

rising to a glorious immortality, and then publishes all he knew about her life and death, in one of the most beautifully written works of the kind that has ever appeared, probably not knowing who were the honoured instruments of her salvation. The tract becomes exceedingly popular—is translated into many languages, and is the means of the conversion of hundreds, it is received by every department of the Christian Church as the history of a sound conversion, and truly glorious death; of one who was, as all by nature are, born in sin, and shapen in iniquity; and now the providence of God removes that screen, and shews clearly, she was converted under the instrumentality of a Methodist preacher, and was a member of the society. "And what of all this?" may some inquire. Why I firmly believe that the greater part of the good effected through the publication of "The Dairyman's Daughter", would not have taken place, had it been generally known that she was a Methodist, and I think I have solid reasons for what I say. Have we not the lives on record, of many who have been as soundly converted—have exhibited the life and power of godliness—have been extensively useful in their day and generation, and have at the close of life, gloriously triumphed in death; and yet for all this, where do we see their lives published beyond the circle of the Methodist body? rarely indeed does it occur; and may we not hope, yea, may we not be certain, that it is the design of God to cause these circumstances to work together, as far as their sound has gone, or yet may go, in pulling down the wall of prejudice, that has so long stood between us and those of other denominations who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. And is not the Lord using means in this our day, powerfully to convince the religious world, that he is with us. Look at the Isles that have waited for his law, in the Pacific Ocean, as well as in the Mexican Gulf; and behold what God has wrought there; never since the Apostolic age, has success in so great a degree attended any effort to spread the Redeemer's name, and the blessings of the Gospel; as has been effected through those Missionaries of the Cross, who bear the name of the Methodists? It is matter of triumph and rejoicing, when we hear of a single individual, brought over from dumb idols to the living God; but when it is known that thousands have at once, as it were, put away their idols, to the moles and to the bats, and, given convincing evidence that their hearts are renewed by the power of the grace of God; who that fear Him among men, but what must be constrained to exclaim, "Surely God is with you of a truth."

Division of sentiment, is certainly to be regretted; it is not calculated to produce good, as some have erroneously conjectured, it is one of the effects of the fall—had man not fallen, all would have been perfect harmony, as well in religion as every thing else. But to look for perfect union of opinion now, would indeed be visionary. It does not appear likely to take place; but I believe it is possible, and it ought surely to be acted upon, by every Christian, of every name, not only, not to impede each other in the least degree, but to yield every assistance in their power

with prayers, and offerings to every institution which has for its object the salvation of men. Then should be accomplished the prophetic declaration,—Judah shall not vex Ephraim, nor Ephraim vex Judah, then would the comparatively small streams that are now flowing through the earth, scattering spiritual life, and fertility wherever they flow, unite in one grand river, which, rolling its majestic waves over the wilderness of this fallen world, would soon cause the wilderness to blossom as the rose. I remain Sir, Yours truly,
July 4th, 1838. A METHODIST.

LITERARY.

To the Editor of the Wesleyan.

SIR—Pursuant to promise I send you another selection, similar to that which appeared in the sixth number of your miscellany. Yours truly,
GAMMA.

ENGLISH ETYMOLOGIES.

GOSPEL.—The word Gospel, is from the Saxon *Godspel*, or *Godespel*: which is a compound of *God*, the Supreme Being, also good or goodness; "no difference being discernable in writing, of these two words, unless when taken for *God*, it has an *e* after it." The word *spel* signifies *History*; and also a *charm*; which was certain words either spoken or written, and hung about one's neck, to drive away disease." Other Etymologists inform us, the word *spel*, meant also, *narrative*, *doctrine*, *mystery* or *secret*: and was applied by our ancestors to signify the revelation of that glorious system of truth, which had been in a great measure *hidden* or kept secret from the foundation of the world.

From the above etymology, two meanings have been given—*God*, the Supreme Being, and *spel*, *History*, has been explained as, "The mystic word of God; the History of God." From the word *God*, as signifying *good*, and *spel*, as signifying a *charm*; the Gospel was called the *good charm*, in opposition to the *spels*, the bad charms, or superstitious and diabolical practices of the heathen.

"It is possible," says Dr. A. Clarke, "that our ancestors gave this title to the preaching of Christ crucified, from observing the astonishing effects produced by it, in changing the hearts and lives of sinners. And very innocently might they denominate the pure powerful preaching of the death and resurrection of Christ, *God's charm*, that wonderful word, which, accompanied by the demonstration and power of the *Holy Ghost*, produced such miraculous effects among men."

Gossip.—This term is of similar etymology with the above. It was anciently written *Godsib*, or *Godesib*: and is compounded of *God*, the Supreme Being; and *Sib* which means *together*, of *kin*, or *chosen*. Hence *Gossip*, or *Godesib*, has been explained as, "of kin through God," or "chosen before God." For our Christian ancestors understanding a spiritual affinity to grow between the Parent, and such as undertook for the child at baptism, called each other *Godsib*; afterwards *Gossip*; and the child in like manner called such, his *God-fathers*, or *God-mothers*."

CHURCH.—Is derived from the Greek words *kurios* *oikos*, the *house of the Lord*; which words in process of time became contracted into *kurioik* and *kariaks*; and hence, *kirk* of our northern neighbours, and *kirk* of our Saxon ancestors, from which, by corruption, changing *k* or the hard *c* into *ch*, we have made the word *church*. This term, though it be generally used to signify the people worshipping in a particular place; yet by a metonymy, the *container* being put for the *contained*, we apply, as it was originally, to the *building* which contains the worshipping people."

1 See Glossographia by T. Blount. 2 Dr. A. Clarke's Introduction to Matt., p. iii. 3 Glossographia by T. Blount. 4 Dr. A. Clarke on Matt. xvi.

THE CHURCH.

ON THE CAUSE

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