

# THE TRUE WESLEYAN.

O. SCOTT, EDITOR AND PROPRIETOR.

"First Pure, then Peaceable."

J. HORTON, ASSISTANT EDITORS.  
L. LEE.

Vol. I.

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## TERMS.

THE TRUE WESLEYAN is published every Saturday, at No. 21 Cornhill, Boston, Mass., at TWO DOLLARS per annum, *in advance*.  
Advertisements at five new subscribers, with the payment in advance, shall receive a small copy gratis.  
All notices will be acknowledged weekly. This will supersede the necessity of receipts. Such communications as require a reply, will also be acknowledged.  
Pastors and ministers of the gospel, of all denominations, are authorized and requested to act as agents.  
To ministers of the gospel and public institutions, this paper will be put at one dollar per annum, *in advance*.  
All communications, *post paid*, may be addressed to O. SCOTT, Editor of the True Wesleyan, No. 21 Cornhill, Boston, Mass.  
Subscribers will generally remit names and money, free of expense, when requested to do so.  
The TRUE WESLEYAN shall be engaged as soon as the subscription is authorized.  
All notices of the New York Watchman, should be sent to the Editor.  
Of the Editors may generally be found at No. 66 Cornhill, from 9 o'clock A. M., and from 2 till 5 P. M.

## Correspondence.

### WITHDRAWAL FROM THE METHODIST EPISCOPAL CHURCH.

Troy, Ohio, Jan. 9, 1843.

BROTHER SCOTT,—Our manifesto was drawn up a few days after we received the first number of the True Wesleyan, and we should have come off at once, if it had not been that a protracted meeting was coming on, and we did not wish to do any thing which might seem to oppose the work of the Lord. We therefore remained and labored with the brethren during the meeting. The meeting being over, we presented our paper to the preacher in charge, on Saturday evening, 7th inst. It is in the following words:

After the most mature and prayerful deliberation for years, we have come to the conclusion, that the time has come, when our duty is plainly pointed out, to sever the connection that binds us to the Methodist Episcopal Church. In taking this important and responsible step, we can appeal to the Searcher of hearts, for the purity of our motives,—that our object is the glory of God, the amelioration of the condition of our fellow men, the salvation of our own souls and the souls of others. We feel that we are separating from near and dear friends, with whom we have often taken sweet counsel; and we desire still to entertain and cultivate that same Christian and brotherly feeling towards those whom we thus leave.

It may be proper, in leaving the church with which we have been associated, that we assign some of the reasons which have induced us to this course.

The Methodist Episcopal Church has ceased to be an anti-slavery church, and has become, emphatically, a slave-holding and slavery-defending church.

We hold, that the members of a church are properly chargeable for all the errors of the church, in doctrine or practice, until they use their influence to effect a reformation. We are not permitted to discuss the sinfulness of slavery in our periodicals, but we are commanded "wholly to refrain." We are not permitted to meet in our own church, which we have helped to build, by a liberal contribution of our money, religiously to consider the subject of slavery, and to pray for the slave;—not even to pray that he may be permitted to read the Bible. We cannot freely exercise our duty to pray for the slave or the slaveholder in the regular meetings of the church, without feeling that we are snoring at by our brethren as abolitionists; and we have the infelicity to know, that our sympathies excited the contempt of our brethren, from the fact that our ministers scarcely ever pray for the slave; and when they are compelled to speak in strong terms against cruelty and oppression, they wipe out the odium by saying, "But I am not an abolitionist;" that is, as we understand it, "I am not opposed to slavery, in such a sense as would lead me to do anything for its abolition." All this, and much more, we have borne, and would continue to bear, if we could hope that the church could ever be reformed; but we cannot longer dream of such a state of things.

We are strongly and decidedly opposed to the iron arm of Episcopacy, as grown up in our Church. We are opposed to a third order in the ministry, as our Bishops have clearly grown to be, undermining all the arguments upon which we have relied to sustain the validity of ordination in the Methodist Episcopal Church. We regard it as tyrannical and unscriptural. And here, too, we have no hope that the church will ever be reformed. Our periodicals are entirely closed against the discussion of church government, so far as the monarchial prerogatives of the Bishops might be concerned; and all who except to the innovations of the episcopacy, are denounced as fanatics and disturbers of the church.

And now it remains that we bid you adieu. Let us love as brethren, entertaining different views.

This paper was signed by the Rev. R. Brandt, a superannuated member of the Ohio Conference, who travelled fourteen or fifteen years, until his health failed, Mr. R. McMurdy, with whom you are acquainted, and twenty-one others, good and true. The paper was presented in a

friendly manner, and received without any manifestations of ill temper.

We met yesterday (Sabbath) morning and organized a Wesleyan Methodist Church, and chose the Rev. R. Brandt to be our pastor.

A similar break will be made in Piqua, in a few days, with nearly the same results. The Rev. Mr. Ogden, late a member of the Philadelphia Conference, will come off there; and we expect, by uniting with the church there, to secure the ministerial services of brother Ogden, with brother Brandt to supply the two churches and neighborhood. We shall be at the loss for ministers.

We have some sacrifices to make. We had just got very large and fine churches in Troy and Piqua completed and paid for,—and the seeders were not desirous of their money for that purpose. We leave it all, and "begin the world anew." But we do it cheerfully.

Yesterday was the most solemn day that many of us ever experienced. When we met in the morning to organize a church, each one seemed to feel that we were transacting business for God, and for eternity. We met at three o'clock, P. M., for class, and all felt that it was none other than the house of God and the very gate of heaven. All who spoke said, "I feel that we have done right. I besought the direction of God upon my knees, and I feel that God approves of what we have done." One brother, who has been broken down and weeping between the porch and the altar for years, exclaimed, "My soul is unutterably full of glory and of God!" Some could do nothing but weep. Not one who has come off feels the least misgiving. Our duty is as clear as the meridian sun, and we confidently expect the presence and blessing of the Head of the church.

We met again, in the evening, in our school room, and listened to a discourse from Br. Brandt, from "Fear not little flock," &c. After sermon he gave some of the reasons which had induced us to secede, and dwelt principally upon the power of the episcopacy, and its abuse. It was done in so mild a manner as to produce a very fine effect. So you see we have thrown our banner to the breeze, and if we fall, we will hold on to truth and righteousness.

You have doubtless heard of the secession of brother Samuel Lewis and others in Cincinnati. Our revilers need not lay the unction so thickly, that it is going to be confined to "Sunderland, Scott & Co." It is the work of God, and it is marvellous in our eyes.

The National Convention for the Liberty party, I understand, is to be held at Buffalo in June. Would that not be a favorable time to hold the great Wesleyan Convention somewhere in the same neighborhood. It is thought that that is about as early as a convention can well convene. Times are hard and travel expensive, and no doubt many of the delegates to the National Convention would like to attend the Wesleyan Convention, and by that plan might save much expense, and secure a larger Convention.

Yours, A. WESLEYAN.

Calden, N. Y., Jan. 5, 1843.

DEAR BROTHER LEE,—There are some half dozen of us who have taken and read the "Watchman" for the last four or five years, in this place, and we part with our deceased friend with extreme sorrow and regret. Our hopes, however, revive, while we greet our new friend, the "True Wesleyan."

Enclosed we send you three dollars for the True Wesleyan. There are, we believe, some twenty-five or thirty persons, members of the M. E. Church in this place, (besides a number who are not of our communion, waiting for an opportunity to escape from the old ship before it becomes a total wreck,) and we rejoice that brothers Sunderland, Scott and Horton have started in the enterprise of launching the old, long-tried, but long-neglected, well-built, and fast sailed, True Wesleyan.

And while the question, "What will Br. Lee do?" was hardly answered by its echo, how were we delighted to find our old friend and acquaintance already by the mainmast, unfurling the broad canvass of truth to the propitious breeze.

But to drop the figure, a number of us have long prayed over the abominations of slavery in our guilty nation, and in our equally guilty church;—and but for the Watchman, we might perhaps have been more ignorant, and less sensitive on this subject. We have disapproved of every secession from the church, until recently, hoping that she might be reformed. But she is joined to her idols, she is wedded to slavery; our hopes are fled; we must either leave the church, or be accessory to the crime of man-stealing, with all the abominations connected with slavery.

Dear brother, we ask your prayers and counsel. If we could be organized legally and properly, we are ready to go forward. (Some of us have not to consult on our duty and our course; but as yet nothing is publicly known concerning our intentions.) We wish to leave the church in peace, and without excitement.

When a proper person to form us into a church, or to supply our pastoral services, shall be found, we will advise you to come out immediately. We will advise ourselves with the best means in our power. If a deacon, withdrawing, be desired to surrender his credentials of office, we will advise.

You may rest assured that those who will go with the Wesleyans from this station, are among the worthiest members of the church, and will not suffer by comparison with any, in regard to piety, influence, or activity in every good cause.

We approve your plan, and as to the proposed Discipline, we have no serious objections, so far as explained in the first number of the Wesleyan. We feel, however, very jealous of Episcopal power, and hope the membership will have their rights secured to them.

With and in behalf of the brethren in bonds,  
I remain, yours, affectionately,  
BRIAN GAYLORD, JR.

Calden, N. Y., Jan. 5, 1843.

DEAR BRETHREN,—Two years have passed since I have been convinced that it was my duty to come away from this anti-republican, slaveholding and slavery-defending church. I have only waited for an organization which should accord with my views, as to government and opposition to slavery. I, with others of my brethren, think that the day-star has risen, and we rejoice in its light. We are not satisfied with the degree of light which this star gives. We are looking with strained eyes and anxious hearts, for that sun which is rising in the East. We speak of the Wesleyan Church. We believe she is destined to be the light of the West.

Respectfully yours,  
ALEXANDER GIFFORD.

Ohio, Dec. 4, 1842.

DEAR BRETHREN,—I heartily rejoice that the "True Wesleyan" has at last made its appearance. There are many things which ought to be known among the friends of reform and secession. We wish, therefore, you would communicate to us freely, if you wish concert of action. Do you advise that ministers and members should withdraw immediately, all over the country?—or only where they are sufficiently strong to sustain a minister? Or do you advise that we should remain in the church, ready to leave at any given period? We are musing over our forces in, and are ready now to leave, if it is thought best.

I think each section of the country should, as far as possible, supply its own preacher. Thus preacher and people will be well acquainted with each other, and prevent disappointment.

It will be necessary, in your paper, to be very explicit and plain in the statement of details, as many of our friends know little of the matter except what they acquire from your paper and the Bible. We are much pleased that there is not much of a war on the old church. The common people know little and care little about Episcopacy.

Write to me immediately, and let me know what you advise us to do, your prospects, &c.—Send me the True Wesleyan, and I will pay you in a short time.

Yours, truly,  
MELANCTHON.

Calden, N. Y., Dec. 23, 1842.

DEAR BRETHREN,—The first number of the Wesleyan accidentally fell into my hands. I have given it a candid reading, and rejoice to know that there are fearless spirits who dare brave the fury of the storm. No motive save that of truth, I humbly trust, has preponderated in favor of your taking this stand. If this be the case, you have nothing to fear. God is on the side of truth, and victory is sure. The step you have taken, will be judged by many to be unnecessary or premature; but the result will show to the contrary. When the eyes of your adversaries are once opened, they will see that not only the mountains, but the hills and valleys and plains, are covered with brave warriors, the weapons of whose warfare are not carnal, but mighty through God to the pulling down the strong holds of iniquity. It should be no matter of discouragement, that but few embark in this great enterprise at first. God will surely bless that people whose object is the dissemination of truth. And may God put his approving seal upon those who, for conscience sake, secede from the M. E. Church.

My views, as above stated, I have not yet made public, but am ready to do so, plainly, solemnly, and in the fear of God.

Yours in the bonds of a peaceful gospel,  
MARSHALL FINCK.

P. S. I will get what subscribers I can for the Wesleyan in this town, and remit you the money, with their names.

\*\*\*\*\* January, 1843.

Mrs. Editors.—The "new movement and secession" are awakening so much attention and consideration, that strong hopes may now be cherished, that the government of the M. E. Church, as well as her connection with the sin of oppression, will be better understood, than they ever were before. And on your part, I earnestly hope that the controversy, which will probably be continued for some time, will be conducted in the most manly and Christian manner. Indeed, you have no need to resort to any false or dishonest methods to commend yourselves to the consideration of the candid and informed in the Christian public. For one, I solemnly believe that you have taken the step you have, in ob-

dience to divine truth. And though your motives are impugned now, when you are providing an asylum where you and those who are with you, may enjoy a pure conscience, still you have no reason to doubt, but that you will find favor before Heaven and the people. Many of the ministers and members in the M. E. Church, have secret joy at the prospect of an organization, where all the features of essential Methodism will be embodied, free from the tolerated sins of slavery and intemperance, and free from the extravagant powers of an Episcopacy, which binds head and foot, whole annual conferences.

I see that Dr. Bond is employing his usual weapon of sarcasm against "Sunderland, Scott & Co." And friend Stevens, who was not to be troubled with so small an affair, as the secession would amount to, is weekly in the field, doing what he can. But what has outdone any thing that has fallen under my observation as yet, for want of candor and Christian charity, which "hoped all things" is the communication of A. N. Fillmore, published in the Advocate of December 21. He comes out against the proposed new organization, with a bill of reasons why he will not enlist in this cause, amounting in number to twenty-three. And in a number of these, he takes it upon himself to judge of your motives, as though he were really a discernor of spirits. This is the man I believe, who wrote, some time since, on the "Republicanism of Methodism;" a subject as unheard of before, by every body acquainted with Methodism, as such pretensions are unfounded in fact.

To show what an outcry he makes about the proposition to increase the salaries of the preachers one hundred dollars per year, which, with all the rest of your plan, was only recommendatory, it is only necessary to observe, that he makes it a prominent objection in seven different numbers of his communication. And he makes an appeal to Asbury and McKendree's low salaries. Now why did he not appeal to the salaries of our present Bishops? Why go back to former times, when we have men filling the same office? Let him answer frankly his design in this particular. Now every body knows, that that part of a minister's salary in the M. E. Church, termed his quarterage, is not enough to give him a comfortable support. This is a contested point. And I presume that brother Fillmore is now receiving some \$200 in addition to his regular disciplinary allowance. Why then can he, in candor, make this complaint about the increase of salary, when in fact the very thing is done in the M. E. Church. Why, just look at this, Messrs. Editors,—I have before me the financial accounts of one of the annual conferences, in which nearly every single man is represented as having received considerable more than his hundred dollars. Of nine of this class of brethren, the lowest receipt is \$165, and the highest is \$338. But the average of the nine, is \$203 apiece. Now place these facts by the side of brother Fillmore's seventh argument against you, for proposing a slight increase of salary;—in the one case, there is a simple recommendation,—in the other a plain matter of fact, that nine young men have received more than the sum you had proposed. What a jewel consistency is!

Time and space in your columns, will not admit of my exposing the fallacy of this writer's reasonings on the new plan, at this time. But I am quite sure, that all the positions he takes against the new movement, are as much wanting in conclusiveness, as is his oft repeated objection about the increase of salary.

Seneca Falls, N. Y., Jan. 3, 1843.

DEAR BR. SCOTT,—It was with unfeigned pleasure I read the True Wesleyan. I rejoice that there are some still left among the Methodist clergy, who are willing to make sacrifices in behalf of the truth and the slave.

There are quite a number here who have withdrawn their fellowship and support from a slaveholding and slavery-defending church, and are waiting the opening of providence in their behalf. Though the times are very hard here, I have been able to obtain ten subscribers for the True Wesleyan. (Here follow the names.)

I remain yours for God and the oppressed,  
JOSEPH M'CALF.

Manchester, Washtenaw Co., Mich., Dec. 9, 1842.

DEAR BROTHER SCOTT,—Although a stranger, yet I beg permission to address a few lines to you at this time, out of the fulness of the heart, occasioned by reading the first number of the True Wesleyan, which I have lately received.

The Wesleyan Methodist Church of Michigan, was first organized last February, and has been steadily progressing, without any visible prospect of its stopping at present. I attended the annual conference of our new Church at its late sitting, as lay delegate. We had truly a delightful season, and were blessed with the presence and approbation of God. Immediately after the close of the conference, a revival broke out directly at that place, which resulted in the conversion of nearly twenty souls. To God be all the praise.

I rejoice at the stand taken by yourself, and brothers Horton and Sunderland. I feel very anxious for the success of the True Wesleyan, but I fear Michigan will be able to do but little

at present, and now is the time it should receive assistance. It is now altogether the hardest time for farmers in this country that I ever saw; our produce will not fetch enough to pay for cost of raising and transporting to market.

If your paper continues to be issued, I feel that I cannot be deprived of it; and yet such is the scarcity of eastern money here, that I fear I cannot get hold of the small sum of two dollars in time to send it to you in advance, yet I hope to be able to do it. I will not ask you to send me the paper, without I comply with your conditions; but if you will forward a file of them in your office until I can forward you the pay, I will feel grateful; I have tried to get some subscribers for you, but as yet have entirely failed, but will continue my efforts. My great wish is success to the True Wesleyan. I like the spirit of the specimen number. I am sure your plan for a General Convention will meet the wishes of the western brethren. Do not call it much before the first of June, on account of western navigation; and try to get it as far west as Utica, N. Y. The outline of your Discipline, I should think, would suit well. Wherever it differs from ours, I prefer it. We have no local preachers, which I dislike. Your not inserting apologists in your rule on slavery, I prefer to ours, which except the apologists as well as slaveholders. Some of our preachers have had considerable difficulty in consequence of it. Our enemies have made some believe that it bound the members to vote the Liberty ticket, and have thus kept some from uniting with us. I hope all the Wesleyans in the United States will be able to unite.

Yours in the best of bonds for true Christianity and Wesleyanism,  
GEO. J. BARKER.

Belchertown, Jan. 5, 1843.

GENTLEMEN,—This is to inform you that I am for liberty and equal rights. Although not personally acquainted with you, I feel for you, and for the cause in which you have lately engaged. God speed you on your way.

I have but just caught one glimpse of the True Wesleyan, and I believe the new organization under that head, will be just the thing. Let the people be enlightened,—that is all that is wanting. I desire to be a true Wesleyan, and to have a new organization on the plan which you propose, or a similar one.

Enclosed is my subscription for the True Wesleyan. Send the back numbers. I intend to get as many as I can in this vicinity.

ASAHEL GOODELL.

### TO THE ABOLITIONISTS IN THE M. E. CHURCH.

Lisbon, St. Lawrence Co., N. Y., Dec. 31, 1842.

DEAR BRETHREN,—The cause of our fellow men, who are suffering under the foul system of American oppression, is one in which we profess to feel a deep and thrilling interest. It is a subject, over which many of us have been weeping and praying for years. Times, almost without number, we have proposed the question to each other, and to our God, "What can be done?" At length political philanthropists and patriots, have found an answer to the question; that is, forsake the old slaveholding and slavery-defending parties, and organize the "Liberty Party." Shall Christians profit by their example? Ought not professed Christian churches, which send their influence, their pulpits, their presses, their highest ecclesiastical councils, which deprive thousands of their own members of the sacred right of testifying in church trials, where their own most sacred interests are at stake, on account of their complexion—which publish sermons to circulate through the length and breadth of this land, to sustain this fulest of all systems—and even to try to prove that it is a divine institution.—I ask, ought not such Churches to be forsaken by all the real friends of the poor, down-trodden American-made heathen?

I have been thoroughly convinced, for some months, that to be consistent abolitionists, we should disconnect ourselves with all slaveholding, and slavery-defending churches. I know by experience and observation, that a thousand objections present themselves to such a course. We have many friends, whom we highly esteem, who will not leave the old church. Our attachments to the church of our early choice, in which we have lived and labored, and some of us possibly suffered some to build up, are strong—very strong. But which do we regard most—our Church, or the millions of our fellow-men in our own country, who are deprived of the light of science and of revelation? I know that all manner of contumely and reproach will be poured upon those who leave the old church and unite with the anticipated new organization. But what of that? Have we not love enough for God and our fellow-men, to be willing to suffer reproach for humanity's suffering cause? If not, let us fly to a throne of grace, that we may "obtain mercy, and find grace to help in time of need."

You have probably seen the "True Wesleyan"—the plan proposed. Look at it—pray over it—ask God to direct in this matter, so that you can say, with Paul, "I am pure from the blood of all men." O may I be enabled to say so, with regard to the suffering slave, cost me what it may.



I have never felt the importance of a new church organization more deeply, than I have since reading some remarks of Doctor Bond on the subject, but more especially a communication from Rev. A. N. Fillmore, of the Genesee Conference. If the course which he has taken, is the help which the bleeding slave is to obtain from professed abolitionists in the M. E. Church, it does appear to me, that some Church ought to be organized, which will not so completely paralyze all efficient effort "to break every yoke, and let the oppressed go free."

Now, dear brethren, what particular object is to be obtained by remaining in church-fellowship with slaveholders? Can we be more useful?—better promote the glory of God? Exert more influence against the sins and abominations under which this nation is now groaning? Can we be more happy, or will our admittance into heaven, if so happy as to arrive there, be more triumphant from a church polluted with these abominations, than from one, the usages and practices of which, were compatible with the gospel of Jesus Christ?

Let us attend the anticipated Convention, if we live until it comes, and comply with the Apostle's direction,—"Prove all things, hold fast that which is good."

LYNNON KING.

*New York, January 9, 1843.*  
DEAR BRETHREN.—Your general plan of organization, as intimated in your specimen number, I approve, and rejoice at the stand you have taken, as I have not felt comfortable and satisfied for a long time in the old church; and as I had no hope of any alteration that would be satisfactory, on the announcement of your plan, I withdrew, in hope that we should raise a new church in New York.

There are two points in your plan on which I wish to say a few words. One is on the order of ministers. You refer to the case of our Wesleyan brethren in England; but the fact is they have not any ministerial orders by imposition of hands, or at least had not thirteen years ago. The simple form with them is having gone through their term of probation, and having satisfied the Conference, in conference assembled, of their fitness for, and call to the work, they are accepted by the conference without imposition of hands. But all those thus received are solemnly addressed by a senior preacher, and which address, I think, generally falls to the lot of the president.

The other point is the appointment of class-leaders. The plan of our Wesleyan brethren is, that leaders shall be appointed by a leader's meeting, in which the travelling preacher presides; and of course the approbation of the class is consulted; and this I think preferable to the appointment resting in the hands of the preacher, but as these points will no doubt come under discussion in your proposed Convention, I hope the Lord will inspire you with wisdom, and guide you into all truth.

I did not make the remarks on the course pursued by our Wesleyan brethren with regard to their ministry, with a wish that they should be followed in every particular; but as you remarked, you believed they had not any ordained deacons. I made the statement to show that they had neither ordained deacons nor elders by these appellations, nor by imposition of hands.

Affectionately, I remain yours, for truth and the oppressed,  
JOSEPH MALTBY.

Our correspondent is a little mistaken as to the present practice of our Wesleyan brethren. They do now set apart to the office and work of the Christian ministry by the imposition of hands, and we believe Bishop Soule was one whose hand was laid on the heads of those who were ordained at the last session of the Wesleyan Conference. So that our Wesleyan brethren now have the true Episcopal succession.

*Washington, Jan. 18, 1843.*

DEAR BR. SCOTT.—I have received and read with much interest, two numbers of the True Wesleyan. I am pleased with the character and spirit of the paper. I have long been deeply affected with the condition of the M. E. Church, in regard to slavery, and have anxiously looked for something to be done for the extirpation of this great evil from among us. But I have looked in vain. It is true, action has been taken on the subject by the Church, at different times; but it has not been such as to free us from the guilt of slavery, but rather to involve us more deeply in it. I know that many individuals, both in the ministry and membership, have come forward nobly, and expressed their utter abhorrence of this vile system, and have used all their influence against it. But the church as a body, have, in different ways, expressed their approbation of slavery, as it exists among us. So that I believe the M. E. Church is more deeply involved in the guilt of slavery now, than she was eight years ago.

Many abolitionists in the New England Conference tell us that they have gained a great victory on this subject, in the two last sessions of the conference; but I have not been able to see it. I believe there has been no victory gained. I admit that some pretty strong memorials and resolutions have been adopted; but they have not gone to the heart of the subject. The Bishops have relinquished nothing—granted nothing to abolitionists. They have, it is true, put resolutions, expressing the great evil of slavery in the abstract; but they have never put any expressing, in the mildest terms, that slaveholding in the M. E. Church is sin.

Witness the resolution drawn up by yourself, and presented by another brother, at the last N. E. Conference. In view of the course that has been pursued, I have for more than two years despaired of ever seeing the M. E. Church take

the lead in the glorious cause of emancipation, and I am persuaded, that the time has fully come, when we ought to have a Church free from Episcopacy, intemperance, and the influence of slavery. And I think the new movement will tend to advance the cause of abolition in the church, more than any thing else.

The signs of the times indicate, that those abolitionists who continue in the old church, will, by this course, be "provoked to love and good works." If so, some good will be the result. We are often referred to the poor success of former secessions from the church, as evidence that no secession can prosper. Predictions are already out. But I regard these things as mere scare-crows. I consider this movement different from any former one; and more auspiciously called for. And if a church can be formed, embracing the excellencies of the old system, and at the same time be free from its defects, I see nothing why such a church may not prosper. I hope all who feel it their duty to leave the old church, will treat those who remain with Christian kindness. The idea of seeing a new church spring up, is of no interest to me, unless God can be glorified, and his cause advanced.

A. NILES.

*Salem, N. Y., Dec. 28, 1842.*

DEAR BR. SCOTT.—Accept my thanks for the Wesleyan you sent me. I now subscribe for it, and send the money. I have been a leader of the faithful Watchman a number of years. I am a thorough abolitionist, and approve of your paper. I have been long believing that God was about to call his people out of the Babylon of slavery, and build up a church on apostolic principles and practice; and I hope you are called of God to take this step. Did you Gospel in the good work of spreading scriptural holiness over this land. We feel to sympathize with you, dear brethren, though we have not seen you.

WARD WISE.

*Southport, Wis. Ter., Dec. 25, 1842.*

BROTHER SCOTT.—I have had the first number of your paper, and I must say I am highly pleased with its name and motto. It is what I have for a long time wished to see. I am decidedly in favor of opposing the man of sin in all his forms, and especially that of slavery; and that, too, in high places, however sanctimonious he may appear. I am sorry to be compelled to believe as you do, that the Methodist E. Church is a slaveholding and slavery-defending Church. This is enough to inspire, in the hearts of all true philanthropists, a spirit of reform, which says, "Come ye out from her, and be not partakers of her sins." I hope there are thousands upon thousands more, who will follow your example, and will wash themselves from the blood of those who are held in perpetual bondage, and that too by a church professing to be the most holy and sanctified people now living upon the whole earth.

I enclose two dollars for your paper, and I am in hopes I shall find a number more, before long, who will wish to take it. I will do the best I can, and may the God of your fathers make you a thousand times as many as ye are!

I remain yours,  
A NEW ENGLANDER.

WESLEYANS IN MICHIGAN.

*Mich., Dec. 23, 1842.*

DEAR BR. SCOTT.—I have received the first number of the True Wesleyan, and am not surprised at the course you have taken. I concluded, from what I saw in the Herald and Journal, that something of the kind was on foot, and probably from the same quarter it has come. I have read the synopsis of your Discipline, and am pleased with its general arrangement.

There are six hundred Wesleyans in this State, most of whom are seceders from the Methodist Episcopal Church. They are mostly choice spirits, and are an honor to the cause of God. I have had an interview with some of the most distinguished among them, since the True Wesleyan reached us. They are extremely anxious to go with the Eastern brethren, and no doubt will do so, and large numbers with them, if the Discipline undergoes the alterations suggested in another part of this letter. They were anxious I should write you, and let you know their feelings. They are not tenacious, but will feel disposed to concede much, for the sake of union.

There is much dissatisfaction in this State, on the part of anti-slavery Methodists, and if your organization goes off right, there will be many here that will secede.

Should we fall in with you here, we should have a valuable conference in Michigan. There are a few travelling preachers that would probably go with us, quite a number of local ministers, and many very valuable laymen.

Yours, for God and the slave,  
Vox Populi.

*Utica, January 14, 1843.*

DEAR BRETHREN.—I am requested to communicate to you, and through you to the Convention which will assemble at Andover, February 1st, the following resolution of the Wesleyan Methodist Church in this city.

Resolved, That we respectfully invite our seceding brethren from the M. E. Church, to hold their contemplated spring Convention for the organization of a Wesleyan Methodist Church, free from Episcopacy and Slavery, in this city, and pledge them our hospitalities and hearty cooperation.

We have anticipated for some time this movement. It is true, at times it was "hope deferred," and the "heart was sick," for we were aware that the most favorable time was, we had passed away, but much good may yet be accomplished. There are hundreds, no doubt, who are waiting but for the perfecting of your plan of operations. May the blessing of God be with you, and all your deliberations—and you in all your decisions—

and guide you in all those measures which will promote the interest of man, and the glory of His holy name.

Respectfully and affectionately,  
remain, dear brethren, yours,  
W. C. ROGERS.

TRUE WESLEYAN.

SATURDAY, JANUARY 28, 1843.

Preaching every Sabbath, at Washington Hall, No. 76 Court street, by Rev. Mr. Horton.

All editorials not accompanied with the initials "W." or "L." may be ascribed to O. Scott.

Rev. J. Horton's post-office address is Boston, Mass.

METHODIST EPISCOPAL CONVENTION.

This Convention was a grand affair. It was held in Brimfield street church, in this city, on the 18th and 19th inst. The convention was large and spirited. High-toned resolutions were passed—resolutions which will be pronounced radical from one end of the nation to the other. But what could our Episcopal brethren do? The convention was called to counteract the "new movement." This, however, it was well known, could not be done by moderate measures. All slaveholding, under all circumstances, must be denounced in the strongest possible terms—otherwise, the anti-slavery feeling in the old church would be likely to run into the new channel. Strong resolutions against communion with slaveholders, on hearing them preach, must be passed, to show that we can remain in the old church, and not fellowship our southern brethren.

One of the Bishops was pretty strongly censured by the convention for ordaining, in 1840, a slaveholder, who lived in a State where the laws admitted of emancipation. The Bishop is to be brought before the next General Conference, for this pro-slavery act. But what of that? Who believes that southern slaveholders and northern abolitionists will censure a Methodist Bishop for violating the Discipline to sustain slavery?

Resolutions were introduced, near the close of the convention, asserting the Methodist Discipline to be anti-slavery, and that membership in the M. E. Church is consistent with the most enlarged abolitionism. But we were happily disappointed, to see those resolutions, after considerable discussion, laid on the table. An effort was made to call them up again, but without effect. In thus disposing of the resolutions, the convention will be understood to say, in the words of Bishop Emory, that the Methodist Discipline does not state slavery, and that membership in the M. E. Church is consistent with the most enlarged abolitionism. This conclusion cannot be avoided. The passage of these resolutions would have been in direct opposition to the other doings of the convention, though some of the members deeply felt the need of something of the kind, to cover their radicalism. As it is, the doings of the convention are radical, and only radical. We were the more surprised that the resolutions referred to should have been laid on the table, after all the Lowell delegates save two or three, had retired. It was therefore done by the votes of Boston, Episcopal Methodists, and those in the immediate vicinity. We know not what more the convention could have done, unless they had seceded in a body. They did indeed, pass a resolution which asserted that reformation or division must be the ultimate consequence! Some of the speakers expressly declared that they could not remain in the Church after the next General Conference, unless there shall be some change for the better. And these sentiments, when uttered, had many hearty responses in the congregation, both from ministers and laymen.

A resolution was passed, the first day, by an almost unanimous vote, inviting ministers and members of other denominations, who held that all slaveholding is sin, to act as corresponding members, and take part in the deliberations. This gave Messrs. Horton, Scott, Lee and Mallack, (all of whom were present,) the opportunity of speaking to any question. "None, however," Episcopal Methodists said a word. The time was occupied by members of the convention so much to our mind, that we felt no disposition to take any part.

Able speeches were made by Rev. Messrs. Hoes, Porter, Cummings, Wise, Robinson, Bidwell and others. An abstract of most of the speeches will probably be reported for our next number, by brother Lee, who took notes. We know not how well satisfied our Episcopal brethren are with the convention, but we know the Wesleyans have no fault to find with it. We have understood that some of our neighbors about the Herald office admit that some of the speeches were radical enough, but that the resolutions themselves are not radical. We will submit the decision of this question to Dr. Bond and the Bishops.

An attempt was made by several of the speakers to revive the Methodist Discipline pro-slavery in its general character. Of its pro-slavery character we have for some time been fully convinced. But how can those brethren, who believe this doctrine, remain in the church, even till the next General Conference? Would they remain in a church whose Discipline should provide for the admission of horse-stealers to official stations, under certain circumstances?—a church in which horse-stealing members are freely admitted, under all circumstances? How then can they remain in a church which is in fellowship with man-stealers?

Suppose the colored testimony resolution should be re-adopted at the next General Conference,—the M. E. Church will be a slavery-defending church still. It was not the colored testimony resolution which gave to her this character. And we cannot see, for the life of us, how our brethren can make so much of this resolution, and so little of the fact that the church defends man-stealing! Is it worse to deprive eighty thousand persons of the right of testifying in church trials, than to make brutes of them pitrigh? The latter is as much worse than the former, as can well be imagined. No person can doubt this who believes that the whole is greater than one of its parts. And yet how many take the ground, that they cannot remain in the church after the next General Conference, if that resolution is not repealed—and yet seem to think nothing of remaining in a church whose bishops, general conference, general conference papers, and some of its annual conferences, uphold and defend that which according to Mr. Wesley, is exactly on a level with man-stealing!

The colored testimony resolution is bad enough; but it is, nevertheless, a very small affair, compared with the other evils that exist in the M. E. Church. [So it is viewed by many in said church, both ministers and laymen.]

There are several members of the New England Conference who will not remain in the church till 1844. Mark that.

The convention was, on the whole, one of the best we ever attended. An excellent spirit prevailed throughout. Bishop men and anti-bishop men treated each other as brethren. One or two of the Bishop men just alluded to the cowardly course of the Wesleyans in leaving a slavery-defending church; but all this was well received on our part. We can bear to be called cowardly, because every body knows the charge to be false. But it is not possible, after all, that some who call us cowardly would themselves follow our example, if they had moral courage enough to do so?

RIGHT UNDER SOME CIRCUMSTANCES.

The opposers of abolition contend that slavery is right under some circumstances—that it is not a sin under all circumstances. The very position is an admission that slavery is wrong under most circumstances, and it being wrong, to meet the point it is only necessary to define the wrong of slavery. When we say that slavery is wrong, we employ a generic term, and affirm that it is wrong as a genus. Now if slavery be generically wrong, it must be specifically wrong, for every genus is soluble into specifics. To illustrate, it is affirmed that John Dow has committed sin. Here sin is a generic term, and no one knows what Mr. Dow has done, more than that he has done something which is sin, he may have stolen, lied, got drunk, or committed some other sin. To tell what kind of a sin he has committed, we must employ a specific term. This we do when we say he stole, or he told a lie. In like manner, when we say that slavery is a sin, we use a generic term, and do not tell what kind of a sin it is. The question then is, what specific term must we employ to express the wrong of slavery? The sin must be capable of being expressed by some specific term. Let this be done, and we shall see what it is claimed may be right under some circumstances. (What kind of a wrong then is slavery? If we say it is oppression, then the argument is that oppression may be right under some circumstances. If we say that it is pollution, then the affirmation is that pollution may be right under some circumstances. If we say that it is robbery, then the position is that robbery may be right under some circumstances. If we say that it is man-stealing, then it is claimed that man-stealing may be right under some circumstances.)

We call on those who admit that slavery is wrong in itself, and yet contend that it may be right under some circumstances, to specify what kind of a wrong slavery is, that we may understand their position. Let them state the wrong of slavery in the use of some specific term, and then enter their plea of justification. They dare not do it.

TEMPERANCE.

The Washingtonians are doing a good business in this city. Their meetings are very numerous, attended. The woful facts developed and spread before the public from the experience of these reformed men, is full of melancholy but thrilling interest. The light that shines through them upon the practices of these interested in the sale and use of intoxicating drinks, must make a tremendous impression in favor of total abstinence, and against the traffic. Though it may be, that occasionally one of their number fall into their old wickedness, yet by the kind assidues of their new friends they are recovered, while perhaps a few fail to rise no more. An immense amount of good, however, is being done by these men. They present a standing reformation of that nation which, unfortunately for humanity, prevailed in the earlier stages of the temperance reformation among its best friends. The notion was that confirmed drunkards could not be reformed—that their inevitable doom was the drunkard's grave—that the great object of the temperance reform was to save the rising generation, that this was all it could hope to do.

Thank kind Heaven, the fact has been demonstrated that the strong fetters of drunkenness may be broken, the slave to the drunkard's appetite emancipated, that his almost petrified carcass and brutalized mind may be renovated, and live in temperance, purity, and happiness. A cloud of living witnesses, like that which arose from Ezekiel's valley of death, have risen up to testify to the power of temperance principles, and in honor of its benign influences.

In this city alone, twenty thousand have taken the Washingtonian total abstinence pledge, and

sixteen hundred within the last three months. The reform has taken a new aspect among the Irish. The pledge under which they at first operated, did not exclude all intoxicating drinks. Beer and drinks of a similar quality were allowed. But it was found that these articles, used as a beverage, could serve the purposes of drunkenness as well as alcohol in its more condensed forms. The new movement among them has adopted the total pledge, and the prospect is for a thorough reform on this principle. We hail it as a harbinger of great good. How much of poverty, licentiousness, disease, and positive human suffering, will thus be prevented! How great a barrier to the progress of religion and moral truth, has intemperance presented! What may not be expected when the mind, freed from these adverse influences, shall be brought in contact with the instrumentalities of the reformation of the age? Truth is the food of the mind, righteousness the aliment of a good heart. They nourish and invigorate the intellectual and moral man. From the lowest to the highest stages of improvement,—from the beginnings of grace in the human soul to its consummation in glory they are elements ever at work.

EPISCOPAL METHODISM.

The following extract from the doings of the Philadelphia Annual Conference at a recent session, sets forth the doctrine of the M. E. Church, as to the propriety of churches presuming to choose their pastor, or in any way negotiating for a particular preacher.

"Whereas it is the desire of this conference to put an end to previous and private negotiations between any charge, and any member of this or any conference, because we are satisfied such practice is productive of evil to preachers and people, and of embarrassment to the episcopacy, therefore,

1. Resolved, That this conference most respectfully request the people under our charge to discontinue the practice of previous and private negotiations for a particular preacher to take charge of them, and confine themselves when they deem any thing necessary to be done, to a faithful representation of their case to the Episcopacy.

2. Resolved, That we respectfully request the Episcopacy to discontinue the practice of previous and private negotiations for particular preachers, in all suitable ways.

3. Resolved, That the foregoing resolutions are not intended to restrict or embarrass the action of the Episcopacy in the free and legitimate exercise of its functions.

WM. A. WIGGINS, Sec. of the Phila. Con.

Observe! The design of these resolutions is to "put an end" to all negotiation for a particular preacher, whether addressed to the preacher himself or to the Bishop. For although the people are permitted to represent their case, if they will "confine themselves" "to the Episcopacy," yet the Episcopacy is called upon, in the second resolution, "to discontinue the practice of previous and private negotiations for particular preachers, in all suitable ways."

And the principles embodied in the above, are recognized by the official organ as the true principles of the economy of the church. The editor of the New York Advocate and Journal being present at their adoption, accompanies their publication with the following remarks:—

"Resolutions of a different complexion from those now published had been passed, at an earlier period of the session, which, being reconsidered, were withdrawn; and those ultimately adopted were not submitted or voted for as a compromise; but as expressing the opinions of the mover, and ultimately of the whole body, without a single dissenting voice. The unanimity of the conference, on the final vote, was the triumph of that strong and abiding attachment of our preachers for the primitive principles of Wesleyan Methodism, and the continued determination to perpetuate the ecclesiastical economy which has been so blessed and owned of God throughout our whole history."

That peculiarity in "Wesleyan Methodism" of which these "principles" are the representative, it would be difficult to discover. How much more appropriate to have said, that the voting such resolutions "was the triumph of that strong and growing attachment of our preachers for the present principles of modern Methodism!"

VERY CLASSICAL AND CHASTE.

The editor of the Richmond Christian Advocate, an official organ of the M. E. Church, in giving an account of the secession of brothers Scott, Horton and Sunderland, makes the following remark:—"Since these left, the Rev. Luther Lee—Dr. Bond's tadpole—is reported to have left and gone after these worthy laborers to put evil for good and darkness for light."

Had the editor simply called us a tadpole, we should have thought he meant to disparage us, but as he calls us, "Dr. Bond's tadpole," we suppose he intends to compliment the Doctor, on the supposition that he is the old frog. Well, though we may be claimed as Dr. Bond's tadpole, it will not be denied that we have hopped out of his mud-puddle.

But we have gone to "put evil for good, and darkness for light." Is not this a special compliment to our gifts? Surely he who is capable of this, must have rare qualities. Now, brother, do not flatter us any more, lest you incur the guilt of rendering us vain. "Thou shalt in any wise reprove thy neighbor, and not suffer sin upon him."

\* Tadpole. This word denotes the young of frogs, commonly called polwogs.

OUR OLD FRIENDS.—Most of our old friends, both in the ministry and laity, have met us with a friendly hand, and we hope, a friendly heart. Hitherto, we have had much less opposition than we expected. A storm, however, may be gathering.



THE SLAVES REVENGE.

Mr. H. was a native of a principal town in New Hampshire, but emigrated to the South, and settled in the State of Georgia, where, in despite of all his New England prejudices, he became a slaveholder. And among the human chattels of which he could boast, was Jack Wilkins, and Dinah, whom he regarded as his wife.

democracy, he would have shown among the stars of the first magnitude?

"Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear; Full many a flower is born to blush unseen, And waste its sweetness on the desert air."

IMPROVEMENT OF TIME.—In the Discipline of the M. E. Church, Chap. i. Sec. 17, the following advice is given to ministers, respecting the improvement of their time when not engaged in public exercises. "From six in the morning till twelve, (allowing an hour for breakfast,) read, with much prayer, some of our best religious tracts."

WE WANT THE REASON.—WHO WILL ANSWER?—Why should slaveholders belong to a Christian church any more than horse-thieves? Why should we remain in church relation with slaveholders, any more than with horse-thieves? And why cannot a horse-thief be a pious man, and get to heaven, as well as a slaveholder?

ENTIRE HOLINESS.

Holiness, doctrinally and experimentally, is a subject of solemn, vital importance to the Christian. His usefulness and happiness are inseparable from a correct understanding and a cordial embrace of it, as taught in the Scriptures. This embrace implies the yielding of the whole heart, rather the whole man, body, soul and spirit, to its entire control. In other words, it is an entire surrender, and full consecration of all to Christ. Christ enters the soul and rules it without a rival. He becomes its prophet, priest and king. As its prophet, he instructs and enlightens him in all things pertaining to its present and full salvation.

God "is the sea of love, Where all its pleasures roll; The circle where its passions move, The centre of the soul."

By consequence it has become independent of outward circumstances for its happiness. These may affect it with joy and sorrow, hope and fear. Elevation and depression may alternate in the mind. But these affections all pertain to earth. In the midst of them, and underneath them, flows a deep river of pleasure, pure as the water of life. The river occasionally swells and overflows the soul with unutterable joy. These are "which springs eternal in the human breast" becomes "full: O glorious hope of immortality!"

It is most manifest, that in this state the mind must possess a clear perception of moral distinctions. The "fringes of earth, and the woes consequent upon these wrongs, make an affecting appeal to the heart. It cannot be otherwise. The moral sensibilities of the soul are kept alive to what concerns the honor of God, the authority of His law, the welfare of universal man. In the eyes of holiness, the distinctions among men which pride and avarice have created, are seen in their true colors. They are judged of in the light of God's law, and the decisions of a judgment day. Those maxims which even some professed disciples of Christ apply to palliate crime, whether it exist in the church or in the world, are spurned as artifices of the grand enemy of God and man. The "effluence of the cross" is their for Christ's sake, for the sake of his truth, or for the sake of his suffering members, however esteemed or reproached, of whatever clime or complexion is cheerfully taken or borne.

That professed holiness which expends itself in personal comforts, or in the admiration of a sect, which can pass by humanity despoiled of all its divinely endowed rights—suffering, degraded, down-trodden—and plead as its excuse, that laws civil and ecclesiastical even, authorize these wrongs, we believe is essentially wanting. How far ignorance may prevent clear perceptions of moral truth, we will not decide. God may make a soul holy where there is only vision enough, to see the blessing and embrace it by faith, while, on account of ignorance, the mind may not perceive other wrongs, and the proper mode of redress. But in a circumstance like this excuse or even palliate the neglects of the intelligent, the strong-minded? Can such persons possess holiness of heart, while to human appear-

ance they are deaf to the groans of suffering humanity. Holiness is not an abstraction. It is not confined within the limits of church homilies, doctrinal or even biblical phrases. It is a living, loving, active principle. It is eminently practical. Man can as easily stifle the fires of Etna, or Vesuvius, as quench the devout and wo-wo-amplifying ardors of holy love.

THE WESLEYANS.—The Wesleyan Methodist Church in this city, under the pastoral care of Br. Horton, is prospering beyond our most sanguine expectation. The congregation is increasing, and the church has doubled its numbers since its formation, two weeks ago. We have now three or four classes, in different parts of the city. We have organized a Sabbath school, full of zeal and enterprise. Four class leaders and one local preacher are among the seceders. Others are coming!

THE CONVENTION.—We copy from the Herald several of the resolutions passed by the Methodist Episcopal Convention held in this city, last week. These resolutions are of the right stamp. How long can men holding these sentiments remain in the old church?

DEFERRED ARTICLES.—We had prepared a list of editorial notices of the True Wesleyan, also a list of revival intelligence, prepared for our exchanges, but are obliged to omit them this week.

Such has been the press of original matter, that we have not yet been able to give our paper that lively and interesting miscellaneous character which we desire, and which we think we shall soon be able to accomplish.

IMPORTANT DEVELOPMENTS!—Read the article signed "A Wesleyan," from Troy, Ohio; also the one signed "Vox Populi," concerning the Wesleyans in Michigan. The West are coming!

RESOLUTIONS OF THE CONVENTION.

The following are some of the resolutions adopted by the recent Methodist Anti-Slavery Convention held in this city. We copy them from Zion's Herald.

Resolved, That the holding or treating human beings as property, or claiming the right to hold or treat them as property, is a flagrant violation of the law of God: it is sin in itself; a sin in the abstract, and in the concrete; a sin under all circumstances, and in every person claiming such right; and no apology whatever can be admitted to justify the perpetration of the same.

Resolved, That the M. E. Church, being a unit in its doctrine and discipline, in its legislative and judicial departments, and almost one in its executive operations, is, as a body, responsible for the existence of slavery in its midst, but more especially the ministry, with whom the legislative, judicial and executive duties rest, and who have the power to purge the church of this shocking abomination.

Resolved, That slavery being a sin, and this sin in the M. E. Church, and the church a unit as above; nothing short of a speedy and entire separation of slavery from the church can satisfy the consciences of honest and faithful abolitionists; and, therefore, reformation or division is the only alternative.

Whereas, all slaveholding, that is, all claim of the right of property in human beings, is essentially a sin against God; and whereas, every slaveholder is, per consequence, a sinner; therefore,

Resolved, That we do not and will not fellowship a person claiming the above right, or holding slaves, as a Christian, nor ought he to be admitted to the pulpit of this denomination.

Resolved, That the Methodist Church, being governed by a majority of the General Conference, and as the North have a majority in the legislative, judicial and executive branches of the church, the sin of slavery in the M. E. Church is emphatically a sin of the North; as it exists by their consent, and could be abolished from the church by their votes at any time.

Resolved, That as our Bishops and Presiding Elders have most authority as judicial and executive officers of the M. E. Church, they can do more in the intervals of the General Conference than any other portion of the Church, for the overthrow of slavery in it, and therefore are more responsible in the premises, and are hereby earnestly requested to co-operate with us for its removal.

Resolved, That the passage of the resolution at our late General Conference, by which the colored members of our Church in such States as reject their testimony in courts of law, are denied the right of bearing testimony against white persons in church trials, is an alarming and arbitrary exercise of ecclesiastical power, subversive of the inalienable right of every member of the church of Africa, contrary to the spirit of the gospel, and inflicts a blot on the reputation of the Methodist Church that time can never efface.

Resolved, That the neglect of the late General Conference, to disapprove of the Georgia Conference resolution, disallowing slavery, not to be a moral evil, while they passed the resolution of 1844, a few against colored testimony, brought a reproach upon themselves, and an irreparable injury upon the church.

In publishing the doings of the Convention, we perceive the Secretaries have taken no notice of the resolutions which were offered the last evening, and laid on the table. Ought they not to have been published, with a statement of the disposition which was made of them? Salt appears to us.

New subscribers can yet be supplied with complete files of the True Wesleyan, though they are at liberty to commence with any number. Those who want complete sets, will do well to send in their orders soon. Like four first numbers are exceedingly valuable. Many will be convinced of this, when it will be too late to obtain them.

Subscribers in this city are coming in every day, since the Convention. We thank our Episcopal brethren for this.

THE CONVENTION AT ANDOVER.—We hope as many of our friends will attend this meeting as possible. It will be important, as preparatory to a permanent organization, next spring. All are invited to attend and become members, who are in favor of the "new movement," whether they now hold a connection with the M. E. Church or not. Others are invited to attend as spectators. Let Boston, Providence and Lowell be well represented.

The following, from the Richmond Christian Advocate, shows how the object of calling the late Methodist Episcopal Anti-Slavery Convention is viewed abroad. We call the special attention of Rev. LEHOT M. LEZ to the resolutions passed by the Convention.

A POOR BUSINESS.—Since the secession of Messrs. Scott, Horton, Sunderland, &c. from the M. E. Church, the ministers about Boston seem all at once to have become exceedingly zealous against slavery; and some fifteen or eighteen of them have signed a call for a "Convention of the ministers and members of the Methodist Church, who believe that all slaveholding is sin, and who are determined to use every means consistent with our ecclesiastical institutions to remove it from the Church." The object of this new-born zeal seems to be to conciliate those Methodists of New England who, on the subject of abolition, may be supposed to sympathize with those who have separated from the Church. In order therefore to conciliate, and arrest whatever progress the seceders may be making, they intend to hold a "Convention, and utter denunciations against Methodists whose lot it is to live in the South. Now we venture to predict that whether their object be to conciliate Northern Methodism, or to draw out their arrows—even bitter words—against their Southern brethren—in either case they will be doing a poor business.—Richmond Christian Advocate.

REVIVALS OF RELIGION.—There has, perhaps, never been a time when revivals of religion were more general or more powerful than at the present time. Let us all work while the day lasts. To do and get good should be our principal object.

If any of our subscribers have not received all their numbers, we will make up the deficiency, if they will inform us, through the postmasters, or otherwise, without expense to us.

EXCHANGES.—Will our exchanges be particular to direct to Boston, instead of Lowell? Please examine your books, brother editors, before you forget it.

Remember that postmasters will remit money and names, free of expense, when requested to do so. If but one person in a neighborhood wants the paper, hand the name and money to the postmaster, and he will do the business.

All moneys from current subscribers, whether due the Watchman or Wesleyan, should be sent to us at Boston.

THE DISCIPLINE.—We shall try to commence the publication of our Discipline, subject to alterations, next week.

LOGIC FOR THE TIMES.—Good people have always lived in a wicked world,—therefore it is proper that they should live in a wicked church.

An extract from Rev. S. Henry's letter in our next. Also several other articles which we are obliged to lay aside this week.

Why did not the last Herald contain a single editorial remark concerning the glorious Methodist Episcopal Convention recently held in this city?

Remember the Convention at Andover, the first of February.

DISCONTINUANCES.—When a paper is returned, be particular to put on it the name of the person and the post-office.

WARDEN HAYWARD, of New York City, will receive a letter from us in a few days.

We send this number to a few who are not subscribers.

A PROPOSITION.—It will be seen, by the communication of our correspondent "E," that the Rev. Charles Cook takes the ground that the Methodist E. Church is anti-slavery in her Discipline, and that her Discipline is the same at New Orleans that it is at Pittsburgh; and, of course, those who say she is pro-slavery slander her. This is a subject which should not be blinked.

I propose to discuss this subject with Mr. Cook, or any other minister or member of the church, before the Methodists of Pittsburgh—Dr. Elliott, of Cincinnati, as soon as any other person. I will affirm, 1. That the Methodist Episcopal Church is anti-slavery, both in her Discipline and practice. 2. That those who say she is not are either ignorant or dishonest. Now, if Mr. Cook is willing to let the members of the church understand this subject, let him come out like an honest man, and take the negative of these propositions. I am ready to meet him, or any other of the stationed preachers, or him and all of them, or any other person, and sustain the affirmative of these propositions.—Spirit of Liberty, Pittsburgh, Pa.

WESLEYAN METHODISTS.—This denomination of Christians have recently had a session of their annual conference in this State. Their existence here is of recent date. They number, we believe, about twenty ministers and six hundred communicants. This is certainly a respectable number, considering their recent organization, and the opposition with which they have to contend. They are composed principally of persons who have seceded from the Methodist Episcopal Church on account of its connection with slavery and its arbitrary and despotic form of government, though they have had and are still enjoying a gracious revival of religion in some parts of their field of labor. We believe that, to an individual, they are sound on the subject of human rights. This slaveholder and his abettors regard at their hands a just and merited rebuke.—Signal of Liberty.

BUSINESS ITEMS.

RECEIPTS FOR OUR PAPER.—We had prepared a complete list of receipts for this number,—but as it made nearly a column, we could not get it in this week. We regret this; but our friends may depend upon a complete list, next week.

Some postmasters and others who have sent money, have requested receipts by mail. This will not be necessary, as all moneys will be acknowledged in the paper.

E. W. GOODWIN.—If you think J. H. Atwell, of Senecaville, Ohio, has sent you the money, we think you ought to furnish him with the paper, whether you have received it or not. As the money was not sent to us, and as we never authorized the sending out of bills for the True Wesleyan, we cannot send the paper at our expense. Might there not be an omission on your part to credit for the money?

We have received a letter from John Van Sandt, Sharonville, O., stating that he had sent him our circular, charging him \$7 for the Watchman. Now we would inform that brother that we have sent no circulars to him or any other person, on account of the Watchman or any other paper. The bills or circulars which have recently been sent out, were sent without our knowledge or consent.

If Br. Van Sandt wants the True Wesleyan, if he will send us the pay he shall have it; and we promise him he shall not be called on a second time for the pay. With the old Watchman debts we have nothing to do, further than to receive and pay out what money is sent us. We have no doubt of the truth of Br. V.'s statement,—and if true, he owes the Watchman nothing.

GARDNER LANDON.—There are five more numbers due you; we shall then stop.

EBENEZER MOORE.—The draft is accepted, but not yet paid.

Rev. A. Niles has sent us eight subscribers and fourteen dollars, without directing how it should be applied. We have credited it, as will be seen, to the seven first names. Is this right? We shall send Br. Niles's paper gratis, of course.

Our western subscribers will send us eastern funds, when they can obtain them. Funds, however, on any good bank in the State of New York or Pennsylvania will answer our purpose. Where these cannot be obtained, send the best bills in circulation among you, without delay. Poor funds are better than none, these hard times.

Our outside went to press before Br. Goodwin's article arrived. We will alter our terms, to make them correspond with Br. G.'s notice.

For the True Wesleyan.

SUBSCRIBERS TO THE WATCHMAN.—Those indebted to the late New York Watchman, may make immediate payment either to the publisher of the True Wesleyan or myself. Where they are indebted for a part of a year, and wish to continue the True Wesleyan, it will be advisable to remit to Boston, directed to Rev. O. Scott. Those who do not wish to continue that paper, will please remit to me at Albany, without delay, as I am laboring under heavy embarrassments growing out of my late purchase and publication of the Watchman. Those who are indebted on old accounts, to whom the paper has not been recently sent, it is to be hoped, will see the importance of immediate special effort to pay me; and I hope those who have acted as agents, will assist in making collections and remittances.

E. W. GOODWIN, Late editor and publisher of N. Y. Watchman Albany, Jan. 19, 1843.

MARRIED.

In Boston, Jan. 1, by Rev. L. C. Matlack, Mr. Samuel N. Howe to Miss Abigail Scates, both of Boston.

In Providence, R. I., Jan. 12, by Rev. L. C. Matlack, Mr. Dyer Essex, of Cranston, to Mrs. Mary Beasley, of Providence.

In Providence, by Rev. J. Horton, Mr. Franklin S. Cary to Miss Ann A. Holmes, both of Providence.

NOTICE.

A Wesleyan Anti-slavery Convention will be held at the Methodist Church in Andover, Mass., on Wednesday, the first day of February next, to commence at ten o'clock, A. M.

The principal object of the Convention is to discuss principles, pass resolutions, and prepare for a grand rally in the spring.

All both ministers and laymen, who are in favor of the ultimate formation of a Wesleyan Methodist Church, free from Episcopacy and Slavery, are invited to attend and become members of the Convention. Those who may wish to attend as spectators, will not be excluded. The Convention will probably be in session two days.

We hope to see our friends who can conveniently attend, from all parts of New England.

J. HORTON, L. LEE, O. SCOTT, L. R. SUNDERLAND.

ADVERTISEMENTS.

DELEVAN HOUSE, Broadway, Albany, N. Y.—In consequence of other temperance houses springing up in the city, this house, which has for the last eleven years been known as the "Temperance House," will hereafter be known as the DELEVAN HOUSE. To those who might not know the precise location of this house, it is only necessary to observe that it is situated in the principal avenue in the city, about two minutes' walk from the very centre of business, and but a few rods from the ultimate termination of the Boston and Albany Railroad. The proprietor has recently made extensive improvements in the establishment. Besides making considerable alterations in the rooms, the house has been painted, repapered, and in part re-furnished. The external appearance of the building is greatly improved by modernizing the front entrance, and painting the whole exterior. Hoping to ensure the continued patronage of his former friends, the proprietor solicits the patronage of the temperance traveling public generally. GEORGE T. HILL.



Poetry.

For the True Wesleyan.

A SLAVE-HOLDING CHURCH.

Light of the world are we, truth to reveal;
A city on a hill must surely be known,
Nor men a candle light, and then conceal,
But from a stand its light on all is thrown.

And yet the world is dark, mid living day,
With Bibles, pulpits, priests, and altars bright;
No fault of ours, who shine with purest ray—
Their darkness will not comprehend the light.

Though iron bound, and dark thy visage be,
The font of God will cleanse thy soul from stain,
His blessed truth will make thy spirit free,
Though fetters on thy hands remain.

Thus spake the church to those on whom she trod
And wondered why her voice they did not heed
Nor worshipped at the altar of their God,
Where bowed oppressors of the darkest deed.

To us this book our heavenly Father gave,
Not for ourselves alone, in trust for thee,
That we might bless the wretched, cringing slave
Who trembles when we speak, and bows the knee.

Come all of Ham, a servile progeny,
Whom bear the yoke, and bleed beneath our hand;
Why should you pine, or languish to be free?
Since we will haste you to that blessed land?

Time soon will pass, and death dissolve your chain;
We'll haste to wear you out, nor need you long;
We too must die, nor can we here remain,
But soon we'll join you in immortal song.

Then spake the slave, and bade oppressors hear!
Why mock our wrongs, if you our souls would heed?
Have you no love for man? for God no fear? [win?
Nor dread the hour when judgment shall begin?

You talk of light, as though God through you shone,
And bid us look and own a blessed day;
And yet the world for us, not yours alone,
From us, who helpless are, you take away.

We from that blessed book no light enjoy,
Nor read we o'er the sacred, living page;
You us forbid our time thus to employ,
By laws that would disgrace our darker age.

If Christians' Bible be a book divine,
And shows the way that leads to heaven above,
Give us the book to shroud our mind,
And show your knowledge of the God of love.

If, as you say, one Father made us all,
All of one blood, each nation, tongue and tribe,
For thus you read from Acts, the words of Paul,
How dare you on us tread, our woes decide?

Is that great Father partial to a few,
Who wear a paler face than to us he gave?
And with delight does he our bondage view?
Where then the proof that he our souls will save?

When mercy's lesson from that book you learn,
And cease to do us to hold the cruel rod,
Nor dare our plea for right yet longer spurn,
Bring us the book,—we'll take it as from God.

Biographical.

It is due to the friends of the deceased to say, that a memoir of him was prepared by myself, immediately after his funeral, and sent to the editor of the New York Watchman, (Br. Goodwin), for publication. It was mislaid. The attention of the editor was called to it again, but why it was not published, we know not. Br. Fletcher, though somewhat peculiar in some of his religious exercises, was a man of devotion and of great faith. He was also a "true Wesleyan." For many years he had been dissatisfied with the prerogative system. In drawing up the deed of the new meeting-house in Attleboro', which he was the principal instrument in erecting, he put in a provision, which secured it, in case of division, to the anti-slavery portion of the church. We understand that by some means or other the deed has since been altered, to secure it unqualifiedly to the M. E. Church.

REV. DANIEL L. FLETCHER.

This faithful and much lamented servant of God was born at Chester, Vt., August 21, 1800, converted to God in New Jersey, August 6, 1821, received license to exhort in October of that year, became a member of the New England Conference in 1822, was ordained deacon at Barnard, Vt., in 1824, ordained elder at Wabraham, Mass., 1826, located at Sandwich, N. H., in 1831. He labored in different places, when health would permit, till he went to North Attleboro' in 1838, his last and final field of labor, where God, as he had always done, blessed his labors. A large, happy, devout, and united society was raised up, and it prospered till a king arose that knew not their spiritual Father. For awhile he was separated from them in person, but not in spirit. He was recalled to them early in the past year. He mourned over their desolation, and plead for a restoration of former blessings. Nature trembled, being too frail to support the burden. The once firm step tottered, but his soul, communing with God, asked counsel and instruction for that dear people. He received it, imparted the same faithfully, and as though he had suffered enough, dropped his mantle upon them and went to his family, told his companion he thought he should never leave them again for any length of time, for he felt that he had preached his last sermon; that his counsils

tion to preach was ended; and said much about his peace of mind, &c. He was immediately attacked with a typhus fever, which terminated his life. He was apparently insensible to pain and seemed breathing a heavenly atmosphere, often exclaiming, All is well—I am happy—glory to God. His wife told him he was very sick, and could stay with her and his children but a short time longer. He said he was ready, he had given them all up while he was well,—he had no ties to break,—they were all broken when he was at Attleboro'—the world was dead to him, and he to the world. He said he had always loved his family, and he loved them to the end. The night previous to his death, he seemed filled with raptures of joy, and shouted aloud the praises of God, saying, Let all nature exclaim, Glory to God. He exhorted all to be faithful. He called his children, embraced them, placed his hand upon their heads, and asked God to bless them. He requested his daughter to sing,

"Hail, ye harpers of bliss,
Hail, ye angels of glory," &c.

She sang, the scene was affecting beyond description. He could look upon a companion, a son, a daughter, and give them up, while tears flowed freely from their eyes. He took an affectionate leave of his family, recommending them to God. As long as he could speak, he expressed his attachment to Christ. He fell asleep in Jesus, without a struggle or a groan, on the 10th of September, 1842, at Taunton, Mass., aged forty-two years and twenty-five days. He was a man faithful as a minister of the gospel, affectionate as a husband, a loving, intelligent parent, and a helper of the afflicted. His remains were carried to Attleboro', where a funeral sermon was delivered on the Sabbath, by Rev. J. Horton, to a very large and deeply interested audience. The two other churches in the village were closed, and their congregations united in a tribute of respect to their departed friend. His end was triumphant, his eternity joyous. WESLEYAN.

Original Narratives.

For the True Wesleyan.

THE FALSE HEARTED.

BY A CLERGYMAN.

Susan Merchant was the daughter of Mr. James Merchant, who resided in the village of R., N. Y. He was an industrious mechanic, and though in very moderate circumstances, yet he and his family were generally respected in the community in which they resided, for reputation was not reckoned in dollars and cents in that young and flourishing village, as it too frequently is in our older towns and cities. Miss Merchant, at the time of which I speak, was a young lady of eighteen summers, of middle size, well formed, and more than ordinarily intelligent and accomplished for one of her opportunities. Indeed, had she been born to a fortune, and reared under other circumstances, her personal attractions would doubtless have drawn around her many admirers, and sojourned their hearts with that often talked of, yet never explained passion, called love. As it was, Susan was not without admirers, while she was at least respected by all who knew her. There was, however, one drawback to her popularity, with most of the young people of R., which was her constant, consistent and ardent piety as a Christian. True piety has never been popular with the young lovers of the ball-room and other parties of pleasure.

There was a small society of Methodists in the village, who enjoyed occasional preaching from one of the many circuit preachers who were at that time beginning to rear societies in almost every village and settlement where they could collect any considerable number of attentive hearers. To this society or class, as it was called, Susan had attached herself, and was among the most deeply devoted members of the little band; and as the Methodists were rather unpopular at the time in that vicinity, it did much to lessen her popularity with most of the young gentlemen, who thought more of a lively party or a social dance, than they did of the salvation of their souls. There was, however, one man in the place, who, though himself vain and thoughtless, nevertheless listened to the hand, if not the heart, of the pious and lovely girl. This was Peter Austin, the son of a neighboring farmer of respectable character and easy circumstances. He shed for the hand of the lovely maiden, and, as he professed, he loved her, but was repulsed, though with great modesty and apparent tenderness for his feelings. How true it is, that a truly pious heart would avoid unnecessarily wounding the feelings of those whom they have least reason to respect.

Young Austin obviously felt his pride wounded at being thus rejected, and for a time manifested his resentment by avoiding the presence of her whom he had failed to win. As yet no reason had been rendered on the part of the maiden, why she declined to accept of his hand; and after a few months, he resolved to make another trial, and to win her love, or to know the reason why she refused him. For this purpose he sought an interview with her, under circumstances which would give an opportunity for a long talk and a full explanation. Such an opportunity soon presented itself. Susan was engaged in teaching a summer school in the neighborhood of his father's residence, which she had but just dismissed one afternoon about four o'clock, and was engaged in seeing that the house was in proper order, and the books all in their proper places, as the light-hearted children, full of glee, hastened to their respective homes, when Mr. Austin presented himself at the door, and very politely passed the usual salutation, which was returned with a deep blush and obvious tokens of embarrassment. This, however, was soon relieved by Mr. A.'s well-timed reply, "Miss

Merchant, I hope my presence has not disturbed your arrangements which you appear to be so carefully attending to."

Such was the modesty of Susan, and such her tenderness for the feelings of others, that she could not tell him that his presence was an intrusion; and hence, she could do no less than reply, that though a little startled at his sudden and unexpected appearance, she would not have him think that she regarded his presence as an intrusion. It may appear strange to the reader that a young pious female should suffer herself to be drawn into conversation in so lonely a place as this, for the school-house was quite retired from any inhabited buildings, and stood on the border of some woodland that skirted the highway for a quarter of a mile; but allowance should be made for the difference in education and habits in those comparatively new countries, from what is usual in cities and large towns, and also for the fact that she had been acquainted with Mr. Austin from her earliest recollection with whom she had spent many a playful hour in childhood, before the realities of life had flashed upon either of their minds.

Mr. Austin was not slow to introduce the subject which of all others, lay nearest his heart. He told her plainly, that though once rejected, he had been unable to banish her from his mind, and that it was in his power to make her happy or miserable, and that he hoped that unless there was some reason which could not be removed on his part, she would change her mind, and consent to bestow on him her hand and her heart. At this announcement, Miss Merchant was deeply affected, and appeared almost beyond the power of making any reply. Silenced reigned for some minutes; at least they appeared to be long minutes to him, as he waited in vain for an answer. At last he broke the silence by saying, "How can you give me such pain, by so long withholding an answer which is to decide my happiness or misery?" This touched her heart, and brought back her consciousness and self-possession, which appeared to have forsaken her for the moment, and she replied,—"I hope you do not entertain the thought that I could intentionally cause any person unnecessary pain; and nothing gives me greater pain than to think that another is miserable on my account, while I have it in my power to relieve. If I consulted only my own happiness, I might be willing to make a great sacrifice to promote another's comfort, but there are higher obligations and stronger ties which compel me to decline the pleasure of making you happy on the terms you have proposed." Mr. Austin, not understanding her allusion, was alarmed and confused, and exclaimed, "Is it so? Are you then pledged to another too solemnly to be moved by me?" Miss Merchant calmly replied, "I am indeed pledged to another, too solemnly to become yours under existing circumstances, but it is not to any earthly suitor. Both my hand and my heart are free from any such incumbrance. I have never vowed to man, but I have vowed to my God, and I am pledged to Christ my Saviour." "But," said the suppliant, "I have no disposition to interfere with your obligations to your God, or your religion; I only ask for your love, so far as it may be consistent with the obligations you owe to God, to bestow it upon man. Do your notions of religion forbid the idea of your ever marrying?" "By no means," replied the lovely maiden, "circumstances may arise, in which my sense of religious duty may require me to give my hand and heart to him who shall properly solicit them; but I must deal plainly with you, and do it in a word, for the approaching shadows of evening admonish me that it is time to bring our conversation to a close—I can never consent to a union with an impious man, who does not fear God, whatever other good qualities he may have." Here the conversation closed, and Miss Merchant was soon at her lodgings, while Mr. Austin slowly moved in the direction of his father's residence.

About six months after the interview above described, there was a revival of religion in the village of R., in which a number were added to the little class to which Miss Merchant was so devotedly attached, and among the number was Mr. Austin. One evening, during the revival, when an opportunity was given for those who desired religion to manifest it by rising up, several rose, but there was no one whose professed desire for salvation was more unexpected, and excited more interest, than Mr. Austin's. They were all invited forward to a front seat in the school-house—for as yet they had no meeting-house with an altar. They then all knelt for prayers, and several addressed the throne of grace, both males and females.

It is well known that twenty years ago, among the Methodist families used to labor in revivals, in vocal prayer and by exhortations, almost as commonly as males, and among the number that prayed that evening was Susan Merchant. She was truly gifted, and on this occasion she was unusually fervent in behalf of the penitents who had presented themselves for prayers. I do not say that the fact that Peter Austin was among the number had any influence on her mind, but so it was, she appeared to plead with her whole soul. A few evenings after, Austin made a public profession of religion, and united with the class, and appeared much engaged in religion. \* \* \* \* \* It was again spring, the forest songsters had commenced their soft music in the groves, and the wild flowers blushed along the banks of the crystal stream, as it wound its way through an extensive woodland before it entered the village, whither Susan had wandered one pleasant afternoon to meditate, as well as to pluck the violets, and to listen to the songs which were sung by the feathered tribe. Whether by accident or by design, I will not say, but so it was that soon relieved by Mr. A.'s well-timed reply, "Miss

attempted to, but found an attraction which directed him from his course, and receiving the arm of Miss Merchant, they walked the velvet banks of the beautiful stream, deeply engaged in conversation, the whole of which has never yet been known,—but the result is sufficient for the purposes of my story. Peter Austin and Susan Merchant were soon after married by the Methodist minister as he filled his appointment in the village, in the regular course of his circuit. The remainder of my tale is soon told: I wish it had a better close, but truth compels me to say, that just four weeks from that day, when the minister visited the place again, Mr. Austin accompanied his wife to the meeting, and in class-meeting, which followed the sermon, to the confounding of all present, and to the grief of his lovely and pious wife, enough to break her heart, he demanded of the minister to take his name off the class paper, saying, he had been a Methodist long enough,—and turning to his wife, he cruelly added, I have got you, and now you may make the best of it you can,—but as to your attending these class-meetings, I forbid it once for all.

I leave the reader to make his own reflections, and the young pious female to draw from it the instruction which it is calculated to impart; nor will I attempt to give the subsequent history of the hypocrite, nor of the trials of his pious wife; these will all be had in review when God shall judge the world, and punish the one, and assign the other a portion where there are no deceivers, and "where the wicked cease from troubling, and the weary are at rest."

For the True Wesleyan.

THE MURDERER DETECTED.

Mr. James Graball kept a public house on one of the main travelled roads leading to the great commercial city of the country. He was supposed to be in moderate circumstances, as to property, but was considered honest and attentive to his business. In those early days of which we write, it was supposed that inn-keepers, who sold intoxicating drinks, could be honest,—but other sentiments prevail now. Mr. G. rented the stand he occupied, and was supposed to be doing a moderate business, sufficient merely to support his family, of about a medium size.

One morning an alarm was sent out among the neighbors that a poor beggar, whom they had charitably taken in the night before, was found dead in his bed that morning. A number of persons soon assembled and found it according to the report; and after due examination of the body, according to the custom of those times, it was interred in one corner of the common burying ground, and as he was unknown in the place, and had nothing about him indicating his home or friends, he was soon forgotten. No stone pointed out his grave, and in a few years its particular location was unknown.

In a few years after this event, Mr. Graball purchased a farm in the neighborhood, upon which he retired from inn-keeping, and appeared to live in the perfect enjoyment of not only the comforts of life, but even the fullness of wealth, and it was often remarked, that he had been the most successful tavern-keeper ever known in that vicinity, as observation showed that this class of persons had usually retired from business poor. It was however supposed to be the result of his strict temperance and attention to his business, in connection with his general domestic economy.

Time rolled on until about fifteen years had passed; the tavern-house yet stood, though much improved, and occupied by another. The bones of the poor beggar lay mouldering in the grave, unknown and forgotten by all save by Him who "ever from the skies

Looks down and watches all our dust
Till he shall bid it rise."

and the old sexton a part of whose duties it was in those days to dig the graves and bury the dead. This man still officiated in this capacity, and remembered well of having interred the old beggar; but then the grave-yard had been greatly altered and improved, as well as much filled up; for the old sexton had not been idle during these fifteen years.

It was in the month of September, on one of the most beautiful days of that usually delightful season, that a lonely traveller called at the tavern and ordered some refreshment for his horse, and being in a contemplative frame of mind, he walked out to look upon the face of glad nature, every where smiling in the beauty and light of golden suburns. He wandered around the church, and found himself by the side of the grave-yard, where the old sexton was then engaged in digging a grave. He stood looking upon him, as he bent over the spade with his gray locks, as though the grave he was digging was already in blossom, when the sexton threw out, with a spadeful of earth, a skull bone, which rolled a few feet and lay upon the grass. The traveller then spake:—

"You throw men's skulls about here as though you thought but little of them."

"That," said the sexton, "is the skull of a poor beggar who died at the tavern here a number of years ago, and who has no friends to look after his bones."

While the traveller stood absorbed in the thoughts the circumstances were calculated to inspire, as he gazed upon the skull just thrown out, he fancied he saw it stir. A strange feeling came over him on seeing what appeared to him to be the locomotion of a naked bone; but saying nothing, he jumped over the fence and approached the moving skull, to see if he could learn the cause of its apparent animation. On examination he found there was a living toad in the cavity of the skull, whose efforts to get free caused the rocking motion he had seen. But in making this discovery, he also made another of greater importance. In examining the skull, he discovered that a nail had been driven into it on the back

side, directly where the head and neck are united, and extending quite into the cavity once occupied by the brains. Turning to the sexton, he inquired,

"This, you say, is the skull of a beggar who died at the tavern here a number of years ago?"

"Yes," said the grave-digger.

"Who kept the tavern at that time?" inquired the traveller.

"Mr. Graball," said the grave-digger, "who now lives in that large house across on the other road, about half a mile distant."

"May I have the skull?" inquired the traveller.

"Yes," said the grave-digger, "I have no use for it."

He then made some other remarks to divert attention, and soon so shaped his conversation as to inquire for a justice of the peace without exciting any alarm, when he was informed that there was one in the next house, but a few rods distant. Taking his skull bone under his arm, he repaired to the office of the justice, and making a statement of all the circumstances, he obtained a warrant for the arrest of Mr. Graball, and in company with the officer to whom it was entrusted, he proceeded to his house. He pretended to be seeking for a farm, which he wished to purchase, and inquired if Mr. G. would not sell his, with which the stranger appeared to be much pleased. This led to a conversation concerning the value of the premises, their state of improvement and advantages, when, from the suggestions of a guilty conscience, or from mere accident, Mr. Graball remarked that a kind Providence had crowned his honest efforts with success, and placed him in circumstances which he could not hope to better by change. At this remark, the stranger presented the skull, which he had kept concealed until this moment, and pointing to the nail in it, said, "Can you look upon the nail in that skull, and say that all these advantages have been acquired by honest efforts?" The guilty man turned pale, and trembled, and confessed the murder.

The facts were, the poor beggar was a gentleman traveller, who had a large sum of money with him. He put up for the night at the inn, and while his supper was preparing, he retired to his room; and while engaged in examining his baggage, the door being open, the landlord, happening to be passing, saw a package of money in the hands of his guest, and though an honest man up to that time, was seized with a powerful temptation to possess himself of the money. To do this, he put a large quantity of opium in his tea, which soon brought on a profound sleep, during which he drove the nail into his head, which permitted no blood to escape through the wound, as the tough scalp pressed tight upon the nail as it was forced through it—and once being driven in, the hair perfectly concealed it from view. This being accomplished, he disposed of his clothes, and placed others, old and dirty, in their place, and in the morning reported that a poor beggar had died at his house the night before, and circumstances and appearances were made to correspond so well with the story, that it was believed, without a doubt, and he was buried as a friendless and penniless beggar; and but for the circumstance of the toad in the skull, he would never have been known in any other character, nor would justice have overtaken the guilty.

With the subsequent short history of Mr. Graball the reader would not be interested, further than that he was dealt with according to law; and we will close our story by saying that "MURDER WILL OUT."

Miscellany.

EMANCIPATION IN JAMAICA, W. I.

A gentleman formerly of Boston, who has recently returned from a residence in this island, and who is on the point of establishing himself there in one of the largest silk establishments probably in the world, gives a very encouraging report of the results of Emancipation. After long experience, after having had to wrestle with the prejudice so common in New England against the colored race, he does not hesitate to pronounce the free blacks of Jamaica, the best people he has ever seen. Their docility, fidelity, orderly habits, and general propriety of conduct, are all that could be desired. The price of labor averages a quarter of a dollar a day, and they seem anxious to be employed. But a very pleasant feature among them is the eagerness after knowledge. The school reports of Kingston prove the black pupils to be more capable or more industrious than the white. You can get a colored boy to do anything for you by offering him a cross to be made for you. It has been difficult to get them to leave their books at night and go to their rest, when they found themselves where this once unknown privilege could be enjoyed. They enter with zest into the use of religious opportunities. We wish a better class of missionaries could go amongst them. The population is 150,000.—Monthly Miscellany for January.

ESCAPE OF SLAVES.

The New York Evening Post states that a vigilance committee of the Abolitionists have aided about three hundred and fifty runaway negroes, since the opening of navigation in last spring. Of these fugitives about one hundred and fifty were men, one hundred and fifty women, and fifty children; most of them came from Virginia, Maryland, and the District of Columbia, and nearly or quite a hundred from Washington and Georgetown. These fugitives have gone chiefly to Canada, and the sum of five hundred dollars has been expended for their board, passage, and other expenses.

A BRANDY REVOLUTION.

It is stated in a letter in a Frankfort journal, from Sweden, that all the brandy distilleries in that country have been abolished, and that a law has been passed, ordering that the names of all persons who got intoxicated shall be posted on the door of the parish church, and that the clergymen shall put up prayers for their reformation.

SEVENTH SCHOOLS.

Ohio has twenty thousand Sabbath school scholars. There is no devotion purer than that exhibited by the teachers of Sabbath schools throughout the country.