

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I. HALIFAX, N. S. MONDAY EVENING, SEPTEMBER 24, 1838. NUMBER 16.

## POETRY.

### EXTRACT FROM "MESSIAH'S KINGDOM,"

A POEM—BY AGNES BULMER.\*

BEHOLD the light from heaven! Sublime he stands,  
His kindling glance, the listening crowd commands;  
From earth's circumference, from heaven above,  
The hallowed Preacher gathers signs of love.  
Draws strains of wisdom from the blooming flower,  
Beaking and glittering its sweet sunny hour,  
Luxuriant, at his feet; from birds on high,  
Fanning with buoyant wing the trackless sky;  
From soft descending rains, from ether bright,  
Diffusing wide, the sun's supernal light;  
Meat emblem of beneficence divine!—  
Whose cheering beams on every creature shine.

Yes! tis Messiah's voice!—His lips declare  
That God in heaven extends a father's care,  
A father's tenderness, a father's hand,  
To man, a stranger in earth's pilgrim land;  
Upholds and guides him in the doubtful way,  
Nor leaves his simplest, meanest charge to stray.  
No storms, no snares by him unseen arise;  
Past, present, future, meet his searching eyes:  
His Providence controls, arranges all;  
Nor lilies grow, nor birds unheeded fall;  
But humblest flowers, that deck the field proclaim,  
In lovely beauty, their creator's name;  
And swallows, guided in their buoyant flight,  
Are taught by Him, to steer their course aright.

Yes, showers from him descend: his sunshine glows;  
He paints the tulip, accents the blushing rose;  
And shall he thus the withering grass array,  
Yet leave his living blossom to decay?  
To simplest birds, extend his guardian care,  
Yet turn reluctant from his children's prayer?  
Far be the doubtful thought: the Saviour's voice,  
Bids faith look up, and holy hope rejoice;  
For God, in wisdom, o'er his works presides,  
In pitying love his erring offspring guides,  
Tempers the blast, the rugged path prepares,  
Sustains their footsteps, numbers all their hairs;  
Life's real bliss, in measured store supplies;  
Its fancied goods, substantial miseries,  
Or blindly, or perversely ask'd, denies.

O ye, who tread the tearful vale of life  
With wilesome step, through scenes of care and strife,  
For whom no landscape, spreads its varied hues  
In flowery fragrance, fresh with sparkling dews,  
Whose fitful skies, the frequent meteor shrouds,  
Whose sun-beams darken in descending clouds,  
Who oft, perplex'd, alone, your way pursue,—  
O, these are words of peace, of joy to you!  
Go, child of sorrow!—whom the grieving thorn,  
The prickly briars that throng the waste, have torn;

\*To the Editor of the Wesleyan.

Sir—Perceiving your highly valuable paper receives extracts, as well as original pieces for the Poets' Corner, and having at this moment derived (unexpectedly) unspeakable delight and renewed confidence, in Him, who condescends to style himself our "Heavenly Father," from the perusal of the following beautifully sublime stanzas, in "Mrs. Bulmer's Messiah's Kingdom": I hasten to forward them; persuaded they cannot be read by the devout mind, without feeling; and earnestly desiring, that all, who through the distressing influence of unbelief are at any time ready to exclaim,—"My way is hid from the Lord,"—may be equally aided, through the divine blessing, in forming more scriptural, more consolatory views of his Providence, his love, his faithfulness and truth.

September 1st., 1838.

A.

Whose bleeding feet, and signs of travel show,  
O'er rude, rough rocks, whence bitter waters flow:—  
Go, in his truth, his promised care, confide,  
Beneath his wings, thy trembling spirit hide.  
Yet, on thy lonely path, his light shall rise,  
His smile allure thee, to the opening skies.  
Know, too, thy mingled cup, his hand prepares,  
And while thou drink'st it, be thy suffering shares.  
In all thy griefs, his love, his wisdom see,  
Nor cease to think of Him, who wept, who bled for thee.

## BIOGRAPHICAL.

### MEMOIR OF THE LATE REV. J. BARRY,

Wesleyan Missionary.

[We are indebted for the following Memoir, to an account published by the Rev. R. L. Lusher, of Montreal, and appended to the funeral sermon, preached there July 8th, 1838.]

THE religious history of every good man, and especially of every Christian minister, must, in various degrees, be interesting; from the proofs which it furnishes of the Mercy, Truth, and Faithfulness of God; and of the renewing and sustaining power of divine grace. This is true of those who are called to serve God, (whether in the ministry or membership of his church,) in stations of life, and in scenes of labour of comparative retirement, and which call not for extraordinary sacrifices and exertions: but it is especially true of those who are called to "labours more abundant," in the discharge of more public and arduous duties in the cause of Christ; and more particularly in the missionary enterprises of his church. Such was the active and important sphere of labour assigned to our departed friend, and for which he was eminently qualified: and most sincerely do I regret, that from the paucity of documentary materials left to his family, I am not able to do more ample justice to his character and memory. For the particulars of the sketch which I have been able to furnish, I am chiefly indebted to his afflicted widow: and have added such other notices of his character as a minister, and of his pious and cheerful endurance of a long affliction, especially towards its close, as personal acquaintance, and several deeply interesting conversations with him on his prospects for eternity, have enabled me to supply.

The Rev. John Barry was born at Bandon, County of Cork, Ireland, on the 18th September, 1792. In early life his mind was brought under the gracious influence of the Holy Spirit; so that the fear of offending God, and the exercise of strict parental authority, restrained him from those immoralities and vices to which youth are too often addicted. His parents were members of the Established Church, and intending their son for the ministry of that Church, they placed him at the Rector's Academy; at that time conducted,

by the Rev. W. Sullivan. Here, the attention which he gave to his various studies, the society of some of his giddy fellow-students, and the natural and uncommon cheerfulness of his own disposition; tended to dissipate those serious thoughts, and impressions, which he had previously been led to indulge; so that it appears no lasting religious impression was made upon his mind, until he reached his seventeenth year. About this period, he heard the Rev. Andrew Taylor (Irish Missionary, now of Brockville, U. C.) preach in the street. While listening to the faithful preacher he became convinced of his fallen and ruined state as a sinner: his convictions were deep and alarming—and the temptations of Satan were various and powerful; he was particularly harassed with doubts concerning the divinity of Christ, on whom he was instructed and exhorted to rely for salvation: and for nearly two years he continued in a distressed, and sometimes agonized state of mind. Yet though he walked in bitterness of soul, he never absented himself from class meeting, or any other means of grace which he had the opportunity of attending, but continued to wait upon God in all his appointed ways. At length, after a long night of sorrow, and almost despairing of mercy, he was enabled to cast himself on the Great Atonement. Conscious pardon was the immediate result—his mourning was ended, and he “rejoiced with joy unspeakable.” Happy himself, and desirous of promoting the happiness of others; he was persuaded to take charge of a class, and being encouraged by the Rev. Samuel Wood, he soon after consented to act as a Local Preacher. In this capacity he laboured both in Bandon and Kinsale, with much encouragement and success; the Lord owned his ministry and made him useful to many souls. The encouragement he thus met with, in these early labours in the cause of Christ, with other concurring circumstances, led him to believe that he was called to be entirely engaged in preaching the Gospel; and he accordingly offered himself to the service of the Church, and especially to the Foreign Missionary work. He was accepted, and his name appears in the minutes of the Wesleyan Methodist Conference of 1816 for Asia. While preparing, however, for this distant and important sphere of labour, he was seized with a malignant typhus fever, which left him in so debilitated a state, that, fearing he would be physically unfit for the work to which he had offered himself, he reluctantly sent in his resignation. Being classically educated, he engaged in Kinsale in the tuition of youth; and resumed his labours as a Local Preacher. His character, talents, and conduct were such, as not only to promote the credit and stability of Methodism, at that time ungenerously and rudely assailed in the place where he now resided, by an individual who was aiming at its destruction; but also to command and secure the respect and esteem of all classes of society. In this way he continued for several years to render very efficient aid to the Preachers stationed on the circuit, and the pleasure of the Lord prospered in his hand.

In the year 1823, he attended a Missionary Meeting at Cork. The late venerable Dr. Clarke was present, and reminded him of his former intention and engage-

ment. The Missionary spirit was again powerfully stirred, and having recovered his usual health, he immediately formed the resolution of offering himself again to the Missionary work. He did so, and again his name appears on the minutes of 1825, as appointed to Kingston, Jamaica, and as having travelled one year. He had, however, reached that station as early as February in that year. After labouring in that island for five years, he received an injury which ultimately obliged him to return to Europe. He sprained his ankle, but on account of the pressing nature of his duties, he could not give it proper attention and rest. There were at that time but two missionaries in the Kingston circuit, though there were upwards of 4000 members. The Sabbath after his foot was injured, he had to stand, and alone to administer the Sacrament of the Lord's Supper to 1200 persons, his colleague, the Rev. P. Duncan, being at that time ill. This exertion made his foot much worse, and for twelve months after, he was obliged to kneel on one knee while preaching, having a high stool made for the purpose. At last, severe and increasing pain, together with the wasting of his leg, led him to fear that amputation would be necessary. This obliged him to return to England. He submitted his case to Sir Astley Cooper, and by that eminent surgeon was directed to use a wooden leg, and to rest entirely for several months. For this purpose he visited his native place, Bandon; where he spent twelve months, during which time his foot and general health were greatly improved. When sufficiently recovered, he again embarked for the West Indies to resume his labours in the island of Jamaica: and with his family arrived there again in safety. Here he continued engaged in his much loved work of preaching to the negro population and to others “the unsearchable riches of Christ,” until the breaking out of the insurrection, when the District Meeting delegated him to revisit England, on important business connected with their Missions. Shortly after his arrival in London, he was summoned to attend Committees of the House of Lords and Commons, to give evidence relative to the condition of the negro population of the Island of Jamaica. The information which he felt it his duty to communicate relative to slavery in that Colony, was of such a nature, that the Missionary Committee, kindly consulting his safety, judged it improper for him to return to the West Indies.

He then, at the Conference of 1832, received an appointment to Toronto, in Upper Canada; at which place he arrived in October of the same year. Here his labours were greatly blessed. In Toronto there was a small society of about twenty British Methodists. They had built a convenient Chapel in George Street, and had a salaried Local Preacher to conduct their services. They petitioned the Committee for a Missionary, and in compliance with their request, Mr. Barry was sent out to them. He was received by these Brethren with great joy. The congregations became large, and the chapel soon became too small to accommodate those who were desirous of becoming regular hearers. Three galleries and a new pulpit were shortly after erected, the whole expense of which was met by public contributions. The society increas-

ed to 150  
the people  
most encour  
with them  
the Missio  
to be so so  
with a hea  
his parting

From T  
station, he  
fort, and s  
ate people  
it is believ  
bless God  
of attendin  
Bermuda.  
tinction of  
dage; but  
the pleasur  
ed brethren  
British jus  
gratificatio  
did. Here  
ruptured a  
beyond hi  
sionary Co  
ing receive  
thus notice  
thewson, o  
Committee  
a preacher  
terday the  
terms. T  
diately, if  
better. I  
I ought, b  
But I must  
now do for  
mind was  
from the p  
work of pr  
little recov  
mission, h  
came comp  
years and  
more to en

He had  
ces during  
voyage wa  
ed over. H  
ship,” Cap  
while relo  
ceived a le  
Cove of C  
for some o  
ber, and  
Cove in O  
get her sai  
ble opport  
only eight  
and the ch  
promising  
so, but the  
tination ha



ed to 190 members. Mr. B. was greatly beloved by the people, and the prospects of the Mission were most encouraging--when after labouring eleven months with them he was called to remove to another part of the Missionary field. It was distressing to the society to be so soon deprived of their esteemed pastor, and with a heart filled with painful emotions, he gave them his parting benediction.

From Toronto he proceeded to Montreal. At this station, he laboured with great acceptance and comfort, and soon found himself among a truly affectionate people. His ministry was popular and useful, and it is believed that many will through eternity have to bless God for having had the opportunity in this place of attending his ministry. His next removal was to Bermuda. He arrived in that Island before the extinction of slavery--many of the society were in bondage; but on the memorable first of August he had the pleasure of addressing a crowd of his once enslaved brethren, now restored to their natural rights, by British justice and benevolence. This was a high gratification to him, so cordially hating slavery as he did. Here in the second year of his ministry he ruptured a blood vessel, but still he laboured on even beyond his strength. Having written to the Missionary Committee on the state of his health, and having received from them a very affectionate answer, he thus notices it in a letter to his friend Mr. James Mathewson, of Montreal:--In March last I wrote to the Committee respecting my indisposition, and requested a preacher to take charge of my circuit. I received yesterday their reply, couched in the most affectionate terms. They tell me to proceed to England *immediately*, if necessary, &c. My health is on the whole better. I preach as much as I can. I fear more than I ought, but I cannot see my poor people destitute. But I must leave this country; the climate will not now do for me." In the early part of his sickness his mind was painfully and severely exercised, chiefly from the prospect of being laid aside from his beloved work of preaching the glorious Gospel, and when a little recovered, but before the Doctor gave him permission, he endeavoured to preach. At last he became completely exhausted, and after spending two years and two months on the Island, was obliged once more to embark for England.

He had experienced many providential deliverances during his journeyings by land and by sea, but this voyage was marked by one too remarkable to be passed over. He had engaged his passage in the "Friendship," Captain Thompson, bound to London; but while reloading her cargo of mahogany, the agent received a letter directing him to send the vessel to the Cove of Cork, and that orders would await her there for some other port. She sailed on the 10th September, and after a very stormy passage, arrived at the Cove in October, but had to wait there four days to get her sails repaired. Mr. B. thought it a favourable opportunity to visit his friends in Bandon, being only eighteen miles distant. He went with Mrs. B. and the children, leaving all his luggage on board, and promising to return at the appointed time. He did so, but the vessel had sailed *the night before*; her destination had been changed to Liverpool. Mr. B. took

the Steamer to Liverpool, but the Friendship in proceeding to that port, being overtaken by a storm, struck on Conway Bar and became a total wreck. Three of the crew were lost, the captain, mate, and some others saved themselves in the jolly boat. To save any part of the luggage was impossible, as the ship immediately went to pieces. The loss sustained by Mr. B. in clothes and books amounted to £200 sterling. Mrs. B. had heard of the fate of the vessel, but feared to mention it to her husband, on account of his extremely debilitated state. He, however, soon after heard of it, when, instead of indulging in sorrow or repining, he exclaimed,—"The Lord be praised it is not my little family that is gone! O if I saw one of you struggling with the waves, what would my feelings be! My property is gone, but *I have you all*, come let us return thanks;" and with streaming eyes, and heartfelt gratitude, he poured out his soul in prayer and thanksgiving to that God, who had so signally interposed in his behalf.

On account of the mildness of the winter in Guernsey, he was recommended to reside there for a few months. In that Island the friends were kind and attentive to him and his family, especially the Rev. John W. Button, who was at that time stationed there. He showed all the unremitting attention of an affectionate brother, and often succeeded in cheering the lonely hours of the afflicted invalid. Becoming afflicted himself he was obliged to leave the Island, and Mr. Barry regretted the loss of his society, saying, "Poor affectionate Button, I miss his calls. I love that man. Lord bless him." His own heart was warm and disinterested, and he was grateful for the smallest favour, and in that good man he found a kindred spirit.

In Guernsey he caught the influenza, and after five successive attacks of the same disorder, he again ruptured a blood vessel. A Physician was consulted, who thought that a voyage might be of service to him; and remembering the kind friends he had in Montreal, he resolved once more to cross the Atlantic; and embarking with his family at Liverpool arrived here in September of the last year and met the kind reception which he anticipated. But little however improved in health by the voyage, and fearing the severity of the winter in this climate, he determined upon another visit to Jamaica, still hoping that by spending a few months in a warmer region, he might be spared a little longer to his family, if not so far restored as to be able to resume his work. He sailed from Quebec 19th October, and after a rough and unpleasant passage, during the former part of which he suffered considerably, he landed among his friends in Jamaica, who were delighted to see their beloved minister once more; and hoped that the climate would restore him, and that then he would send for his family and stay with them. Every attention conducive to his comfort and recovery, was paid to him by these kind friends, and for a short time his symptoms were more favourable; but the heat soon became overwhelming, and after a residence of six weeks he was obliged to leave, more debilitated than when he arrived. The prospect before him now was to return, if possible, to Montreal to his family to die. To come to Canada, however, at that season of the year, was impossible for a person

in his state, and he concluded to go to Bermuda, and remain there until the navigation of the St. Lawrence should open. At Bermuda he was kindly received by his friends, who did all they could to promote his comfort; but at this period he was so reduced by his complaint that he could not lie down to sleep—they pitied him and wept over him; but he longed to get home, as he still felt that all hope of recovery was over. After having spent a month in Bermuda, he again ventured to undertake a voyage, and sailed for Baltimore. During the voyage his mind was painfully exercised by the thought, that should he live to reach that port, he was now going to a strange place, and might die there unknown, and find a stranger's grave. But when the vessel arrived, a gentleman came on board, and recognizing an old friend in Mr. B., took him to his own house and treated him with the greatest kindness. After resting a few days at Baltimore, he set out on his journey for Montreal by the way of New York, and reached his family on the 9th of May, but in so exhausted a state, that it seemed he could not have endured another day's travel. "How he accomplished this voyage and journey home," he observed, "was known only to his Maker;" adding, "I prayed that I might be permitted to return to die. God has granted my request, and the hope of reaching home stimulated and sustained me. Beside all this, the Almighty put it into the hearts of the people wherever I went to be kind and attentive to me. I see his hand in all the kindness I have experienced."

Returning home in a *confirmed consumption*, he saw that it was the will of God he should preach no more; yet still wishing to be useful while he lived, he hoped to be able to meet a class in his own house, but even this expectation failed—he took to his bed, and from that time seemed to consider his work on earth finished, and to view death as very near. For him, however, it had no sting; he could say, "Whenever it comes I have no uneasiness about it. Death is a conquered enemy through the Saviour." He seemed deeply to feel his own unworthiness, and sometimes thought that he had not been so faithful even in preaching as he ought to have been, but his refuge and the language of his faith then was—"O the Atonement! THE GREAT ATONEMENT!" On one occasion he said, "I never placed much confidence on death-bed repentances, and I am convinced they are not to be relied on, for I could not now repent;" meaning that his debility and affliction were too great for him to be able to attend to the work of repentance. For the unremitting attentions of his affectionate friends and kind Doctor (Campbell) he was truly grateful. With a peaceful smile indicating the serenity of his mind, he ever received them in their visits, and in the same tranquil and happy frame he bid them farewell when they retired. His language was, "Lord reward them for their kindness to thy unworthy servant." He was deeply concerned for the spiritual welfare of his family, and when reminded that in giving advice he talked too much, considering his weakness, his reply was, "Do let me speak to my children while I can." The concerns of the church rested much on his mind, and he repeatedly enquired if the congregations were good, and if the classes were well attended; and when he

heard a good report would say, "That is well, the Lord be praised." But when told of any declension, he would say, "That sinks my spirits, O that the Lord may revive his work." He suffered much pain at times, which, however, he was assisted to bear with patience. His acquaintance with medical science, enabled him to anticipate and mark the progress of his disorder, with an exactness painful to his family and friends. When occasionally a little relieved and revived, he would say—"I do not feel glad when I rally—to die is gain." When reminded that a brother Missionary just before his death said, "Tell them, when they put me into the grave, brother Osborne goes down with a smile, and will ascend with a shout," his countenance brightened, and the tear of joy started from his eye—having the same prospect of a glorious resurrection. Being asked if he felt that he could commit his family and all his temporal concerns into the hands of God, and if in doing so he felt saved from all distressing anxiety about their temporal welfare: he said, he had committed himself, his family and his all, into the hands of the Almighty, and he believed that all would be well.

Three days before death the hiccup came on in a most distressing manner: and when means were used to alleviate his suffering he observed—"It is all of no use, this is the *harbinger*, I shall not be surprised if I go to-day, good is the will of the Lord." On the morning of the day on which he died, the Doctor called, and observing the change which had taken place in his Patient, told him how long he thought he might live, or rather how very near he thought death to be. The intelligence seemed to comfort rather than to alarm him, and when his afflicted partner began to weep, he said, "Weep not, you ought rather to rejoice." Through the forenoon, his sufferings were intense on account of suffocation. "O," he exclaimed, "shall I ever breathe again! O pray for patience!" Mrs. B. said, "my dear the conflict will soon be past"—"Yes," he replied, "never to return." He asked her to repeat a verse of a hymn which he loved often to repeat himself, and which begins "Fixed on this ground will I remain," &c. But she happening to forget a few of the words, he assisted her to proceed with the remaining lines. At the close, his countenance beamed with joy, while with much fervour and emphasis he exclaimed—

"Mercy's full power I then shall prove,  
"Loved with an everlasting love."

Through the whole of his affliction he was graciously preserved from temptation, and though during the last struggle with disease and death, the enemy was permitted for a season to harass his mind, the conflict, though severe, was short. It was Satan's last effort, and peace and confidence soon returned. Mrs. B. remarked, "You are now walking through the dark valley;" he replied "I am, and what should I now do if the Saviour was not with me?" After a while she enquired, "Is your mind still kept in peace?"—"As comfortable as my sufferings will admit," was his reply. He then repeated—

"A mortal paleness on my face,  
"But glory in my soul."

He then said, "My hands and left foot are dead,"

and tried to  
that his sight  
a solemn and  
his children  
and comfort  
ings to the  
violence of h  
serene and c  
way, and he  
vior in wh  
greatest hap  
the 21st day  
his age, and  
was of him.  
were come,  
return.

Mr. Barr  
cheerful pi  
fearless and  
lieved to  
warmly at  
Wesleyan  
defended,  
man of sup  
ed as an a  
fectionate  
cuts in w  
than in M  
mory will  
unabated  
that in b  
alone can  
and care  
a judge o  
thy father  
let the w  
While  
tion and  
sketched  
fulness a  
and enab  
us remem  
and to u  
shew the  
unto the  
them wh  
mises."

M. DE  
na, had  
chlorur  
out in t  
tion by  
one me  
the dis  
of the  
individ  
contag  
the Br  
thanks  
We  
power  
observ



and tried to pass his hand over his eyes, to intimate that his sight was going. He next proceeded to take a solemn and final welfare of his family, addressing his children each by name, and charging them to obey and comfort their mother, and to seek to become blessings to the church. Towards the closing scene, the violence of his pain abated, and his mind continued serene and clear until exhausted nature finally gave way, and he sweetly fell asleep in the arms of that Saviour in whom he trusted, and whom it had been his greatest happiness to preach and to exalt. He died on the 21st day of June, 1838, in the forty-sixth year of his age, and the fourteenth of his ministry. So true it was of him, that when a few years of life and labour were come, then he went the way whence there is no return.

Mr. Barry was a man of deep and consistent, yet cheerful piety—of unbending integrity—and was ever fearless and faithful in the discharge of what he believed to be his duty. He was conscientiously and warmly attached to the doctrines and discipline of Wesleyan Methodism, which he taught, enforced, and defended, with great judgment and zeal. He was a man of superior and various talents, and was esteemed as an able minister, a faithful pastor, and an affectionate colleague and friend in the different circuits in which he travelled; and in no one more so than in Montreal. As Husband and Parent, his memory will be cherished by his bereaved family, with unabated affection and respect—feeling as they do, that in his death they have sustained a loss which alone can be made up by the divine and paternal love and care of Him who is “a father to the fatherless and a judge of the widows”—and who hath said, “Leave thy fatherless children, I will preserve them alive; and let the widows trust in me.”

While, therefore, in the life and labours—the affliction and death of our beloved brother thus imperfectly sketched, we mark the frailty of man, and the faithfulness and goodness of God in sustaining his servant, and enabling him to “glory in tribulations also,”—let us remember the words of the Apostle to the Hebrews, and to us—“And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.”

#### SCIENTIFIC.

##### THE CHLORIDES OF SODA AND LIME.

(Concluded.)

M. DE LESSEPS the French Consul-general at Smyrna, had just received a few bottles of Labarraque's chloruret of oxide of sodium, when the plague broke out in the city. He secured his residence from infection by means of chloruret. At the British Consul's one member of the establishment was stricken with the disease. M. de Lesseps invited all the members of the British consulate to his residence, cured the individual attacked, and preserved all the others from contagion. A present was afterwards sent to him by the British government, accompanied by a letter of thanks from George IV.

We will give one instance more of the medicinal powers of the chloruret of Soda, which, let us further observe, has been successfully used in external can-

cerous affections. A friend of our's at Paris was shot through the thigh in a duel. After a time the wound assumed an unfavourable character, and at last gangrene began. The surgeon who attended our friend stated that his life was in imminent jeopardy, and that he had better prepare for the worst. We had just then heard of Labarraque's discovery, and, there being nothing to risk, we sent for a bottle of chloruret of oxide of sodium, and applied to the wound lint steeped in it. By the next day, the whole of the mortified parts had sloughed off, and the wound had assumed a healthy appearance. We then diluted the chloruret with water, gradually lessening the former at every dressing. In six weeks the patient was walking about Paris.

The chlorurets ought in every house to be kept in constant use. They conduce, as we have before said, to health, cleanliness, and comfort, and positively keep off infectious diseases. We shall enumerate a few of the advantages they afford, sufficient we trust to induce our readers never to be without them.

The chloruret of oxide of calcium, or chloride of lime, had better be purchased in powder. Its cost, at the retail price, is one shilling per pound. The best way to use it is to mix it with water, so as to form at first a paste, and then gradually add more water. A quarter of a pound of this powder mixed with two quarts of water, and thrown into the drains when they are offensive, will immediately make them sweet. A tablespoonful mixed with a pint of water, and put in different parts of the house, will destroy all bad smells and keep off infection. Placed in soup plates, or saucers under the beds, or in different parts of bed-rooms, it will keep them sweet; and in sick-rooms it will destroy all unpleasant smells and miasms. The same quantity in a night-pan will prevent any bad smell, as would a larger quantity thrown into a cess-pool. Chloride of lime should therefore be used for keeping dwelling-houses, sweet, clean, and healthy, and for disinfecting sick rooms.

The other chloruret, that of oxide of sodium, commonly termed chloride of soda, is of more importance as regards the person. Used as a lotion, in the proportions of about one part to forty of water, it cleanses and purifies the surface of the body, destroying all bad smells, and stopping the fermentation upon the skin, which we described in our paper on the use of the warm bath; it is therefore a most valuable addition to the toilet table. A few drops in a tumbler of water make an excellent lotion for the mouth after cleaning the teeth, and six drops in a wineglassful of water, if taken into the stomach will sweeten offensive breath, arising from flatulency or any other disturbance of the gastric organs. In wounds and ulcers its efficacy has been already explained. Those who constantly use it about their persons may consider themselves strongly guarded against infection. In crowded assemblies, at the opera, at balls, where a number of human beings are congregated in a close space and the lungs are made to breathe a fetid and unwholesome atmosphere, a small smelling bottle should be carried, filled with chloride of soda. By taking out the stopper and placing the unclosed bottle before the mouth and the nose, chlorine evolved destroys the fetor of the atmosphere, and you breathe a less pernicious air. Chloride of soda diluted in the proportion of one part to four or five of water, will expunge ink stains from linen and paper. It will also clean prints, provided they are not stained with grease; for though it discharges common ink, it has no effect upon printing ink, the vehicle of which is oil. As the chlorurets act more especially upon animal matter, the chloride of soda, which is sold in the shops at half-a-crown per quart bottle, will be found of great use in restoring tainted meat, especially game. The meat should be washed in a mixture of a small wineglassful of the chloruret added to a pint of water.



With reference to this last application, we conclude this paper with two anecdotes.

Paying a visit some time since to a friend, we found the whole house invaded with a horrible stench. On inquiry, we were informed that a hare had just arrived from the country; but having been delayed on the road it was found too far gone, and on skinning it the stench of which we complained had been produced. Orders had been given to throw the hare away; but we protested against such a thing, offering to render the present eatable. We immediately placed in a bucket upon the kitchen stair a quarter of a pound of chloride of lime mixed with two quarts of water. In ten minutes not a trace of the disagreeable smell remained in the house. Meanwhile we directed the cook to draw the hare and wash it in a mixture of chloride of soda and water bearing the proportions we have before specified. The success was complete, and the hare one of the finest we ever tasted. We now come to the second anecdote.

A medical friend of our's entering a poulterer's shop, one day, saw a brace of grouse about to be thrown away as unfit to be eaten. He directed that they should be sent to his house, and having washed them in the diluted chloride of soda as above described, ordered one of them, when roasted, to be sent to the poulterer. The man ate the grouse and thought it delicious, but could never be brought to believe that it was one of the birds he had ordered to be thrown away.

We have purposely avoided saying any thing about the advantageous uses to which the chlorurets may be applied in the schools of anatomy, as being foreign to the object of this paper, and unconnected with the pursuits of that class of readers whom we here address.

#### MISCELLANY.

"THE following Interrogatory Comment is transcribed from a manuscript found among the papers of a venerable minister, whose soul was grieved at the supineness of those who neglected to come to the help of the Lord against the mighty."

CURSE YE MEROZ.—JUDGES V. Chap. xxiii.

By whose authority? The angel of the Lord's.

What has Meroz done? *Nothing.*

Why then is Meroz to be cursed? *Because they did nothing.*

What *ought* Meroz to have done? Meroz ought to have *come* to the help of the Lord.

Who stood opposed to the Lord? A wicked mighty man.

Could not the Lord do *without* Meroz? The Lord *did* without Meroz.

Then there was no *loss* sustained by the conduct of Meroz? None on the *Lord's* part; but Meroz lost his character, the esteem of good men, and the approbation of the angel.

Then it was the duty of Meroz to have *come* out for the Lord against the mighty? To be sure.

Then because they *did* not are they to be cursed? Yes, and that "*Bitterly*" too.

Is it right that a man should be cursed for doing *Nothing*? *It is so*, when something *ought* to be done by him, and he does it not.

Who says so? The angel of the Lord. That servant which knew his Master's will, and did it not, shall be beaten with many stripes. Luke xii. 47.

GOD IS EVERYWHERE.—During the ravages of the plague in London, Lord Craven, whose house was situated where Craven Street now stands, alarmed at the progress of the disease, determined to retire into the country. His carriage was at the door, and he was passing through the hall to enter it, when he heard a negro servant saying to another domestic, "I suppose by my Lord's quitting London to avoid the plague

that his God lives in the country, and not in the town." The negro said this in the innocent simplicity of his heart, really believing in the plurality of Gods. The speech, however, struck Lord Craven forcibly. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord pardon that unbelief, and that distrust of thy Providence, which made me think of running away from thy hand." He countermanded his orders for the journey, he remained in London, he was remarkably useful in administering to the necessities of the sick, and he was saved from the surrounding infection.

IMPORTANT INQUIRY.—It is to the honour of the present day, that the calls of benevolence multiply fast—Which, is there reason to believe, you resent more, their rapid multiplication? or your inability to meet them all? But, in order to meet them, have you never thought of retrenching any superfluity? of reducing your expenditure? or, do you only practise that precarious and cheap benevolence, which waits for the crumbs that fall from your table?

In mechanics, the strength of a moving power is estimated by the amount of resistance which it overcomes. Now, what is the strength of your benevolence when tried by a similar test? what does it overcome? does it resist and bear down your vanity, love of ease, and self-interest? does it impel you to sacrifice 'the pride of life' that you may increase the contributions to the cause of mercy?

Of how many professing Christians may it not be appropriately asked, not only, 'How are you living, but *where*?' You have retired from business, it may be; but, in taking that step, whose will did you consult? Did you refer it to the good pleasure of God? did you retire that you might do *more good* than before? and are you doing it? did you *look out* for a sphere in which you might render yourself useful? But, whether you were formerly immersed in the business of the world or not, have you escaped from a worldly spirit? In the choice of your place of abode, in the distribution of your time, and the formation of your plans, do you take counsel from the word of God? Are you acting on the Christian motto, 'No man liveth to himself?' and are you employing your various talents as if they came to you, bearing this inscription, from the hands that lends them, 'Occupy till I come?'—*J. Harris, Mammon*, p. 123, &c.

THE BIBLE.—In a dedication to Edward VI. of an early printed black letter Bible, by Edward Burke, we find the following curious passage:—

"Let this booke bee a perpetual presedent and patterne for all laws and lawyers, a jewell of joy for all that by your grace's commission is constituted in office or in authorities. Then should the great travail—the immoderate expenses and costs which the poor man dayly sustayneth in his endless suits; pierce and move their heartes with pitie and compassion. Then neither should God's cause nor the poor man's matter have so many putoffs and delays."

A little further, he hopes

—"that the better classes of society would willinglie vouch-safe to sufferate, and spare, an hour or two in a day from their worldlie business, employing it about the reading of this booke, as they have been used heretofore to do in the Chronicles and Canterburie Tales."

A copy of the rare Bible from which the above is taken, is in the possession of Earl Spencer, at Akborp.—[*Christian Guardian*.]

VALUE OF EDUCATION.—The countries in which the general education of the people is best attended to are, Scotland, Holland, part of Switzerland, Prussia, and New England: and it is in these same countries that there are found the fewest crimes in proportion to the population. M. Cousin, in his account

of the State of that country, crime, amountants; while every 699. Vhibiting "the State of Joseph Bentley's annual inquiry strongly recommends even presents even affords decision which it ever money v shall save fr mankind." aming this ought not to cy of Educa the mere wa increase of c districts: St if not the sol the moral co

#### CHINESE

tion of CH on the feasts their supers the advocate to write a t argued, tha tempt to im Empire, wh themselves. the poisonou the injury o leace; send nations of th tensions to r mix in soci streets, they of propriety cient kings, indeed, tru they could' in four out they expect foreigners la for the reno of trampling they shove letters. Fu world, were getting their off with dea much as on the smallest the future and noble to literary exa to advanced land; by a inferior to to instruct

#### TI

GRIEF.—V we should should feel see him led character destroying I beheld th it is said, Fools only who is inf



of the State of Education in Holland, states, that in that country, the annual number of convictions for crime, amounts to only 1 out of every 16,666 inhabitants; while in England, the average is 1 out of every 699. We have just had sent to us a Table exhibiting "the State of Education contrasted with the State of Crime in England and Wales," by Joseph Bentley; compiled from facts obtained by personal inquiry during nearly five years," which we strongly recommend our readers to procure. If it presents even an approximation to facts, the result affords decisive evidence of the truth of the conclusion which it is intended to establish; that "whatever money we judiciously expend in educating, we shall save from the amount expended in punishing mankind." We have not had an opportunity of examining this Table closely; but one consideration ought not to be overlooked in estimating the efficiency of Education; that other circumstances besides the mere want of schooling, concur to produce an increase of crime in densely populated and neglected districts. Still, the want of education will be found, if not the sole cause of crime, a pretty sure index to the moral condition of the population.—*Patriot*.

CHINESE ARGUMENTS AGAINST THE INTRODUCTION OF CHRISTIANITY INTO CHINA.—The Tracts on the feasts of the Chinese, bearing so directly on their superstitions, had awakened all the wrath of the advocates of idolatry; and one of them sat down to write a tract against the missionary. In this he argued, that it was monstrous in barbarians to attempt to improve the inhabitants of the Celestial Empire, when they were so miserably deficient themselves. Thus, introducing among the Chinese the poisonous drug, opium, for their own benefit to the injury of others, they were deficient in benevolence; sending their fleets and armies to rob other nations of their possessions, they could make no pretensions to rectitude; allowing men and women to mix in society and walk arm in arm through the streets, they showed that they had not the least sense of propriety; and rejecting the doctrines of the ancient kings, they were far from displaying wisdom: indeed, truth was the only good quality to which they could lay the least claim. Deficient, therefore, in four out of five of the cardinal virtues, how could they expect to renovate others? Then, while foreigners lavished much money in circulating books for the renovation of the age, they made no scruple of trampling printed paper under foot; by which they showed their disrespect for the inventors of the letters. Further, these would-be exhorters of the world, were themselves deficient in filial piety; forgetting their parents as soon as dead, putting them off with deal coffins only an inch thick, and never so much as once sacrificing to their manes, or burning the smallest trifle of gilt paper for their support in the future world. And lastly, they allow the rich and noble to enter office without passing through the literary examination, and do not throw open the road to advancement to the poorest and meanest in the land; by all which it appeared, that foreigners were inferior to the Chinese, and therefore the most unfit to instruct them.—*Medhurst's China*.

#### THE CHRISTIAN CABINET.

GRIEF FOR THE SINS OF OTHERS THE PUREST GRIEF.—We should grieve to see men suffering, but we should grieve more to see them sinning. We should feel more to see a man proud than poor, to see him led captive by vice, than laid in irons. No character is so truly pitiable as the wretch who is destroying himself for ever. David felt this, and said, I beheld the transgressors and was grieved. Jesus, it is said, grieved at the hardness of their hearts. Fools only make a mock at sin. To laugh at a man who is inflicting upon his soul the torments of hell, is

far more cruel than to turn into sport and merri- mant the tortures of a fellow-creature on the rack. Paul, in his climax, considers in "having pleasure" in the sins of others, a greater instance of depravity than "doing them" ourselves; and the reason is, because we may have powerful temptations to the one, whereas the other results from pure congeniality: nothing shows what we are more than that which can yield us pleasure. So, on the other hand, the purest grief is that which we feel for the sins of others. Selfish respect may have some place in concern for our own sins, because they endanger us; but we shall not be punished for the sins of others. When, therefore, we suffer for them, we sorrow after a godly sort; we are affected with sin as sin; and evince the truest benevolence. And so pleasing to God is such a disposition, that in times of public calamity, he ordered "a mark" of preservation to be imposed "upon the forehead of the men who sighed and cried for all the abominations that are done in the midst of the land."—*Jay's Evening Exercises for the Closet*.

FAITH IN DEATH.—We have heard more than one, saying, while engaged in it, "dying is hard work." we shall all find it so, if left to the resources of nature and reason only. But faith can make dying work easy work. "I can smile on death," said Dr. Grosvenor, "because my Saviour smiles on me."—Simon with the babe in the arms of his flesh, and the consolation of Israel in the arms of his faith, said, "Lord now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."—*Ibid*.

THE ENEMIES WE MUST VANQUISH.—These are bodily appetites; filthiness of spirit; a depraved nature; all sin and error; the present evil world; the devil and his angels. Consider also the qualities of our adversaries, their number and malignity; their power; their policy; their success; for they have cast down many mighty; yea, many strong men have been slain by them. When we think of the heroes, the statesmen, the princes, the philosophers, the divines, and the myriads they have ensnared and destroyed, who is not ready to tremble and exclaim, "I shall one day perish."—*Ibid*.

THE END.—I will never more call that sinner prosperous, who, after he has been permitted to finish his business, shall die and perish miserably; for, at the same rate, we may envy the happiness of a poor fisherman, who, while his nets were drying, slept upon the rock, and dreamed that he was made a king, on a sudden starts up, and leaping for joy, falls down from the rock, and in the place of his imaginary felicities, loses his little portion of pleasure and innocent solaces he had from the sound sleep and little cares of his humble cottage.

SUNDAY.—The daily occurrences of a week of business absorb the mind so much, that were it not for the regular return of the Sabbath, the majority of human beings would nearly forget that any thing else was necessary in this world, but money when it is needed, provisions when hungry, clothing to cover us, or luxuries to feed our pampered appetites. But Christianity has consulted the wants of man, and the weakness of his nature, by the institution of one day in seven. How happy the virtuous mind must feel to escape from the trammels of a bad world to one day of sober reflection, of pious indulgence, or of religious consolation. The mariner, who after a week of storms and gloom, happens to spend one day on the sunny shore of some verdant island that rises out of the main, cannot feel more grateful for his good fortune, than he, who having weathered the misgivings of the week, sits down in his own pew, in his own church, and joins the service and praise of his Maker.

## ORIGINAL POETRY.

## FAITH.

## I.

The fervour which maintained,  
The conflict with the Angel Jacob held;  
When he the blessing gained,  
"Thy name is Israel for thou hast prevailed."—  
The vigour which upheld,  
The arm of David when with holy pride,  
He met in open field,  
And slew the foe that Israel's God defied:—  
Was faith—whose armour is the Spirit's sword,  
Whose object is—the glory of the Lord.

## II.

The mystic fire which beamed,  
In prophecy on inspiration's page;  
Whose subject wholly seemed,  
The gospel glory of the latter age:—  
The minstrelsy which stole,  
In strains enchanting from the Psalmist's lyre;  
The outflowings of his soul,  
When singing of the advent of Messiah:—  
Alike by faith's perspective was inspired,  
Alike by faith's anticipations fired.

## III.

The substance of the hope,  
Which guides my bark o'er life's tempestuous sea;  
And gives me power to cope,  
With enemies that haunt and harass me:—  
The internal evidence,  
Of blessings it appreciates alone;  
—Unseen to feeble sense  
And to frail reason but obscurely shown—  
Is faith—by which the heart (by nature rude)  
Is softened—moulded—purified—renewed—  
This, works by love—roots out the seeds of sin,  
And plants the lowly mind of Christ within;  
Faith grasps the boon "Thy sins are all forgiven,"  
Faith tends the newborn soul on stretch for heaven;  
'Tis faith conducts that happy soul's transition,  
And then is sweetly lost in love's unclouded vision.

## HAPPINESS.

## 1

A BEING named *Mortal*, of earthly mould,  
Courtied *Happiness*, a spirit of light,—  
But in vain every day his passion he told,  
The maiden was coy and fled from his sight:

## 2

Yet as she wandered, still he pursued,—  
Love was not by denial lost;  
The more she opposed him the stronger he wooed,  
And panted the more, the more he was cross'd.

## 3

He sought her in the paths of fame,  
And won the wreaths of laurel there,—  
But ah! how fruitless is a name,  
To soothe the wounded heart of care?

## 4

Can needs of honour 'round the brow,  
Dispel its inward throbbing smart,  
And make the stubborn passions bow,  
Or cure the follies of the heart?

## 5

Where pleasure's giddy crowds repair,  
He sought his favourite maid to gain,—  
But how can happiness be where  
Deceitful folly holds her reign?

## 6

At length he hears a sage maintain:—  
'Happiness with virtue dwells,  
And he who seeks her seeks in vain  
Unless his breast with virtue swells.'

## 7

Tired with folly's sick'ning din,  
Tired of life's tumultuous joys,

Now he seeks the maid to win,  
Far from cities, pomp, and noise.

## 8

Seeks to be a virtuous man,  
Is reformed, and seems most wise;—  
But in vain he finds his plan,—  
Yet content from virtue flies.

## 9

At length, in heav'n's propitious hour,  
He sought his favourite maid of bliss,  
Invoked with zeal the unseen power,  
Pleading in such a strain as this:

## 10

## INVOCATION.

Tell me O thou maiden fair,  
Fairest of the virgin train,—  
In what clime, O tell me where,  
Thou dost hold thy joyful reign?

## 11

On the mountain dost thou rove,  
Or the verdant valley tread,—  
Through the enamel'd meadows move,  
Where the lily lifts its head?

## 12

To the forest's browner shade  
Does the maid of bliss retire;—  
Where the hermit's vows are paid,—  
Where the hermit's prayers aspire?

## 13

Why dost thou fly me, maiden, why?  
Like the hind on mountain steep,  
Why so nimbly pass me by,  
Why thus leave me still to weep?

## 14

Robbed of thy presence,—not to me  
The shining polish'd ruby glows—  
In vain the verdant cassia tree,  
Along the air its fragrance throws:—

## 15

In vain may bloom the spicy grove,  
The rose may blush unseen by me,  
If Happiness, fair maid of love,  
I am doomed to rove from thee.

## 16

Shall I build my maiden fair  
A dwelling rich, adorned in state,  
Decked with every beauty rare,—  
Decked with all that please the great?

## 17

Is my fair one much too meek,  
For the haunts of giddy pride,  
Humbler pleasures than we'll seek;—  
Verdant plain or mountain's side?

## 18

## ANSWER.

Mortal! thou in vain dost woo,—  
All thy art to win is vain;  
Happiness, can't dwell with you,  
In the court or on the plain.

## 19

I, a maid of heavenly birth,  
Must not dwell with sin below;  
Listen then, thou child of earth,  
If thou would'st my pleasure know:—

## 20

I, the gift of Heaven am,—  
Gift of grace to man below;  
Purchased by the son of man—  
Purchased for the sons of woe.

## 21

Christ alone can give thee peace,  
He alone can heal thy woe.—  
Make the cause of sorrow cease,  
And the gift of me bestow.

## 22

Seek not then as thou hast sought,  
Give the search for cisterns o'er;  
But for Israel's fountain pant,  
Drink of this, and thirst no more.

PRINCE EDWARD ISLAND, May, 1838.

T. H. D.

*A Narrative  
Sea Island  
tory of the  
and Usag  
of the Lo  
pp. xviii.*

The object  
once, noble  
including the  
by far the g  
be emphatic  
the venerat  
save gods th  
sacrifices of  
a race of jug  
holy days, e  
rupt by their

That the  
izing the w  
among those  
lar to those  
the language  
umph, ador  
the Gospel o  
salvation to  
and also to t  
ness of God

Of its adap  
ine savage na  
situated or b  
ligionists, wh  
istic of the  
among a com  
vity of mann  
racter, a reg  
life, and an e  
able laws, to  
ployed in vai  
strument of c  
distinctions  
and therefore  
man hopes a  
and by giving  
observance;  
and public sp  
strength and  
Such is the  
connexion wi  
Missionary so  
lified to form  
ing of Chris  
same truths,  
transmitted a  
ture, the inter  
ple supply.

wishes the ex  
the friend of  
of the sorrow  
comfort of his  
lanthropist, v  
an enalved w  
ticipation of  
maintenance,



## REVIEW.

*A Narrative of Missionary Enterprises in the South Sea Islands; with remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants.* By JOHN WILLIAMS, of the London Missionary Society. London, 1837. pp. xviii. 590. 8vo.

THE object, proposed by Christian Missions, is at once, noble and philanthropic, in the highest degree, including the evangelizing, and consequent civilizing, of by far the greater portion of mankind, of whom it may be emphatically said, in the spirit-stirring language of the venerated WATSON, they are "without a God, save gods that sanction vice; without a sacrifice, save sacrifices of folly and blood; without a priest, except a race of jugglers, impostors, and murderers; without holy days, except such as debase by their levity, corrupt by their sensuality, or harden by their cruelty."

That the Gospel is the appointed means of evangelizing the world, there can be no difference of opinion among those, who entertain views of its efficacy, similar to those expressed by the inspired Apostle, who, in the language of well-tryed certainty and exultant triumph, adoringly exclaimed, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For, therein is the righteousness of God revealed from faith to faith."

Of its adaptation, however, to humanize and civilize savage nations, doubts have sometimes been insinuated or broadly expressed, by some speculating religionists, who are ignorant of this peculiar characteristic of the Christian religion, that its introduction among a community has never failed to produce a suavity of manner, a tone of morals, an elevation of character, a regard to the conveniences and comforts of life, and an establishment of a code of wise and equitable laws, to effect which other means have been employed in vain. "Religion is the most efficient instrument of civilization. It is that which marks the distinctions between right and wrong with certainty, and therefore gives birth to good laws; it adds to human hopes and fears the solemn sanctions of eternity, and by giving force to conscience, ensures their better observance; and it is the parent of morality, industry, and public spirit, the foundation and the top-stone, the strength and the sinews, of all well-ordered society." Such is the testimony of one, who from his official connexion with one of the most active and efficient Missionary societies now in operation, was well qualified to form a correct opinion of the practical working of Christianity among barbarous tribes; to the same truths, give all Missionaries witness, in their transmitted accounts; and of evidence of a similar nature, the interesting volume before us furnishes an ample supply. To the Civil Legislator, therefore, who wishes the extension of the bounds of effective law, to the friend of humanity who desires, the amelioration of the sorrows, and the securement of the peace and comfort of his species, as well as to the Christian Philanthropist, who longs for the entire emancipation of an enslaved world from the bondage of sin and its participation of the blessings of the Gospel of peace, the maintenance, and enlargement of Christian Missions,

must be, or, at least, *ought* to be, an object of paramount importance. Among the foremost of the most forward should they be found, in assisting, by precept, by prayer, by pecuniary aid, to send the Gospel and its Messengers, to all nations.

It is truly matter of surprize that a deeper sympathy was not awakened in the breasts of the members of the Christian Church, which flourished but a few centuries after the Apostolic age, for their degraded brethren. To them was the bread of life for a perishing world entrusted, with the re-iterated charge, to send it earth's ample round to every creature; but with a parsimony the most criminal, they ate their bread alone, and were cool spectators of millions of their fellows perishing for lack of spiritual sustenance, whilst they had enough and to spare; thus demonstrating the truth, the appalling truth, that they "defrauded millions of the offer of life." How different were their spirit from those of the Apostolic Church! "Viewed in its primitive state, it appears a flaming sacrifice, offering itself up in the fires of a self-consuming zeal for the salvation of the world. But viewed again after the lapse of a few centuries—how changed the spectacle!—it is offering up that very world to its own selfishness! Its own fires are burnt out; and it is seen kindling the strange fires of another sacrifice; devoting and presenting the world as a victim at its various shrines of wealth, and pride and power." Had the same enlightened and hallowed zeal for the salvation of souls, which glowed in the hearts of the primitive christians and gave energy and direction to all their doings, continued to animate the bosoms and influence the practice of their successors, long ere this, would the Divine Commission have been complied with, and the gospel-message delivered to every creature under heaven. Ere this the Heralds of the Cross would have engirdled the earth, and its inhabitants, reconciled to God, delivered from the power of darkness and translated into the kingdom of his dear Son, seen "the light of the knowledge of the glory of God in the face of Jesus Christ." Not such is our rejoicing: we have to mourn over the coldness and disaffection of our progenitors; whilst the greater part of the world still lies in the arms of the wicked one.

That, indeed, was an auspicious era to the world, when the original flame of love and zeal was enkindled afresh in the hearts of THE LAMB'S followers, impelling them to put on bowels of mercies,—

"To seek the wandering souls of men—  
With cries, entreaties, tears to save,  
To snatch them from the gaping grave."

Wherever they gazed, the sight of their eyes affected their hearts—they saw men, responsible men, rational and accountable creatures, depraved and sinful, sinking in large numbers, yearly, in the yawning gulf, under the wrath of God:—wherever they turned their ears, doleful sounds burdened with a world's groans and miseries, assailed their hearing, and from millions of individuals came the piercing cry, "Come over and help us!"—Nor were they disobedient to the call: some offered to go, as on a forlorn hope, and carry to them the glad tidings of salvation; others provided the means of transporting these to the distant scene of

their anticipated labour: the Missionary, with the precious boon, the word of life, embarked, reached his place of destination, erected the standard of his Master, and began to call these "outcasts of men" to the fold and service of God.—Thus gloriously, by the Providence of God himself, was the blessed cause of Missions established:—

"When he first the work begun,  
Small and feeble was his day:  
Now the word doth swiftly run,  
Now it wins its widening way:  
More and more it spreads and grows,  
Ever mighty to prevail;  
Sin's strong hold it now o'erthrows,  
Shakes the trembling gates of hell."

In this labour of love, the various denominations of the Christian world, are sweetly and harmoniously engaged: and the hand of the Lord is with them. Though their faithful and self-denying Ministers have gone forth, weeping, bearing precious seed, they have, according to divine prediction, come again rejoicing, bringing their sheaves with them. Of the brilliant victories of the cross in heathen lands, we have had many heart-cheering accounts: the present NARRATIVE is especially rife with the most undoubted proofs that the Gospel is all we have stated it to be, the instrument of salvation, and the harbinger of civilization, and all the comforts of social life, to the most debased and untutored of men.

The Reverend Author of the work under notice, is one of the most gifted, pious, zealous, and effective Missionaries, of the LONDON MISSIONARY SOCIETY. Before this work was committed to the press, he states, that he had "travelled a hundred thousand miles, and spent eighteen years in promoting the spread of the Gospel." His labours have been principally confined to the Islands of the South Pacific Ocean, where, the degradation of the human species presented itself in the most debasing and revolting forms, and men occupied a situation, but little, if any, superior to the beasts of the field. He gives a very interesting detail of his entrance on the mission-field, the difficulties he had to encounter, the ignorance of the people, his efforts to inform and christianize them, and the success which has attended his exertions; and, as stated in the title-page, has scattered through his work some most valuable and interesting "remarks upon the natural history of the Islands, origin, languages, traditions, and usages of the inhabitants." The perusal of this "NARRATIVE," written in a style at once vigorous and elegant, cannot fail to afford information on many important topics, and satisfaction of the most elevated character. It is calculated to give a correct idea of the toils, and difficulties, and dangers of a Missionary-life, to exhibit the profound depths of ignorance, superstition and vice into which men, unenlightened by revelation and left to the glimmerings of reason, are capable of falling, to place, in new aspects, and confirm by the incontrovertible evidence of facts, the power, which the unsophisticated word of God, exercises upon fallen men, in renewing their hearts, transforming their lives, spiritualizing their affections and giving a new direction to the whole current of their natures; to establish the truth that the natural effect of an embracement of Christianity by the most unculti-

vated is the introduction of a state of morals and civilization, not unworthy more enlightened portions of the earth, and to leave an abiding conviction upon the mind of the candid reader of the value, importance and necessity of Missionary operations, and enkindle a stronger, a purer, a more ardent flame of zeal in this good cause, and prompt to a greater spirit and nobler acts of benevolence in its support, extension, and perpetuity. The work has been, and still is, deservedly popular in the mother country, the volume before us bearing on its title-page the number of FIFTH THOUSAND: it has found its way, so it has been said, among the higher circles, and is there reading those lessons of consecrated liberality, to which the ears of many, it is to be feared, have been strangers, and thereby producing great effects. The impression on our minds, after a careful perusal, is most favourable; and to our readers we can conscientiously recommend it as a work which will amply repay the cost, and the labour of reading. [To be continued.]

## MISCELLANY.

## WHO MADE ME FATHER?

"Who made me, Father?" God, my son,  
The great, the everlasting God!  
He made you, me, and every one:  
The earth, the heavens and the flood!  
"How GREAT was God, and awful too!  
Father, I fear him: do not you?"

"And who is God?" A being, boy,  
Who loveth all things he has made;  
Who giveth all things we enjoy  
Freely, and yet doth not upbraid.  
"How GOOD is God, and gracious too!  
I love him, Father: do not you?"

"And where is God?" In heaven, my child,  
Beyond the highest star we see;  
Where, glorious, pure, and unbeheld,  
He liveth from eternity;  
Yes, child, and if we fear and love  
This God, so good, so great, so high,  
His voice will reach us from above,  
And call us to him, when we die.  
"Father, dear father, is this true?  
Oh! then I'll go to heaven with you!"

SMOKY CHIMNEYS.—It has often occurred to us that one very common cause of smoky chimneys, where no apparent reason can be discovered, arises from the practice of using boys to sweep them, and thus the sin against humanity is partially punished by a large amount of continuous annoyance. For a flue to draw well, it is essential that there should be only two openings into it, one at the bottom and the other at the top. Now chimney flues are divided from one another by single courses of bricks in width, or half bricks, as it is technically termed. Those flues are built with lime mortar, which is an absurdity in the outset, as the heat of the fire restores the mortar to the state of quick lime, which falls out in powder, and leaves gaping chinks for misdraught between the bricks, destroying the continuity of the flue. To provide in some measure against this evil, the practice is to coat the inside of the flue with a composition of lime mortar, with cow-dung, called "pargetting." This is, in fact, a luting to make the flue airtight. The climbing boys, by frequent ascents, break the luting away, and the chimney opening into chinks, produces an imperfect draught. This is an evil for which there is no remedy except rebuilding the chimney. Were it the practice to use iron tubes built into the thickness of the walls, or better still, as more economical of heat, to introduce hollow iron columns upon the face of the wall, covering them in the apartments with perforated screen partitions, the great source of evil would cease, and the still greater evil, the crime, the degradation of humanity would cease also.—London and Westminster Review.

On Saturd  
by prayer,  
holy the I  
day, he w  
looks up.  
by Divine  
joice in Ch  
flesh;—the  
things, and  
the truth o  
attended an  
to all that  
dressing be  
tract the ey  
plain and  
more to the  
he repairs  
rect and im  
indulges in  
mind for de  
to the hous  
reverence:  
tion of Jaco  
and humbl  
self and ho  
said househ  
family unde  
something  
would feel  
to remain a  
for him on  
ping God w  
name is rec  
whole body  
eyes, ears,  
kneels as in  
hearts and  
his thought  
heart and n  
hears atten  
thereof, and  
After servic  
he has suffe  
outward co  
Preacher's  
meeting, the  
arrival of ne  
seed is cho  
returns to  
upon what  
repeat the t  
church hour  
servants the  
judgments,  
service. H  
or to make  
lazy to repa  
there wheth  
read or prea  
He waits up



## ORIGINAL COMMUNICATIONS.

For the Wesleyan.

## THE SABBATH DAY.

ON Saturday evening the good man prepares his mind by prayer, reading and meditation for the keeping holy the Lord's day. In the morning of that holy day, he wakes early, directs his prayer to God, and looks up. He prays that his heart may be prepared by Divine influence to worship God in the Spirit—rejoice in Christ Jesus, and have no confidence in the flesh;—that the servant of Christ may minister in holy things, and in a holy manner preach the truth, and the truth only;—and that the preached truths may be attended and followed with Divine and saving power to all that may hear. He spends but little time in dressing before the glass, for he does not wish to attract the eye of the people; but only to appear neat, plain and decent at the house of God. He gives more to the preparing of his head, and from the closet he repairs to the sacred place. His entrance is direct and immediate. He lurks not about the door, nor indulges in any conversation which would unfit his mind for devotion. He keeps his foot when he goes to the house of God, and when he enters it, it is with reverence: being impressed with the solemn declaration of Jacob, "Lo God is here." He bows his knee and humbly implores the Divine blessing upon himself and household—upon minister and people. I said household—supposing him to be a man having a family under his care, for he brings all with him unless something that is scripturally excusable prevents; he would feel condemned if he allowed any of his family to remain at home merely to prepare a good dinner for him on his return; he rejoices that he is worshipping God with all his house—in the place where his name is recorded. During divine service he has his whole body and soul in subjection to that service; his eyes, ears, tongue, hands, feet—he sits, stands, and kneels as in the presence of him who searcheth the hearts and trieth the reins of the children of men; his thoughts, memory, will, desires,—yea, his whole heart and mind are engaged in worshipping God. He hears attentively, and receives the truth in the love thereof, and determines through grace to practice it. After service is concluded, he goes directly home, for he has suffered in his mind by the conversation of the outward court worshippers, who chat about the Preacher's abilities, the choirs singing, the persons at meeting, the state of the weather, health of families, arrival of news, and other things, whereby the good seed is choked, and the Minister's labours lost. He returns to his closet, and prays for God's blessing upon what he has heard and meditated upon. He can repeat the text, and part of the discourse. During church hours, so called, he teaches his children and servants the way of the Lord, and to do justice and judgments, that they may be trained for the Lord's service. He finds no time for sleep on chair or sofa, or to make visits, and in the afternoon he is not too lazy to repair to the house of God again. He attends there whether there be a prayer meeting, a sermon read or preached, he looks more to God than to man. He waits upon the Lord, and if man cannot teach him

God teaches him by his Spirit, he closes the day with prayer and reading the Scriptures, retires to rest with the testimony of a good conscience. Thus he has pleased God. He closes his eyes, is blessed with sweet sleep, or if wakeful, he meditates upon God, or sings praises to the Most High. In the morning his soul is prepared to exclaim, Bless the Lord O my soul, and forget not all his benefits; and before he goes any where, does any business, or sees any person, he reads a Psalm or chapter, and pays the morning sacrifice of prayer and thanksgiving. He always comes down to work, down from the mount to the world. He works, eats, drinks, and does all things to the glory of God. He puts not off his religion with his Sunday clothes. He is adorned with his beautiful garment at all times, and as the Sabbath draws nearer he hails its approach, not that he may rest merely from his labour, but also that his body and soul may enjoy a spiritual rest in the service of his God and Saviour, and be fitted to enjoy an eternal Sabbath at God's right hand.

J. T.

For the Wesleyan.

## ON THE IMPORTANCE OF MENTAL CULTIVATION IN YOUTH.

If the mind of man, at the period, that he commences a state of conscious existence, is as free from ideas, as a blank sheet of paper is from characters; and if man as a creature capable of intelligence, and consequently accountable to the author of existence, for his conduct in this world, is destined to pass through various scenes, and to sustain various relations, and also to fulfil various duties, it is of the utmost importance that he should be prepared for those duties which await him. There is one important point which in an essay on this subject should not be overlooked, viz. that man is a creature composed of a rational, spiritual and immortal nature, and also of an animal part; to the one belongs, intellect; and to the other, passion; and the important object to be gained is, that passion shall act not reason in its slavish chains, and thus bear down the immortal mind. In this world there are an abundance of objects that strike the senses, almost as soon as we come into being, and many occasions afforded for the gratification of sinful passions, as soon as those passions acquire sufficient strength; as well as innumerable solicitations to sin: how is the flexible and immortal mind to be guarded and strengthened against these evils, unless it be by early example and tuition. As soon as childhood, comes from under the kind and fostering hand of paternal care, the youth should then be trained to habits of virtue, and led to desire the possession of that knowledge, which elevates the human character, and enables mortals to sip the nectar of immortal bliss. It is in youth that the foundation must be laid for the superstructure that is afterwards to be raised, previous to entering upon the busy and active scenes of human life, if we would that youth should in manhood sustain and act an honourable part, let their minds be stored with useful information, that they may know how to shun the bad examples and failures of those who have preceded them in the career of human existence, and that by the application of right principles they may secure to themselves and others the good that may be enjoyed in the

world, and so discharge the duties of it, to themselves, to others, and to God, as to secure through Divine mercy and grace, an eternity of happiness. That the intellect should be cultivated in youth, must be conceded, because, it is then that the mind like an empty storehouse is open to receive whatever stock may be lodged in it, and if the knowledge of virtue, science, and literature, is not given, the human being grows up a wild and untameable creature, hurried on by the impetuosity of his own passions, to disgrace, to penury, to ruin, and to death; or lives but to cause others to feel the unfriendly influence of his perverted faculties. Much, if not all the miseries, and evils, under which men groan, (except those that are purely natural,) are caused by a wrong bias given to the mind, or by the default of mental cultivation in youth, and many of those evils that are natural, are capable of being ameliorated by the god-like hand of knowledge. It is in youth then that we should sow the seeds of knowledge, and call forth the exercise of the mental powers, which are then lively, and may by exercise become healthy, strong and vigorous, for as the body is invigorated by a moderate degree of labour; so by the early cultivation of the mind, and the exercise of its powers, upon good and useful subjects it acquires strength, and is thereby rendered capable in after-life of laying hold of every facility for improvement, and turning it to the best advantage. As the field of knowledge is vast, and as the veins of science run in many directions, and as there are many drawbacks to the acquisition of mental wealth, it is necessary to begin early the pleasing labour, lest appetite and passion should have vitiated the intellectual taste, and thereby have rendered the mind morbid, as to what is desirable, and raised up the strong barrier of sensuality, against the voice of reason and virtue. Do we desire to see misery, vice, and wretchedness banished from human society; let it be remembered, it can only be done by imbuing the mind of our youth, who are destined to fill up those places which we shall shortly vacate, with the knowledge of science, and the love of virtue. If then we would diminish the number of those who—

"Born capable indeed of heavenly truth,  
But down to latest age, from earliest youth,  
Their minds a wilderness, thro' want of care;  
The plough of wisdom never entering there":

let us acknowledge the importance of

"rearing the tender mind,  
And teach the young idea how to shoot."

If we would that wisdom and not vice, should govern the minds of men, if we desire to see parents and children, masters and servants, the magistracy and populace, the governor, and the governed, the monarch and the subject, fulfil the duties of their stations, and perform their relative obligations, and what is of the utmost importance, the creature, acceptably serve, and honour the Creator, let us put into the hand of youth the key of knowledge and science, that the golden age may again dawn upon our disordered world. The world has long been governed by physical power, and if it is ever to be ruled by knowledge, if the human family are ever to enjoy the benefit of that Magna Charta, that of right belongs to them, but which the hideous demon of heathen right, who escaped

from the prison of Tartarus, has wrested from their possession, it must be by the training of the mind of youth in the principles of sound science and wisdom, that they may grapple with and overcome the hydra. It has been said that there is not so much difference in the mental endowments of men naturally, as the intellectual acquirements would lead us to suppose; if this observation is just, it must be that the difference is caused by the neglect of mental cultivation; to this remark, I do not entirely subscribe, but I am fully of opinion that minds of the lowest possible grade, are capable of those refinements which education confers, and which constitute the grace and ornament of human society. If then we would render our youths respectable, virtuous, and wise, if we would fit them for the business of life we must be careful to extend to them early in life, the blessings of education, and teach them the use of those powers that dignify and enoble man. And it is surely of importance, that we should rescue from the shades of obscurity and neglect, those whose minds are capable of contributing their quota to the stock of general knowledge; when our youths are trained to knowledge, and the diffusion of the same becomes general, there would not be so much occasion for those plaintive accents—

"Full many a gem of purest ray serene,  
The dark unfathom'd cares of ocean bear,  
Full many a flower is born to blush unseen,  
And waste its fragrance in the desert air."

For knowledge is the philosophers' stone, that turns all into gold. This is a subject that should rest with solemn weight, upon the minds of those who are, the natural, or the appointed guardians of youth. Solomon informs us that "man is born, like the wild ass's colt," and experience teaches us that too many when grown to years of maturity, resembled in their manners, dispositions and pursuits, those of the creatures of God, who are merely impelled by instinct. By inculcating the lessons of wisdom upon the youthful mind, and calling into exercise the thinking faculty, we open to the mind the vision of perennial spring, and through the beautiful vista, may be discovered the fair temple of science and truth, and those cloudless and endless regions of immortality to which the right application of knowledge, invariably leads and conducts. Many have caught a glimpse in after-life of the "steep where fame's proud temple shines from far," but in consequence of the neglect of early education, or unpropitious circumstances, have been obliged to indulge in unavailing regrets, and never to grasp the prize, that their illumined minds have panted to obtain. I think it may clearly be perceived, that it is of vast importance, that mental cultivation should be attended to in youth, if we would that man should inherit those privileges, which belong to him by what may be termed natural prerogative, but of which, in consequence of that ignorance in which he as a sinner, is enveloped, he is deprived. Let those then who have in possession the key of knowledge, unlock to the youthful mind, the enduring riches of wisdom, and we shall not have to lament over the perversion of those powers of mind, which if rightly exerted, would yield a harvest of happiness to their possessor, and the whole circle of his acquaintances, and more remotely to the whole of mankind.

AMCOA.

In no form,  
with so little  
VISITS AND  
Even professed  
of the evil  
the prevalence  
of ministers  
the instructive  
demand  
of divine  
and keep it  
injurious influ

They keep  
other duties  
dispensable  
and should  
can no who  
every one  
ment. Ev  
will be exp  
you are, an  
of seclusion  
private reli

The hab  
God and  
will be fou  
head of a  
other appr

If you  
which rem  
The duty  
yourself, b  
ever direc  
on your le  
especially  
command  
your abse  
the tempta  
ing, ramb  
of violatin  
over, expo  
rious influ  
short, you  
absence th  
those of y  
within thy

Your vis  
tics, unne  
day. You  
self, but y  
do the sar  
nor thy so  
thy maid-  
ther the a  
ly forbid

This ha  
VISIT.

It gives  
Often the



## THE WESLEYAN.

HALIFAX, SEPTEMBER 24, 1838.

## VISITING ON THE SABBATH.

IN no form, perhaps, is the day of the Lord dishonored with so little consciousness of criminality as by MAKING VISITS AND CALLS AMONG NEIGHBOURS AND FRIENDS. Even professors of religion seem not sufficiently aware of the evil practice; and it is well, if in some places the prevalence of the custom does not blind the eyes of ministers of the Gospel, and deter them from giving the instruction and reproof which so injurious a practice demands. As a dissuasive from such a violation of divine command to "remember the Sabbath day and keep it holy," let us urge that visits exert an injurious influence ON YOURSELF AND YOUR OWN FAMILY.

They keep you from *reading the Bible, and the other duties of the closet*. These duties which are indispensable to the maintenance of religion in the soul, and should receive special attention on the Sabbath, can no where be so well performed as at home, where every one has, or ought to have, a place for retirement. Even on a visit to your nearest friends, you will be expected to mingle with the family in which you are, and will hardly be disposed to seek a place of seclusion adapted to the serious performance of private religious duties.

The habit of visiting keeps you from *the house of God and the Sabbath School*. No Sabbath visiter will be found uniformly in his pew at church, or at the head of a class, or scrupulous in the performance of other appropriate duties of the day.

If you are the head of a family, that portion of it which remains at home *is left without your guidance*. The duty to sanctify the Sabbath extends not only to yourself, but to your children and household. Whatever directions to observe the Sabbath you may give on your leaving home, they will be apt to disregard; especially since they see you transgressing the very command you require them to obey. Besides, by your absence you leave your household exposed to the temptation of going themselves from home; visiting, rambling, playing, if not practising grosser forms of violating God's holy day. You leave them, moreover, exposed to the visits, evil example, and pernicious influence of intruders from other families. In short, you will have every reason to fear that in your absence the Sabbath will be shamefully violated by those of your own household, and by "the stranger within thy gates."

Your visits occasion *yourself, your beasts, or domestics*, unnecessary and unlawful labour on the Sabbath day. You are not only to abstain from labour yourself, but you are required to see that your household do the same. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle." No matter whether the amount of labour is more or less; it is clearly forbidden by the law of God.

This habit is equally injurious to **THE FAMILY YOU VISIT**.

It gives them *additional labor on the Sabbath*. Often the Sabbath is thus made a day of *feasting*.

Whatever may be the wish of the visitors, there will be, even among their nearest friends, more preparation, and of course more secular and sinful labour, for the entertainment, than if the family had been alone.

The family you visit are *also hindered from attending to their proper Sabbath employments*. How can the head of the family find opportunity for instructing his household; how can he or they suitably engage in the reading of the Bible, or private prayer and meditation, when they are encumbered with visitors? No family craves the character of being hospitable; and their members will hardly dare leave the visitors, even to instruct the Sabbath School class, or attend to other appropriate duties of the day.

Too often you also introduce into the family you visit *worldly and unprofitable conversation*. If you do not do this yourself, you tempt them to do it. They will hardly suppose that you have left your own family for the sake of spiritual discourse at the house of another, and will not be likely to intrude such discourse upon you? Do not facts warrant these inferences? Were a man to treat his Sabbath visitors with religious conversation, or with reading the Scriptures, how long would his house be thronged with them? What more effectual, and I may add, what more proper expedient can be adopted by any family to rid themselves of such intruders?

## REMARKS.

1. Visits to your relatives, even your parents or children, are for the most part attended with the same evils as visits to others.

2. Visits made by leaving home on *Saturday* and returning on *Monday*, are liable to most of the objections to visits which are begun and ended on the Sabbath. There may be a little less of labor on the Sabbath by the beasts that carry you, but the labor of the family you visit, is increased; they are more or less hindered in their proper Sabbath employments for the whole day; that portion of your family which you leave at home is without a guide in their Sabbath duties, or any one to lead them in family worship; and your seat is vacant in the house of God, where you ought every Sabbath to be seen, for the encouragement of your minister and Christian friends, and as an example to your children and others.

3. Visits or calls on the Sabbath are often made under the *pretence of visiting the sick*. When this is done with the design of giving such relief to the body or spiritual wants of the sick as they will not be likely to obtain without your visit, then you perform an act of mercy, and your visit is not only lawful but commendable. But to visit or to call on the Lord's day merely because there is a sick person in the family, is a most weak apology for the crime of Sabbath breaking. If the family deem it a kindness, it is only because it is customary, and therefore expected, and because the family have inadequate views of the sanctity of the Lord's day. By such visits or calls, the sick, as well as the rest of the family, are really incommoded. The Sabbath is often a *hard day in the house of the sick*, when the friends and neighbours come in throngs, merely or principally because they are unwilling to spare time for that purpose on other days.

4. Visits or calls made on the Sabbath because you

are unwilling to spare time for them on other days of the week, are utterly inexcusable. God has consecrated the whole day to his worship and service, and we may not do our pleasure therein. You need all your time on that day to learn the will of God, to worship him, and to perform acts of mercy and benevolence, which you cannot neglect without incurring guilt.

5. The habit of visting on the Lord's day must always keep professors of religion who indulge in it *uninstructed, worldly minded, and unfruitful*. They mispend the time specially given them to read and meditate on the truths of religion, and to attain a spiritual frame of mind. If you inquire after well-informed, diligent, spiritual, and fruitful Christians, you will find them among those who perform on the Sabbath its appropriate duties, and scrupulously abstain from what they fear to be a violation of its sanctity; who "*exercise themselves*" on this subject to maintain a "conscience void of offence." On the other hand, those who are less scrupulous in the observance of the Sabbath, will be found to be less employed on other days of the week in prayer, reading the Scriptures, and other duties.

6. Visits on the Sabbath, *by professors of religion, tend to pour contempt upon the institution of God and upon the Christian name*. The due observance of the Lord's day is the great means of preserving the fear and worship of God in the world. Let the sanctification of the Sabbath be neglected by Christians and the world will soon forget that there is a Bible; the duties enjoined in it will not be performed, nor its requirements obeyed; and the ordinances of religion, and even the name of Christian will become a reproach.

7. *Long continued custom* can no more justify Sabbath visits than any other vicious practice. It is very easy to slide into the general practice of what is expedient and injurious. Mankind are not apt to reflect seriously upon their conduct when they see the same conduct pursued by others. We deem it the imperious duty of all, especially of every preacher of the Gospel, to consider, steadfastly to resist, and fearlessly to expose the evils of Sabbath breaking in all its forms; and we venture to affirm, that where the practice of *visiting on the Lord's day prevails*, it furnishes a satisfactory reason why efforts to promote the cause of enlightened, spiritual, and fruitful religion, have been attended with so little success.—*American Tract Society*.

#### TO CORRESPONDENTS.

LETTERS have been received since our last No., from Rev. T. H. Davies and Rev. W. Smith. Also, from a Friend to Youth and O. P. Q.

With respect to the missing numbers of which complaints have reached us from Mills Village,—we have ascertained that they were posted with the Liverpool papers. The fault, therefore, lies in one of the offices, and inquiries should be made.

The Agents of this paper will now please to forward the subscriptions due for the second half year, (paid in advance) as soon as possible, to the general Agent, Mr. J. H. Anderson, Halifax. Terms for the Country, four shillings and four pence halfpenny, including postage.

THE Annual Regatta took place on Thursday last,

the 20th inst. The day was remarkably fine, and appeared to be kept as a general holiday.

THE SOLAR ECLIPSE.—A general disappointment was experienced on Tuesday last, by the gloomy state of the weather entirely preventing any observation of this rare phenomenon. During the whole of the day the sky was entirely obscured; and a very faint additional gloominess only marked the event.

Extract from the Minutes of the Board of Dalhousie College, 15th September, 1838.

"RESOLVED,—That for the present the Rev. Alexander Romans be appointed Professor of the Classical Languages, and the Rev. James McIntosh be appointed Professor of Mathematics and Natural Philosophy in the College; and the Governors request that the President and Professors meet and draw up a code of regulations for the Government of the College, according to the directions of the Act."

DROWNED.—On Tuesday 11th inst. Mr. Gustave La Basse, Jeweller—a native of Germany—on his passage hence to Lunenburg. It appears, in the very moment his untimely fate befel him, that he was heartily enjoying the delights of friendly and social intercourse with his fellow passengers, when the vessel yielding to a surge, suddenly inclined on one side, and Mr. La Basse was instantly precipitated into the deep. The deceased, thus cut off, far from the place of his nativity and relatives, was only in the flower of his days, but his melancholy death is sincerely deplored by a large circle of friends whom he acquired during his residence here by his amiable manners and a course of spotless integrity.—RECORDER.

ANOTHER MELANCHOLY ACCIDENT.—It is with deep regret we announce the death of Capt. James McKenna, of Weymouth. Captain McKenna sailed from Weymouth in a new Schooner, with a cargo of produce, etc. for Bermuda, but the vessel becoming leaky, bore up for Shelburne, and when off Barrington on Friday last in company with the schr Ino, of Brier Island, was knocked overboard, by the fore-boom, the boat of the Ino was immediately got out, but nothing was afterwards seen of him. Capt. McKenna was long a resident of this town, and highly respected; his untimely death is very generally and sincerely regretted by all who knew him.—JOUR.

The Governor of Maine, as is asserted, has appointed Commissioners to run the North Eastern Boundary. If so, causes of excitement will not be wanted for the winter, and the rallying of the New Brunswick Militia may be the next move.—*Nova Scotian*.

The total abolition of Negro Slavery in the West Indies has been carried perfectly into effect. It is asserted, that difficulties had occurred, subsequent to the day of Abolition, by the emancipated slaves refusing to work, except at wages which have been declared ruinous to most of the Planters. It is not safe to give credence to the rumours which have been set afloat on the subject.—*Ib*.

LAW OF DIVORCE IN ENGLAND.—Mr. Sergeant Telford has introduced a Bill into the House of Commons, which has passed in that house by a large majority, the object of which is to enable the Courts when deciding cases of divorce, separation, &c., of man and wife, to dispose of the children according to their sound discretion, a power which they have not heretofore possessed. For instance, heretofore in case of a decree of separation and separate maintenance, founded on the grossest misconduct of the husband towards the wife, the decree could not extend to any regulation with regard to the guardianship of the children; the wife could be provided for and leave the husband, but he could say to her, if you go, you shall never more see your children—a deprivation worse than death, and cruelty of the most execrating kind.

NEW MASTS FOR STEAMERS.—At the last meeting of the Academie des Sciences, a memorial from M. Bechamel, an officer of the navy, was read, describing a new means, invented by himself, for fitting steamers with masts, which may be set up and taken down again in less than two hours. The great object of the invention is to save consumption of fuel when the wind is sufficiently favourable to impel the vessel without the use of her engine; and the masts consist of a great number of short spars, capable of being so well joined together, that they are equal in solidity to ordinary masts. It was stated at the meeting that M. Bechamel had obtained authority from the Minister of Marine to fit out a vessel on this plan, and to make the experimental voyage with it to Rio Janerio.—[Paris Paper.

Newwrot vagaries wh carried in a Supreme C cooler, com ly dragged his Assistant ing the man by order of led to a p ult., for one recess" wo he hoped th the House b at liberty. the Council agreed to just as it ca low their S consequent to de novo assembling proper bea

Two writ one for £3 and certain the other Herald.

Captain active resp foundland.

BANKR made this rectora of tation from for the pu the money vince will made, an spirit of b the public

It is rat are to con Charles S the Exec the Assen Hon. Joe Councillo Assembly City.—C

THE that the by the e line, and Portland of Gorha the resol

On Su forming H. Havit of Assen Medea. age.—H

One h chor in E inst. chi Several left St. P 70 to 80

QUER



NEWFOUNDLAND.

NEWFOUNDLAND has recently been the scene of some vagaries which might have excited some surprise had they occurred in any other part of the world. A Judge of the Supreme Court, for having adjudged the liberation of a prisoner, committed under the Speaker's warrant, was actually dragged off the Justice seat, by the Sergeant at Arms and his Assistants, and together with the High Sheriff, for obeying the mandate of the Judge, committed to close custody, by order of the House of Assembly. These violent measures led to a premature prorogation of the House on the 13th ult., for one week, the Governor stating, as a reason, a "short recess" would afford "opportunity for reflection," and that he hoped that "calmer councils" would be the result. Upon the House being prorogued, the prisoners were, of course, set at liberty. On the day on which the prorogation took place, the Council returned the Appropriation Bill to the House, agreed to. But although the Bill was passed by the Council just as it came from the House, the latter body refused to allow their Speaker to present it for the Governor's acceptance; consequently the whole business of supply must be gone into *de novo*. The proceedings of the House, upon their re-assembling, after the recess, will be found stated under the proper head.

Two writs have been issued arising out of these proceedings, one for £3000, at the suit of Dr. Kieley, against the Speaker, and certain other members of the House of Assembly; and the other for £500, against the Sergeant at Arms.—*P. E. I. Herald*.

Captain Polkinghorne of H. M. S. Crocodile, has been active respecting the French Fisheries on the Coast of Newfoundland.

NEW-BRUNSWICK.

**BANKING AFFAIRS.**—We learn that a proposition was made this week by the Directors of the City Bank, to the directors of the different Banks in this City, to appoint a deputation from each Bank to meet and to devise some measures for the purpose of mitigating the present severe pressure in the money market. Every friend to the interest of the Province will rejoice that the above amicable proposal has been made, and will confidently expect that it will be met in a spirit of harmony, and with a sincere desire to accommodate the public.—*New Brunswick paper*.

It is rumoured that the following, among other Gentlemen, are to compose the Deputation, from this Province:—Hon. Charles Simonds, Speaker of the Assembly and member of the Executive Council; Hon. Hugh Johnston, Member of the Assembly and Executive Councillor; Hon. Harry Peters, Hon. Joseph Cunard, Hon. Amos E. Botsford, Legislative Councillors; Alexander Rankin, Esquire, Member of the Assembly; and John Robertson, Esquire, Merchant, of this City.—*Courier*.

**THE NORTH EASTERN BOUNDARY.**—We understand that the following gentlemen were on Monday last appointed by the executive, Commissioners to survey the Boundary line, under the resolve of last winter; John G. Dean, of Portland; Milford P. Norton, of Canada, and James Irish, of Gorham. They will take immediate measures to execute the resolve.—*Eastport Sentinel*, September 5.

P. E. ISLAND.

On Sunday Morning, about Eleven o'clock, the gentlemen forming the deputation for this Island, namely, the Hon. T. H. Haviland, George Dalrymple, Esq., Speaker of the House of Assembly, and Joseph Pope, Esq. embarked on board the *Medea*, immediately after which she proceeded on her voyage.—*Herald*, September 12.

One hundred and fifty-three sail of Americans were at anchor in Richmond Bay, P. E. Island, on the 21st ult. and 1st inst. chiefly fine looking vessels, of from 50 to 110 tons. Several of them were on their second trip. A person who left St. Peter's on Thursday last, states that he counted from 70 to 80 sail in that harbour.—*ib.*

QUEBEC, Aug. 27.—We are sorry to hear that a fatal dis-

ease has broken out among the horned cattle, at St. Thomas, below Quebec. About 40 head of cattle died within a short time past; 16 of them in one field, where they were put out to grass. They fall down in convulsions and die in a couple of hours. No remedy has yet been found. It is said to be infectious, and persons who have handled the carcasses, have taken ill in consequence.

MARRIED.

At Dartmouth, on Thursday, 13th inst. by the Rev. A. Romans, A. M. Mr. George Gray, of the 93d Regiment, to Elizabeth Sarah Gaston, of Dartmouth.

On Sunday evening by the Rev. John Martin, Mr. Alexander Russell of Pictou, to Miss Margaret Sophia, second daughter of Mr. William Northup, of this town.

On Tuesday week, by the Rev. C. Churchill, Wesleyan Minister, Mr. Benj. Blakely, of Ship Harbour, to Miss Frances Day of Jeddore.

DIED.

Thursday morning, Susanna, wife of Mr. John Pierson, in the 58th year of her age—after an illness of two years and ten months.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday, Sept. 18th—Schr Gentle, Fader, Bay Chaleur; Enterprise, LaBlanc, Pugwash, 7 days—deals, to M. G. Black; Two Brothers, Pictou—butter and meal; John, Vigneau, Quebec, 12 days, pork, etc. bound to St. John, NB; Mary Ann, McLeod, P. E. I. 7 days, fish, etc. Wednesday, 19th—Messenger, Sydney, coal; Royal Adelaide, Kirkby, Dominica, 22 days, rum, etc. to J. & M. Tobin; Three Masted Sibella, Musgrove, New York, 13 days, rice, etc. to J. H. Braine and others—5 passengers.

Thursday, 20th—schr Swallow, Canso, fish; Lucy, Pugwash, deals; Betsy, Barrington, dry fish; Algerine, do. do; Rambler, and Thistle Port Medway, lumber; Dove, Marmand, Boston, 8 days, and sailed for Arichat; Lady, La Vache, do. do; Collector, Pheban, Boston, 9 days, tobacco, to H. Fay, J. Dunn, and Master, 3 passengers; Am. Packet brig Acadian, Jones, Boston, 6 days, flour, etc. to Wier & Woodworth, and others; left Mailboat Lady Ogle, Stairs, hence in 3 days—Packet Industry, Simpson to sail in 3 days; Speculator, Young, Lunenburg; Chance, do; Ruth, Dolliver, Liverpool, N. S. bound fishing; Broke, Cann, Yarmouth, tar etc.; P. E. I. 7 days; Albion, Moore, Armide, Smith, St. Andrews, lumber, J. W. Young, Elizabeth, do. do. do. to W. B. Hamilton; Henry Harding, Julius, Nevis, 22 days, rum, sugar, etc. to J. & M. Tobin; brig John Lawson, calling at Pernambuco, 29th July for Hamburg.

Friday, 21st—brig Columbia, Kennedy, Liverpool, via St. Michael's and Sydney, 60 days, salt, etc. to Mr. Hays. Passenger, Mr Hays. Frigate Inconstant, Bermuda.

Saturday, 22nd—brigt Sir Perigrine, Crosby, Guyana, 20 days sugar to G. P. Lawson, passenger. Mr. J. Lawson—3d inst. lat. 20. lon. 68 5, experienced a heavy gale, sprung the mainmast, damaged rigging and sails, lost part of her bulwarks—spoke. 8th inst. lat. 27 10, lon. 68 10, Am. schr Joseph Hand, of and from Philadelphia bound to port au Prince; brigt Georgiana, Graham, Sydney, 7 days, coal; schrs. Margaret Ann, and Isabella, do; Britannia, Covill, Labrador, fish; Elizabeth Ann, St. Johns N.F., herrings to J & M Tobin, bound to Miramichi, but blown off the coast 14 days since.

The Steamer Nova Scotia, will be at Windsor on Friday next as usual—and leave there about 7 o'clock, A. M.

CLEARED.

Friday, September 14th—Edward & Samuel, Balcom, Burin, N. F. —assorted cargo, by J. Strachan; Magdelaine, Jervis, P. E. Island—tobacco, by the master; brig Coquette, Trimmingham, St. John's, N.F. —rum, tea, etc. by Saltus & Wainwright; Albion, Leslie, Miramichi —assorted cargo, by S. Cunard & Co. and others; Fleeta, Evans, Kingston, Jam.—dry and pickled fish, by W. Pryor & Sons; Transit, Hughs, West Indies—do by J. & M. Tobin; Beaufort, Gaden, St. John's, N. F.—oatmeal, by G. P. Lawson 17th—Emily, LeBlanc, Miramichi, herrings, etc. by A. Fraser, and others. 18th—Mary and Margaret, La France, Magdalen Isles, rum, etc. by J. Allison & Co.; Ann, Wolfe, P. E. I.; Sarah, Reynolds, Burin, flour, etc. by J. J. Strafe; brig Harriet and Elizabeth, Butler, Boston, salmon, etc.; chas; brigt Williamson. 19th—ship Douglas, Hamilton, Miramichi, ballast; barque Europe, Davie, Bay Chaleur, ballast; schrs. Carolise, Crouse, St. John, N. B. rum, etc. by T. U. Ross, and others. 20th—brigt Stedfast, Wingood, B. W. Indies, fish, etc. Saltus & Wainwright; schr Mary, Garrett, Boston, salmon, etc. by H. Fay; Ion, Hammond, rum St. John, NB. sugar by S. Starr and others.



## VARIETIES.

"If I were, to pray for a taste, which should stand me in good stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown against me, it would be a taste for reading.—[Sir J. Herschell.

**GOETHE'S OPINION OF ENGLISH POETRY.**—The experience produced by great events is sufficient to accustom men to serious reflections; and what is the tendency of these reflections, but to convince us of the instability and worthlessness of worldly things? The German being naturally serious, found English poetry perfectly adapted to his taste. It impressed him with a sort of awe, by seeming to address him from an elevated sphere. Sublimity, knowledge of the world, intensity and tenderness of feeling, pure morality, passionate expression,—all that can charm polished and cultivated minds, are the ever recurring beauties of English poetry. Yet all these qualities combined are not sufficient to complete the character of the poetic muse. That which characterizes genuine poetry, and renders it in some measure a gospel to the world, is the internal satisfaction with which it inspires us; a faculty which raises us above ourselves, and frees us from the heavy yoke of our earthly feelings. True poetry wafts us into the regions above, whence we look calmly down upon the confused scene of human errors. By this means according to the mode by which objects are contemplated, we may be inspired either with gaiety or melancholy; the latter is the feeling produced by English poetry, which is for the most part moral and didactic. A sombre expression of distaste of life generally pervades it.—*Memoirs of Goethe.*

**THE INDOLENT MAN.**—The idle man is the barrenest piece of earth on the orb. There is no creature that hath life but is busied in some action for the benefit of the restless world. Even the most venomous and most ravenous things that are, have their commodities as well as their annoyances; and they are ever engaged in some action, which both profiteth the world, and continues them in their nature's courses. Even the vegetables, wherein calm nature dwells, have their turns and times in fructifying; they leaf, they flower, they seed. The idle man is like the dumb jack in a virginal: while all the others dance out a dinnin' music, this, like a member out of joint, sullens the whole body with an ill disturbing laziness. Believe it, industry is never wholly unfruitful. If it bring not joy with the incoming profit, it will yet banish mischief from the busied gates. There is a kind of good angel waiting upon diligence, that ever carries a laurel in his hand to crown her. Fortune, they said of old, should not be prayed unto but with hand in motion. The bosomed fat beckons the approach of poverty, and leaves the noble head unguarded; but the lifted arm does frighten want, and is ever a shield to that noble director.

**DIFFERENCE OF OPINION.**—We are more inclined to hate one another for points on which we differ, than to love one another for points on which we agree. The reason, perhaps, is this: when we find others that agree with us, we seldom trouble ourselves to confirm that agreement; but when we chance on those that differ with us, we are zealous both to convince and to convert them. Our pride is hurt by the failure, and disappointed pride engenders hatred. This reflection is strengthened by two circumstances in man: first, that the most zealous converts are always the most rancorous, when they fail of producing conviction; but when they succeed, they love their new disciples far better than those whose establishment in the faith neither excited their zeal to the combat, nor rewarded their prowess with a victory. Priestly owed much of the virulence with which he was attacked, to the circumstance of his

agreeing partly with everybody but entirely with nobody. In politics, as in philosophy, he was above it in religion; below the surface as in the world; above it in pneumatics, his tract might still be pursued by the host of assailants that pursued it; and, like the flying fish, he had no sooner escaped one enemy in the water than he had to encounter another in the air.—*Sunbeam.*

**FLOWERS.**—Said we not that flowers had a destiny of their own, an after existence even in this world? Do not think that we would seek to banish them from that upper sphere where all bright things have place, and where shall that earthly heaven be found, unless in the page of him whose verse alone is sufficient to confer immortality? Innocent and happy things they are, companions of our first parents in Paradise—they alone shared not the consequences of primeval guilt: the lion couched no longer with the kid, the tiger lay not longer with the lamb, and man looked with eyes of hatred on his brother, but the simple flower grew on unchanged in loveliness—it had shared not in the crimes of man, it haunted not the abodes of guilt so openly as it had adorned the bowers of innocence, but still, when thoughtful hearts and unseared eyes yearned to hold converse with those frail children of God, there was always some quiet corner of the earth, some sequestered and untrodden glen, where they dwelt apart, and whither the poet's feet would oft times lead him beneath the balmy eventide, to drink a holy inspiration from the eyes which had caught deep meaning from the unveiled gaze of their common Creator. Alas! for those who love not flowers. Alas! for those who, busied with the struggles and turmoil of the world, can find no stray moment to devote to these soothers of our rugged nature. For them one page of life is blotted out, the brightest ever peuned.—*Forth.*

**BEST TIME FOR MENTAL EXERTION.**—Nature has allotted the darkness of the night for the repose and the restoration, by sleep, of the exhausted energies of the body and mind. If study or composition be ardently engaged in toward that period of the day, the increased action of the brain which always accompanies activity of mind, requires a long time to subside, and if the individual be of an irritable habit, he will be sleepless for hours, or perhaps tormented by unpleasant dreams. If, nevertheless, the practice be continued, the want of refreshing repose will ultimately induce a state of irritability of the nervous system approaching to insanity. It is, therefore, of great advantage to engage in severe studies early in the day, and devote the two or three hours preceding bed-time to music or conversation.

## TERMS, &amp;c.

The Wesleyan (each number containing 16 pages imperial octavo,) is published every other Monday (evening) by Wm. Cunnebell, at his Office, South end Bedford Row, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum; by mail, Eight Shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

## NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Agent.

## NOTICE TO CORRESPONDENTS.

Communications on religious, literary, and useful subjects, directed to Mr. J. H. Anderson, Agent for the Wesleyan, Halifax, N. S. are respectfully requested: but in every case, they must be sent free of postage: no article, however good if sent by post, will appear, unless the Mail-charges be defrayed. Selected articles must be accompanied with the names of their authors. All Communication involving fact, must be attended with the names of the writers.

N. B.—Exchange Papers should be addressed to the Office of the Wesleyan, Halifax, N. S.

VOLUNT

MA  
TH  
AN  
LA  
SH  
TO  
TA  
WH  
NA  
E  
ED  
THE  
SO  
FO  
WH  
FR  
WH  
ED  
SH  
AN  
E  
AM  
WH  
TO  
SH  
MA  
CH  
IN  
TH  
AN  
TH  
AN  
MO  
AD

LADY CH  
James Ha  
horn in the  
soon that  
empty and  
worldly  
necessity of  
own in this  
and faith

The death  
years before  
strengthen