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# THE WESLEYAN.

A PERIODICAL DEVOTED TO THE INTERESTS OF

## Wesleyan Methodism.

IN THE PROVINCES OF

NOVA-SCOTIA, NEW-BRUNSWICK, &c. &c.

INCLUDING ARTICLES UNDER THE DIFFERENT HEADS OF

BIOGRAPHY—DIVINITY—HISTORY—LITERATURE AND SCIENCE—RELIGIOUS CORRESPONDENCE—  
ORIGINAL AND SELECT POETRY—MISSIONARY INTELLIGENCE—GENERAL AND  
PROVINCIAL NEWS—OBITUARY—ADVERTISEMENTS.  
&c. &c. &c.

The Profits to be Devoted to Religious Purposes.

"Hold fast the form of sound words."—SCRIPTURE.

VOL. II.



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# THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

VOLUME I.]

HALIFAX, N. S., MONDAY, FEBRUARY 25, 1839.

NUMBER 1.

## Poetry.

### THE DEATH OF THE RIGHTEOUS.

How fair and how lovely it is to behold  
The sun in its splendour approaching the west ;  
Its race is near run, and, refulgent as gold,  
It glides through the ether, as hastening to rest.

It sinks,—but in sinking 'tis only to rise.  
Its splendour and glory afresh to display ;  
It sets,—but in other and far-distant skies  
It rises and reigns in the brightness of day.

Yet far more resplendent than this is the scene  
Of the good man approaching the confines of time :  
All loving, all peaceful, all calm and serene,  
He passes away with a brightness sublime.

He dies,—but no pencil can ever display  
The splendour and glory that burst on his sight,  
As, guided by angels, he speeds on his way,  
Through the portals of praise to the temple of light.  
*Wesleyan Magazine.*

## Biographical.

### MEMOIR OF CATHARINE HAWKINS.

BY THE REV. C. CHURCHILL.

There are few works more sought after by young readers—especially those who are seriously inclined—than the memoirs of persons of known piety ; additional interest is generally excited when the individual whose case is narrated, died in early life ; still more so, when remarkable circumstances are connected with either their life or death ; and still more, when they have been individuals who have lived in our own times, or with whose history we have been in any way acquainted. The union of the three points here referred to in the following case, has induced the publication of this brief narrative, which we trust will be read with interest and profit—at least by the young.

CATHARINE AMELIA was the third daughter of Joseph and Elizabeth Hawkins. She was born at Halifax on the 29th of June, 1818. In the earlier part of her life she had not the advantages and privileges of attending the house of God ; as she might otherwise have had if she had been brought up in the place of her birth—the first sixteen years of her life being passed in a residence under her parents' roof at Cole Harbour, to which place they had removed while she was an infant. But an event took place when she was twelve years old, which was to her of the highest importance.

In the year 1830 she came to town on a visit to her friends, at which time there was a remarkable revival of religion in the Wesleyan Society at Halifax ;—she

attended the various meetings which were held,—her heart was pierced with conviction for sin,—young as she was, she found she was not too young to die,—and she felt that for death she was unprepared ; feeling herself a sinner both by nature and by practice, she sought for the mercy of God in Christ Jesus, and it was not long before she found the pearl of great price, and enjoyed the sense of sins forgiven.

Shortly after her return home, being deprived of the spiritual assistance she had received, exposed to many youthful temptations and snares, and assailed with persecution on account of her profession,—she lost her confidence in God, yielded to the temptations so common to the youthful mind, and sought comfort in the things of the world. But, although she thus forsook the fountain of living waters, and hewed out to herself broken cisterns which could hold no water, she still felt the strivings and convictions of the Holy Spirit working in her mind ; or, as she expressed herself, "The still small voice often said, 'Daughter, give me thine heart.'"

In her sixteenth year she removed to Halifax to reside with a relation, with whom she continued till the time of her death. And although she was deeply sensible that she had lost the sense which she formerly enjoyed of the favour of God, and although in consequence her mind was attracted by the pleasures of youthful associations,—yet she never evinced the folly of youth, so manifest in many who "run to do evil ;" her natural disposition was pleasing, her temper mild and forgiving, and she frequently resolved to follow the example of the returning prodigal ; but as frequently her resolution failed, and the commencement of the year 1838 found her still a wanderer from God.

About the commencement of the year her mind was powerfully impressed by a dream ; and she freely expressed her conviction that she should shortly die. On the evening of Jan. 29, she listened to a sermon addressed to backsliders from these words—"Return ye backsliding children, and I will heal your backslidings ; behold we come unto thee, for thou art the Lord our God." Jer. iii. 22. Under this appeal she was again powerfully convinced of her state. She went home, and though naturally reserved, she spoke freely of the distress of her mind, and her firm resolve now to seek peace with God : being assured she had received her last call, and was soon to die.

On the Wednesday following she was taken seriously ill ; but her distress of mind was greater than her bodily affliction. She freely told her medical attendant that her soul was in danger, and this was her chief concern ; and though the nature of her complaint was

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such that silence and quiet were really necessary,—nor silence nor quiet would she have till she found rest in Christ. A more keen sense of lost opportunities and present danger is seldom manifested in any extremity, than was shewn by her; she wrestled with God in prayer, she earnestly entreated all to pray for her; in fact, her whole soul was on full stretch for the mercy of God in Christ Jesus.

It was not till the following morning that the writer of this sketch was informed of her sickness. On the preceding day, while two pious friends were engaged in prayer, her soul was made happy in God, and her rejoicing was apparently as ecstatic as her remorse had been severe—it was not therefore to see the oft-witnessed and painful spectacle of a sinner delaying to return to God till the eleventh hour; but to behold a child of God, happy in the Saviour's love, basking in the sunlight of his countenance, with the halo of glory gilding the brow of the sufferer, and the pain of affliction forgotten in the abounding of hope and the comforts of grace. On hastening to visit her, in entering the room she said with energy and aloud—"That is the man who told me all things ever I did": referring to the address to backsliders before mentioned; and it was with difficulty she could be persuaded that the sentiments were addressed generally, to the character rather than to the individual. The expressions of joy were certainly rapturous—but well founded, substantial, and satisfactory.

She had always been much attached to the pleasures of psalmody, and not only sang with a clear, good voice, but had a remarkably retentive memory for short quotations from our hymn-book; in fact, the details of her experience,—the character of her hope,—the depth of her joy,—the foundation she rested on,—were either expressed by quotations from sacred scripture, or chanted as with a dying voice in sacred song. The expression of countenance, and the tone and manner with which she uttered the following verse, will never be forgotten—

"How happy every child of grace,  
Who knows his sins forgiven  
This earth he cries is not my place  
I have no place but heaven—  
A country far from mortal sight,  
Yet, Oh, by faith I see  
The land of rest, the saints' delight,  
The heaven prepared for me!"

A week after this visit she requested to have the Sacrament administered, which was accordingly done. She was exceedingly low, apparently at the door of death, on the very brink of eternity; yet her joy was great. This season will long be remembered by the pious friends who witnessed the solemn scene. It appeared a time of unusual power; the presence of God was powerfully felt; all could have exclaimed—"This is none other than the house of God and the very gate of heaven." It was expected by all around her that her removal would soon take place; but it was ordered by Him who is too wise to err, and too good to be unkind, that she should not only *do*, but *suffer* his will: she lived a period of nearly three months, wasted by suffering to a skeleton, covered with sores, and racked

by pain—but she never murmured. One fact amidst many just recurs to memory, which will show the constant state of the mind. While visiting her one day, a near relation remarked respecting her own feelings, that she could not look out of the window without envying almost the stout healthy individuals that were passing along the street. Although the remark was not intended to reach her ear, she caught it and she replied—"I envy none. I want nothing beyond the four posts of this bed. I have Christ in my heart the hope of glory."

"My hope is full, oh glorious hope  
Of Immortality!"

During her sickness so long protracted—whether from the nature of disease or from a mind of great susceptibility, an imagination precociously fervid, and anticipations absorbed in one object—she frequently spoke of delightful and remarkable visions of the future state which were presented to her mind; as her weakness increased, the return of these was more frequent,—and although Infidelity may scoff at these things, yet the Christian cannot reject them unless prepared to admit that no divine comfort is vouchsafed, nor the divine presence manifested, in these trying moments.

Some of these remarkable circumstances might be narrated, without doing violence to the incredulity of any individual, or without incurring the censure of the most cautious—but they are only omitted to give way to an account of her last agony, which was connected with circumstances of remarkable interest. Her death was not only lingering and protracted, but it was a struggle of unusual violence. For thirty-six hours she lay in the arms of death, incapable of changing her posture from weakness; her mind was kept calm; and while she could speak, she might be heard whispering, "I see them—I see them—glory—glory"—but even this power of utterance failed, and she lay in an agony, with her tongue swollen so that she could not speak: She had remained thus two hours, when—and it was the last effort of expiring nature—she suddenly called to one present, who came and knelt at her bed-side to catch her words; and she then gasped at intervals,—“Oh the glory—oh the glory—oh if I could tell you the glory—they are coming”—the person urged her to try to explain, when suddenly her speech partially returned, and she said aloud,—“They are come for me—my Cousin and my Grandfather”—[she was immediately reminded that it could not be her Grandfather, as he died when her own mother was but four years old]—but she immediately rejoined—“Yes—yes—it is he—a tall gentleman all in white—and my cousin Frederick—they hold out their hands to help me—I come—I come”—and although she had never changed her position herself for weeks, she, by a convulsive energy, at this moment threw herself over in the bed—stretched forth her hand—and expired.

These circumstances are a statement of plain facts, witnessed and attested by persons whose authority is unquestionable. The circumstance of the knowledge of one she had never seen may appear strange; but her description exactly coincided with facts: her

grandfather was a pious man when he died; in childhood—one who was suddenly removed. It may appear no wonder had prior to her coming to be visited by her cousin who presented to her the characters, requesting that she should sing it together. She replied that she had told her it was "that she must imitate the instrument of approach." Her death took place

MENTAL DISCIPLINE  
STUDIES

1. REFLECT much on the transcendent importance of the Christian life.
2. Aim, with the purity of motive in all your actions.
3. Repress, to the utmost, the love of pride, and the undue desire of prominence in your own eyes.
4. Let the grand principle of your life be the love of God and man.
5. Aim, in your preaching, to be plain and simple.
6. Let a deep sense of the responsibility of the minister secure the purity of your motives.
7. Let there be a clearness of discrimination of characters of whom you speak.
8. Let pointed applications to the consciences be the chief feature in your discourses.
9. Do not aim at equality with the world; you are not equal, and you are not to admit it.
10. Study assiduously to enlarge your human mind.
11. In your preparation for the pulpit, derive from the Holy Spirit, that spiritual power which will receive.
12. Attach due importance to the influence of public worship, and in a spirit of evangelism.
13. Cherish carefully the expectations of success.
14. Exercise an influence on the promised influence of the Holy Spirit.
15. Endeavour to be diligent in the use of the most efficient methods of instruction of the young.
16. Endeavour to be diligent in the use of the most efficient methods of instruction of the young.

grandfather was a pious good man, tall and good-looking when he died; her cousin was her companion in childhood—one whom she tenderly loved, and who was suddenly removed by death a short time before. It may appear no less singular that in the dream she had prior to her conviction, she thought she was visited by her cousin bearing the appearance of an angel, who presented to her a scroll written in foreign characters, requesting her to sing it to a favourite tune. She replied that she knew not the language; when he told her it was "the song of Moses and the Lamb," that she must immediately learn it, that they might be able to sing it together.—This she took as a presentiment of approaching death.

Her death took place April 17th, 1833.

### Ministerial.

#### MENTAL DISCIPLINE FOR DIVINES AND STUDENTS IN THEOLOGY.

1. REFLECT much on the indispensable and transcendent importance of personal piety.
2. Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.
3. Repress, to the utmost, the feelings of vanity and pride, and the undue desire of popular applause.
4. Let the grand points of religion have their due prominence in your discourses.
5. Aim, in preaching, at the utmost seriousness of manner.
6. Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.
7. Let there be in your discourses the utmost clearness of discrimination between the two great classes of characters of which your hearers must necessarily consist.
8. Let pointed appeals to the heart, and direct applications to the conscience, form a prominent feature in your discourses.
9. Do not aim at a degree of originality to which you are not equal, or of which the subject does not admit.
10. Study assiduously the best way of access to the human mind.
11. In your preparations for the pulpit, endeavour to derive from the subject on which you are about to preach, that spiritual benefit you wish your hearers to receive.
12. Attach due importance to the devotional parts of public worship, and be solicitous to conduct them in a spirit of evangelical fervour.
13. Cherish earnest desires, and encouraging expectations of success.
14. Exercise an humble and entire dependance on the promised influence of the Holy Spirit.
15. Endeavour to adopt the most interesting and efficient methods of conveying religious instruction to the young.
16. Endeavour to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.
17. Cultivate with daily solicitude spirituality of mind.
18. Cultivate and display Christian zeal for the interests of true religion both at home and abroad.
19. Propose to yourself, as a model, the character of the Apostle Paul.
20. Guard against every approach to a sectarian and party spirit; and cherish the feeling of Christian love to all who embrace the faith, and "adorn the doctrine" of the Gospel.
21. Do full justice to the talents and excellencies of other ministers, without the spirit of rivalry or jealousy.
22. Deem it not justifiable for a Christian pastor to indulge, beyond certain limits, in the pursuits of literature and science.
23. Suffer not the pressure of public engagements to contract unduly the exercises of private devotion.
24. Guard against levity of spirit and demeanour.
25. Cherish the strictest purity of thought, of sentiment, and demeanour.
26. Cultivate and display the most delicate sense of honour in all the intercourses of life.
27. Remember the pre-eminent importance of prudence and discretion.
28. Study and display that courtesy which is the essence of true politeness.

#### THE MANNER IN WHICH A CLERGYMAN SHOULD PREACH.

His address should be simple, affectionate and grave; his matter solid, his method clear, his expression chaste and select; neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly that the most ignorant may understand, so seriously that the most careless may feel, so rationally that the most fastidious may have no room to cavil, and yet so spiritually that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practise what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made. For all knowledge will be sterile, and all performances unprofitable, unless affection interpose to give vitality to the one and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications. And indeed it would be so, were any thing but Christianity the subject. But the word of God gives its devoted student a power which no natural talent, no secular study, no familiarity with the masters of human eloquence ever did, or ever could confer. He that with a well prepared heart and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlaboured fluency of religious sentiment which can hardly fail to awaken, to convince, to animate, to influence his hearers. And if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist in the service of evangelized truth the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellencies of the sweet psalmist of Israel. Nor be it deemed enthusiasm to say, that the fervent prayer will make a more impressive preacher than all the rules of rhetoric, and that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven than if he wielded at will the eloquence of men and angels.

—*Job's Sermons.*

## Theological.

## STUDY OF THE SACRED SCRIPTURES.

BY THE REV. ALEXANDER W. M'LEOD

By too many the Sacred Volume is utterly neglected—permitted to lie on the shelf, unmoved and unopened, so as to render it possible to write their doom in the undisturbed dust which has gathered thickly upon its covers. For the proper condemnation of such conduct, language sufficiently reprehensible can scarcely be found:—it involves criminality of the highest character, and consequences the most appalling and ruinous to the parties concerned.

Others peruse the Sacred Volume but occasionally, and even then, only in a cursorily manner, without that deep and lively interest, which its contents so pre-eminently demand, and of which they are so transcendently worthy. Though not so highly culpable as the conduct of those above animadverted upon, this practice cannot be successfully relieved from the just preferment of charges of aggravated guiltiness, evincing as it does an under-estimating of that precious boon, to equal which in value, the most prolific of golden mines would be thrown in the scale in vain.

THE BIBLE, it is deeply to be lamented, is, alas! by too many regarded as a mere historical depository, possessing no claims of sanctity superior to works, the literary production of the mere, unassisted, powers of men—the consequence is, when perused, there is the absence of that hallowed feeling, that just deference, and exalted veneration, which it rightfully claims, and which should impress the mind of every reader whilst perusing its sacred pages.

The attention of individuals should be directed to this most important subject, not only from the PULPIT, but also through the PRESS; in the accomplishment of which, I gladly unite my humble efforts, with the endeavours of others, and now offer a few remarks upon it for the consideration of those whose eyes may scan this article.

By those who wish to form a proper estimate of the value of the Sacred Scriptures, *their peculiar character should not be overlooked.* It cannot be too much insisted upon, neither can it be too clearly realized, that, they contain not the opinions or decisions of men, however exalted in point of rank, intellect, or mental acquirements—if so,—then they would necessarily partake of the fallible character of their authors, and all ground and certainty and authority, would be removed, and every person would have an indisputable right to assent to, or dissent from, the opinions proposed, as he might in his own judgment consider them right or wrong, without the least incurrance of guilt, or the exposure of himself to censure. If the peculiar character of the Sacred Scriptures be denied, then the unavoidable inference is,—there is no authenticated and authoritative rule to bind either our faith or practice, and we are cast upon the dark and tumultuous ocean of uncertainty, without pilot, or chart, or compass, or star, by which to direct our bark! This peculiar character of the Sacred Scriptures is

their *divine inspiration.* That they are thus inspired and contain the words of God, who is infinite in wisdom, goodness, and truth, is evident from the acknowledgment of the writers of them themselves. They do not profess to give their own opinions or the result of the operations of their own imaginative and reasoning powers; but the words they pen are all without exception referred to the direct and immediate inspiration of Deity itself. One speaking for all says, "All scripture is given by inspiration of God." They were, also, endued with supernatural power to work miracles and utter prophecies, in attestation of the divinity of the truths they delivered; and this power they exerted. God is thus immediately and ostensibly connected with their mission and teachings, which is in itself a convincing proof that they wrote and spake as they were moved by the Holy Ghost:—unless, to free ourselves from this overwhelming species of evidence, we take shelter in the most absurd of all absurd beliefs, that God would directly interpose his own power for the support and propagation of the most palpable falsehoods. The inspired character of the Sacred Scriptures secures their *truth.* They contain truth without mixture of error. Their source is perfect TRUTH, and it would not be so absurd to suppose that the "same fountain sends forth at the same place sweet water and bitter," as to suppose that falsity can in any measure be the offspring of the true God, of whom it is said, "the works of his hands are *verity* and judgment; all his commandments are sure: they stand fast for ever and ever, and are done in truth and uprightness." The divine inspiration of the Sacred Scriptures also secures their *authority.* Claiming God for their author they possess an authority over our faith and practice: the most absolute and peremptory. It is not now a matter of indifference whether we assent or do not assent to their truth, doctrines, or precepts, or whether we obey or do not obey their sacred requirements. We are endued, it is true, with the power to believe or disbelieve, obey or disobey: but they make unbelief and disobedience capital crimes, committed against God himself and against his positive enactments, and, as such, threaten the guilty with interminable suffering in the eternal world. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This is the fearful and solemn alternative:—believe or be condemned—obey or be banished from the presence of God and the glory of his power, and punished with everlasting destruction, enduring "the vengeance of eternal fire!" "He that hath ears to hear let him hear." How carefully, and with what deep concern and anxiety to know the mind of God, should His Sacred Word be read! If we neglect this imperative duty—it is at our own peril.

(To be continued.)

Holiness is the true dignity of the soul: and sin, its vilest degradation.

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## Correspondence.

MRS. HESTER ANN ROGERS.

*To the Editor of the Wesleyan.*

Sir—As one of the primary objects of your paper is manifestly to “promote personal salvation,” (implying personal holiness) as well as to exhibit the doctrines of the Gospel in their native purity and primitive simplicity: that their experimental and practical influence may be more deeply and generally felt, the following selections have been made from “The Life of Mrs. Hester Ann Rogers,” as eminently calculated, under the divine blessing, to promote these important and gracious truths. Introducing to your readers through the medium of one of the holiest men, perhaps, that ever adorned the Christian Church—emphatically called the “heavenly Fletcher”—as well as one of the most able and beautiful polemic writers of the age in which he lived, some of the deep things of God; namely, Christian perfection, a doctrine misunderstood by some, and strangely misrepresented by others: but to which the Founder of Methodism gave, and his followers are still known to give, a peculiar prominence in their preaching; and which the lives and death of both these burning luminaries of the church, Wesley and Fletcher, so sweetly harmonized in proclaiming; the latter, a star of the first magnitude, yet beaming forth with the mildest, softest radiance! Of these remarks, the following extracts will be found corroborative.

A.  
“1781, March, 30th.—Mr. Wesley preached at five this morning, from ‘O Timothy keep that which is committed to thy trust.’ He showed what were the things committed to Timothy, and then confined his discourse to the particular doctrines committed to the Methodists; and insisted that the doctrine of Christian perfection was the one peculiar point they were called to preach and practice; and that no other people under heaven did clearly insist on this, as a present and an instantaneous salvation; that they who did not preach or believe it, were no Methodists.” She again writes, Leeds, August, 24th, 1781.—“That dear man of God, Mr. Fletcher, came with Miss Bosanquet, to dine at Mr. Smith’s in Park Row, and also to meet the Select Society. After dinner, I took an opportunity to beg he would explain an expression he once used to Miss Loxdale, namely: ‘that on all who are renewed in love, God bestows the gift of prophecy.’ He called for the Bible: then read, and sweetly explained the second chapter of the Acts; observing, to prophecy in the sense he meant, was to magnify God with the new heart of love, and the new tongue of praise, as they did, who, on the Day of Pentecost, were filled with the Holy Ghost. And he insisted that believers are now called to make the same confession; seeing we may all prove the same baptismal fire: showing that the Day of Pentecost was only the opening of the dispensation of the Holy Ghost: the great promise of the Father. And that the latter day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit. And therefore, seeing that they then bore witness to the grace of our Lord, so should we, and like them, spread the flame of love. Then after singing a hymn, he cried, ‘O to be filled with the Holy Ghost! I want to be filled! O my friends, let us wrestle for a more abundant out-pouring of the Spirit!’ He then said, ‘My dear brethren and sisters, God is here! I feel him in this place.’ But I would hide my face in the dust, because I have been ashamed to declare what he hath done for me! For many years I have grieved his Spirit; but I am deeply humbled, and he has again restored my soul!’ Last Wednesday evening, he spoke to me by these words, ‘Reckon yourselves, therefore, to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.’ I obeyed the voice

of God; I now obey it, and tell you all, to the praise of his love, I am freed from sin, yes, I rejoice to declare it, and to bear witness to the glory of his grace,—that I am dead unto sin, and alive unto God, through Jesus Christ, who is my Lord and King! I received this blessing four or five times before, but I lost it by not observing the order of God, who has told us, ‘With the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation’. But the enemy offered his bait to keep me from a public declaration of what my Lord had wrought.’

“When I first received his grace, Satan bade me wait awhile till I saw more of the fruits. I resolved to do so, but I soon began to doubt of the witness which before I had felt in my heart, and was in a little time sensible I had lost both. A second time after receiving this salvation, (with shame I confess it) I was kept from being a witness for my Lord by the suggestion, ‘Thou art a public character, the eyes of all are upon thee, and if, as before, by any means thou lose the blessing, it will be a dishonour to the doctrine of heart holiness.’ I held my peace, and again forfeited the gift of God. At another time, I was prevailed upon to hide it by reasoning,—How few, even of the children of God, will receive this testimony; many of them supposing that every transgression of the Adamic law is sin; and therefore, if I profess myself to be free from sin, all these will give my profession the lie, because, I am not free in their sense; I am not free from ignorance, mistake and various infirmities; I will, therefore, enjoy what God has wrought in me; but I will not say, I am perfect in love. Alas! I soon found again, ‘he that hideth his Lord’s talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath.’ Now, my brethren, you see my folly! I have confessed it in your presence, and now I resolve before you all to declare my master! I will confess him to all the world! and I declare to you in the presence of God, the Holy Trinity, I am now dead indeed unto sin. I do not say I am crucified with Christ, because some of our well-meaning brethren say, by this can only be meant a gradual dying; but I profess unto you I am dead unto sin, and alive unto God; and remember, all this is through Christ Jesus our Lord. He is my Prophet, Priest, and King! my indwelling holiness; my all in all. I wait for the fulfilment of that prayer, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; and they be one, even as we are one.’ O for that baptismal flame! O for the fulness of the dispensation of the Holy Ghost! Pray, pray, pray for this! This shall make us all of one heart, and of one soul. Pray for gifts, for the gift of utterance, and confess your Royal Master. A man without gifts, is like the king in a disguise: he appears as a subject only. You are kings and priests unto God. Put on, therefore, your robes, and wear on your girdle, Holiness to the Lord.”

Mrs. Rogers further records:

“A few days after this, I heard Mr. Fletcher preach from the same subject; inviting all who felt their need for redemption, to believe now for this great salvation; he observed, ‘As when you reckon with your creditor or with your host, and as when you have paid all you reckon yourselves free: so now reckon with God. Jesus hath paid all, and he hath paid for thee! hath purchased thy pardon and holiness. Therefore, it is now God’s command. Reckon thyself dead indeed unto sin, and thou art alive unto God from this time! O begin—begin to reckon now! Fear not; only believe, believe, believe! and continue to believe every moment; so shalt thou continue free; for it is retained by faith alone. And whosoever thou art that perseveringly believeth, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth thy Lord and

King, Jesus! and in spreading the sacred flame of love, thou shalt still be saved to the uttermost! He also dwelt largely on these words: 'Where sin abounded, grace did much more abound.' He asked, show did sin abound? had it not overspread your whole soul? were not all your passions, tempers, propensities and affections, inordinate and evil? did not pride, anger, self-will and unbelief all reign in you? and when the Spirit of God strove with you, did you not rebel all his convictions, and put him far from you? Well, my brethren, ye were then the servants of sin, and were free from righteousness; but now being made free from sin, ye are the servants of God, and holiness shall overspread your whole soul, so that your tempers and passions shall be henceforth regulated and governed by him who now sitteth upon the throne of your heart, making all things new: they shall, therefore, be all holy. And as you once resisted the Holy Spirit, so now you shall have power to resist, as easily, all the subtle frauds and fierce attacks of Satan; yea, his suggestions to evil shall be like a ball thrown against a wall of brass! it shall rebound back again; and you shall know what that meaneth, 'The Prince of this world cometh, and hath nothing in me.'

He then with lifted hands, cried,—'Who will thus be saved? Who will believe the report? You are only in an improper sense called believers who reject this. Who is a believer? One that believes a few things his God hath spoken? Nay, but one who believes all that proceeded out of his mouth! Here, then, is the word of the Lord: 'As sin abounded, grace shall much more abound!' As no good thing was in you by nature, so now no evil thing shall remain. Do you believe this, or are you a half believer only? Come, Jesus is offered to thee a perfect Saviour: take him, and he will make thee a perfect saint. O will you plead for the murderers of your Lord? Which of these will you hide as a serpent in your bosom? Shall it be pride, anger, self-will, or accursed unbelief? O be no longer beloved! Bring these enemies to the Lord, and let him slay them.

Some days after this, being in Mr. Fletcher's company, he took me by the hand, and said, 'Glory be to God for you my sister! Still bear a noble testimony for your Lord. Do you repent your confession of his salvation?' I answered, 'Blessed be God, I do not.' At going away, he again took me by the hand saying with eyes and heart lifted up 'Bless her heavenly Sower! It seemed as if an instant answer was given, and a beam of glory let down! I was filled with deep humility and love; yea my whole soul overflowed with the unutterable fullness.'

CLASS MEETINGS.

These separate associations to the subjects of his ministry, were formed by the profound and comprehensive wisdom of the venerable founder of the Wesleyan connexion, for the purpose of adapting personal instruction to the case of every individual, and of bringing the whole body under kind and watchful ministerial discipline. The experience of a century has proved their salutary and effective operation. Their principle is founded in the sympathies of human nature, and recognized throughout the oracles of God. Social feelings are thus enlisted in the services of religion; the more difficult and abstract ministrations of the pulpit are brought down to special states and circumstances: a surveillance more minute than could without such aid be exercised, and a compactness, only to be gained by combination may be ranked among the benefits resulting from this portion of Wesleyan discipline. To those whom observation or experience may have guided to reflection on the complicated character of man,—and by whom the human heart in its inexplicable mazes has been read and studied, and actions, words, thoughts, feelings, motives analyzed, it will appear a change of no small

magnitude to be entrusted with the oversight of others, and to incur, on their account, responsibilities to God; and to the church. The faithful and judicious exercise of such an influence as the charge implies, requires much caution, and no ordinary measure of the wisdom from above. Truth, to be effectively imparted should be clearly understood; and the work of grace upon the spirit must be personally experienced, before its progress can be traced correctly on the hearts of others. Thus genuine conversion, habits of reflective and consistent piety, acquaintance with the oracles of God, and wisdom through the teaching of the Holy Spirit, sought by prayerful meditation; to adapt his various counsels to the circumstances of his charge; these,—with fervent zeal, and charity that can expand itself beyond the circle of its own immediate interests to sympathize with others in their difficulties, care and sorrows,—are but in part the qualifications which should be found in him to whom the arduous office of a LEADER is assigned."—Mrs. Bulmer's *Life of Mrs. Mortimer*.

Miscellaneous.

THE POWER OF THE CROSS.—Not long since, our spirits were greatly refreshed while listening to the speech of an Indian convert. He rose in a respectable assembly, and proceeded to express his great joy at seeing a Christian congregation of white people. After alluding to several facts, he was brought at last to speak of his red brethren, and of their need of light and salvation. "Brothers," said he, (in broken English,) "My heart feel very bad when I think bout my red brothers. Poor red skins! They very poor; all dark; no Bible; know nothing about Jesus." Here he burst into an irrepressible flood of tears, and clapping his hands to his face, stood sometime motionless, groaning and sobbing aloud.

The burst of feeling in the congregation answered to his, and many a heart said, I will go to bear the "tidings of salvation" to the heathen.

Their land, "the land of the shadow of death," was spread out before us; and as we beheld the wandering, benighted, perishing inhabitants, we exclaimed, How much is to be done! We turned a moment to look over earth, at home, and abroad, and we repeated, How much is to be done! What Christian can remain idle, while so much is to be done!

And then again, the blessedness, the glory of our holy religion, was displayed to our enraptured sight. There stood before us the majestic forest man, weeping like a very child, as he spoke of the dying love of Jesus, and of the darkness and suffering of his people; and as the song, the prayer, the burst of agonized, benevolent feeling, went up from the renovated Indian, we asked, Who can doubt the truth of Christianity? The name of Jesus, which but yesterday broke upon the Pagan ear, has sunk deep into his heart, and it is even dearer to him than it is to us, who have all our lives been taught its charms. The light of life which but a moment since first glanced upon his eye, has filled all the chambers of his soul, and his face beams with the joy which it inspires. O, the power, the virtues of the Cross!

EVANGELICAL OBEDIENCE.—Renewed souls are in measure restored by sovereign efficacious grace to that state of mind which was possessed perfectly by our first parents antecedent to their fall, when the substance of the law was written in their hearts. A disposition to cheerful obedience is wrought in them; and from their experience of the love of

God shed abroad in the heart of duty is palpable. Their hearts being unbelief and corruption, and are tions on his covenant—impelled by the rigor—In a word, they obey other than of servants.—formal reason of obedience drawn from their conduct with whatever readiness unless there be therein the authority of the Divine under a sense of benevolence directed to obedience required as Christians to scope of all our actions xii. 2. Eph. v. 17.

DISEASED THROAT.—consciousness that it some of our brethren you a recipe for chronic also (most probably) s ed with sore and cank tions for proportioning lined:—Take as much measure of the bark black maple—the bar clean iron kettle, and it to less than a quart into a decanter, or son add a pound of loaf so small sized hen's egg, gill of the first proof br it thoroughly together.

Directions for taking or three times a day. create costiveness.

P. S. The majority the circle of my acquai is removed, for the catarrh snuff is recom Yours, in Milford, Nov. 11.

THE POWER TO S In the Gospel the po The passive power th is as illustrious as an and experience of mar to suffer reproach, to deliverance on terms file the conscience. I may defy scorn; but to love the scorner?—dignity to unjust dea the murderer? It is, refer; ordinary as to character;—to the thou and oppression, who, meekly dumb under th upon them; they are Richard Watson.

God shed abroad in their hearts by the Holy Ghost,' the matter of duty is palpable and pleasant to their spiritual taste. Their 'hearts being enlarged' by removing the shackles of unbelief and corruption, they 'run in the way of God's commandments,' and are more sensibly quickened by meditations on his covenant-kindness as a reconciled Father, than impelled by the rigorous effect of his authority as a Lawgiver.—In a word, they obey his will in the spirit of children, rather than of servants.—Nevertheless, the proper ground and formal reason of obedience and holy walking with God, are drawn from their condition and obligation as creatures. And, with whatever readiness and zeal any service is performed, unless there be therein an exercise of faith acknowledging the authority of the Divine will as well as the exercise of love under a sense of benefits received, it is not properly an act of obedience directed to the glory of God; which we are required as Christians to regard in all things, as the reason and scope of all our actions. Matt. vi. 10. Chap. vii. 21. Rom. xii. 2. Eph. v. 17. 1 Thess. iv. 1—4.—*W. Bennett.*

**DISEASED THROATS.**—By request, experience, and a consciousness that it may be of use to others, especially to some of our brethren in the ministry, I am induced to send you a recipe for chronic inflammations in the throat. It has also (most probably) saved from death many children afflicted with sore and cankered mouths. I will give you directions for proportioning ingredients for one quart when combined:—Take as much as could be pressed into a four-quart measure of the bark of dogwood; (it is sometimes called black maple—the bark is striped with green;) put it into a clean iron kettle, and add six or eight quarts of water; boil it to less than a quart; strain it as clean as possible; put it into a decanter, or something that will keep it from the air; add a pound of loaf sugar, a bit of alum nearly as large as a small sized hen's egg, burned dry and pulverized; add a gill of the first proof brandy for its preservation; then shake it thoroughly together.

Directions for taking it:—Use it as a wash or gargle two or three times a day. Swallow but little of it, for it will create costiveness.

P. S. The majority of cases among the clergymen within the circle of my acquaintance which originated from catarrh is removed, for the accomplishment of which Marshall's catarrh snuff is recommended.

Yours, in haste, JOSEPH HARTWELL.  
Milford, Nov. 11. *Christian Advocate and Journal.*

**THE POWER TO SUFFER GIVEN BY THE GOSPEL.**—In the Gospel the power of God is employed to sustain. The passive power thus given to man, the power to suffer, is as illustrious as any other of its displays in the heart and experience of man. And here I refer not to the power to suffer reproach, to be martyred for truth, and not accept deliverance on terms which would dishonor Christ and defile the conscience. I know it may be said, that philosophy, may defy scorn; but even here, Will philosophy teach to love the scorner?—That natural heroism may submit with dignity to unjust death; but will it excite me to pray for the murderer? It is, however, to ordinary instances that we refer; ordinary as to frequency, extraordinary indeed as to character;—to the thousands of sufferers now in pain, poverty and oppression, who, strengthened by this mighty power, are meekly dumb under the hand of God, heavy as it may press upon them; they are "silent, for it is the Lord's doing."—*Richard Watson.*

### The Domestic Economist.

INDIA rubber is an excellent substitute for leather in constructing valves for pumps.

To prepare husks for mattresses, strip the husks from the ear, cut off the "stub shot" ends with a pair of shears, and draw them repeatedly through a hatchel, and they will be fit for use.

Every gate post on the farm should have a small hole bored into it, to be filled with grease and plugged up to grease the latches and hinges. Want of grease is often observed, but from not having it at hand is generally never applied.

Door latches often work unpleasantly and with difficulty from a want of oiling. A few drops upon them will in such cases operate like magic.

Fill your wood house in the winter with cut wood, and touch none of it till next summer, at which time, by becoming dry, it will be worth twice its present value, and there will be no interruption to other work in procuring fuel.

A most excellent application to diminish friction in carriage wheel boxes is a mixture of grease or soft tallow with pulverized soapstone. Blacklead substituted for the soapstone is next best.

Wood which proves troublesome by snapping on the fire, may be rendered harmless by turning the stick with the heart inwards, when all the snapping will be toward the back of the fire.

Hay-racks for feeding animals are best when placed in a vertical position, instead of inclining outwards; as in the former case, there is less liability of the hay being wasted, the heads of the animals will not become filled with hay-seed, and their breath will not ascend and render the hay offensive.

To keep up a window sash at any desired height, bore a few holes into each side of the sash, or of the window frame, and insert in them common bottle corks, allowing them to project about one-fiftieth of an inch. The elasticity of these, and their pressure, will accomplish the desired object.

To extinguish a chimney on fire, the great object is to stop the current of air upwards through it. In some tight houses this may be effected in a great measure by shutting the doors and windows, but best by putting out the fire in a fireplace, and closing it with the fireboard.

Ink spots on the pages of a book may, if fresh, be entirely removed by a solution of oxalic acid, washing it afterwards with water. Old ink spots may be partially removed. As oxalic acid is a poison, it must be used carefully.

To make an excellent durable water proof grease for boots, heat a pound of tallow in a two quart iron kettle, or skillet, put in it six ounces of finely shaved India rubber, and continue the heat until it is thoroughly dissolved. A little beeswax added is an improvement. Old over-shoes may be used for the India rubber. Boots thoroughly greased with this composition will completely preserve the feet from moisture though exposed a whole day to melting snow.

To close cracks in stoves through which fire or smoke penetrates, apply, while the stove is hot or cold, a mixture of common salt and fresh wood ashes, made into a paste with water.—*American paper.*

### HAMS.

No part of a swine is more valuable, or furnishes better eating, than the ham; but the value of this article is very frequently destroyed by the injudicious manner in which it is pickled, or still more frequently by the manner in which the essential process of smoking is performed. So far as our experience extends, the best pickle for hams is the one described in a former volume of the Farmer, called the Knickerbocker pickle; but the best pickle in the world will not make good hams unless proper care is paid to the smoking. The great difficulty in smoking hams lies in their not being kept free from all moisture while in the smokehouse. Eight times out of ten, if hams are examined at the time, they will be found to be wet with condensed vapour, sometimes to such a degree as to have it drop copiously from them; and when such is the case, the ham acquires a bad taste, as if it had been dipped in pyroligneous acid, and is unfit for eating. The cause of this is to be sought in the facts that the smokehouse is usually too low, bringing the meat too near the fire; and that there is no vent for the steam-like vapour in the upper part of the building by which it can escape, and thus its condensation on the hams be prevented. The celebrated Westphalian hams are smoked in the upper chamber of four story buildings, and the fires that supply the smoke are kept in the cellars. The vapour is condensed in the passage, and the hams are always cool and dry. Heating hams in smoking them is clearly injurious, and should be carefully avoided, as should all moisture. Proper attention to these points will ensure a good article, where the preliminary steps of pickling have been well conducted.—*Ib.*

## Poetry.

## THE FLOWER HAS FADED.

BY JOHN K. LASKEY.

Young and the opening rose  
 May look like things too glorious for decay,  
 And smile at thee: but thou art not of those  
 Who wait the ripened bloom to seize their prey.

MRS. HEMANS.

'Tis for the dead  
 I hear those dirge-like tones upon the air,  
 A solemn pealing, for life's flowret faded,  
 A rose that grew beneath affection's care,  
 And screened from many an ill, and sweetly shaded  
 Until Death's hour.—

And now it comes,  
 That telling for the dead: and now a band  
 Of friends to bear it to its home of rest,  
 To slumber, and for aye, beneath a land,  
 Where 't grew up, faded, but was blessed,  
 And joyed to bloom.

But even thus  
 The fairest things of earth, that we love dear,  
 Bloom like the raptures which hope often brings,  
 Then in their loveliness from life's bright sphere,  
 Vanish like Eden's bird, with stricken wings,  
 At once to die.

This is our lot,  
 To wish, and hope, and love—and hope in vain,  
 With tears and anguish, for that spirit-power,  
 Whose mandate is of heav'n, the earth his reign,  
 Spares not the one that rears it, or the flower  
 To mourn his fate.—

But yet there's hope—  
 But 'tis where the soft light of evening's hour,  
 And the sun's radiant beaming never fell,  
 Nor moonlight, or the dew upon the flower,—  
 And there 'tis fadeless, and too bright to tell—  
 And blooms in love.

And ye, who weep  
 The flowret faded, that adorned your path,  
 Quench not the love ye knew, nor stay the tear,  
 But know ye that it blooms, where Death's fell wrath  
 Shall never fade it more,—and may ye hear  
 And join the melody of that blest land,  
 Poured forth from golden harps, by angel hand,  
 Where now it blooms!

## Literary.

ON THE WORKS OF CREATION AS AN  
INCENTIVE TO CONTEMPLATION.

Is meditating on the works of Creation,—viewing the starry firmament,—amusing myself with the different lustres of the stars, as they began to appear,—the variety of colours of the western part of the heaven fading, till the whole was in a glow,—I could not but admire the blueness of the ether: exceedingly lightened and enlivened by the rays now passing through it.—How enlivened were my contemplations on the wisdom and goodness of the great Architect, who still rules and governs the whole! How amazing! how wonderful! are thy ways, O God; they are past finding out! Here I viewed, as it were, another picture of nature, more finely shaded, and disposed amongst softer lights, than that which the sun had before discovered; and I could not refrain joining with the holy Psalmist in his admirable ecstasy: "When I consider

the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? or the son of man, that thou visitest him?" The omnipresence of the Deity, though not visible to mortal eye, yet is manifest in the order and regularity of all created things. His omnipresence is equally displayed in the formation, order, and regularity of those innumerable stars—or more philosophically termed suns—that were then shining in full lustre, and others, planets or world, moving round their respective suns. I was induced still to expand the idea, and suppose another heaven of suns and worlds, revolving and rising still above the visible one, and these deriving their light from luminaries, placed at so great a distance, that they appear to the former as stars to us. This thought led me to reflect what an insignificant figure must I appear, amidst the immensity of God's creation!—I considered that original and actual sin had so debased our nature,—that the purity in which we were first created was so contaminated,—that without the cleansing blood of Christ there could be no redemption,—I looked upon myself with horror; condemning myself as not worthy of the least regard of that God who superintends so great a work, and was almost afraid I might be overlooked in the immensity of nature.

While lost, as it were, in reflection as to my own interest in the general boon, and meditating on the wisdom of Providence, in thus ordering all his works,—the full moon rising, added new lustre to the scene; and faith in the pardoning grace of God dispelled not only those ideas, but operated, comparatively speaking, as electrical fire to animate my breast and encourage my hope. The silver rays now adding brightness to the former glimmering light, I paused—I considered,—vital religion—a feeling sense of sins forgiven and a salvation purchased by a Redeemer flashing in all their radiance across my mind, relieved me from this mortifying thought, and in rapture I exclaimed,—The dead's alive!—the lost is found! When we consider that these thoughts generally take their rise from the narrow conceptions we are too apt to entertain of the Divine Nature,—and this imperfection of thought cleaves in some degree to creatures of the highest capacities, as creatures of finite and limited natures,—and as our ideas are confined to a certain measure of space, and consequently our observation limited to a certain number of objects,—because the sphere in which we move appears more enlarged to some than to others, just as we rise above one another in the scale of existence,—we cannot but conclude, that God is all perfection, too wise to err; and has so ordered all things as seemeth him best: we should therefore humble ourselves under this consideration, and repose all confidence in his mercy and good will towards us. The attributes of Deity are infinite: our reason, when enlightened by his Spirit, returns again to our succour, and we revive in the assurance that, as Lords of the Creation, the noblest workmanship of his hands,—we are not forgotten or overlooked by our Maker in the multiplicity of his works, or amidst the infinity of other objects that engage his at-

ention; presence and God, infinite suffering, a plan for the fallen from the curse found a rat the serpent was verifie time took taught us the healing and spiritu sinners, criminious that we th holiness, a kingdom of Through I burthen of thus comp mercy! I man! How being, who Maker's p loving kind in Christ, a cipation of hope, and a grace doth disobedience of o have also t that though not far, or from the bible bounds continue its pro find itself in passed with plorable mu thus presen dinary bene not co-operat ceiving non of our natur ly miserable feels no oth may proceec sins, and the Divinity bei of no advan bly feel and happy recipi man without infinite good himself from draw all the presence, no existence, bu regard to it

attention; particularly so, if we consider his omnipresence and his omniscience. What a reflection,—That God, infinite in wisdom, boundless in mercy, long-suffering, not willing that any should perish, devised a plan for the salvation and redemption of man—though fallen from original righteousness, thereby incurring the curse of a broken law, yet mercy cries, I have found a ransom, “The seed of the woman shall bruise the serpent’s head.” The fulfilment of this promise was verified in the Saviour, Jesus Christ, who in due time took our nature upon him, appeared in our world, taught us the way to eternal happiness, administered the healing balm—a certain cure for all our natural and spiritual disorders—endured the contradiction of sinners, cruel mockings, scourgings, and the most ignominious of all deaths, the cruel death of the cross, that we through his sufferings might be perfected in holiness, and made partakers of joys ineffable, in that kingdom of glory reserved and eternal in the heavens. Through his poverty we became rich; he bore the burthen of our sins, satisfied an offended Deity, and thus completed our salvation. What love! What mercy! The Son of God in our flesh suffering for man! How happy the condition of that intellectual being, who is sensible of this atonement, and feels his Maker’s presence by the secret effects his mercy and loving kindness impart to his believing mind! Faith in Christ, and faith in his promises, realises the anticipation of future glory. The true Christian has this hope, and also positive assurance, that, as sin abounds grace doth much more abound; “for as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” We have also this consolation in the omnipresence of God, that though not visible to our natural vision, yet he is not far, or absent from us. Were the soul separate from the body, and to wing its flight beyond the visible bounds of creation; and for millions of years continue its progress through infinite space, it would still find itself in the embraces of its Creator, and encompassed with the immensity of the Godhead. How deplorable must be the condition of that being, who is thus present with his Maker, and receives no extraordinary benefit or advantage from this his presence, does not co-operate with the strivings of the Holy Spirit, receiving none of those advantages which are perfective of our nature, and necessary to our well-being. Equally miserable must be the condition of that person, who feels no other effect from divine influence but what may proceed from a consciousness of his unpardoned sins, and that of divine wrath and indignation. The Divinity being with us, in us, and around us, will be of no advantage to us if we do not experience, sensibly feel and are led by the Spirit, and are made the happy recipients of his love and constant regard. A man without religion is as if there were no God. The infinite goodness of God is such that he cannot remove himself from any of his creatures, yet he may withdraw all the joys and consolations of its essence; his presence, no doubt, is necessary to support us in our existence, but he may leave our existence to itself with regard to its happiness or misery: in this sense, it is

said he may cast us away, and take his Holy Spirit from us. This single consideration should awaken our fears, and cause us to flee to the outstretched arms of a once crucified, but now risen, Saviour; open our hearts to all those effusions of joy and gladness which are so near at hand, and always ready to be poured in great abundance upon us; and more especially if we consider the state of the impenitent, who will feel the dread effects of his anger in wrath and indignation: resting assured that the great Author of our being will not be always as one indifferent to any of his creatures. Those who will not realize his love, shall and may be sure, in the end to receive that sentence which an offended Justice will pronounce; and awful indeed will be the situation of him, who is sensible of the being of a God only by what he is doomed to suffer from his justice, and rejected mercy.

Windsor, Nov., 1838.

### Correspondence.

MR. EDITOR,—

In your number for January 28th, I see certain queries, proposed from one of your subscribers, on what is demanded from every individual for the support of the worship of Almighty God. I beg leave to offer a few remarks, which may serve in some measure as a solution of his first query.

Your subscriber asks,—“Is there in the Old Testament any command of God which requires his people to support his ministers and worship; and if so, what amount is required of each person?”

I answer,—Certainly there is a positive command of God for this in the Old Testament; and the amount required from each person was the tenth of all their increase. In Leviticus we learn, that the Lord claimed the *tithe* of the whole land. “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. Lev. xxvii. 30—32.

And in the book of Numbers, we find that the Lord gave this tenth of the whole land to the Levites. “Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.” Num. xviii. 21. And in the same chapter we find, that the Levites were to give a tenth of all they received to the Priests. “Thus speak unto the Levites, and say unto them,—When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and the fulness of the wine-press. Thus ye also shall offer a heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel: and ye shall give thereof the Lord’s heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof out of it.—Wherefore thou shalt say unto them,—When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.” Num. xviii. 26—30.

Aaron and his sons, the priests, were also commanded to present their offerings to God, by a perpetual statute—and what they offered was to be wholly burnt on the altar. See Leviticus vi. 25--26. Thus none were to appear before the Lord empty; a portion of all must be given to God, as an evidence of his goodness, and their dependance on him.

I might, Mr. Editor, have appealed to other sources in confirmation of the practice of giving a tenth of our increase to God; but I confine myself to the scriptures. Should any of your talented correspondents answer the two following questions of your subscriber, I shall be satisfied; if not, I may take up my pen again.

Your's respectfully,

P. W. L.

### Historical.

#### TADMOR—PALMYRA.

BETWEEN eighty and ninety years ago, two English travellers, Dawkins and Wood, in journeying through the wilderness of Syria in Western Asia, were astonished in coming in sight of a plain covered with a great quantity of ruins of magnificent marble buildings; and beyond them, towards the Euphrates, a flat waste as far the eye could reach, without any object which showed either life or motion. The travellers were not altogether unprepared for the spectacle. They had been in search of the city of ruins, and now it fell upon their sight, in all its desolation and melancholy grandeur. What they beheld was all that remained of the famed Tadmor—the city of Palms, or as it has been Latinised by the Romans—Palmyra.

The fate of Palmyra was that of hundreds of other cities in ancient times. It had grown up as a seat of a large and busy population, had arrived at a high pitch of opulence and magnificence, its name had become known far and wide for the traffic of which it was the emporium; and at length, after a lapse of time, it fell a prey to a powerful enemy, by whom it was utterly exterminated, or reduced to a mere heap of ruins. Such was invariably the history of the cities and nations of antiquity. No matter how great and glorious they had become, no matter what was their degree of civilisation and learning, they all sank one after another into oblivion, were overrun by the vast hordes of barbarians which peopled the unreclaimed parts of the earth, and are now either lying in ruins like Palmyra, or inhabited by tribes little removed above the rank of savages.

Palmyra was in its greatest splendour in the third century of the Christian era, and was then the seat of government of an accomplished Syrian Princess called Zenobia. In a work recently published, Piso, a noble Roman, converted to Christianity, is represented as thus describing the appearance of the city of palms to his friend Marcus Curtius at Rome:—"I was still buried in reflection, when I was aroused by the shout of those who led the caravan, and who had attained the summit of a little rising ground, saying, 'Palmyra! Palmyra!' I urged forward my steed, and in a moment the most wonderful prospect I ever beheld—no, I cannot except even Rome—burst upon my sight.

Flanked by hills of considerable elevation on the east, the city filled the whole plain below as far as the eye could reach, both towards the north and towards the south. This immense plain was all one vast and boundless city. It seemed to me to be larger than Rome. Yet I knew very well it could not be—that it was not. And it was some time before I understood the true character of the scene before me, so as to separate the city from the country, and the country from the city, which here wonderfully interpenetrate each other, and so confound and deceive the observer. For the city proper is so studded with groups of lofty palm-trees, shooting up among its temples and palaces, and, on the other hand, the plain in its immediate vicinity is so thickly adorned with magnificent structures of the purest marble, that it is not easy, nay, it is impossible at the distance at which I contemplated the whole, to distinguish the line which divided the one from the other. There was a central point, however, which chiefly fixed my attention, where the vast Temple of the Sun stretched up its thousand columns of polished marble to the heavens, in its matchless beauty, casting into the shade every other work of art of which the world can boast. I have stood before the Parthenon, and have almost worshipped that divine achievement of the immortal Phidias. But it is a toy by the side of this bright crown of the Eastern capital. I have been at Milan, at Ephesus, at Alexandria, at Antioch; but in none of those renowned cities have I beheld any thing that I can allow to approach in united extent, grandeur, and most consummate beauty, this almost more than work of man. On each side of this, the central point, there rose upward slender pyramids—pointed obelisks—domes of the most graceful proportions, columns, arches, and lofty towers, for number and for form, beyond my power to describe. These buildings, as well as the walls of the city, being all either of white marble, or of some stone as white, and being every where in their whole extent interspersed, as I have already said, with multitudes of overshadowing palm-trees, perfectly filled and satisfied my sense of beauty, and made me feel for the moment, as if in such a scene I should love to dwell, and there end my days."

In the year 273, Palmyra was invested by the Roman armies under the command of Aurelian. This man was one of those fighting monsters whose deeds disgrace the pages of ancient history. He was the son of a Pannonian peasant, originally an adventurer and common soldier, who, by his courage, ferocity, bodily strength, power of control, and skill in war, had raised himself to be the emperor or military despot of the Roman empire and kept himself almost five years at its head before his turn for assassination came. This ferocious leader of a powerful army, having taken care to pick a quarrel with Zenobia, the Syrian queen, in order to give a colour to his attack upon her dominions, followed up his intentions, by marching against the devoted city of Palmyra. After investing the place with his troops, and taking Zenobia captive, it was ordered to be sacked and burned, and the whole inhabitants exterminated "by the edge of the sword."

A most interesting account is given by Piso, who, man, to retire from the city of destruction from o

"After one day of the city has fallen, aumph—this time in t tion. It is evident, a no quarter is given, been ordered, both o hold whole herds of t from the gates or ove hunted, and slaughte And thousands upon over the walls, or hi lofty towers to perish

"No sooner had th than a new scene of us, as we beheld dan ry part of the city.

presently appeared t sheet of fire. Towe glittering awhile in t fell and disappeared ple of the Sun stood with the brightness c and sides reflecting th brilliancy. We hop certain that it woul from its insulated po bouring buildings co not long, ere, from it forth, and warned us human genius, like a ground. To our an flames after having denly arrested, and l the vast pile stood to of double size, as it pearance of so many

"On the third day the massacre of the i quer and destroyer' glory, and again dis sought not the preser city, for I cared not t of women and childr legions were departe children to visit the c

"No language whi give you any just co our view on the way. For more than a mile roads, and the fields o bodies of those who, been overtaken by th of bodies did we no the parents and the c company some place resistance, apparently less fury of their par nity of the walls, and

A most interesting account of this horrible transaction is given by Piso, who, having been allowed, as a Roman, to retire from the city, surveyed the spectacle of destruction from one of the neighbouring heights.

"After one day of preparation and one of assault, the city has fallen, and Aurelian again enters in triumph—this time in the spirit of revenge and retaliation. It is evident, as we look on, horror-struck, that no quarter is given, but that a general massacre has been ordered, both of soldier and citizen. We can behold whole herds of the defenceless populace escaping from the gates or over the walls, only to be pursued, hunted, and slaughtered by the remorseless soldiers. And thousands upon thousands have we seen driven over the walls, or hurled from the battlements of the lofty towers to perish, dashed upon the rocks below.

"No sooner had the evening of the fatal day set in, than a new scene of terrific sublimity opened before us, as we beheld flames beginning to ascend from every part of the city. They grew and spread, till they presently appeared to wrap all objects alike in a vast sheet of fire. Towers, pinnacles, and domes, after glittering awhile in the fierce blaze, one after another fell and disappeared in the general ruin. The Temple of the Sun stood long untouched, shining almost with the brightness of the sun itself, its polished shafts and sides reflecting the surrounding fire with an intense brilliancy. We hoped that it might escape, and were certain that it would, unless fired from within—as, from its insulated position, the flames from the neighbouring buildings could not reach it. But we watched not long, ere, from its western extremity, the fire broke forth, and warned us that that peerless monument of human genius, like all else, would soon crumble to the ground. To our amazement, however, and joy, the flames after having made great progress, were suddenly arrested, and by some cause extinguished—and the vast pile stood towering in the centre of desolation, of double size, as it seemed, from the fall and disappearance of so many of the surrounding structures.

"On the third day after the capture of the city, and the massacre of the inhabitants, the army of the conquer and destroyer withdrew from the scene of its glory, and again disappeared beyond the desert. I sought not the presence of Aurelian while before the city, for I cared not to meet him drenched in the blood of women and children. But as soon as he and his legions were departed, we turned toward the city, as children to visit the dead body of a parent.

"No language which I can use, my Curtius, can give you any just conception of the horrors which met our view on the way to the walls and in the city itself. For more than a mile before we reached the gates, the roads, and the fields on either side, were strewed with bodies of those who, in their attempts to escape, had been overtaken by the enemy and slain. Many a group of bodies did we notice, evidently those of a family, the parents and the children, who, hoping to reach in company some place of security, had all—and without resistance, apparently—fallen a sacrifice to the relentless fury of their pursuers. Immediately in the vicinity of the walls, and under them, the earth was con-

cealed from the eye by the multitudes of the slain, and all objects were stained with the one hue of blood. Upon passing the gates, and entering within those walls which I had been accustomed to regard as embracing in their wide and graceful sweep, the most beautiful city of the world, my eye met nought but black and smoking ruins, fallen houses and temples, the streets choked with piles of still blazing timbers, and the half-burned bodies of the dead. As I penetrated farther into the heart of the city, and to its better built and more spacious quarters, I found the destruction to be less—that the principal streets were standing, and many of the more distinguished structures. But every where—in the streets—upon the porticos of private and public buildings—upon the steps, and within the very walls of the temples of every faith—in all places, the most sacred as well as the most common, lay the mangled carcasses of the wretched inhabitants. None, apparently, had been spared. The aged were there, with their bald or silvered heads—little children and infants—women, the young, the beautiful, the good—all were there slaughtered in every imaginable way, and presenting to the eye spectacles of horror and of grief enough to break the heart and craze the brain. For one could not but go back to the day and the hour when they died, and suffer with these innocent thousands a part of what they suffered, when, the gates of the city giving way, the infuriated soldiery poured in, and with death written in their faces and clamouring on their tongues, their quiet houses were invaded, and, resisting or unresisting, they all fell together, beneath the murderous knives of the savage foe. What shrieks then rent and filled the air—what prayers of agony went up to the gods for life to those whose ears on mercy's side were adlers—what piercing supplications that life might be taken and honour spared!

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Aaron and his sons, the priests, were also commanded to present their offerings to God, by a perpetual statute--and what they offered was to be wholly burnt on the altar! See Leviticus vi. 20--23. Thus none were to appear before the Lord empty: a portion of all must be given to God, as an evidence of his goodness, and their dependance on him.

I might, Mr. Editor, have appealed to other sources in confirmation of the practice of giving a tenth of our increase to God; but I confine myself to the scriptures. Should any of your talented correspondents answer the two following questions of your subscriber, I shall be satisfied; if not, I may take up my pen again.

Your's respectfully,

PHILO.

### Historical.

#### TADMOR—PALMYRA.

BETWIXT eighty and ninety years ago, two English travellers, Dawkins and Wood, in journeying through the wilderness of Syria in Western Asia, were astonished in coming in sight of a plain covered with a great quantity of ruins of magnificent marble buildings; and beyond them, towards the Euphrates, a flat waste as far the eye could reach, without any object which showed either life or motion. The travellers were not altogether unprepared for the spectacle. They had been in search of the city of ruins, and now it fell upon their sight, in all its desolation and melancholy grandeur. What they beheld was all that remained of the famed Tadmor--the city of Palms, or as it has been Latinised by the Romans--Palmyra.

The fate of Palmyra was that of hundreds of other cities in ancient times. It had grown up as a seat of a large and busy population, had arrived at a high pitch of opulence and magnificence, its name had become known far and wide for the traffic of which it was the emporium; and at length, after a lapse of time, it fell a prey to a powerful enemy, by whom it was utterly exterminated, or reduced to a mere heap of ruins. Such was invariably the history of the cities and nations of antiquity. No matter how great and glorious they had become, no matter what was their degree of civilisation and learning, they all sank one after another into oblivion, were overrun by the vast hordes of barbarians which peopled the unreclaimed parts of the earth, and are now either lying in ruins like Palmyra, or inhabited by tribes little removed above the rank of savages.

Palmyra was in its greatest splendour in the third century of the Christian era, and was then the seat of government of an accomplished Syrian Princess called Zenobia. In a work recently published, Piso, a noble Roman, converted to Christianity, is represented as thus describing the appearance of the city of palms to his friend Marcus Curtius at Rome:—"I was still buried in reflection, when I was aroused by the shout of those who led the caravan, and who had attained the summit of a little rising ground, saying, 'Palmyra! Palmyra!' I urged forward my steed, and in a moment the most wonderful prospect I ever beheld--no, I cannot except even Rome--burst upon my sight.

Flanked by hills of considerable elevation on the east, the city filled the whole plain below as far as the eye could reach, both towards the north and towards the south. This immense plain was all one vast and boundless city. It seemed to me to be larger than Rome. Yet I knew very well it could not be--that it was not. And it was some time before I understood the true character of the scene before me, so as to separate the city from the country, and the country from the city, which here wonderfully interpenetrate each other, and so confound and deceive the observer. For the city proper is so studded with groups of lofty palm-trees, shooting up among its temples and palaces, and, on the other hand, the plain in its immediate vicinity is so thickly adorned with magnificent structures of the purest marble, that it is not easy, nay, it is impossible at the distance at which I contemplated the whole, to distinguish the line which divided the one from the other. There was a central point, however, which chiefly fixed my attention, where the vast Temple of the Sun stretched up its thousand columns of polished marble to the heavens, in its matchless beauty, casting into the shade every other work of art of which the world can boast. I have stood before the Parthenon, and have almost worshipped that divine achievement of the immortal Phidias. But it is a toy by the side of this bright crown of the Eastern capital. I have been at Milan, at Ephesus, at Alexandria, at Antioch; but in none of those renowned cities have I beheld any thing that I can allow to approach in united extent, grandeur, and most consummate beauty, this almost more than work of man. On each side of this, the central point, there rose upward slender pyramids--pointed obelisks--domes of the most graceful proportions, columns, arches, and lofty towers, for number and for form, beyond my power to describe. These buildings, as well as the walls of the city, being all either of white marble, or of some stone as white, and being every where in their whole extent interspersed, as I have already said, with multitudes of overshadowing palm-trees, perfectly filled and satisfied my sense of beauty, and made me feel for the moment, as if in such a scene I should love to dwell, and there end my days."

In the year 273, Palmyra was invested by the Roman armies under the command of Aurelian. This man was one of those fighting monsters whose deeds disgrace the pages of ancient history. He was the son of a Pannonian peasant, originally an adventurer and common soldier, who, by his courage, ferocity, bodily strength, power of control, and skill in war, had raised himself to be the emperor or military despot of the Roman empire and kept himself almost five years at its head before his turn for assassination came. This ferocious leader of a powerful army, having taken care to pick a quarrel with Zenobia, the Syrian queen, in order to give a colour to his attack upon her dominions, followed up his intentions, by marching against the devoted city of Palmyra. After investing the place with his troops, and taking Zenobia captive, it was ordered to be sacked and burned, and the whole inhabitants exterminated "by the edge of the sword."

A most interesting account of this horrible transaction is given by Piso, who, having been allowed, as a Roman, to retire from the city, surveyed the spectacle of destruction from one of the neighbouring heights.

"After one day of preparation and one of assault, the city has fallen, and Aurelian again enters in triumph—this time in the spirit of revenge and retaliation. It is evident, as we look on, horror-struck, that no quarter is given, but that a general massacre has been ordered, both of soldier and citizen. We can behold whole herds of the defenceless populace escaping from the gates or over the walls, only to be pursued, hunted, and slaughtered by the remorseless soldiers. And thousands upon thousands have we seen driven over the walls, or hurled from the battlements of the lofty towers to perish, dashed upon the rocks below.

"No sooner had the evening of the fatal day set in, than a new scene of terrific sublimity opened before us, as we beheld flames beginning to ascend from every part of the city. They grew and spread, till they presently appeared to wrap all objects alike in a vast sheet of fire. Towers, pinnacles, and domes, after glittering awhile in the fierce blaze, one after another fell and disappeared in the general ruin. The Temple of the Sun stood long untouched, shining almost to the brightness of the sun itself, its polished shafts and sides reflecting the surrounding fire with an intense brilliancy. We hoped that it might escape, and were certain that it would, unless fired from within—as, from its insulated position, the flames from the neighbouring buildings could not reach it. But we watched not long, ere, from its western extremity, the fire broke forth, and warned us that that peerless monument of human genius, like all else, would soon crumble to the ground. To our amazement, however, and joy, the flames after having made great progress, were suddenly arrested, and by some cause extinguished—and the vast pile stood towering in the centre of desolation, of double size, as it seemed, from the fall and disappearance of so many of the surrounding structures.

"On the third day after the capture of the city, and the massacre of the inhabitants, the army of the conqueror and destroyer withdrew from the scene of its glory, and again disappeared beyond the desert. I sought not the presence of Aurelian while before the city, for I cared not to meet him drenched in the blood of women and children. But as soon as he and his legions were departed, we turned toward the city, as children to visit the dead body of a parent.

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him. These Roman grave-diggers from the Legion of Bassus, are alone upon the ground to contend with them for their prize. Oh, miserable condition of humanity! Why is it that to man have been given passions which he cannot tame, and which sink him below the brute! Why is it that a few ambitious are permitted by the Great Ruler, in the selfish pursuit of their own aggrandizement to scatter in ruin, desolation, and death, whole kingdoms; making misery and destruction the steps by which they mount up to their seats of pride! Oh, gentle doctrine of Christ!—doctrine of love and peace, when shall it be that I and all mankind shall know thy truth, and the world smile with a new happiness under thy life-giving reign?"

Thus was Palmyra laid waste by a savage Roman army. It afterwards recovered itself in a small degree, but was finally destroyed by an equally barbarous army of Saracens in the year 744. Since this time it has fallen into such obscurity, that it was totally unknown to the moderns till visited by Dawkins and Wood. They found the ground covered with heaps of marble pillars, pediments and blocks, partially overgrown with weeds, or choked up with sand which had drifted from the desert. The most conspicuous of the ruined edifices was the Temple of the Sun, standing in a court, more than seven hundred feet square, which was enclosed by a wall. It was adorned on the outside with pilasters, and originally with a double row of interior columns—the temple itself being in the midst of this arena, surrounded by columns fifty feet high. Another magnificent ruin was an open line of lofty pillars stretching three quarters of a mile in length, which must have been the portico of some large public edifice. In the present day, a few poor Syrian families dwell among the ruins.

[The above passages, represented as extracts from Piso's Letters, are specimens of a remarkable production of American talent, as yet only known in this country from the respectful mention of it in the work of Miss Martineau. It is entitled, "Letters of Lucius M. Piso, from Palmyra, to his friend Marcus Curtius at Rome. Now first translated and published. New York. 2 vols. 12mo."]

## The Wesleyan.

HALIFAX, MONDAY, FEBRUARY 25.

The English mail by the packet Magnet arrived on Monday last.

We beg to acknowledge the receipt of the "Ulster Missionary," published in Belfast, in which we find the following notice of our own work. We have to request an exchange of papers with the same. Ours will be regularly forwarded to them in future.

**CHEAP PERIODICALS—NOVA SCOTIA.**—During the last month, we have received by post, from Halifax, Nova Scotia, &c. numbers of various cheap and interesting periodicals. We have marked several important pieces in them, which we intend publishing here, from time to time, for the benefit of our readers. We are glad to see useful and religious information extending throughout Christendom—a spirit of zeal and devotedness to the cause of God, manifested in the different sections of the church of Christ in our Colonies. The names of three of the peri-

odicals above alluded to are the Colonial Churchman, the Guardian, and the Wesleyan. We beg leave to return thanks to the conductors of those publications for their kindness in transmitting them. Drunkenness is now as it has been for many years past, the reproach of Britain, her soldiers and sailors, and one of the greatest obstacles to the spread of true religion. One would be led to suppose, that there was nothing of the kind in Nova Scotia or Canada, as the papers alluded to are almost silent on the subject. If there be any thing doing, it would be interesting to the friends of temperance and religion, abroad and at home, to hear occasionally, how the cause is progressing.

From English papers by the Packet.

**WESLEYAN CENTENARY.**—After meetings held in London, Newcastle, Sheffield, Hull, Bristol, Birmingham, &c., &c. similar to the meeting in Manchester lately reported, the sum of £111,000 was realized at the close of the year 1838, exceeding the maximum amount which expectation had dared to fix; still the feeling was progressive, and subscriptions too. The meetings were being held in various circuits.

The following is an extract from the Watchman:—

We have great pleasure in announcing to our Country Readers, that the Committee of the Wesleyan Missionary Society have purchased the noble and extensive Premises in Bishop-gate street, well known as The City of London Tavern, for the purpose of converting such parts of them as may be deemed necessary, to the use of the Society as a Mission-House, instead of that now occupied in Hatton Garden, which has long been found inadequate to the proper transaction of the greatly increased, and still greatly increasing business of the Institution. The other portions of the recent purchase, including especially the noble apartments at the front of the building (one of which is now temporarily occupied as the Captains' Room of Lloyd's), will be made available for various public and commercial purposes; and it is probable that the large Upper Rooms, with which most of our London friends are very familiar as the place in which various Religious Institutions have held their Annual Meetings, will ultimately be used, stately or occasionally, under such regulations as may, on due consideration, be judged expedient, for the purposes of Christian worship. Thus, what has long been a desideratum, namely, a Wesleyan City Chapel in London, will be substantially secured; and two great objects will be combined on one spot; that of obtaining suitable Mission Premises, and that of providing, on the occasion of the Centenary of Methodism, in a central and public part of the Metropolis, a building which will be monumental in its character and appropriation, and will furnish a conspicuous testimonial of the respect and gratitude of the Wesleyan Body to the memory and services of their illustrious Founder, and of his coadjutors and successors, and of their conscientious and devoted attachment to the cause in which, as one section of the Christian Church, the Methodists, of the present generation are embarked. The price of the whole purchase is £15,000, including some very valuable fixtures; and, considering that the Missionary Object and the Centenary Object will be thus combined in the building, we are sure that it will be considered, not merely cheap in itself, (for of that there are not two opinions,) but eminently so, in reference to its intended appropriation. The site is admirably convenient for purposes of business; and convenient to business-men, being in the very heart of London;—the premises are altogether freehold, and the land tax is redeemed;—and, though extensive alterations must be made, which will require both time and expense, the whole it is hoped, may be completed, and opened for the new and holy services to which the premises are now devoted, in the course of the present Centenary year. We rejoice to learn that the purchase has received the cordial and decided approbation of the General Centenary Sub-Committee in Manchester; and that the same feeling is universally expressed by the subscribers to the Centenary Fund who reside in London. The Committee are much indebted on this occasion to the zeal and judgment of Thomas Farmer, Esq., who has acted for them in this business; and we have pleasure in having their permission to record what we know is their unanimous sentiment.

**LIMIT OF SPEED TO RAILWAYS.**—Dr. Lardner has discovered by experiments lately made on the Liverpool and Manchester Railway, that the atmosphere is an opponent to railway speed more formidable than has ever been suspected. At 32 miles per hour the resistance it offers is nearly 82 per cent of all the steam power has to encounter, and it increases in proportion so enormously greater than the speed that there is not the slightest possibility of any such velocity of transit being gained as some (and among them none more ardently than Dr. Lardner himself) have anticipated. It is ascertained that even forty miles an hour cannot be maintained, except at a cost which amounts practically to a prohibition.

To the Editors of the Watchman.

GENTLEMEN,—Whilst arranging my private Wesleyan MSS. to hand over, as pledged to the President, for his forthcoming original and truly important volume, "The Life and Times of Charles Wesley," now in course of preparation by him, by authority of Conference, I chanced this morning to find the accompanying unpublished Letter of the Rev. John Wesley to his brother Charles, written by the former from Leeds, near a hundred years ago, and giving a most interesting and vivacious account of his honours at New Castle; and, of what I am persuaded, gentlemen, will especially gratify you, the success of Methodism, "in the very centre of all the Papists in the North of England."

This curious and striking epistle, which pleasingly demonstrates the spirit of union and co-operation which at this early period (1745,) distinguished the labours of the two Wesleys, I send for insertion in your next Watchman (19th inst.) where it will be read, I am sure, with peculiar interest by the Wesleyan Societies and Visitants now congregated at those truly *Methodistical head-quarters*, and at this very period celebrating the Centenary with the sanctified rejoicing which has characterized the preceding convocation of this jubilee occasion.

I am, Gentlemen, faithfully yours,

A Wesleyan of the Third Generation,  
Stamford Hill, E. T. T.  
15th Dec. 1838.

JOHN WESLEY AT LEEDS AND NEWCASTLE  
NEARLY A HUNDRED YEARS AGO.

JOHN WESLEY TO HIS BROTHER CHARLES.

Leeds, April 23, 1745.

DEAR BROTHER,—It was time for me to give them the ground at Newcastle, and to fly for my life. I grew more and more honourable every day: the rich and great flocking to us together, so that many times the Room would not hold them. Iniquity for the present hath stopped her mouth, and it is almost fashionable to speak well of us. In all appearance if I had stayed a month longer, the Mayor and Aldermen would have been with us too.

On Easter Monday we met at half hour after four, and the Room was full from end to end, with high and low, rich and poor, plain and fine people. At nine I preached to almost as large a congregation, in the street, at Chester. All were quiet and still, for the hand of our Lord was in the midst of them. About six I preached at North Allerton, in the house, but it should have been (I afterwards found) at the Cross; for the people there are (most of them) a noble people, and receive the word with all readiness of mind.

A gentleman from Osmotherly, (East from North Allerton,) told me he wished I could have come and preached there. I took him at his word, set out immediately, and about ten at night, preached at Osmotherly, in a large Chapel which belonged a few years since to a Convent of Franciscan Friars. I found I was got in the very centre of all the Papists in the North of England. *Commissuratum haud satis commodum!* This also hath God wrought!

The classes call me away. I must (for several reasons) see London before Bristol. One is, I shall go from Bristol to Cornwall; so that if I come to Bristol now, I shall not be at London these three months. What I propose, therefore, is to go through Birmingham to Oxford (as I wrote before) straight to London. You can send me word where you will meet me. All here salute you much. If you could come hither [to Leeds] soon, (think of it) Leeds would vie with Newcastle. I wish you could.—O let us watch!—  
Adieu!  
JOHN WESLEY.

N. B. Endorsed thus by the Rev. Charles Wesley:—  
("Brother in Honour at Newcastle.")  
April 23, 1745.

MEDICAL STATISTICS OF THE METROPOLIS.—The number of medical institutions in the metropolis devoted to the alleviation of human suffering is sixty-seven. Of these sixteen are hospitals, of which eleven, [including the 'Dreadnought' hospital ship for seamen,] are for the admission of patients labouring under any kind of disease, two are for lunatics, one for fevers, the Small Pox and Vaccination Hospital, and the Lock Hospital, and to which list may not be inappropriately added the Asylums for the Deaf and Dumb and the Blind. The number of lying-in hospitals and charities

is ten, and for patients labouring under diseases of the eye four.—The dispensaries and infirmaries are twenty-four in number, of which two of the latter are exclusively for children, one for diseases of the ear, one for persons afflicted with rupture, one for asthma, and one fistula. The number of recognized medical schools is seventeen, of which nine are connected with hospitals, and three with dispensaries, the others being unattached, and besides which are six private teachers, who lecture at their own residence. In the whole of these schools anatomy and chemistry are taught, and at sixteen all the other branches of medical science required for passing the College of Surgeons and Apothecaries' Hall. Morbid anatomy, with demonstrations, is taught at twelve, comparative anatomy at nine, clinical surgery and medicine at ten, practical chemistry at five, experimental surgery at two, zoology at one. The number of provincial schools, exclusive of the Universities, and to which are attached recognized registrars by the Court of Examiners of the Apothecaries' Hall, is thirteen, at all of which anatomy is taught, and, with the exception of the two schools at Bath, all the other requisite branches of medical education, besides which there is a reader on medicine and lecturer on chemistry attached to the University of Durham. In London there are six societies established for discussion and advancement of medical science.

MR. HILL'S PLAN OF POST-OFFICE IMPROVEMENT.—

"That stamped covers, or sheets of paper, and small vignette stamps, the latter if used to be gummed on the face of the letter, be supplied to the public from the Stamp-office, and sold at such a price as to include the postage. Letters so stamped to be treated in all respects as franks.

"That as covers of various prices would be required for various weights, each should have the weight it is entitled to carry printed on the stamp.

"That if any packet exceed the proper weight, it should be sent to the dead-letter office, opened, and returned to the writer.

"That sheets of letter paper of every description, should be stamped in the part used for the address.

"That wrappers such as are used for newspapers should also be stamped, and that every deputy postmaster should be required to have them on sale.

"That the stamp of the receiving-house should be struck upon the superscription, or duty stamp, to prevent the latter from being used a second time."

Among the advantages more immediately to be derived from this plan are

1. "That the Post-office would be relieved altogether from the collection of the revenue, and from all accounts relating to that collection.

2. "The present trouble of receiving money for the letters would be avoided.

3. "The revenue would be collected in larger sums at the Stamp-office easily, and at little cost."

Here is a plan, then, as clear and simple as can well be imagined, and which the mind, almost without an effort, can follow into its minutest details. There would be nothing to do at the Post-office, but to sort into towns and places the letters which are to go out, and to distribute those which arrive to the postmen of the different districts.

ZOOLOGICAL SOCIETY.—*Sunday Nuisance at the Gardens.*—The last meeting of the present year was held on Thursday afternoon, M. Bond Cabbie, Esq., V. P., in the chair, when 21 fellows and 4 corresponding members were elected. The report of the council gave the receipts for the last month 386*l.* 4*s.* 6*d.*, and the amount of expenditure 833*l.* 1*s.* 1*d.*; the total receipts of the year was 13,616*l.* 10*s.* 6*d.*; and of expenditure 11,830*l.* 14*s.*, leaving an excess of income of 1,785*l.* 16*s.* 1*d.* A conversation took place on an inquiry from Dr. Gamble, with respect to the suspension of a privilege of the members in the admission of three visitors on the Sundays. This, it was explained by the chairman was quite in the spirit of the by-law, which restricted the privilege on that day to a personal admission with two admissions for friends. Mr. Vigors impressed upon the council the necessity of employing the utmost liberality in their conduct to members, as there was every proof afforded that the society was supported more from the caprice of

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the other portions of the  
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will ultimately be used,  
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chase is £15,000, inclu-  
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his occasion to the zeal  
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rs.—Dr. Lardner has  
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fashion, than any love of science. He, therefore, considered the Sunday admissions should be upheld. Mr. Pope vindicated the propriety of more restricted admissions, and stated that in the last summer the tickets given as privileges to the members were openly sold in the parks, whilst the confusion and crowding amounted to danger. Some of the members complained that the tickets for Sunday were not given away throughout the week, or at the museum, for the greater facility of members; but the secretary explained that the reason why it was confined to that day, with an application to the gardens was, that the number of visitors might not be encouraged, the objects of the council being to decrease rather than enlarge their facilities. Mr. Pitt stated that there was a diversity of opinion whether they should be opened on Sunday or not; but no doubt could be entertained that it was the occasion of a great nuisance. Sir J. Shelley and several other members expressed the same opinion, as sufficient to deter them, and this seemed to be the general opinion of the members present, so that there is no doubt, a timely exertion on the part of the members would remove the nuisance.

**SUBSTITUTE FOR THE SUN.**—The newly invented light by M. Gaudin, on which experiments were recently made at Paris, is an improved modification of the well known invention of Lieutenant Drummond. While Drummond pours a stream of oxygen gas through spirits of wine on unslacked lime, Gaudin makes use of a more ethereal kind of oxygen, which he conducts through burning essence of turpentine. The Drummond light is fifteen hundred times stronger than that of burning gas; the Gaudin light is, we are assured by the inventor, as strong as that of the sun, or thirty thousand times stronger than gas, and of course ten times more so than the Drummond. The method by which M. Gaudin proposes to turn the new invention to use is singularly striking. He proposes to erect in the island of Pont Neuf, in the middle of the Seine, and centre of Paris, a light house, 500 feet high, in which is to be placed a burner lighted from a thousand to a million gas-pipes strong, the power to be varied as the nights are light or dark. Paris will thus enjoy a sort of perpetual day; and as soon as the sun of the heavens has set, the sun of the Pont Neuf will rise.—*Mechanic's Magazine.*

**CRUSTACEA.**—A new classification of crustacea has been proposed by Dr. Duvernoy, according to the organs of respiration: he would divide the class into three principal groups; first, the nudibranchia, or those whose branchia are always uncovered, and constantly attached, like necessary appendages, to the maxillary or locomotive organs; the second group would be the cryptobranchia, with fringed branchia—that is, composed of thousands of little tubes or filaments, distributed into distinct pyramids, which are more or less enclosed in the lateral anfractuositities of the thorax and buckles; lastly, the third group might be styled the lamellibranchia.—*Athenaeum.*

**NEW PARCHMENT.**—M. Pelogue states, that if a piece of paper be plunged into nitric acid at 1.5 of density, and left in it a sufficient time for saturation, say two or three minutes, and immediately washed in plenty of water, a species of parchment is produced, which is impervious to damp, and is extremely combustible; and that the same change takes place in cotton and linen stuffs. They owe this property to xylofine, which M. Pelogue has found in starch, when treated with nitric and water.—*Athenaeum.*

**ROMAN REMAINS.**—A number of human skeletons, remarkable for their high state of preservation, have been discovered at Shorter's-hill, near Pangbourn, Berks, on the line of the Great Western Railway. This was probably the scene of some great battle with the Britons, as spearheads, war axes, spurs, &c., both of Roman and British manufacture, lie scattered about, and many coins of gold, silver, and brass, bearing the

impress of Domitian and other emperors, were found in various of the graves.

**CULTIVATION AND MANUFACTURE OF TEA IN BRITISH INDIA.**—One of the most important discoveries connected with our commerce in the East has recently been made: it may end in the entire liberation of this country from dependence on China for tea, and if so, it will open new and grand fields for mercantile enterprises, and afford a fresh and inexhaustible source of wealth to this country, and prosperity to her East India possessions. It appears from an official memorandum, just issued from the India Board, that the project of Sir Joseph Banks, in 1783, for introducing the cultivation of tea into British India, has been suddenly and unexpectedly accomplished. It was thought by Dr. Wallick, of the Botanical-Garden, near Calcutta, by Dr. Falconer, of the Botanical-garden near Scharunpore, and other authorities, that the tea plant might be cultivated in some districts of the Himalaya mountains; and while certain steps under the auspices of Lord William Bentinck, and afterwards of Lord Auckland, were being taken, whole plantations of it were discovered in the Assam country, growing, as it were, indigenously. The Assam country, our readers may be aware, lies to the north of the Burman empire, and forms part of our late conquests. The tea there produced, has been duly prepared by persons from China, and several chests of it have very recently been received in this kingdom, and their contents have been found of a quality not at all inferior to that for which we have hitherto been indebted to the "Celestial Empire."—*Morning Chronicle.*

**THE EMPEROR'S SNUFF BOX.**—This is in the possession of a Captain in the French navy. It is of chased gold, small size, and plain, delicate, workmanship. It is in the form of a B, which is its only cipher; on the lid is a beautiful cameo of a lion couchant. The history of this trinket is most singular, and is connected with many historical events. The snuff box was given to Bonaparte, by his wife, at the epoch of his marriage. It accompanied him through his Italian campaigns, and oft was seen to rivet the attention of the Austrian plenipotentiary, as he regarded the lion in repose, whilst Bonaparte turned about the box in his fingers during the negotiation. Bonaparte also took the box with him into Egypt, and on quitting the army there, to return to France, he gave it to Kleber, as a keepsake, on parting from him. After the assassination of Kleber, the box was sold at Cairo, with other effects of that General, to a Jew, for the Turks never purchase property which has belonged to a Christian. The Jew kept the effects of Kleber for want of purchasers until at length, Colonel Selve, an old soldier of the Imperial regime, and since become Soliman Pacha, feeling much interested in whatever was connected with the recollections of the French in Egypt, bought of this Jew at Cairo all the effects he possessed which had belonged to the conqueror of Maestricht and the hero of Mount Tabor. Amongst these curious reliques was found the snuff box above described, which has since been given to the naval captain by Soliman Pacha.—*Le Temps.*

The arrival of the January Packet has completed our files of English papers to the 4th inst.

The Watchman newspaper is filled with accounts of the different Centenary Meetings; from this and other papers we have given considerable extracts.

**MECHANICS' INSTITUTE.**—The lectures during the last fortnight were by George R. Young, Esq., on Steam Navigation to the Western Ports, and Dr. Teulon on Prophylactics or the art of preserving health.

**ERRATUM.**—On the first page of this number for volume 1, read volume 2.

## TO CORRESPONDENTS.

LETTERS have been received from Mr. T. Murray, Mr. T. W. Wood, Rev. T. H. Davies\*, Henry McGhee, H. Goldsmith, Esq., Mr. D. Gardiner, N. F. Longley, Esq., with remittance.

\*The transaction has been necessarily referred back to an office in Charlotte Town. There will be no balance remaining over, which shall be explained. The documents will be lodged in the hands of Rev. R. Knight, and the receipts will be sent on to Halifax. The main object is secured.

TAKE NOTICE.—Those preachers and other individuals who wish to receive the Wesleyan Methodist Magazine direct from London by the monthly packets, may so receive it by forwarding a note to the Editor of this paper, with reference for payment in town; price 1s. 6d. currency per No.

We have received and read "The Methodist Ministry Defended," a work from the pen of the Rev. A. W. McLeod, and we most cordially recommend it to our numerous readers—it is published this day.

We are requested to announce, that the increase of price arises from the circumstance of its being twice the size originally intended. It is published pamphlet form, and contains 108 pages closely printed.

The ordinary business of the Session is proceeding as usual. A Bill passed the House on Tuesday, opening the trust of Dalhousie College, appointing 13 Gentlemen of high respectability, embracing all shades of religious opinion, its Governors, and removing from the Institution all suspicion of a sectarian or exclusive character. The vote of £14,000 for the Road and Bridge Service has come down agreed to by the Council. The Bill for Incorporating Queen's College was lost yesterday by a majority of 2.—*Novascotian*.

CANADA.—Rumours of further piratical invasions have been received in Upper Canada, but whether or not they rest on substantial grounds, we cannot positively state. It is said that the sympathizers are again mustering at Detroit in force, intending to make a descent on that quarter, and the Prescott Sentinel, stated that between two and three thousand Americans are collecting near Gravelly Point with alike intention.

ST. JOHN, N. B. FEBRUARY 16.  
INVASION OF NEW-BRUNSWICK

BY THE STATE OF MAINE,

*And Capture of Three of the Leaders of the expedition by British Lumberers !!!*

Information has been received at Head Quarters, that a large party of armed persons to the number of two hundred, or more, from the State of Maine, have invaded a portion of this Province, on which British Lumberers were cutting timber: and had succeeded in driving off the lumberers and seized their property. In consequence of the aggression on the part of the Americans, a large number of Lumberers came into Woodstock on Monday night last between 10 and 11 o'clock, and carried away 120 stand of Rifles and Muskets, 40 Carbines, and 4 kegs containing 2000 rounds of ball cartridges, with a determination to repel the invaders of British soil. It is stated that the lumberers had relays of horses every ten miles, that they came down to Woodstock to the number of 60 or 70 teams, and were under the command of an *old veteran* of the gallant 104th regt. and other brave and distinguished fellows. Before the following morning they were far on their route from Woodstock, and it was supposed, they would reach the scene of action in the course of yesterday, and in all probability, ere this, some blood has been shed on both sides.

Mr. Asa Dow has just come down from the upper country; and the information he brings is very satisfactory and amusing:—the Land Agent, and a Lawyer his legal adviser, and a personage, who I believe is Grand Eagle, of Canada notoriety, are all prison-

ers, and under charge of a Militia Captain and four men and will be in gaol here to-night.

From what I understand, the Sheriff accompanied by the above parties, with about two hundred armed men, came into this province, demanding bonds, that stumpage, &c. should be paid by the lumberers to the State of Maine; persons not having it in their power to give sufficient security, were made prisoners, and the authorities passed down, and made further captures.

Meantime the lumberers provided themselves with arms, in the manner already known, returned, and on their way back secured the above three individuals in their beds, and delivered them over to the authorities at Woodstock.

Those taken are much alarmed at the situation of the rest of the party, as from the determination evinced by the lumberers, and the desperate courage they display, they are apprehensive that some of them will be sacrificed. The sheriff of Carleton had gone up, and his influence would probably prevent any thing serious from happening.—The plan, I understand is to start the teams in the first instance, and if resistance is made, probably results may be fatal to human life."

His Excellency Sir John Harvey is determined to repel Foreign invasion, and is acting with great promptitude; upwards of twenty teams of Soldiers have already proceeded from Head Quarters, and more are preparing for the same destination, if required.—*St. John, N. B. Chronicle, Feb. 15.*

## CHARLOTTE TOWN, P. E. I.

MECHANICS' INSTITUTE.—The Rev. Richard Knight, according to appointment, delivered a most elaborate and interesting lecture on Geology, on Wednesday evening last. The lecture-room, though much enlarged since the last meeting, was densely crowded with attentive and interested auditors; and we feel assured that a relish for intellectual entertainment has been already excited, which, if it continue to be similarly supplied, will eventuate in the healthy development of mental powers, which, but for this Institution, might have been left to languish for want of sustenance.

Though the subject was probably new to many who heard the lecture, and would, perhaps, by some be considered abstruse, none could fail to be pleased with the vast amount of information brought forward on the occasion, nor help observing that the study even of Geology, which has been accounted so anti-scriptural a science, is susceptible of being conducted in such a manner as to illustrate the perfections of that great Being who in six days made heaven and earth, the sea, and all that in them is.

## POSTSCRIPT.

A despatch arrived in town yesterday from Sir John Harvey, the purport of which was understood to be, a request for an additional military force, in consequence of the approach of a body of 1000 American soldiers to assist in carrying on the designs connected with the late invasion of the disputed territory, by the State of Maine.

## MARRIAGES.

On Saturday evening, 8th inst., by the Rev. J. Scott, Mr. Geo. L. O'Brien, jr. to Miss Susan Smith, both of this town.

## DEATHS.

On Monday morning last, Mrs. Ann Cannabell, aged 78 years, an old and respectable inhabitant of this town.

On Monday, 11th inst., after a long and painful illness, which she bore with Christian fortitude and pious resignation to the Divine will, Margaret McQueen, in the 96th year of her age.

On Saturday evening, 9th inst., John, son of the late Mr. Thomas Fenerty, in the 30th year of his age.

On Friday, 8th inst., at the residence of his mother, on Windsor Road, after a protracted and distressing illness, aged 24 years, Mr. Edward A. Fitzmaurice, formerly of this town, leaving three orphan children.

