

public in such a manner, that it may be recognized, welcomed, and cordially received.

A LOVER OF TRUTH.

From another part of the country, a correspondent enclosing a subscription for five copies of our journal, says:—"You are acquainted with my views of the Methodist Church. I endeavour to cultivate thankfulness for that much of christianity I find in her, and the good that is done in holding forth the word of life. I hope your paper may be a means of calling the attention of a large majority of those concerned, to discomenances that wicked persons, that has been so unfaithful to his master, and erase his name from our list." Our correspondent further alludes to the extra of the Colonist issued with the Guardian last month, which induces us to remind some of those few who are now zealously supporting the party who aim at the suppression of our journal, that if they have ever been unfortunate in business they must not relax their zeal. for if they do, their misfortunes will also next be published. Another correspondent says:—"I have not seen or heard of an article of yours (I mean the Guardian) that even endeavours to contradict the charges preferred against them in the Wesleyan, and until successfully contradicted, we cannot but believe them."

We cannot have a stronger proof of the necessity of lay-delegation, than the position of defiance held by some of our Preachers. Who will you get to introduce the matter into Conference, says one; for none of us will do it! Assuredly not, none of them will open the door, till it bursts open by the force of the pressure from without. But what an admission! Let none after this say, we have not fully proved our case, that our Conference is a most dangerous irresponsible power—the Polypopy of Protestantism. In the letter of Veritas in our present number, our readers will see the nature of this power, and its unscriptural character proved.

Another correspondent says, "There is much excitement here, the people are becoming aroused to the present state of matters in our Church, and I believe the day is not far distant when the Ministers must come down to the position which God's word designed, discrepancies in documents issuing from the Toronto Book concern, were exposed that made the members astonished." Our present number on the same subject will no doubt astonish them more.

For want of space, we must defer notice of the remainder till our next number.

We acknowledge communications from Brantford, Hamilton, Dundas, Orillia, Kingston, Cobourg, Nelson, Hepe, and Glandford.

Brantford, April 6th, 1845.

Sir,—The Editor of the Christian Guardian in its number of the 2nd of April, says, "The paper mentioned in the document (the Wesleyan Methodist journal) has for its foundation the political struggle of the last general election, in which one of our ministers took rather a prominent part; whether he was right or wrong in so doing is not for us to say, he, like each of his brethren, is amenable to the Conference." Now, sir, in so saying, is not the Editor of the Guardian endeavouring to lead his readers away from the point, or in other words from the real cause which brought that paper forward. Although for a Minister of the Gospel to engage in discussing public politics, is fraught with mischief, yet, if I am correctly informed, that is not the only thing which brought that journal out; I think the great cause has been Mr. Ryerson advancing untruths in order to accomplish his political objects, and both the Editor of the Guardian and others of our leading Ministers, writing and speaking respectfully of him as one of their body, since knowing him to have advanced the same, and thereby approving of what he has written in so doing, in my opinion undermining the truths of the Gospel, and destroying the foundation of Methodism. If I understand the object of this paper, it is to advocate the necessity of a check on the Ministers, (as they are but men of like passions with ourselves) to prevent the whole Church sinking into error, and thereby losing its vitality. If, Sir, the above is a correct view of the case, is not the Editor of the Guardian himself in league with enemies to real Methodism, rather than those who wish to expose evils in order to prevent their continuance. Will you have the goodness, Mr. Editor, to give your views on the above, and oblige

A SUBSCRIBER.

[In reply to "a Subscriber," we beg to inform him that our paper is not the tribunal at which the moral offences referred to is to be tried. But with reference to the whole of Mr. Ryerson's public interference in politics, including all the calumnies and

misrepresentations with which his writings evidently abound; the worldly spirit in which they are conceived, and the policy they advocate; the whole is actually and justly imputable to the Conference as it the President of the Conference had signed them; for they retain, employ, pay, defend and eulogize him, and participate in the reward of his political labours.]

From the N. Y. Commercial Advertiser.

INTERESTING DISCOVERIES IN ARABIA

In the year 1831, some officers in the service of the Hon. East India Company, discovered on the coast of Hadramant some ancient inscriptions, partly cut in the ruins of an old city, partly in the living rock, and in a language quite unknown. Copies of one of these inscriptions were sent to Germany, in the hope that there some learned philologist would be able to translate it, and unfold its hidden meaning. This hope was not realised, and the mystic writing had nearly proved useless, when the Rev. C. Forster, of England, the author of "Mahomedanism unveiled," and a well known Oriental scholar, hit upon the interpretation.

This gentleman was preparing, last summer, a treatise on Arabian Geography, when he met with these inscriptions in Wellsted's Travels in Arabia. He attempted their translation, but ultimately relinquished the task as hopeless. Turning afterward, for material for his work, to a tract on ancient Arabian history, bound up with his copy of Schulten's monuments of Arabia, but so rare in England as not to be found in the library of the British Museum, he opened on a wall and Monument which instantly struck him, from the equal length of the two documents and the apparent identity of their locality, near Aden, on the coast of Hadramant, as an Arabic version of the undecipherable inscription he had seen in Wellsted's travels.

Awakened to new hopes by this discovery, Mr. Forster prosecuted his researches and succeeded in deciphering the record which had stood the ravages and mutations of 3,500 years, and which takes us back to the ages of Jacob and Joseph, and within five hundred years of the flood! In this record are restored to the world its oldest characters and language, while it also contains a full and clear declaration of the great central truth of the gospel, "he preached to them Jesus, and the resurrection." Although the Arabic translation was a clue to this discovery, Mr. F. corrected several errors and removed some obscurities.

The inscription is in three parts. The longest is of ten lines, engraved on a smooth piece of rock forming one side of the terrace of Hiss Ghorah. Then there are three short lines, found on a small detached rock, on the summit of the hill—There are also two lines found near the long inscription, lower down the terrace. They all relate to one transaction, an incident in Aditic history. The tribe of Ad, according to Mr. Sale, were descended from Ad, the son of Awa and Uz, the son of Aram, the son of Shem, the son of Noah. The event recorded is the rout and entire destruction of the sons of Ad, an Arab tribe, by the Awa or tribe of Ad, whom they invaded. In Mr. Forster's book fac similes are given of the inscription; the Aditic and the Hamyaric alphabet; and a glossary containing every word in them, its derivation and explanation, with notes of copious illustration upon every point which they involve. The first inscription of ten lines is thus translated:—

"We dwell, living long luxuriously, in the zenanas of this spacious mansion, our condition exempt from misfortune and adversity. Rolled in through our channel

"The sea, swelling against our castle with angry surge; our fountains flowed with murmuring fall, above

"The lofty palms: whose keepers planted dry dates in our valley date-grounds,—they sowed the arid rice.

"We hunted the young mountain-goats and the young hares, with guns and snares, beguiling we drew forth the fishes.

"We walked with slow, proud gait, in needle-worked, many-coloured silk-vestments, in whole silks, in grass-green chequered robes.

"Over us pre-sided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down, for us according to the doctrine of Heber,

"Good judgment, written in books to be kept; and we proclaim our belief in miracles in the resurrection, in the return into the nostrils of the breath of life.

"Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp pointed spears; rushing onward.

"Proud champions of our families and wives, fighting valiantly, upon coursers with long necks, dun-coloured, iron-gray, and bright-bay.

"With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind."

The short inscription in three lines reads thus:—"With hostile hate, the men of crime We assailed; onward rushed Our horses and trampled them under foot."

The two-line inscription on the terrace is as follows:—

"Divided into parts, and inscribed from right to left, and marked with points, this song of triumph, Sarah Dzerahih.

"Transpierced, and hunted down, and covered their faces with blackness, Awa the Beal Ac."

On the subject of these inscriptions, Mr. Forster, in his dedication of his book to the Archbishop of Canterbury, thus remarks:—

"What Job, (who living in the opposite quarter of Arabia, amid the sands of the great Northern desert, had no lasting material within reach, on which to perpetuate his thoughts,) so earnestly desired, stands here realized. Oh that my words were now written! Oh that they were printed in a book! That [like the hallowed creed of the lost tribe of Ad] they were graven with an iron pen and lead, in the rock forever! [For mine is a better and brighter revelation than theirs.] For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;—and though, after my skin, was as destroy this body, yet, in the flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

"But it is not the antiquity of these monuments, however high, which constitutes their value: it is the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and leave not his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vanity would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end, at once, to the idle sophistry of unbelief. The inscription on the rock of Hiss Ghorah, a contemporary witness of the faith of the most ancient of the old Arabians, changes the state of things; placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the resurrection; and presenting to the eye this great gospel truth, (to borrow the noble language of Mr. Barke,) covered with the hour of innumerable ages."

From the British Wesleyan Methodist Magazine.

RECENT DEATHS.

July 25th, 1844.—At Blunford, in the Shaftesbury Circuit, aged seventy-three, Mr. William England. He had been a member of the Wesleyan-Methodist church for fifty-eight years; and, during its greatest trials and dangers, steadily supported it. He was introduced to the society by Mr. Wesley himself, who said, "Give my love to him, and tell him to meet in brother Schofield's class." He was greatly attached to Methodism, and was often heard to use the memorable words,— "Do not mend our rules, but keep them." During his declining years, his confidence in God was unshaken; and he would exclaim, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." His end was not only peaceful, but triumphant. G. G.

August 31st.—At Clepstone, Mrs. Clarinda Coles, aged thirty-eight. She had been a member of the Wesleyan society about ten years; and was remarkable for child like simplicity, conscientious attendance upon the ordinances of religion, and a firm but humble reliance upon Christ alone for salvation. Her death was somewhat sudden; but her end was peace. H. V. O.

Nov. 3d.—At Kewell, in the Melksham Circuit, Mr. John Kemp, aged eighty-eight; who was awakened to a sense of his sin and danger, under a sermon in the open air, more than sixty years ago. Soon afterwards he joined the Wesleyan society; and was, for a long season, a faithful Class Leader and Local Preacher. He died in the peaceful assurance of hope. W. G. Sax.

Oct. 17th.—At Fleetwood on-Wyre, Jane Colley, the beloved wife of Mr. Robert Lowe, of Preator. Having been privileged with a religious training, she early devoted herself to God, and, throughout her course, was distinguished by her Christian consistency, her intelligence, her compassion for the poor, and her desire for the salvation of souls. After two years of severe suffering, borne with cheerful resignation to the divine will, she exchanged mortality for life in the forty-fifth year of her age. J. A. L.

Nov 5th.—At Kirkstall, in the Drimbley Circuit, aged fifty-two, Mrs. Hannah Scott; who had been a member of the Wesleyan Society sixteen years, and a Class-Leader five. She was awakened to a sense of her state as a sinner, and brought to the enjoyment of salvation, by means of a severe illness. She was made useful in distributing tracts and visiting the sick. Her last affliction continued only ten days; from the commencement of it she had a conviction that she should not recover. But she said, "All is well. I feel that I have hold of the atonement of Christ." A little before her death, she was earnest in prayer, and very happy. She repeatedly cried out, "Come, Lord Jesus." J. A.

Nov. 10th.—At North Walsham, aged seventy-one, Sarah, widow of the late Mr. John Dyball. Her health has been declining ever since the death of her husband, which took place nearly six months ago. She had been a steady, consistent member of the Methodist society for near forty-four years, and died in peace. R. G.