advantage. Nothing is more wonderful than the adaptation of the same objects to fulfil a variety of dissociated ends. It may be said that God uses economy in the materials of His gifts, while freely distributing them to those who are partakers of them. Indeed when we consider how multitudinous are the objects of nature, it is wonderful that they should all be produced from comparatively few elements. Thus, out of between fifty and sixty bodies, the almost innumerable varieties of natural objects are produced.

Among the Sciences, none affords more pleasing or more powerful proofs of the Goodness of the Divine Creator than medicine. It is true, that the study of medicine has been said to lead to infidelity; but probably this assertion, like many others, has been made and continued on vague and inconclusive grounds. Being a Physician, myself, I feel persuaded that the medical profession furnishes at least an equal proportionate number of Christians to any other vocation; and, without calling up former examples, I may mention the names of Hey, Abercrombie, Conquest, Turner, as evidence that, in the present generation, the highest professional standing is not incompatible with the character of a Christian. Indeed, when we reflect that, of the eight whose writings make up the New Testament, one was a Physician, we need not scruple to assert, that the proportion of Christian Physicians is as great as that of Christians in other portions of society. In fact, from the various departments of Medical Science, abundant evidences may be obtained—as, from Anatomy, in the variety of contrivances for fitting the human body to fulfil the various purposes for which it is intended—for instance, the eye—the muscles with their various mechanical appliances with pulleys, levers &c. and more especially in their intimate connexion, by nerves, with the organs of the mind, whereby impressions are conveyed and movements excited so rapidly, that the muscles seem almost endowed with intellect themselves;—the various joints &c.—So strongly does Anatomy demonstrate the truths referred to, that one of the Bridgewater Treatises is devoted to the consideration of the "Hand" as evidencing the same truths which it is the object of this Lecture to exhibit.

Then again, another branch of medicine: Physiology.—This also has been chosen by the authors of the Bridgewater Series for the foundation of another Treatise, demonstrating the same truths. But even in that branch more strictly known as Medicine, the same marks of intention, of Wisdom, and of Goodness are abundantly furnished; for instance, means are provided to enable the system to resist injury and avert disease. We see, constantly, voluntary actions performed for those objects, but involuntary are just as frequent, as, for example, the entrance of a grain of sand into the eye induces a flow of tears to wash it out;—the ingestion of an offensive material causes inversion of the natural action of the stomach;—a thorn in the flesh produces a suppuration by which it is removed;—indeed so frequently are these results observed, that some have gone the length of believing that most diseases were only of force of nature to resist the attacks of noxious agents, an opinion which is only an excess of what certainly occurs many times, especially in the commencement of disorders, and often results in their subsidence.

What I have pointed out in regard to medicine may be said of all the other Sciences;—for instance, Astronomy. Whoever looks into it will have cause to exclaim with the Psalmist, "The heavens declare the glory of God, and the firmament sheweth His handy work." Even Geology, notwithstanding the triumphant boasts of Infidels from time to time, is found to afford abundant proofs not only of the Greatness, Wisdom, and Goodness of God, but of those truths which He has revealed.

This world is often called a bad world—a world of trouble and sorrow; and true it is, that "Man is born to trouble as sparks fly upwards;"—but it is not the Physical world that deserves to be called bad;—it is not that part of the world which still retains the characters impressed

upon it by its Creator, but that which has broken and defaced His image, and has thereby been given up to vile affections. These general observations have been extended to a greater length than I had intended, but I now proceed to the proper business of the Lecture: the consideration of CARBONIC ACID GAS.

(Here, the Lecturer entered into some detail in regard to the qualities of this substance—explained why it was designated by three appellations;—referred to the nature of a Gas;—then to the peculiar ingredient in it, viz: CARBON, which under the name of charcoal is familiarly known;—but shewed that it is also seen under very dissimilar forms, as, for instance, the diamond, and as a constituent of such light volatile colourless substances as alcohol and ether;—likewise, of the whitest sugar and finest lace;—and finally a part of our own flesh, and even the tenderest nerve and fibril of our brain;—taking occasion from the many forms and uses of this one substance to refer again to the Almighty power which could give to it so many varied and important ends. He proceeded to notice why it was not sufficient to call it Carbonic Gas, inasmuch as there are other Gases likewise containing Carbon;—and explained why it had the appellation of "Acid" given to it. This necessarily led to the mention of Oxygen as a constituent of Carbonic Acid Gas, and a brief view of its qualities, especially noticing its being indispensable to the support of respiration, and of all ordinary combustion.

He then proceeded to explain the principal qualities of Carbonic Acid Gas itself;—its invisibility;—its being necessarily distinguished by other characters than sensible ones;—its weight;—its refusing to support combustion; and its being noxious to breathing animals.—Then the sources of the Gas were mentioned, and it was shewn to be formed both by burning a combustible and during breathing.—The Lecturer then proceeded:—)

Having now shewn and explained the nature and principal qualities of this Gas, let us go on to consider its effects.

We have seen, that vast quantities are being formed and poured into the air continually;—we have seen that it is much heavier than common air; and we have heard that it is a fluid. Might we not expect, from these circumstances and properties, that it would accumulate to a great extent at the surface of the globe, as we see to be the case when mixtures of other fluids of different gravities are made, as oil and water, which arrange themselves according to their relative weights whenever they are allowed to remain at rest.—The final cause is obvious, viz: that such accumulation would be destructive of all animal life, or at least injurious in an extreme degree.—Let us see what would be the result if all the Carbonic Acid Gas contained in the atmosphere were collected on the surface. It would form a stratum of about thirteen or fourteen feet in height. Now supposing this to exist, it would cover the face of the ocean, which is the lowest part of the surface, and all that part of the land which did not rise 11 feet above it. The consequence would be that, though men and animals might continue to exist, they would be confined in isolated communities, incapable of inter-communication from the certain death that would overtake whoever tried to pass the ocean of invisible Gas which occupied the lower lands and seas. But Heavenly Wisdom has stepped in to avert this disastrous condition, and that by simply impressing a quality on Gases which would almost seem incompatible with that of Gravity, viz: the quality of independent diffusibility. So far from finding Carbonic Acid accumulated in the lower parts of the atmosphere, it is found equally diffused throughout—wherever Air is collected for examination, it is found to contain the same quantity of this substance;—whether from the top of Mont Blanc, or the still higher elevation attained in a balloon;—whether far off from all its usual sources in the middle of the ocean, or in the midst of a large population, the air is still the same.—Now, how is this? It was long a puzzle to Chemists; but is now understood to depend on a property possessed by Gases of comparatively recent discovery, viz: that which I have called independent diffusibility, and which means, that when Gases are presented to each other, (and produce no chemical action on each other), they invariably diffuse themselves through the entire space without apparent reference to the other Gases present, the diffusion taking place with the same result, though in a less rapid manner, as if the space, which any one Gas had entered, had been a vacuum. The heaviest Gas will rise against its gravity, and the lightest sink, notwithstanding its levity.

We see, then, in this illustration of the Power and the Goodness of the Deity, as well as of the fact that I have before stated, that qualities of objects, apparently independent of any connexion with man, are still made to bear in an important manner on his well-being.

Now let us take from the atmosphere another example of design and of beneficence. You have heard of the vast volumes of Carbonic Acid poured into the atmosphere;—that every animal that breathes;—every fire that burns;—every mixture that ferments;—besides many other processes,—is adding to the air an ingredient which is noxious to living beings. How is it, then, that its sa-

lubrity is not impaired? How is it that this enormous mass of poison does not unfit for the residence of animals? In the explanation of this, we have brought before us one of the most beautiful arrangements that nature affords: one of those beautiful "Compensations" by which a possible evil from one work is immediately prevented by a contrary operation of another. The harmony of nature here exhibited, and the mutual dependence of God's creatures on each other, forcibly recal to mind the practical precept of St. Paul, "Look not every man on his own things, but also on the things of others."

You all, doubtless, are aware of the necessity of the vegetable kingdom to nourish and support the animal. All animals, either directly or indirectly, are supported by vegetable food;—but, probably, few of you are aware that vegetables are likewise dependent, though not to an equal degree, upon animals. This is explained by the fact that the great food of Plants is Carbonic Acid, and that this is taken into their systems, not through their roots, but through their leaves. It is the Carbonic Acid of the atmosphere which is the great store-house from which they derive the material which is to add to their growth. The Carbonic Acid is absorbed, and being acted on by the powers of the vegetable system, becomes converted into wood and other products; but let it be noted that it is the Carbon chiefly that is wanted;—the Oxygen is less desired;—consequently, when separated, it is poured back into the atmosphere, so that a double benefit is performed by what may be called the respiration of Plants: a noxious ingredient is removed, and a life-preserving agent is added. It is now well established, that this power of compensating for the great waste of Oxygen, and for the consequent great influx of Carbonic Acid, is possessed by Plants;—that all the green parts of Plants absorb Carbonic Acid and give out Oxygen;—and though this is only during the time they are exposed to light, yet the effect is quite sufficient for the end. Most of you may at times have wondered how tall trees flourish upon a rocky base, scarcely affording soil in which to fix their roots; but when you find that their food reaches them more through the air than through the soil, it ceases to be remarkable. I do not mean to say that soil is of no use, or that plants are not likewise nourished by their roots, but that their chief dependence is upon the air, with which they are surrounded.

Time will permit me to notice but one more important and interesting effect in connexion with Carbonic Acid. You have heard and seen that, in the combustion of ordinary inflammables, Carbonic Acid is an inevitable product. Now the circumstance that our ordinary fuels are of a particular, and always similar character, and the further circumstance that they alone of all combustible matters are furnished by nature in large abundance, are striking proofs of a superintending Providence, and both of design and of benevolence. The immense forests and the enormous deposits of coal are proofs that the interests of man in this respect have been cared for, while the adaptation of the peculiar matters evinces the Wisdom of the Great Designer. When ordinary combustibles burn, the common products are Carbonic Acid Gas and Aqueous Vapor—these proceeding from the union of the Carbon and Hydrogen of the vegetable matter with the Oxygen of the air. Both are invisible, and one quite innocuous, while the other is so, unless accumulated to some degree.—A considerable quantity of Carbonic Acid Gas may be let off into an apartment without being appreciable or hurtful to respiration, while an extremely minute quantity of the products of other combustibles would render the air irritating or ir- respirable.

Here also we have another evidence of the economy of nature, and the circles in which all natural objects move. The Carbon which forms a part of the vegetable system, in various combinations, ministers to the service of man. As wood and coal it furnishes that essential necessity, Heat;—as starch, sugar, oil, &c., it ministers to the still more essential necessity of food.—Fulfilling these ends it is resolved into Carbonic Acid either by the Respiration of Animals, or by the burning of Fuel.—It mingles into the atmosphere where it is absorbed by the living plants, again enters into their systems, and becomes elaborated into their various parts. But, in noticing the formation of Carbonic Acid Gas in combustion, I had more particularly in view, that upon a process analogous to combustion depends that singular and important function, the production of Animal Heat.—All animals that breathe have the power of maintaining their temperature above that of the medium in which they live.—In man, while in health, however low the temperature around him may be, a Thermometer placed beneath the tongue will indicate a temperature approaching to 96° or 98°. Hence, men may live without much inconvenience where the air around is 60° or 70° degrees below Zero.—There is, in truth, a slow combustion constantly going forward in all our bodies, and our bodies may indeed be likened to furnaces constantly burning. You may have heard, perhaps, of what is called spontaneous combustion, in which the body has taken fire of itself, and been reduced to ashes. However extraordinary, the occurrence of such cases is incontrovertible;—and it has been observed that they have occurred chiefly in persons addicted to the use of intoxicating liquors, and whose systems as it were

had become saturated with this highly inflammable ingredient. It is not to this, however, I now refer, but to the fact that in all men and animals a process analogous, if not perfectly similar, to slow combustion, is continually going forward, during and by which the heat of the body is maintained above that of the air or other medium in which the animal lives. It would appear that whenever Oxygen combines, heat is evolved;—this is seen in the slow decomposition of dung-hills—of tan-bark &c. Now this combination takes place in our bodies at every point;—the Carbon, (and also the Hydrogen), forming part of our system, entering into union with the Oxygen which is taken into the blood during the process of respiration, and by means of the arteries is carried to every part of the animal frame. This constant waste which is thus effected, of the materials of the body, is repaired by food, and this food digested and assimilated is converted by the process of nutrition into the textures of the different organs. But the materials which are thus added have only a transient residence in the part to which they have been applied. Serving their purpose in the functions of the various parts, they lose their energy: they become effete, and useless, and require to be removed, that their places may be assumed by more youthful and energetic particles. There is nothing more wonderful, it appears to me, than the existence of this constant change in the materials of the body, in connexion with the consciousness which we entertain of our proper identity. We know that we are the same individuals, through childhood, manhood, and old age, yet during the period of our lives we have been repeatedly renewed, so that no particle is now found in our bodies which ten or twenty years ago assisted to make them up. There is a constant rotation of waste and repair; and while the latter is effected by means of the processes of digestion and nutrition, it is chiefly through that of respiration that the former is produced. During that process, Oxygen is taken into the blood, is carried to every point of the body, meets there with the effete and as it were feeble elements which have already performed their duties in the organs, attacks them, and carries them off as captives in the blood as it returns to the lungs by the veins, where having arrived, it discharges itself and them under the form of Carbonic Acid Gas and Watery Vapor. But here we meet again with the same economy of means which I have before noticed, with the same appropriation of one object and one operation to different important results; for, the same process which frees the system from the useless and (if they remained) harmful particles that have fulfilled their function, gives rise to that heat so necessary for the continued existence of the body.

I have thus, Ladies and Gentlemen, detailed to you some of the more prominent qualities and relations of Carbonic Acid Gas, and I have shewn you how strong are their bearings on the necessities and well-being of man. In doing so, you must have perceived, I did not forget the wish of the Committee to make a scientific disquisition subservient to the purpose of displaying the characters of God as manifested in His works. I endeavoured, in accordance therewith, to shew the niceties of adaptation, the fertility of application, and the readiness of compensation exhibited in the works of Creation, assuming the subject of the Lecture only as a representative of what may be found in a greater or less degree in the majority of other natural objects.

I shall now conclude by remarking that, into whatever department of Science we enter, we shall therein find abundant evidence of the Existence, Greatness, and Benevolence of the Great Being who, even, if His will had not been expressly revealed, has not left Himself without witness in those works which it is our privilege to look into, and in which we may contemplate the reflection of His attributes.

EUROPEAN CHARITIES.

From the New York Commercial Advertiser.

So little comparatively is known in this country of the various charitable institutions established in European countries, that a brief description of them cannot but be acceptable. The attention of tourists is rarely directed to such subjects, nor is every traveller competent to appreciate and describe such institutions. Such a task requires some degree of professional knowledge, and an acquaintance with kindred establishments at home, and a thirst for information on that special branch of benevolent Christian operation. A physician of Brooklyn, Dr. Corson, the author of "Lectures in Europe," a work recently noticed in this journal, seems to have possessed these prerequisites, and is, in addition, commissioned by a charitable association here to prosecute just this class of inquiries. He has admirably fulfilled the task assigned him, and has given the result in an appendix to his interesting volume of travels. To Dr. Corson's appendix we are indebted for the facts embodied below, which however are only an abridgement of his more minute and extended information.

The Parisian charities or cradles, are the first to be noticed. The one visited by Dr. Corson is situated in one of the closest quarters of Paris near the Rue de la Harpe. It is a suit of rooms filled with cradles, swings, and toys, and is an establishment for the children of the poor labouring women. Any mother, having four children, and being indigent, is allowed without charge to deposit her infant offspring during the day, while she pursues her necessary toil. Nurses are hired to attend the children. Milk and suitable diet are given to them; and the mothers, if employed within convenient distance, occasionally visit them. On Sundays and holidays these infant asylums are of course empty. There is one in each of

the twelve *arrondissements* of Paris. The scene is thus pleasantly described:—

"Imagine for a moment, the busy scene. The head nurse is bustling about in the midst of her extensive family, as anxiously as a hen with too many chickens. Some are strengthening their limbs by crawling, and others their lungs by crying. A group are gathered, like lambs in a fold, in a sort of circular crib, forming a Juvenile Mutual Amusement Society. One of the nurses, perhaps, is teaching very young ideas 'how to shoot?' in Natural History by shewing a wooden horse, and another is giving lessons in music on a drum. A few of the other children, who can just walk, are prattling away, and remind you of the simple countryman who wrote to his friends in England, that in France even the little children spoke French."

"The cheerful washerwoman that you see pounding all the day long in one of the arks along the Seine, the rosy checked matron, buried in hyacinths and mignonettes, in the flower market of the *Clé*, or even the poor rag-gatherer that goes drooping along, picking rubbish and bits of paper from the streets, is perhaps fondly dreaming of her charge in a neighbouring *crèche*."

The Parisian Foundling Hospital is the next in order. Of this institution most readers have heard, and perhaps many would hesitate to put it among the charities of Europe. There can be little doubt that, as originally conducted, its effect was to lower the standard of public morals. We are not sure that even under its present restrictions it has not, to some considerable extent, the same effect. Its present system is thus described by Dr. C.

"The foundlings who are healthy are immediately given to suitably recommended nurses, who are constantly applying for them, to be reared in the pure air of the country, at the rate of from four to eight francs, or not exceeding about a dollar and a half per month."

"At my visit I was struck with the perfect order that prevailed. Long rows of little ones, neatly wrapped in the French style, lay passive as mummies; and healthy looking nurses were constantly moving about among the objects of their care. Every morning a physician comes to distribute doses in waiting. The chilled or weakly are gently laid upon an inclined bed in front of the fire. Great care is taken to preserve mementoes and evidences of their origin, so that they may be claimed at any future time. Upwards of four thousand children per year have been deposited, on an average, during the last 15 years. Of these one fourth die annually. Lately the yearly expense has considerably exceeded a million of francs. Whenever admission has become more difficult, infanticide has increased in the city."

"The Children-preservation Institutions" of Austria, Saxony and Prussia are next described. They are rendered necessary because of the laborious out-door occupations of the females in those countries. Their children, between the nursing and the school age, are thus left without a mother's care during the day, and for the care of these little ones the institutions are established in most of the German cities. They have play-grounds attached. They are thus described:—

"The inmates are generally from two to five years of age. Some amiable married couple, of moderate literary pretensions, are generally employed to take charge, at a very small salary. The superintendent of one of these in Vienna told me that he and his lady assistant received jointly two hundred florins, or about one hundred dollars."

"These establishments somewhat resemble infant schools, only that a great deal more attention is paid to physical exercise. Harmless play is encouraged, and, altogether, their little inmates seem very happy. There are a full assortment of toys and sources of amusement. A little counting and singing, and a few simple religious forms seemed to constitute the main part of their infant exercises, if we except the very important one of developing their limbs. There is no doubt that the Germans are right in attending, at this tender age, more to physical than to intellectual growth, and that these are highly benevolent institutions. It is said that the empress-mother takes great interest in those of Vienna, and frequently sends them presents."

LORD'S DAY OBSERVANCE.

A number of men, at one time, had mowed a large quantity of hay. For a number of days it had been rainy. The Sabbath came, and was a remarkably pleasant day. One man stayed at home, opened his hay, took care of it, and in the afternoon got it into his barn. His neighbours did nothing of the kind, but went as usual with their families to the house of God. On their return, one of them met the man who had been getting in his hay, who expressed his regret that his neighbours should be so superstitious as to go off, and leave their hay exposed to be again wet. He said that he had been more wise, and had secured his hay. "Now," said he, "it may rain again on Monday, and you not be able to get in yours." That was true. His neighbours knew it. But they concluded to leave that with God. One thing was certain, that it would not rain without good reason for it. Another thing was equally certain, that if it should rain, and the hay be injured, and even spoiled, that would not be so great an evil as to do what they knew to be wrong. Monday came, and it rained. It rained also on Tuesday and on Wednesday. Thursday was remarkably pleasant. All the hay that had been out in the rain was thoroughly dried and housed. The Sabbath came. The first part of it was pleasant. In the afternoon a cloud arose, looked dark and scowling. It extended, and moved on towards the barn into which, on the previous Sabbath, the man had put his hay, and where he thought he had secured it.

The lightning started here and there, and by and by went down into the barn. "I knew," said a man who was near, "that it struck from the feelings." I started up and ran to the window, and the smoke was issuing from the barn. They rang the bells, got out the fire-engines, and did all in their power, but they could not stop the fire. They saw that the barn must go. Nor was that all; his neighbours' barns on each side were so near that it seemed impossible to prevent them from being burned. But as the flames burst out, and the sparks began to fly, the rain poured down in sheets, which, with the engines, kept these barns so perfectly drenched with water, that