

Culture of the Plum.

"An old digger" in the Horticulturist says:—"Plum trees like a moist soil. I have found that covering the ground four inches deep with old spent tan bark, is a good way of preserving the moisture, and keeping the trees in health. I scatter fresh lime thickly over the surface of tan every year, as soon as the green fruit begins to fall. This kills every curculio that attempts to enter the ground. The tan prevents the weeds from growing, keeps the roots cool, and insures me a good crop of plums. I spread it as far as the roots extend, and it wants renewing or adding to, once in three or four years."

The Value of Trees.

Beside their intrinsic value, how desolate is a home on a farm or in the city, without fruit or ornamental trees. To the general-ity of people you might as well recommend a person without mind, as offer to sell a homestead without trees or shrubbery. One thing should be observed in planting, to select good varieties of fruit trees, as it is a disgrace to any one to plant and grow others. Be mindful of these things and a reward will follow.

Literary.

For the Wesleyan.

Mental Improvement.

Absolute perfection, according to the limited conception of man's intelligence, does not belong to this world. To whichever side we turn, whatever operations we study or events we contemplate, we meet with the appearance of comparative imperfection; there is something that strikes us as defective,—or at least falls far short of what we consider as the greatest possible good. What man calls evil is present everywhere and pervades everything. The good is ever linked with ill, and the beautiful is never so finished as to be free of every blemish.

If we fix our attention upon what is looked upon as the evils of our world, all the powers of nature appear to

"Hold Eternal anarchy amidst the noise Of endless war, and by confusion stand."

Ruin and destruction seem the inevitable result of their actions and the final cause of their existence. The physical world is torn and convulsed with elemental strife, while the moral world is tortured with sufferings and calamities.

But when we contemplate the harmony, order, and beauty that reign throughout nature, its adaptiveness to supply every want of the beings that inhabit this earth, and yield to them the most varied and the highest enjoyments of which they are susceptible, we are compelled to acknowledge the ultimate wisdom and bounty of the Creator.

In the moral world, ample and admirable compensations do not less abound. They are seen in the virtues that spring perennial in the human soul; in the noble charities of human life, in the captivations and claims of moral beauty. They are seen in the boundless expansiveness and diffusiveness of knowledge; in the assured progress and ultimate triumph of truth, overthrowing falsity and ignorance, superstition and bigotted prejudices, the source of human miseries and woes: for with every truth adopted in the general belief of society, a vice is destroyed, a crime exterminated, an evil extinguished.

The first mental development of the individual, like that of society in the earliest periods, is a stage of errors, of false impressions and false ideas. Of the masses of mankind, how few are in a situation ever to escape from the mental bondage and slavery in which they are born and live. Of those more happy in their advantages, how few, in the present organization of society, are in a position to receive, or if they do, to benefit by education; and how little of that education is intended or calculated to expand the intellect, to refine the morals, to widen the bounds of knowledge, and to give freedom to thought. Teaching is too often the riveting of mental fetters, or mere lengthening of the bonds that check the mind, restraining

it to a confined range of thought, and holding it to a narrow circle of conventional ideas. The object of education should be the development of the mind in its operations for investigating truth; to enable it to free itself from the false and erroneous impressions that cover up the truth, and to impart a love for and adhesiveness to truth. It will then restore to man the independence and nobleness of his nature, and bestow the attributes of a higher existence.

"Ignorance is the curse of God. Knowledge the wing wherewith we fly to heaven."

Truth is not made; it already exists. It is inert, dormant, or hidden in the mind beneath implanted falsities and errors. We do not so much discover truth, as it is disclosed by removing the rubbish of errors beneath which it lies concealed. The light of truth then breaks on the mind as a diamond flashes its ray of brilliant hues when the crust that envelops it is ground away.

The phenomena of nature, when the fibres and laws that govern them are unknown, are believed by the ignorant to be the immediate acts of some divinity. Disasters, defeats, afflictions, pestilence, disease—all the ills of life—are looked on as the inflictions of a capricious or offended God, proceed from the decrees of an inexorable fate.

Knowledge and science, by revealing the true character of natural phenomena, their causes, and the laws that preside over their production and methods, have conferred a power that, to the ignorant, appears supernatural. In giving to man, through his mind, the capacity of boundless knowledge, God has conferred on him a participation of his power. By his science he subjugates the elements to his will. The earth, and all that is therein, the air, fire, water, the lightning of heaven, he compels to obey him, and to do his bidding. Even the glorious sun is forced to play the part of a photograph to sketch him a view or paint his visage. The conquest over nature and its forces enables man to bind them to his purposes.

Compare the society, governments—the individual man, class for class, of this age, with those of past centuries—who can deny the superiority of the present generation in all that constitutes improved civilization—in more profound, accurate and useful information, with a more elevated moral and a better physical condition. It is wonderful how much has been done, how much is known: but what remains to be done, what is yet to be known, is still more wonderful. No one is satisfied to remain as he is, or can believe that the ultimate social condition of our race, incapable of further improvement, has been obtained. Onward, onward, is the incessant impulse. Society is urged forward, accomplishment from age to age, a slow but sure progression. The bounds of knowledge are extended; the arts and sciences perfected; the charities of life unfolded; and man, wiser and better, is refined in his nature and elevated in his intelligence. *Pugwash, January, 1852. C. B.*

Obituary Notices.

For the Wesleyan.

Mrs. Charlotte Wells, of Point de Bute, N. B.

DEATH is a solemn and important event. It is solemn to both the saint and the sinner; and the consequences connected with it, render it a subject of vast importance. To pass beyond the bounds of time, where the future destiny of the soul must irrevocably remain, either in eternal happiness or woe, should induce us, seriously, and in reference to eternity, to consider, that "dust we are, and unto dust we must return;" that "where death leaves us, judgment will find us;" and that "God will render to every man according as his works shall be."

But to such as die in the Lord, death has lost its sting. Christ has extracted the sting of death, which is sin, and enables them to pass through the dreary region of the grave, leaning upon the arm of their beloved.—They can say, while their bodies are sinking into the cold embrace of death,—“O death! where is thy sting? O grave! where is thy victory?” Being supported by the religion of Jesus, their language is, “Thanks be to God, who giveth us the victory through our Lord Jesus Christ.” And such was the

happy state of mind in which the late Mrs. CHARLOTTE WELLS, the subject of the following remarks, resigned her spirit into the hands of her Creator.

Our departed sister was the second daughter of Wm. Chapman, Esq., Petitediac.—She was born at Coverdale, January 3, 1812. During the early part of her life she was distinguished by a deep seriousness of deportment, and evenness of temper. Though a stranger to the converting grace of God, she was prudent in her conduct, retiring in her manners, and remarkably circumspect in her words and actions.

In the autumn of 1820 the Lord was pleased, under the ministry of the Rev. A. McNutt, to pour out his Holy Spirit on the inhabitants of Coverdale, and a gracious revival of religion then commenced, the results of which will run parallel with eternity. A goodly number of persons, who then composed that community, became scripturally concerned for the salvation of their souls; and many experienced the remission of their sins through faith in Christ Jesus, some of whom remain unto the present, walking in the fear of the Lord, while others have passed beyond the swelling flood of Jordan, to the paradise of God. Mrs. C. Wells, during this divine visitation, became a subject of religious influence. Her mind was enlightened by the Spirit of God, to discover the exceeding sinfulness of sin, and the necessity of redemption through faith in the merits of Christ.

Notwithstanding the Divine Spirit, at this period, enlightened her understanding, so as to discover the spirituality of the divine law, the depravity of her own nature, and the magnitude of her transgressions, together with her utter helplessness and exposure to the wrath of God; yet it was not until the revival had progressed for some time, and numbers professed to be the subjects of the converting grace of God, that our departed sister attained a consciousness of her acceptance with God. A sense of her own sinfulness, and unbelief, prevented her from receiving the Lord Jesus Christ as her Saviour. At length she ventured to cast herself, by simple faith, upon the world's Atonement, and God honoured that faith. The Spirit of God regenerated her soul, and bore testimony with her spirit that she was a child of God. All guilt was now removed from her conscience,—the love of God was shed abroad in her soul, by the Holy Spirit communicated unto her,—she had peace with God, through our Lord Jesus Christ,—had power over all her spiritual adversaries,—and could exclaim, with joy, “O Lord! I will praise thee; for though thou wast angry with me, thine anger is turned away, and now thou comfortest me!” “Bless the Lord, O my soul!” “My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.” And she retained this religious enjoyment until her spirit returned to God who gave it.

In the year 1836 our sister was united, in marriage, to Mr. Samuel Wells, the now mourning and disconsolate widower. From the period of their union to the day of her dissolution, they lived in great harmony and peace. Their cup of happiness was, however, sometimes mixed with the bitter dregs of suffering and bereavement. In addition to the death of several of their beloved children, Sister Wells's health declined, and she was frequently called to pass through seasons of sickness and pain. In the midst of all her affliction the Lord was her stay and support. The religion of Jesus, which she possessed, enabled her to submit, with patience and resignation, to the dispensations of her heavenly Father, though to her painful and mysterious.

On the 14th March I was informed that the late Mrs. Wells was supposed, by her friends, to be dying, which supposition was soon converted into distressing reality. A message came during divine service, to apprise me of her danger. Shortly after the termination of that service I hastened “to the house of mourning,” and the scene of death! There I found her exceedingly low. The weary wheels of life appeared ready to stand still; and the clay tabernacle to be divested of its immaterial tenant. The “earthly house” was evidently being dissolved; and the immortal inhabitant was expecting soon “to be clothed upon with that house which is from heaven,” and mortality

to “be swallowed up of life.” Her body was sinking rapidly; but her soul was happy in God. That Being, to whom she had consecrated herself, filled her with joy unspeakable and full of glory. The religion of the Bible,—Christ formed in her the hope of glory, assured her of a blessed inheritance beyond the grave, “a building of God, a house not made with hands, eternal in the heavens.” In consequence of being absent, on the adjoining Circuit, assisting Brother Hennaigar, at a protracted meeting in Dorchester, I was unable to see our late sister any more in time. Her friends, however, state that her mind was kept in perfect peace; and that she sweetly “fell asleep” in Jesus. A few moments before articulation ceased, she desired her weeping friends to inform me, that she died in peace. “Blessed are the dead, who die in the Lord!”

The Thursday following, her mortal remains were conveyed to their silent resting place, there doubtless to remain until the resurrection of the dead. The solemn occasion was immediately improved by a discourse on the wisdom, necessity, and blessed effects, of considering our latter end.—“May the living lay it to heart!”

GEORGE JOHNSON. Point de Bute, N. B., April 2, 1852.

Correspondence.

For the Wesleyan.

Horton and Cornwallis Circuit.

MR. EDITOR.—Amongst the instructive and interesting articles, furnished from week to week by *The Wesleyan* to its readers, none have been more suited to delight the lovers of Zion, than the accounts which have been given of Revivals of Religion in our highly favoured Province. The Lord, it appears, has been displaying his saving power in the conversion of sinners in a remarkable manner during the past winter and the present spring. We trust this is but a prelude of still greater manifestations of his mercy and grace. We have been long deploring the low state of religion in several parts of this Circuit, but have been recently encouraged in the employment of SPECIAL MEANS for the advancement of the cause of God amongst us.

We commenced a series of meetings at Eastern Cornwallis, on Wednesday evening, March 3rd, and continued them twice a day for a fortnight. Brother MOORE, from Windsor, was with us several days, and delivered interesting and impressive sermons to attentive congregations. Brother ROUNSENFELL, from Horton, was with us at some of our services, evidently to his own profit, and the benefit of others. Brother TUTTLE and myself were also assisted in our important work, by the earnest prayers and exhortations of our praying church members, and also by the exhortations and efforts of several pious persons of other denominations, but especially of the Congregational Church in Habitant. The Lord's Spirit was poured out on all the professors of religion that attended those services, and solemnity seemed to rest often on the whole congregation. Believers were made very happy in God, backsliders were restored to the Divine favour, and sinners converted from the error of their ways. One old man and four of his children professed the attainment of pardoning grace. His wife had been a member of our Church for several years; and now has the happiness of seeing her prayers for the conversion of her family fulfilled. I do not know the exact number of those who obtained mercy, but am aware of at least fourteen, exclusive of backsliders, that professed the attainment of converting grace at the altar. Our Church at Habitant has been much blessed, and we hope the impetus given to our members in the special services, will urge them to increased faithfulness, in the ordinary and regular means of grace. A goodly number of young persons were evidently awakened in our services, but they were not induced to come forward as penitents, with those who obtained the joys of God's salvation. We hope their convictions of the importance of religion, may yet lead them to a full surrender of their hearts to God.

We commenced a series of services at Lower Horton last Tuesday, and from the first have had encouraging tokens of success. May the good Lord abundantly pour his Spirit on this part of his heritage, and render the services now being held a great blessing to many precious souls.

Three of our MISSIONARY MEETINGS were held in the Fall: though the weather was adverse, we had no cause to complain of the amount of our subscriptions. We held a Missionary Meeting on Tuesday, the 2nd March, at Western Cornwallis, and though the weather and state of the roads were not favourable to the gathering of a large assembly, the proceeds of our meeting plainly proved, that we had a goodly proportion of steadfast friends to the cause present. The subscriptions were in advance of any previous