Volume XII. No. 6.

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HALIFAX, N. S., WEDNESDAY, FEBRUARY 8, 1860.

Whole No. 552.

## Religious Miscellany.

## The Blessedness of Giving.

Oh give because thou lovest Him Who died thy soul to save; Who washed thee in his precious blood, And all thy blessings gave ! Give all thy glory unto God. And to his glory live ! A sacrifice of love to him, Thy soul and body give,

Then turn thee to thy fellow man, His wretchedness behold-Worn down by poverty and pain, And misery untold! Millions of heathen claim thy help, In the true riches pure, While hundreds pine in want and woe, E'en at thy very door.

Oh, give not with a niggard hand, Nor with a grudging heart; That which thou freely hast received With bounteousness impart! Thou shalt be rich in orphan's love, The poor shall ble s thy name! Where wilt thou find reward more sweet-More satisfying fame!

It may be but the widow's mite; It may be but a smile, Yet it may ease some heavy heart Some sufferer's pain beguile! Offer the prayer of faith, and thou Shalt a rich donor be: Blest and rewarded by thy God, Who seeth secretly.

But, ob, give not with haughtiness Give not with hateful pride! Thou wilt but mock the poor man's woe, His misery deride. Thy gifts may cheer him, but on thee No love will he bestow; Far dearer those who, poor like him,

Can love and kindness show.

And when a banquet thou doet make, Call not the rich and gay, Call not alone thy neighbor, who Thy kindness will repay; But call the hungry and the halt, The maimed and the blind: They cannot pay thee—thou in heaven
Tby recompense shall find.

Deny thyself, that thou may'st give; So shall thy simple fare Be sweeter to thy happy soul Than dainties rich and rare. Oh may'st thou know how blest it is Thy pleasure in thy Savior's smile. Thy luxury—to give!

Oh, give to Gentile and to Jew. To heathen and to poor! Lay up thy treasures in that world Where treasures shall endure! Water-and thou shalt water'd he Give-and it shall be given! So far and wide, that thou may'st keen Thy harvest-home in beaven!

## North American Quarterly

ON METHODISM. So rapid has been the growth of Methodism in America, that, like the volcanic mountains of Mexico, which recent eruptions sures of earth. Will you go, not having on have thrown up from the plain, it still amazes this pure robe of Christ's righteousness?us by the figure it makes in our geography. Sunday School Times. An aged clergyman of another denomination, Rev. Mr. Waldo, late Chaplain to Congress, remarked at the dedication of a Methodist Episcopal church in Poughkeepsie, a few weeks ago, that he remembered the time land. Now we see a sect numbering eight millions of adherents, divided into six distinct denominations, comprising nearly two thousand regular itinerant ministers, besides fifteen thousand lay preachers, who support themselves by secular business and preach as they may find or make occasion.

same course of study and discipline for de- though it may lack musical elegance grees as is required in Harvard and Yale. In all these institutions special attention is given to the religious culture of the pupils : and indeed, more than balf of the professors and teachers are ordained ministers of the

What a resolution have we here of the problem of the efficacy of the voluntary principle in supporting religion! When the Constitution of the United States was formed, and no provision made for the inculcation of religion in a country becoming rapidly, yet sparsely, overspread by a population, native and immigrant, in circumstances unfriendly to the maintenance of divine worship, many wise men in this nation and in Europe predicied the downfall of the republic. It is an axiom in politics, that no free government can long be maintained without a basis of intelligence and moralis in the masses of the people; and yet this experiment of democracy, on the largest scale was to be made without any recognition of religion in the Constitution, except in guaranty of its " free exercise!" These fears are still entertained by European writers. " In one important respect," says Mr. Alison in his History of Modern Europe, "America differs entirely from any state in Christendom, or indeed any state that ever before existed in the world. It acknowledges no state religion, and no public funds whatever are provided that a little cross will imbitter great comforts. for the clergy or religious instructors of any One dead fly is enough to convert a whole cludes, "existed to subject America to the into a stench. There are so many ingredicommon lot of humanity, the seeds of its ents required to make up worldly felicity, as mortal distemper are to be found in the want riches, health, honor, friends, good name of any provision for the gratuitous religious and the like, that if any of these be wanting instruction of the poor; the very circum- the whole composition is spoiled. You may stance which, with the admirers of their in- as soon grasp a bundle of dreams, or take up

in America, in several European languages, is likely soon to dispel these evil omens, and to let future historians know that such has been the efficacy of the voluntary principle, in every denomination, that state after state has followed the example of the general government, and abolished the last vestige of a religious establishment. The Methobeing but little before the independence of one of a multitude: be said of more than one other of the leading sects, whose surplus energy has swept beyond the boundaries of this country to the isles of the Pacific and the continents of the

#### The Beautiful Snow.

This morning, when I got up and looked could reach was spread this soft, pure manfirst thought was a verse in the book of Isafrom their sins. It is this:

saith the Lord: though your sin be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as

And from this verse my thought went onward to the vision which John had on the lonely isle of Patmos, that beautiful vision where he beheld, " And lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their blood of the Lanb. Therefore are they doubting. before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The snow which was so pure and white early in the morning, melted away as the sun came out bright and warm; and before for their lives from their native city, Rome. vation of my soul, for I felt that I was a dark it was nearly all gone. But not so the white garments with which Christ clothes his | quest for prayer: dear children. They last for ever, and no spot or blemish ever defiles them. Death will soon call you away from the vain plea-

# Music in Churches.

A gentleman who was travelling in Ger many, made the inquiry in an important when there was no Methodist Church in the place in which he happened to be on the Sabbath, in which Church he would be likely to hear the best music. The answer was: We do not have any music in Church. millions of adult communicants, with ten Somewhat surprised, he asked if no hymns try, and at length to this city. When me: detain the meeting only just to announce it. religious exercise into which music came Born in a college, Methodism has from incidentally, without doubt, but in such a the beginning favored the cause of popular subordinate place as to be hardly regarded education Discouraged at the outset of its for its own sake. "This," says the Musical career in America by the burning of two Review, very sensib'y, " is the proper idea colleges successively in Maryland, it made of congregational singing. Music is not the no further attempt of importance in this object, but devotion. The exercise must not direction until 1824; since which time it be regarded as musical, but religious. The has founded two hundred academies and most rhetorically eloquent prayers are not seminaries of high grade, including a dozen necessarily the best, by any means; but on or more female collegiate institutes, two the contrary, the rhetoric may become a theological schools, and more than thirty positive hindrance. So with the singing of colleges, in which more than two thousand hymns; that manner which most effectually young men are pursuing substantially the engages the heart of the congregation is best,

Troubles, Old and Young. It is wonderful to notice how equally on this earth, sorrows, sufferings and pleasures are allotted to us poor mortals, each according to his strength. The young child experiences, in proportion to its own little heart, the same grief about a broken toy, as the man whose life's hopes have been annihilated-at the moment, at least, it feels it equally deeply. The school boy who has not learned his lesson, frequently standshough his heart may be pure and innocent with the same fears, the same beating heart, before his frowning teacher, as the grown up criminal before his judge. With our years our strength increases, but our sorrows do not decrease; they grow with them. The broken toy is succeeded by the punishment of the school; the latter by the first parting from home; and, as we grow older, ah! then sorrows come in battalions, and we consider each the worst with which God has chastised us, until the succeeding one teaches us that we were mistaken.

# Striking Thoughts.

The vanity of the world appears in this, "If nothing else," he con- box of the world's most fragrant ointment stitutions, is the most ceaseless subject of an armful of your shadow, as fill the bound-

#### An Atheist's Conversion.

religious instruction of the poor-slaves, ing the existence of a God. He witnessed to expend their zeal in some of the various immigrants, Indians, and indigent white and felt here a power which he was com- forms of usefulness in which all young Chrisnatives—than could be found in the entire pelled to acknowledge was Divine. He came tians can be engaged. There is everything English Church, were it transported with its again and again, and was a silent spectator to be done. There is not an energy that revenues to this country. As much might of the things which were done and said here we can afford to lose. It is the hope of our in the work of this preyer-meeting. He older Christians that the converts of 1858 looked around on the faces of these busi- and 1859 will rise up to a higher plane of ness men, and he said to himself, no human usefulness and duty than those of former agency could bring these men here-no times. Oh! we want, sadly want, a more fanaticism could do it. It would have thorough consecration in our young converts died out as a meeting long ago if held toge to the service of Christ. We ought to enman contrivance. So be had to admit that We ought to want them to be baptized with there was a mind above all these minds, a holy baptism from on high, that they may moving them to prayer, and that must be God. be better prepared than we have been for out from my window. I found the ground was It came to my heart with all the force of the the duties of the Church in such an age as covered with beautiful white snow; so were most unquestionable and absolute evidence this. So take care of your young converts. neighbors' houses Just as far as my eye that there is a God, it was easy to admit who have so lately set out in the things of tle. I looked upon it with delight, and my that He must have a mode of revelation that thies are thrown round about them Let of my former security was broken up. I had tion of the warmest expressings of their love "Come now, and let us reason together, to admit, if the Bible was true, that I was a to Jesus. sinner. I needed just such a saviour as Jesus Christ I hailed him as he was offered in the gospel, in all his offices, as mine. I embraced him with all my heart. One year

THE TESTIMONY OF YOUNG CONVERTS. ago I was here an atheist. To day I am that others were rising, and, as he was most added to the Congregational Church at Bala; him to diverge sometimes from the orthodox again, which was of a heat to melt any silhere to confess to you my attachment to distant from the leader, he claimed that it that they hold prayer-meetings twice every chemical science of modern times into the Christ, as my Lord and my God! What a was his privilege, according to usage, to day, and that the ardency of their feelings now almost forgotten by paths of the old alchange! All my hopes, prospects, purposes speak. He said in life-all changed." Then he appealed to the meeting to pray for his unconverted par- and I feel that I have been converted in an- men are going out every Sabbath to supply osophy " of Cornelius Agrippa. In his earents. They knew nothing of the love of Je. swer to the prayers of this meeting; and the congregations in the surrounding counly itinerant years he tells us that "he read sus. They were without God and without not only myself, but my wife also. hands, and cried with a loud voice, saying, hope in the world. He cited many of the are abroad to day—celebrated as New Yea'r wherever they go. Salvation to our God, which sitteth upon acts of Christ in healing the sick on the day—calling upon their friends; but I felt

# Religious Intelligence.

From the N. Y. Observer Fulton Street Prayer Meetings. and answers prayer."

" All hail the power of Jesus' name,

Protestantism in Tuscanv.

tion as hostile to the dominant religion and

its ministers. Barsali laughed in his sleeve

THE THREE ITALIAN EXILES. They were in the meeting, though they I came into this meeting myself about four

understood but little English. They land | months ago, and I rose here, in the presence ed in this city a short time past, having fled of you all, and asked for prayer for the sal-They put into the meeting the following re- great sinner. I live in New Jersey, a con-

"Three Italian exiles, natives of Rome- this morning I must jump upon the cars and lesire an interest in the prayers of the peo, come to this noon prayer meeting-this the ple of God in the Fulton Street prayer meet- first meeting in 1860. I wanted to begin ng, that Christ may become their Redeemer, the year by publicly acknowledging my oband that they may be delivered from the darkness and superstitions of the apostate I feel that he has washed them away in his church of the Man of Sin."

A clergyman said that these were all from all sin. I came here on purpose to tell oung men. They had sympathized with you, living many miles away as I do, what the liberal Italians at the battle of Perugia, a precious Sav our I have found. I know and because they did, they were in danger | that there is power in prayer and that it pre-They were warned one night at midnight vails with God. I have not had a moment's that they would not be safe in the city ano- rest till I found it in Jesus." He sat down. ther day, and so they left all and fled - Then another said he must just say he had They succeeded in getting out of the counwere sung. The person inquired of res- by some Protestant friends, they said they ponded in the affirmative, but seemed to wanted no more of the Church of Rome, standing. It was a meling season. Many have no idea that this was music; it was a and still, they must say they did not know (eyes were suffused with tears. A moment's what they wanted. You want, said the Pro- pause, and the leader said, "We will sing, testant, an interest in the atoning blood of as fitting the occasion, the words-Christ. You have never known or been aught anything about Christ except as an outside religion, consisting all of externals. Now you want Christ in the heart. Yes, they said, that was good. They could unthen the meeting slowly separated, one speakderstand that they needed a religion of the ing to the other a few words of cheerful hope, heart, and hence the desire to be remem- and all were gone.

> Among many letters which have lately been received, we give the following as an example of answer to prayer:

"SAN ANTONIO, Texas.) Dec. 15th, 1859. About a year ago I wrote to the Fulton street prayer meeting-begging that prayer usband. I now write to say-with thank. sali, a man boasting no education above his has been concerned about the salvation of his

room, and opening the book of requests, who found standing, if not sitting room while the tears were flowing down her By way of mere ceremony, the applicants cheeks, she pointed to one and said, "That for admission were catechised at the door the request which I sent in here for my as to whether or not they believed in the husband. And God has answered prayer, Pope, and upon their negative answer they oh! how differently from what I would have were, of course, looked upon as neophytes. supposed. He converted my little girl first, Only one man was peremptorily refused adand the first prayer she made after her own mittance, and he was a mouchard or police conversion was for that of her dear father agent, well known to the brethren as having That father is not yet converted but is awa. given to his employers false reports of prekened. And now I want continued prayer vious meetings, and represented the relithat he may be brought to embrace Christ gious instruction imparted to the congregaas he is offered in the gospel."

PRAYER FOR YOUNG CONVERTS. During the last week three young men turn the police from his doors, and he rewho had lately begun to attend upon the pulsed the spy with as inflexible a firmness meetings, had been converted. An old reast that exhibited by the holy and high-spiritired merchant alluded to our obligations to ed Archbishop Ambrose, when he refused the whole composition is spoiled. You may the done; nor will I while I have done into the field of the many dosonething in any other amusement, so they had passed the narrow sea that divided glass with the powder on it into the fire, and when hot took it out, and the glass was like that I may do something at this; that if God

and counsel. They need more than others complished scholars, may now perhaps find our aid. I look around me and I see some its best champions among those meek and Christ is able to save even to the utter- with whom I was once associated in prayer poor classes who alone seem to know how to most, and if the faith of Christians was meetings in old St. George's church, in the be in earnest about religious matters. Barstronger, and their works corresponded to Bible House. And one of the duties we sali looks most certainly like a man fit to their laith, we should oftener see the con- attempted to do, in the times of our good exercise great influence among his equals version of Magdalens and outcasts, recover. Dr. Milner, was to endeavour to take care and win the confidence of his superiors,-a ed from sin by the riches of Divine grace. - of our young converts. Some of us were plain, stern, deep-browed face, the countendist Episcopal Church, a discarded offshoot Here is an interesting account of the converimpatient of their early and unripe zeal, and ance of a hard thinking man. The comof the English Church, which started into sion of an atheist, and his experience is but afraid of their indiscretions, and were shock- municants, who were 200 a few weeks ago, ed at their earnestness He knew of some have now reached the number of 300, so the United States, has kept pace with the growth of the republic, sending forth its New York, a tall, intellectual looking man tempt to guide them. He had sometimes Italian heteredox congregation in the whole itinerants with every wave of emigration that rose and said that, one year ago, he was in said to his brethren who complemed, if you peninsula. The curiosity of the multitude rolls toward the Rocky Mountains, and the meeting for the first time. He came out wish to sbut their mouths for a lifetime, if as to their doings has also been aroused, and spreading its network of districts, circuits, and stations over the whole land. It has made itself systematically a national establishment on the popular principle; and at He was perfectly satisfied with his belief. — only check the outpourings of first love. — ment with their concerns. — Turin corresthis moment has greater resources for the Ho supposed he had good reason for deny- Let us all encourage these young Christians pondent of the Times. The Revival in Wales.

> Revival continues to gain ground in almost every part of the Principality .- The Welsh newspapers are filled every week with cheering reports of the progress and the blessed effects of the mighty movement throughout South and North Wales. The Revival is the ther only by mere human influence or hu- courage them to a higher Christian life. | principal subject of conversation in the markets and fairs, and scarcely a letter passes through the post which does not contain something concerning it. In most localities this is the all-absorbing subject.

The Rev. Thomas Rees writes that the

It is a fact worthy to be recorded, that the the fences and the trees and the roofs of my When once it was established in my mind Take a deep interest in these young men students in the Congregational Colleges at Bala and Brecon are in a most remarkable that he must have a plun of government- religion. Let them feel that your sympa- measure baptised with a Revival spirit. When the Bala students returned to College must make known His will. So the Bible them feel that your hearts beat responsive after their summer vacation, several of them iah, which contains a very precious promise was admitted and all its claims. "When that to their warm hearts, and let them never be arrived warm from the scenes of the most to all those who are willing to turn away was done, I had, to peace. All the calm made to fear your frowns and disapproba- powerful awakenings, and these communicated their earnest spirit to their less revived fellow-students. By degrees the church was

affected; professors were aroused from their slumbers; prayer meetings were multiplied. Toward the close of the first meeting in and the whole town is now moved. One of 1860, a young man arose at the same time the students says that above forty were then recondite in nature; a disposition which led "I am here for the second time in my life, four o'clock in the morning. These young boy, he tried to master the "Occult Phil-Others try, and the hand of the Lord is with them

the throne, and unto the Lamb." And this great multitude were "They which came proofs that his father and mother might be also went through several of the initiatory of the Holy Spirit and for faith." The operations recommended by professed adepts the said something as he was putting it in, out of great tribulation, and have washed their robes and made them white in the blood of the Land. Therefore are they bear and answer proper. He has heard and answer proper and they over go to many travers as he saw many granders. hear and answer prayer. He has heard sation; and they even go to many prayer- ations of nature, as he saw many for others. He continues with his people

> Another was on his feet in a moment.-The leader did not observe him. The time was gone. The first verse of the closing in that town, and several hundreds have hymn was given out. The young man was been added to the churches. It also spread Theatrum Chemicum Britannicum, etc. not still standing. "On!" said he, "I must speak. I cannot go away without speaking. he scene of a most wonderful work of grace. nature in her own laboratory. Union Prayer-meetings are held once or siderable distance from here, and I thought ligation to Christ. He has pardoned my sins. own blood. The blood of Christ cleanseth les moved.

In South Wales, where the work origifound deliverance from sin, and be would The leader all this time had remained egree than they ever did, at least in the

Scarcely any physical prostrations occur, out the intensity of feeling manifested is often remarkable. Last Sabbath evening, at Libanus Chapel, near Brecon, those of the congregation who were affected were invited to stay after the close of the public Then the benediction was pronounced, and service with the members. At a late hour. the chapel keeper, while locking the doors, overheard a person groaning in the adjoining graveyard. He went in, and to his surprise found a young man there, in the greatest mental agony. It appears that he was too timid to remain with the candidates in The Evangelical community in Florence the chapel, and too much affected to go

continues to give signs of life. Count Pietro home. Guiceiardini has fairly deserted his brethren, Some time ago in the neighbourhood of and Mazzarella has also quitted Florence Swapsea, a dissolute young man, the eldest and removed to Genoa; the congregation, son of a widow, was one Sabbath evening however, has found a new chief, or Evangeon the roadside waiting for his wicked com might be offered for the conversion of my list, in the person of a carpenter named Bar- panions. A religious man, passing on his way to chapel, invited him to accompany ulness and joy-that my husband is con- calling, but evincing considerable energy him to the house of God. He rejuctantly verted. I beg a continued remembrance in and intelligence, and able to hold forth before consented to go, and it was welf for him that the hearts of the Christians assembled there an attentive, edified, and delighted audience he did so. The Spirit of God that evening or him, that he may adorn his Christian pro. for above an hour and a quarter. Under his touched his heart. His mother, who was ssion. I now ask the prayers of the meet. leadership the congregation, after the inter- not in chapel, wondered to see him returning ng in behalf of my brother, his son, and ruption of a fortnight, again assembled in home so early. A few minutes after two daughters in Texas, and also for a their premises, the carpenter's shop doing younger brother came in and told his mother, young man, a member of our family, who duty for a chapel or temple in the Piazza \_\_ "We had a very strange meeting to-night. Barbano. Government, as you know, has Every one was weeping there, and my brosoul about a year without finding peace in ordered that their meetings should take ther Daniel wept also." It is easier to imbelieving. Pray that God would dispel his place with closed doors, and that none but agine than to describe what was the feelings doubts and fears, and give him joy and communicants should be admitted. The of the mother at this unexpected change doors, however, were left ajar, and any per- in her wild and undutiful son. That young A lady went up to the upper lecture son could get in who had a mind, or rather, man, ever since that memorable Sabbath evening, has led a new life.

## Affecting if True.

The following touching incident is related in a daily paper of Boston, on the Law-

rence disaster :-A company of girls were safe, and comparatively uninjured until the fire broke out. They would soon have been rescued if the devouring flames had not shut out every hope from the prison in which they were immured, but when the fire began to roar as he pleaded the orders of the police to around them, they, as if by inspiration, joined in singing the hymn-

We're going home to glory.

Their voices were clear and musical above

### General Miscellany.

#### Contentment.

BY ROBERT SOUTHWELL, 1592. My conscience is my crown, Contented thoughts my rest My heart is happy in itself, My bliss is in my breast,

My wishes are but few. All easy to fulfil; make the limits of my power The bounds unto my will,

Well-doing is my wealth, My mind to me an empire is, Where grace affordeth health.

I fear no care of gold-

I clip high-climbing thoughts -The wings of swelling pride; Their fall is worst that from the height Of greatest honors slide.

Since sails of largest size The storm doth soonest tear, I bear so small and low a sail As freeth me from care.

No change of Fortune's calm Can cast my comfort down, When Fortune smiles, and smiles to think How quickly she will frown.

And when in forward mood. She proved an angry foe, Small gain I found to let her come, Less loss to let her go.

#### Dr. Adam Clarke and Occult Philosophy.

The following interesting account of Dr. Clarke's interview with Mr. Hand, an alchemist, is taken from the Life of Adam

Clarke, by Etheridge: Dr. Clarke had always a yearning for the is such that they seldom sleep till three of chemists. We have seen how, when a mere several alchemistic authors, the perusal of me in this? which was recommended to him by a friend The Calvinistic Methodists have also a who was much devoted to such studies; and smiled with a kind of a contempt. The hear and answer prayer. He has heard sation; and they even go to many prayer ations of nature, as he saw many prayer for me and mine; and he has heard less families in the town to conduct family performed by chemical agency." It may and a strong smell of sulphur, so much so Ever since the memorable meeting which wade through Basil Valentine, George Ripwe had at Holyhead, on our return from ley, Philalethes, Nicholas Flammel. Arte-Ireland, the work of the Lord is progressing phius, Geber, Paracelsus, the Hermetical

> bigh has for the last four or five weeks been stone, but rerum cognoscere causas, to see twice every week, in which all the Dissent- such pursuits in modern times, Dr. Clarke the lizards under the grate, I looked to see ing denominations unite. From November became acquainted with one in Dublin, of if I could observe them there. He said they 27 to December 5 nearly two hundred were added to the different churches, in the following proportions:—To the Calvinstic ing, preaching in Whitefriar's Street Chapling at once.' 'Where is that?' O, you must not know all things at once.' 'Why, sir, I believe Methodists, 78; to the Independents, 60; el on Isaiah i. 25, 26: "And I will turn my this is magic. You could I have no doubt to the Wesleyans, 40; and to the Baptists, hand upon thee, and purely purge away thy raise the devil, if you liked. Would you 10 A most heavenly feeling pervades the dross, and take away thy tin," etc. he men-Welsh churches at Liverpool and Birken- tioned by way of explaining the metaphor, from having anything to do with him.' He head, and many are constantly added to the method by which the dross is separated replied, 'you are a very ingenious man, Mr. them. The county of Caernarvon is as from the silver in the process of refining, and Hand; and I wish you to be better acquainlively as ever. In a word, almost every made some observations on the nature and ted with nature, and the things in this curichurch throughout North Wales is more or properties of metals, tending to throw light ous world, through which I have almost nated about twelve months ago, it progresses was present on that occasion, whose name derful men.' Do you know any person, sir, most favourably, though, perhaps, not so was Hand, who had been for some time a who has the red stone?" 'I do; multitudes. universally as in the North. Many churches resolute and unwearied experimentist in the 'I wish I knew some.' 'You shall, and the in Breconshire are now experiencing the problems of alchemy-in fact, a serious ex- whole secret.' 'Sir, you are very good. powers of the world to come to a greater pectant of finding the grand secret itself. But you must know that we are all linked as that which, he believed, might conduct them both to wealth and immortality. He made before another, and added with an ansought an introduction; and if, on becoming gry tone, It is no matter to you whether it acquainted with the learned preacher, he did be before God or the devil, if you get the not find a devotee to the mysterious art as art.' thorough as himself, he nevertheless found one who, as an inquirer into the arcana of most into his inmost soul. I grew all on nature, was glad to spend an hour occasion- fire, and said, 'I will never receive anyally in his laboratory. The memorandums thing, not even the riches of the world but

> > markable recital: "The second of November last, came to sedate-looking man. They asked for me. tioned person said he had called to see some of my stained glass, and hoped, as he knowing the transmutation of metals; and of was curious, I would permit him to call and that he said, I knew nothing. see him now and then.' Of course I said I he began to speak of metals and alchemy, that kind, (but I believe he well knew I had.) After some compliments on my ingenious art give me light." hey wen' away. At twelve o'clock the next day he came himself, without the priest, lighted.' When we came out, he looked never right in anything in my life, and never about him and said, 'Sir, do not deceive me, shall be.' 'Sir, you are mistaken, and answered, worked a long time at it without and find him, or who he is; of this I am de-

him, and some lead; he weighed two ounces : he then put four grains of a very white powder in a bit of wax, and when the lead was melted, put this into it, and then raised the fire for a little while, took it out and cast it into the water; never was finer silver in the world! I exclaimed, futtering also the sacred name. ] Sir, you amaze me.' 'Why,' he replied, 'do you call upon God? Do you think He has any hand in these things?" 'In all good things, sir, I said. 'Ah friend, God will never reveal these things to man. Did you ever learn any magic?' 'No sir.' ' Get you then ---; he will instruct you. But I will lend you a book, and will get you acquainted with a friend that will help you to knowledge. Did you ever see the devil? 'No, sir; and I trust I never shall.' 'Would you be afraid?' Yes.' 'Then you need not; he harms no one; he is every ingenious man's friend. Shall I show you something?' 'Not if it's anything of that kind.' · It is not, sir. Please to get a glass of clean water.' I did so. He pulled out a bottle and dropped a red liquor into it, and said something I did not understand. The water was all in a blaze of fire, and a multitude of little live things like lizards moving about in it. I was in great fear. This he perceived, took the glass, and flung it into the ashes, and all was over. 'Now, sir,' said he, 'if you will enter into a vow with me, as I see you are an ingenious man, I will let you know more than ever you will find out. This I declined, being fully convinced it was of the devil : and it is now I knew the meaning of coming 'improperly, by the secret.'

blood! Have you scales?' I got them for

of luna." From the second letter: "I have not seen the individual. I have used a quarter of au ounce of silver in my own work, and have sold the remainder for pure silver. The metal was in fusion; and when the powder was put in, which was in size not larger than the head of a lady's hat pin, the lead in a moment became like some dried powder ver. In about a quarter he said : 'It is in perfect flux.' He took it out and cast it into the water, and you never saw finer silver in vour life. I have heard too much of the tricks of alchemists, and was too attentive to all that passed for any man or the devil to deceive

After some little time he said he must go,

and would call again, when I should think

better of his offer. He left me two ounces

surprise the reader that he took pains to that I thought some had fallen into the fornance; but that was not the case. The glass soon became all on fire, like spirits of wine burning; and a number of little crea-Triumph, all the writers in Ashmole's tures became visible, exactly like lizateds. Some of them moved their heads almost to throughout Anglesea. The town of Den with the hope of finding the philosopher's the top of the glass, and I saw them as distinctly as ever I saw anything. He observ-Among the few men who have followed save me!' On his flinging the water with on the subject he was discussing. A gentleman, eminent as a man of science, I have met with; and yet I know many won-The sermon arrested his attention, and from like a chain; and you must go under a parthe turn of phraseology employed by the ticular ceremony and a vow.' 'I will vow preacher, he was sure that in Mr. Clarke he to God, sir,' I replied, 'that I will never dicould know a man like-minded with himself, vulge-.' Here he stopped me, and said I and one who had travelled on the same track was 'going beyond the question,' and ap-

> to which I have referred are two letters from from God alone.' 'O, sir,' he replied, 'you this gentleman to Mr. Clarke, after the lat- seem to be angry with me, my intention ter had removed from Dublin to Manches | was to serve you. You are not acquainted ter. In the first he makes the following re- with me, or you would rather embrace than

> offend me.' "Much more conversation passed. He my house two men; one I thought to be a spoke of ----, and many other such books, priest, and yet believe so; the other a plain, and said he would lend me one. After some time he would leave me to reflect on the sub-As soon as I went to them, the last men- ject, and he would call again. He told me that there was but one way on earth of

> " You did not tell me if Mr. should be happy. After much conversation in Manchester. I wonder he did not acknowledge to you that he had the art, and asking me if ever I had read any books of how. It he is still in Manchester tell him of a distressed brothe, and perhaps he will

> From the third letter: "Since I wrote to you last I have seen the man. I said ' How and told me had a little matter that would do you do, sir?' He replied, 'Sir. I have stain glass the very color I wanted, and not the honour of knowing you.' 'Do you which I could get; i. e., a deep blood red not remember, said I, the person who Said he, 'If you have a furnace hot, we will stains glass, and to whom you were so kind do it; for the common fire will not do well. as to show some experiments?' .' No. sir: I replied, 'Sir, I have not one hot; but, if you are mistaken;' and he turned red in the you will please come with me I will show face. 'Sir,' I answered. 'if I am mistaken. you my little laboratory, and we will get one I beg your pardon for telling you that I was you are an alchemist. 'Why do you think wish you good morning.' He several times that, sir? Because you have as many turned round to look after me; but, be as foolish vessels as I have seen with many sured, I never saw a man if that was not the others engaged in that study,' 'I have,' I one who was with me. I intend to inquire

> gain, and should be glad to be instructed.' termined. Do you believe the art?' 'Yes, sir.' "I am at work again, and building a di-Why? 'Because I give credit to many good gesting furnace, exactly after Philalethes, and pious men.' He smiled. 'Will you with a tower to contain charcoal sufficient to have this air furnace lighted?' I did so. last twenty-four hours. I will have it to give He then asked for a bit of glass, opened a box, and turned aside, laid a red little pow-