

husband and the wife live separately. Slight mourning continues only for a week, and is worn on the decease of a husband or of a wife. On returning from the funeral obsequies, the husband, wearing his mourning habits, washes his hands, uncovers his feet, seats himself on the ground, remains in the same posture, and continues to groan and weep, without paying attention to any occupation, until the seventh day.

The Chinese, when they are in mourning, wear coarse white cloth, and weep three years for the loss of the departed. The magistrate no longer exercises his functions, the counsellor suspends his suits, and husbands and wives, as with the Jews, live apart from each other. Young people live in seclusion, and cannot marry till the end of the three years.

The mourning of the Caribbees consists in cutting off their hair, and fasting rigorously until the body purify; after which they indulge in wickedness, to drive all sadness away from their minds.

Among some of the nations of America, the nature of the mourning depended upon the age of the deceased. At the death of children the relations were inconsolable, while scarcely a tear was given to the aged. Mourning for children, in addition to its longer duration, was common, and they were regretted by the whole town in which they drew their first breath. On the day of their demise, persons dared not approach their parents, who made a frightful noise in their house, yielded to the most violent fits of despair, howled like demons, tore their hair, bit themselves, and scratched themselves over the whole body. The following day they threw themselves upon a bed, which they watered with their tears. The third day they commenced their groaning for the loss of their child; this lasted a whole year, during which neither father nor mother ever washed themselves. The rest of the inhabitants of the place, in order to evince their sympathy for the affliction of their parents, wept three times a day until the body was borne to the grave.—*Literary Gazette*.

ANECDOTE OF DR. CLARKE.

[The following declaration was inserted in an Album, by Dr. Clarke, during the last Conference which he attended, exactly one month before his death:]

IN PERPETUAM REI MEMORIAM.

I have lived more than three score years and ten; I have travelled a good deal, both by sea and land; I have conversed with and seen many people, in and from many different countries; I have studied the principal religious systems in the world; I have read much; thought much, and reasoned much; and the result is, I am persuaded of the simple, unadorned truth of the book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scriptures; and especially Christianity, which is referred to in the Old Testament, and fully revealed in the New. And while I think well of, and wish well to, all religious sects and parties, and especially to all who love our Lord Jesus Christ in sincerity, yet from a long and thorough knowledge of the subject, I am led, most conscientiously, to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory and the benefit of men; and that, both as to the creed there professed, forms of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the Church of Christ, from the promulgation of Christianity to the present day. To him who would say, "Dr. Clarke are you not a bigot?" without hesitation I would answer, "No, I am not; for by the grace of God, I am a Methodist." Amen.

(Signed) ADAM CLARKE.

INTERESTING FACTS.—GIBSON, who in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where with the profits of his works, he purchased a considerable estate.—This property has descended to a gentleman, who out of his rents expended a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having courage openly to assail it. *Voltaire* boasted, that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve apostles to build up. At this day, the press which he employed at Femy, to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first Provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which *Hume* died.—*S. C. Herald*.

TESTIMONY TO THE UTILITY OF METHODISM.—Mr. Fox, in his Finsbury Lectures, (in London) bears the following testimony to the influence of Methodism in ameliorating the condition of the lower classes in England.

"The first circumstance which I think operated to the amelioration of the poor of this country (England) was the rise of Methodism; and this was a heart-stirring influence. Whatever flaws a severe critic may find in the supposed aims or real proceedings of John Wesley, there can be no doubt that he deserves to be classed among the benefactors—among the most illustrious benefactors of the nation."

THE TASK OF AN AUTHOR is, either to teach what is not known, or to recommend known truths by his manner of advancing them; either to let new light in upon the mind, and open new scenes to the prospect, or to vary the dress and situation of common objects, so as to give them fresh grace and more powerful attractions, to spread such flowers over the region through which the intellect has already made its passage, as may tempt it to return, and take a sound view of things hastily passed over, or negligently regarded.—*Johnson*.

RENUNCIATION OF SOCINIANISM.—CRELLINS was a Socinian, and a leader of that party. The grace of God was signally manifested in bringing him to right views of the truth. He not only refused to see his daughters bow the knee to the crucified Saviour, but he himself turning to the Lord, called upon him as his Lord and his God; and found, at the latter end of his life, no consolation but in the statement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all who were with him before his end.—*Note to Latrobe's History of Un-Brethren*.

VALUE OF THE GOSPEL.—A few months ago, I was attacked by a violent fever, and was in my own apprehension, for about two days on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, "The blood of Christ cleanseth from all sin." I never before saw such a beauty and grandeur in the way to salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment.—*Robert Hall*.

ANECDOTE OF MR. WESLEY.—In the year 1790, Mr. Wesley preached at Lincoln, in the month of June; his text was Luke x. 42: "One thing is