

# THE TRUE



# WESLEYAN.

VOL. III. No. 18.

"TOUCH NO DRUM—IT IS LIQUID FIRE."—John Wesley.

NEW YORK, SATURDAY, MAY 3, 1845.

"RUM IS A SURE, THOUGH SLOW POISON."—John Wesley.

WHOLE NO. 122.

**The True Wesleyan**  
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FOR THE  
WESLEYAN METHODIST CONNECTION OF AMERICA.  
LUTHER LEE, EDITOR.  
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## TERMS OF THE PAPER.

THE TRUE WESLEYAN is issued every Saturday, at two dollars per annum, always in advance.  
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## Communications.

For the True Wesleyan.

### A Chapter on Wesleyan Methodism.

It is a delightful custom, among the Wesleyan Methodists, and even churchmen, when at their accustomed seat, to fall upon their knees and silently offer a prayer for Almighty God to be with them in his house, in praying, singing and preaching.

The human heart is like Heaven; the more angels, the more room.  
Don't treat the poor as the cosmopolite. We shall not love our own household less, because we love others more.

We shall not love Wesleyanism less, because we love every true Christian, and truly Christian organization more.

The Promises of the church organizations of the present day are very similar to those of the Colonization Society, when its host was losing some of its most liberal contributors. It said, give the society time and means, and "Africa shall blossom as the rose"—give us time, and remain in the church, and we will yet purify it. The plans and actions are always future.

Probation.—Probation is plainly taught in the Scriptures. "By their fruits ye shall know them." "Try them," &c.

The Primitive Church required years of perseverance of piety before admittance to their communion.

But because the Wesleyan and Episcopal Methodist churches require a probation in one case of six months, and in the other of three, they are said to proceed contrary to Scripture. Three months is certainly the shortest time as a general rule for the church to test the fruits of the Spirit.

Early Methodists.—In a letter, which the British philanthropist, Granville Sharp, sent to the Archbishop of York, he says:—  
"The Methodists are also highly offended at the scandalous toleration of slavery in our colonies."

Mere toleration of slavery "offended highly" the early Methodists; the modern Methodists are "highly offended" with anything more than a mere toleration of anti-slavery sentiments.

Live Fish.—Elias Hicks in a controversy once remarked, that it takes "live fish to swim up stream." So long as the Christian Advocate finds us swimming up stream against public opinion and popular corruptions, he must conclude that we are live fish. We shall drown only when we forsake our life-preservers—our principles.

Patrick Henry, the unrivalled American orator, said: "It is a debt we owe to the purity of our religion to show that it is at variance with the law that warrants slavery." While living in his native state he declared Virginia slave laws entirely in conflict with the law of God.

From Lee's History of Methodism, (pp. 127-129,) it is plain that when the Methodist Society was first organized in this country under Messrs. Coke and Asbury, these gentlemen were not known as bishops—the title was not assumed; nor was it assumed until about three years after the organization, and then without the knowledge or consent of the Conference. Many of the preachers were opposed to the change. After considerable debate in the Conference, a vote was passed not approving of the act; but according to the request of the Superintendents upon Mr. Asbury's explanation of the term, to allow it to remain.

Episcopacy of the M. E. Church repudiated by the Wesleyans of England!—When the Canadian Methodists, a few years since, were admitted into union with the English Wesleyans, it was made an express condition, that they should lay down their assumed Episcopal ordination as derived from the American Methodists.

John Wesley, under record of August 1st, 1785, says: "Having with a few select friends weighed the matter thoroughly, I yielded to their judgment, set apart three of our well-tried preachers, John Pawson, Thomas Hanby and Joseph Taylor to minister in Scotland."

This is the only way in which he "set apart" Coke, Asbury and Mather. If there had been a Coke in the company that went to Scotland, there might have been something similar to Methodist Episcopacy on "Albion's fair isle."

Succession.—In the minutes of 1789 of the M. E. Church, the question is asked, "Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?" The answer is "John Wesley, Thomas Coke and Francis Asbury, by regular order and succession." Whom did John Wesley, Thomas Coke and Francis Asbury succeed?

Of the present day are a consolidated society or a rank individualism—both equally pernicious to a personal piety and holiness. The past merges the individual entirely in a community and destroys his personal exertions. The second destroys social union and union of effort—of course, efficiency.

Quick Nursing.—Truth has suffered much at the hands of her disciples, because they have been ever tempted to use the weapons which her antagonists have chosen. Truth suffers most not from a want of prudence or policy on the friends; for she is now quite dead with quick nursing. She suffers, as William Penn says, for want of investigation. "Be not ye many masters."—"Be not ye called Rabbi."

Ecclesiastical Law should be in harmony with the law of conscience. As piety increases the necessity for law diminishes.

Luther and Erasmus.—Luther held his life at the service of man for Christ's sake. Erasmus consulted his ease and dignity and repented of any good he did, if that repentance would serve his interest.

Luther fell asleep with the consciousness of having served his Redeemer.  
Erasmus exclaimed, in a sickly agony on his dying couch, "I have wasted my life in laboriously doing nothing."

Love of Souls and love of Truth.—Love of souls will make Christians courteous in all their intercourse. Love of truth will make them firm in all their conduct. This will lead its possessor passively to the stake; that, to pray for enemies, while the flames are gathering round the body. The heart should be sufficiently enlarged to take truth and souls in together. Luther loved even the Pope and called him father; but when the Pope anathematized the Bible, the Reformer denounced the anathematizer and followed Christ.

Wesleyans and Destructives.—This is sometimes said of the Wesleyan body. This is true in a certain sense. They seek to destroy iniquitous associations and corrupt institutions. They seek to cast down the fane which have arisen as the gains of unrighteousness. They seek those temples

"Friendhood pore  
Moore and Jones o'er,  
Then both the black man's door  
The poor man's prison."

Christ was a destructive. He came to destroy sin, and chain the monster to his chariot wheels. Every true minister has been a destructive. Who would impede a war of destruction upon slavery, intemperance, war and licentiousness?

Tobacco!—There are professing Christians, who disapprove of the use of alcoholic liquors, on any occasion whatever. They will resort to almost any expedient—will suffer much bodily pain, rather than contaminate their persons with 'spirits,' even as an external application; and yet these same persons will constantly use tobacco as a medicine. (1) How can such consistently rebuke those whose infirmities (2) prompt them to drink a little. Self-denial in the one case, and also, in the other.

Seu utere tuis ut non aliena laedas—so use and enjoy what is your own, as not to violate or interfere with what is another's. We commend this great maxim of equity and law to a score.

The Wesleyan Missionary Society during its last year, raised five hundred and twenty-five thousand dollars. There is not one titled man associated with the Wesleyan Methodists in church membership; yet they raise this immense sum.

R. McMURDY.

For the True Wesleyan.

### "Liberality"

"We have received a letter from one of our subscribers in one of the Western states, wishing to discontinue his subscription, because he thinks we transcend our legitimate bounds on some subjects; and alluding to an address delivered by one of our clergymen to young men on the subject of emancipation," says, if such declarations were made in that part of the country, "he could not possibly leave the place with his ears on his head." How fortunate then are we to lose only a paper instead of a hardy standard-bearer; for we can hardly standers his countrymen; for in the Union so lost to the principles of freedom and liberality, as to cut off a man's ears for uttering his opinions.

Do not some of our readers know that the recent revolution in France was the consequence of the efforts which were making by the French ministry to muzzle the press? And are there such infatuated mortals in this country as suppose that we will be forced into silence respecting the great principles of moral justice and religious rights, for fear of giving offence to such petty tyrants as would "cut off our ears, if they only had us in their power?"—Christian Advocate and Journal and Zion's Herald, Aug. 12, 1831. N. Bangs, Editor.

In looking over an old No. of the Advocate, our eyes fell on the above short article from the editors' pen. It seems so much like an anti-slavery phenomenon; that we thought it might not be amiss to give it a passing notice.

Doctor Bangs' treatment of the abolitionists in the M. E. C. shows a singular comment on his editorial text. From his history, during the last eight or ten years, one could hardly suppose him to have been the author of such a production. We can think of one in the anti-slavery corps, who so ably sustained the character of Saul of Tarsus as did he. Others may have been more successful; but none were more zealous. Had his skill been commensurate with his zeal, there is no telling how much havoc would have been witnessed in our anti-slavery ranks; perhaps we should all have been annihilated ere this! But thanks to a better providence, we have, thus far, been preserved.

When the good doctor was using his efforts to "muzzle" the anti-slavery pulpit and press in the M. E. C., strange that he did not remember "that the recent revolution in France was the consequence of the efforts which were making by the French ministry to muzzle the press." Does it not seem as if he were "lost to the principles of freedom and liberality," when he exerted himself so much, not merely to "cut off a man's ears for uttering his opinions," but to cut off a man's ecclesiastical head, and put him to an ignominious ecclesiastical death? Many will readily remember the case of N. Bangs versus La Roy Sunderland.

What strangely "infatuated mortals" they were, who thought that the abolitionists could be forced into silence respecting the great principles of moral justice and religious rights, for fear of giving offence to such petty tyrants as would make them suffer ecclesiastical martyrdom, were it in their power to do so.

Did the doctor think it a greater crime to "cut off a man's ears for uttering his opinions," than it is to hold in cruel and hopeless bondage millions of innocent unoffending men, women, and children? If not, why was he so loth to believe any state guilty of the former, while so many of them, to his certain knowledge, unblushingly practised

the latter? Is this a fair sample of the doctor's ethics on that subject? Is wholesale tyranny, in his view, preferable to that of "petty tyrants?"

Query. Has not the doctor himself, after all his editorial show of courage, been "forced into silence respecting the great principles of moral justice and religious rights, for fear of giving offence" to those same "petty tyrants," of whom he wrote with such apparent indifference? And were they "infatuated mortals," who supposed that he could be intimidated, and thus "forced into silence" to suit their wishes?

How strangely it sounds to us, to hear talk of "religious rights!"

P. R. SAWYER.  
Syracuse, N. Y., March 25, '45.

### An Acknowledgment.

DEAR BROTHER LEE:—  
Immediately after the close of the general Conference, I spent a few weeks in the vicinity of Cleveland, Ohio. I had the opportunity of making known to two or three congregations, some of the wants of our infant church, the W. M. in W. T. There were but few so bigoted or sectarian as to wish or desire to retard or prevent the success of the youngest sister of the Protestant family. Many were ignorant of the fact that they had such a sister; but when this truth was made known to them, they were ready to admit with a cheerful countenance that she had as good a right to her existence as any of the older members of the same family. It is a matter of joy to many that in her organic form, she is so free from Romanism.

At Chagrin Falls, (O.) I found an industrious, liberal set of inhabitants, and many warm-hearted Christians. They were building two meeting houses and an academy. It seems they were accustomed to liberal things; they soon made up the sum of \$18 to aid in building a Wesleyan meeting house in W. S. We are much indebted to the Rev. Mr. Barrass of the Congregational church, for his interesting and attentive audience. Here I was received and treated with Christian courtesy by our Christian friends. There was not at this time, any Wesleyan church in the place. One brother gave about \$14 to aid in building a meeting house in W. S.

In all I received about \$50 for the object of my mission, and should have received more, if I could have remained, with the people two weeks longer. We know that words are often empty things, but not in this case. Will our kind friends, one and all, accept our thanks, this being the only returns we can make at present.

Yours, truly,  
H. WHEELLOCK.

Fort Atkinson, W. T., April 7, '45.

### Wisconsin Conference.

BROTHER LEE:—  
At our last Quarterly Conference for Rock River Circuit, held at Koskonong, April 5th, the following resolution was passed, which we wish to make known through the True Wesleyan to our friends of the Wisconsin Conference; viz.

Resolved, that we ask of the Appointing Committee, that the first annual conference for Wisconsin be held in the vicinity of Fort Atkinson, Jefferson Co., and that it is desired the conference be held as early, at least, as the 10th of September next. If this meets the views of the appointing committee, a house shall be provided, and due notice thereof given through the True Wesleyan, we wish an answer through the medium of the Wesleyan.

P. P. WINSLOW, Sec'y.  
Fort Atkinson, April 8th,  
Rock River Circuit.

### The Work in the Far West.

DEAR BROTHER LEE:—  
Whilst others are communicating to you of the good work of the Lord, and of the prosperity of Zion, we who live far from the centre of your operations, are glad to have it in our power to say that we too are prospered and blessed by the great Head of the Church. Soon after the return of Elder H. Wheelock from general conference, he visited us on Rock River Circuit, when we held our first Quarterly meeting at Koskonong, Jefferson Co., Dec. 21st and 22d, 1844. And truly we felt that the presence of the Lord was with us, and that to bless. We had, as we trusted, a profitable season, while it rejoiced our hearts to behold the unity of feeling manifested by other denominations, especially our M. E. brethren. In four weeks from this time, we held a quarterly meeting in Oakland, where, until our last quarterly occasion, we had no society. It was a time of refreshing from the presence of the Lord, not only among the Wesleyans, but as we have reason to believe, among our free-will Baptist brothers and

sisters, who united with us in heart and feeling. We have a promising class here of twenty-five or thirty members. The good Lord has been present, and blessed many souls in Oakland the past winter, and a number added to the Church, under the preaching of brothers J. G. Menium and John W. Armstrong.

Our third quarterly meeting was held at this place (Koskonong) on Sat. and Sabbath last. Father Wheelock was with us and encouraged our hearts. Preached on Sat. and Sabbath. This Sabbath was a day of rejoicing to the hearts of many. The sermons were good, entertaining, and profitable—such as gladden and rejoice the heart of the believer, and calculated to bring conviction to the impenitent soul. Some few in this vicinity, during the past winter, professed to have experienced the love of God shed abroad in their souls; and some have been added to the class which now numbers about 25. At Aztalan Br. Wheelock recently formed a class of 15 members. The prospect for Wesleyan Methodism is encouraging here. There has recently been a class formed in Palmyra, Walworth County, of about 12 members, and a prospect of more joining soon.

It ought not to have been passed by, that our Free-will Baptist brethren in the ministry were with us on this Circuit, and strengthened our hands and encouraged and rejoiced our hearts.

The Wesleyan churches and classes here have been made up in part of those who succeeded from other churches, and in part from those who have recently experienced the pardoning love of God.

There are four classes in Milwaukee Co. that are making good effort to sustain themselves with but little preaching; this is a case of necessity, and must remain so until we are better supplied with preachers. But the Lord is showing us that he is not at a loss for means to accomplish his designs. Two local preachers from the M. E. Church have recently joined the Wesleyan ranks, and are affording us good assistance. All our unstationed preachers are good men, and willing to labor, and God is blessing their labors.

Yours, in the bonds of the Gospel,  
P. P. WINSLOW.

Koskonong, W. T., 4th Mo., 1845.

### New England Conference.

BROTHER LEE:—  
We have just closed a very pleasant though laborious session of the N. E. Conference. I think the session has had a favorable impression upon the people. Our Sabbath services were deeply interesting. At half past 8 o'clock a large audience met in the first church to hear addresses to the Sabbath school. Seth Sprague, A. Lotham, W. H. Brewster, and C. C. Mason, were the speakers. It was a time of great interest. At 1 o'clock a similar meeting was held at the second church. J. M. H. Dow, S. Sprague, and W. H. Brewster, were the speakers. At half past ten, brother May preached at the first church a deeply interesting discourse—after which 7 were ordained elders in the church of God. In the afternoon, C. C. Mason preached in the first church—J. Horton in the second—O. Scott in the first Congregational Church, and W. H. Brewster in the third. On Monday, the Rev. Dr. Edwards addressed the Conference on the subject of the Sabbath, much to the gratification and profit of the Conference. I send simply the report of the Stationing Committee.

WM. H. BREWSTER.

### Stations of the Preachers.

Boston District.—E. S. Potter, Ch.  
C. C. Mason, Boston.  
E. S. Potter, Lowell, Bartlett st.  
G. May, Colburn st.  
Harvey Brewer, Andover.  
James Pomphrey, Exeter.  
A. Latham, Duxbury.  
Boxboro and Groton, to be supplied.  
Wm. P. White, Taunton.  
C. D. Morse, New Bedford.  
U. Miner, Ipswich.  
David Mason, Rockport.  
J. M. H. Dow, Dover, N. H.  
W. M. Geddings, Manchester, N. H.  
Wm. C. Clark, Leicester.  
J. Ordway, Saxtonville.  
North Duxbury, to be supplied.  
George Waugh, Wayland.  
S. Palmer, Salem and Beverly.  
J. Tate, West Brewster.  
J. Wright, South Harwich.  
J. P. Bradley, West Dennis.  
William Davenport, Hyannis.  
West Duxbury & Marshfield to be sup.  
Providence District, W. H. Brewster, Ch.  
W. H. Brewster, Providence, Fountain st.  
J. M. Wiggin, N. Main.  
Wm. Kent, Circuit.  
D. De Wolf and E. Frink, Hampton and Tolland circuit.

J. M. Stanton and William Tisdell, Hebron, Exeter, and Bozrahville.  
Waterbury and Western, Conn. to be supplied.  
Greenville to be supplied.  
Walter Wilkie, Lyme Circuit.

Springfield District, Chester Field, Ch. Chester Field, Springfield.  
Jonah L. Gross, Westfield and Washington.

Asa Niles, Worthington.\*  
H. Kelsea, Ashfield.  
J. Whitaker, Leydon Charlemont.

William Bgavens, Amherst and North Hadley.

T. Williams, Northfield, New Salem and Athol.

J. A. Gibson, Ludlow, Grafton, and Lands-grove.

George Day, North Adams.

J. M. Eaton, West Northfield and Gill.

S. E. Pike, Belchertown, Palmer.

H. Harris, Thetford.

Seth Tisdell Reedsborough.

William Holmes, New Haven.

Main District, B. N. Bullock.

B. N. Bullock, Sandy River circuit.

R. B. Bond and Joseph Russell, Aquatic circuit.

William Savels, Kennebec circuit.

Note.—Those marked thus \* are not on the stationed list, but fill places by consent.

For the True Wesleyan.

### Wesleyan Sabbath School in Albany.

Sabbath School scholars should never forget the benevolent and devoted Raikes, who went about the streets and lanes of his native city and collected the poor and ignorant children into a Sunday School, where he carried them through from the alphabet to reading, and then into the Testament which unfolds the life of the Saviour, who loved children, and took them in his arms and kissed them. In part instruction and counsel to the little ones who are dear to my heart. For the encouragement of the Wesleyan Sabbath Schools which are being established through the free States, we wish to give an exhibit of our School in this City. It is now about ten months old, it has a male Superintendent, an excellent brother, of great piety, patience, and perseverance, who has been, and still is, faithful to his trust, a female superintendent who is pious and devoted to her work. Eight teachers, who are satisfied to do good in their master's vineyard among these little immortal ones. There are fifty-four scholars, who are generally in their places on Sabbath morning, with clean faces and bright eyes, ready to recite their lessons from the Good Book, and listen to the instructions of the teachers and superintendents.

There are one hundred and thirty-one volumes of excellent books in the Library.

The most pleasing and encouraging sight in this school, almost is the constant attendance of our aged and venerable Father Christian, past three score years and ten, with his whitened locks, trembling nerves, and sweet and amiable spirit, with his Bible, with which he is remarkably familiar, his soul imbued with that love for young people which actuated the heart of Jesus.

May these officers and teachers, and scholars, and this aged saint live to do and get great good upon earth, and then unite in the joys and triumphs of heaven.

S. Hope.

Albany, March 16, 1845.

### New Bedford Matters.

The following is copied from the New Bedford Daily Mercury, and is transferred to our columns by request. We do not believe any Wesleyan ever told the story referred to by Mr. House. Men must be very hard up for business, when they have to get up stories themselves, for the sake of the pleasure of contradicting them.

(From the Zion's Herald of March 12th.)

### NEW BEDFORD.

Fourth St. charge, New Bedford—False report of secessions—Prosperity.

Br. Stevens.—I have learned there is a report in circulation, that forty members of the Fourth Street station, New Bedford, have seceded and gone to the self-styled "True Wesleyans." Now there happens to be a small mistake in this statement. However, it is just about as near the truth as reports of this nature generally are from a certain quarter. It wants only thirty-nine to make it true. One only, to my knowledge, has joined them from this charge; and I have heard of none from other sta-



tions. So far as my observation has attained, the members of Fourth Street are *genuine* Methodists. We entertain no fears of secession, however "gloriously" it succeeds in other places.

I should not have noticed this report, false as it is, were it not the fact that such reports uncontradicted serve to give that people a standing which their true merit has failed to obtain, and also to disabuse the minds of the true friends of Zion, and show to the world how little credit can be placed upon reports emanating from seceders. I will add, instead of being rent by secession, we are enjoying some gracious visitations of the divine Providence. The Lord has indeed appeared by his quickening Spirit, and many are rejoicing in the bright beams of His countenance, and the number is daily increasing of such as desire or have obtained a deeper work of grace in the heart. We think the cloud portends a copious shower. May the great Head of the church lead on his militant charge to glorious conquest, and crown them with everlasting victory. ISAAC S. HOUSE.

New Bedford, March 4, 1845.

MR. EDITOR:—In looking over the Zion's Herald of the 12th inst. I find there from under the hand of Mr. Isaac S. House, pastor of the Fourth Street station in New Bedford, that it is reported that forty of his members have seceded, and joined the "Self-styled" true Wesleyans. He then goes on to state that as far as his knowledge goes, the Fourth Street Church are *genuine* Methodists, and that only one has seceded. That only goes to show that they are like one of old, "joined to their idols," and it was our intention to have let them alone. But it seems that this is not their intention. As their motto is extermination to the Wesleyans unless they follow them, therefore, it is not uncharitable in us to say that they take Slavery with all its immoral tendencies upon them, and uphold the bloody institution that is fast bringing the country to ruin both in Church and State. The M. E. Church being a unit of course as long as they sustain it they are guilty of all its crimes, by giving it their sanction and support.

But hear the Rev. gentleman through a committee that waited upon him to know what he meant by such slanderous writings. Said he knew nothing about the Wesleyan connection here in New Bedford—said he wrote the article alluded to, at the request of the Presiding Elder who was then in Providence, R. I. And these sub-Bishops expect to have their commands obeyed, right or wrong; and he, the said Reverend, does not think, if we understood him, that the Wesleyans of New Bedford can be Christians, because they, or many of them have come out of the M. E. Church in consequence of her corruption. And who can think strange of that judgment which has been passed upon us when the reflect and consider the design he had in writing it? Now the true state of the question is this; if there has not many left or seceded, they are afraid they will; hence the cry of Antichrist! Antichrist! But it is of no use—the members of all the Methodist Churches here at the North are getting awake to the subject of M. E. oppression and tyranny, together with all other appendages. It is possible for a man who says he is called of God to preach the Gospel which is love to God and love to man, and even love to enemies, to promulgate such reports with the manifest intention of disparaging to honest seceders. He even charges them as wilfully telling open falsehood. We do not call ourselves "true Wesleyans," but Wesleyan Methodists; and we do not wish to have any connection with the sum of all villainies, which the old mother with all the light now before the world, is trying to sustain. Seventy thousand Church members in the M. E. Church are liable to be bought and sold as brutes in the market, and yet the general Conference can pass a resolution "that they have no wish or desire to interfere with the domestic institution of slavery."

"Oh shame, where is thy blush?" Who are those who sustain the general Conference? Why of course those so called ministers of the M. E. Church.

He can tell of the glorious revival in his Church; at the same time fellowship those of whom Mr. Wesley says, "their hands are stained with blood." We have no ill will towards our worthy brother, who no doubt in times past could call us "genuine Methodists." But, alas! alas! how changed. We have labored to defend this anti-Christian Church in years gone by, but now we would sooner be called by the degraded name of "Come-outers" than belong to a church which tolerates the wicked institution of Slavery.

Does our good brother believe Luther, Calvin, Knox, Wesley, and other seceders bad men for coming out of corrupt Churches?

The first report that we heard of forty seceding, was through the Zion's Herald.

A WESLEYAN METHODIST.

For the True Wesleyan.

### Biography.

DEAR BROTHER LEE:—

Many good men have stated that they have received more benefit from reading biography than any other works. But how few of this class of writers have taken the course of the Rev. Leigh Richmond in losing sight of the rich have visited the abodes of the wretched, and gave to the world a proof of the power of religion, while it shows itself in the consistent lives and triumphant departure of the humble poor out of a world of sin and sorrow. But how fewer still, who like him have or do take up the cause of the negro servant. I cannot avoid the thought that many such will be brought to sit down with Abraham, Isaac, and Jacob, in the kingdom of God, while their paupering masters and the professed teachers of Christ's religion, who close their eyes on their cruel treatment, will be thrust down to hell.

Short as the time has been since we became organized as a society, death has entered our ranks, and taken away one of our number.

Mary Montgomery was born near Ennis, in Ireland, and brought up in connection with the Established Church, and did not appear to be duly impressed with the value of her immortal soul, or the necessity of a change of heart in order to be happy, here or get to heaven after death, until the 25th of December, 1844, while with her husband at a prayer meeting, conducted by a few despised class leaders. Many went away from it, rejoicing in a sin-pardoning God, while others went home bending down under a sense of their guilt. Among the latter was the subject of this memoir. Her convictions remained until she took her leave of her home, and arrived here in May last. How little did she imagine that before a year would roll round, both herself and her infant would be laid in the cold embrace of the grave.

Not long after her arrival here, she gave evidence of a delicate constitution, and about three months past she was told that decline on the lungs had set in. Whenever she could make an opportunity she attended our Sabbath worship and prayer meetings. And on one occasion, while you were preaching, I noticed the most marked attention in the countenances of the congregation while I sat by your side.

I think at that time you made the following touching appeal: "Give me your undivided attention, and I think I shall be able to persuade some of you to fall in love with religion." She gave her attention—her face became bathed in tears—and while she remained some time in my room after service, I discovered a deepening of the work of grace in her soul. She saw the necessity of pleading with God for the pardon of her sins. We prayed with her and encouraged her. Still she complained of the want of her evidences. To all those who experience it there is something indescribable in these words: "A stranger in a strange land;" but it becomes peculiarly so when the stranger can use the language of Job: "The hand of the Lord hath touched me." I sometimes pity the politician when I hear one complain that foreigners are usurping the right of the native, while another complains that the Natives want to deprive them of all those privileges dear to man. This is not the case where grace reigns in the heart. Many foreigners are scattered up and down through the United States, who are faithful citizens, laboring with their hands, and are, according to their ability, endeavoring to scatter the seeds of life wherever their lot may be cast; while, on the other hand, we find here many who are influenced by the spirit of their heavenly Master, give the right hand of fellowship to those who come to spend their days in a country highly favored by a bountiful Providence. The Rev. Dr. Cutler, with several others, gave the strongest proofs of this from the time prior Mrs. Montgomery's decease assumed a formidable appearance, he paid her the most marked attention, talked with her, prayed with her, and encouraged her, and repeatedly desired that nothing should be wanting which he could do to comfort her under her trials.

How few of those who put away repentance to a sick bed, consider the probability that the mind may be disordered as well as the body. Mrs. M. suffered a good deal in this way. Her mind wandered very much from the time she became confined to her room.

I visited her frequently. She was always delighted with religious conversation, and while at prayer she generally repeated the words after me.

Brother Ross paid strict attention to her through her illness, and on the day of her death, April 7th, he sat with her, and asked her, "Mary, are you afraid to die?" She answered, "No; up to this time I had my fears, but now they are all gone, thank God." He then bowed his knees with her for the last time. He remarks he never had more liberty in prayer, seemed to himself to lose sight of all things earthly believing that an immortal spirit was about to pass into eternity, his whole soul was engaged for her. When he arose he said, "Mary, if you are happy, let us know it by lifting up your hand." She at once raised both, her countenance giving evidence that peace reigned within. In about two hours afterwards, she fell asleep in Jesus without a struggle.

The Rev. Dr. Cutler gave us a very affecting discourse from Job i. 21. He accompanied her remains with us to the grave, where she lies until the morning of the Resurrection. JOHN KELLEY.

Brooklyn, April 21st, 1845.

For the True Wesleyan.

### Williamsport, Warren Co. Ind.

DEAR BROTHER LEE:—

As the brightening prospects of the Wesleyan enterprise should rejoice the hearts of all true Christians, and especially the hearts of those who are engaged in it, will you permit me to say, through the columns of your excellent paper, for the encourage-

ment of our friends, that the cause is on the advance in this section of the country. We have passed through some trying scenes, but we still live; dark and lowering clouds have seemed to hang over us, our prospects have at times looked rather gloomy, we have had our share of persecution, and some have prophesied that we would "come to naught," but none of these things discouraged us—they only had a tendency to drive us to a Throne of Grace, from whence alone we receive divine aid—and, thank God, the clouds are now beginning to disperse, and matters and things have put on a more cheering aspect.

We have preaching once in four weeks, and prayer and class-meetings regularly—and on almost every coming together, the divine presence is manifested; and should we always have to remain as we now are, few and feeble, we feel that we are richly compensated for the sacrifices that we have been called upon to make, and would not exchange the present for the past, for any consideration.

Much of the prejudice that formerly existed in the minds of many non-professors against us, is now removed, and they seem to manifest willingness, if not a desire, for the success of our principles, and many are "not only almost but altogether persuaded" that we are right. They will ere long cast in their lots with us.

We still meet with strong opposition from some who profess the religion of our Saviour; from those who teach that we should come out and separate ourselves from the "infidel," who denies the reality of revealed religion, and from the "rum-seller," that we should not fellowship them in any way; yet they have in their church those who, notwithstanding they make a high profession of Christianity, trample under foot its fundamental principles, and bring a reproach upon the cause of religion, by apologizing for "the sum of all villainies" by "oppressing the poor" and "robbing their neighbor of his rights"—these they acknowledge as brethren beloved, and their church being a unit, they are bound to extend to them the hand of Christian fellowship. May the good Lord save us from such inconsistency—may we depart from all iniquity, and shun the least appearance of evil.

We have just closed our third Quarterly Meeting, which was a very interesting one; the Lord was present, and that to bless. The preaching appeared to be accompanied by the energies of the divine Spirit, and will no doubt prove a lasting blessing to the neighborhood where it was held, and the fruit be gathered many days hence. There are some neighborhoods where the labors of a Wesleyan preacher are called for, and where good might be done, if houses could be obtained to hold meetings in. This difficulty will soon be removed, as the weather will probably be pleasant, and we can have meetings in the groves or prairies—for I would have you understand that we are not so numerous that all our doors will not hold us.

Our motto is, "Firm and Onward!" and we will not cease our exertions until the light of anti-slavery truth shall illuminate the darkest corner of Slavery's dominions; until the chain shall fall from the limbs of the last slave; the voice of oppression be hushed, and a universal jubilee be proclaimed throughout the land.

We are pleased with the True Wesleyan—it is just the paper we want, fearless and independent. We have no complaints to enter—neither does it entertain any fears of its going down while it is under the supervision of its present editor.

Yours, &c.

ELISHA HITCHINS.

For the True Wesleyan.

### Keseeville Station, Champlain Cont.

BROTHER LEE:—

While writing on business, I would like to say a word to the readers of the True Wesleyan about the cause of Wesleyanism on this station. While many are filling your columns with cheering intelligence, I would say the Lord has not forgotten us; we are slowly but steadily on the advance. Brother L. Frindle has been our pastor for the last year; we wish no other; the most of our fears, that he will not be returned—but a few days will tell.

We have purchased a large stone store at an expense of nine hundred dollars; we are now fitting it up for a church. The Lord is crowning our efforts with success, and our prospects never were so good as at present. We held our last Quarterly Meeting for this year last Saturday and Sabbath. We had a first-rate time; we licensed two ex-holders, both worthy young men, to go into the field to labor—and truly we want laborers; the fields are white for harvest.

At the close of our love-feast, a good brother, (formerly an exhorter from the M. E. Church), concluded to cast in his lot with us; these are getting to be somewhat common occurrences. Thus you see how we are "coming to naught" here.

One word on Temperance; this cause is on the advance through all this section of country, as far as my knowledge extends.

Anti-slavery principles are also gaining ground; truth is on the march, and will triumph.

Yours for truth and equal rights,  
O. STROUT.

April 25, 1845.

For the True Wesleyan.

### Second Wesleyan Church, N. Y. City.

BROTHER LEE:—

As an individual, I love to read the revival intelligence communicated through the weekly visits of the Wesleyan. It is cheering to hear from my brethren in the ministry throughout the Connection, some of whom I know personally, and it would be a pleasure to me if I could hear from all our little flocks. Probably some of my brethren, like myself, have been deterred from writing because they thought they had nothing of special interest to communicate; but if churches are not favored with revivals, it is gratifying to know that our brethren are firm and true to their principles, steadfast and immovable—that they are not weary in well doing. With this view, I proceed to give an account of the state of things in the small society of which I have had the pastoral oversight during the past year.

This society was organized about the time that the Utica Convention was held, and is called the Second Wesleyan Methodist Church of the city of New York.

Mr. Braine was their first pastor, whose conduct in setting up an independent church, taking away a part of our membership, with property that our brethren paid for, was dishonorable, and militates against us. Besides, our place of worship during the past year, has been in a very obscure street, a neighborhood unfriendly to reform. For a year past, we have had preaching regularly three times every Sabbath by the pastor, in connection with our unstationed brethren, and since last fall we have been favored occasionally with sermons from brothers Scott and Lee. During the week we have held regularly our class and prayer-meetings, and they have been seasons of refreshing—our love feasts have been interesting and profitable. Our last one was held on Sabbath morning, April 27th, and will long be remembered by those present. Our Sabbath school was present, and the children were quiet and attentive. The congregation was good, different sects were represented on the occasion—but we felt that the partition walls were demolished. I felt it a privilege to meet so many of our colored friends, and we carried out practically our anti-slavery sentiments—we felt that we were one family. One circumstance rendered the services of this Sabbath solemn and impressive, viz: It was the last Sabbath that we were to meet in the Hall where God had often blessed us. A sweet sense of the presence of God rested upon the brethren and sisters, whilst they with artless simplicity related the divine dealings, and their experience of the love of God.

The meeting lasted two hours, and then a number had not spoken, whose countenances indicated that they wished to speak; but we were compelled to close the exercises, and in reference to that glorious love feast the writer can adopt the sentiment of the poet—

"Best Jesus, what delicious fare,  
How sweet these entertainments are,  
Never did angels taste above  
Redeeming grace and dying love."

During the year there has been several conversions among us; these persons have united with us, with the exception of one who is on a sick bed happy in a Saviour's love, praising God that she ever heard Wesleyan Methodist preaching.

I have received six persons on probation, all of whom have been or will be received in full connection. Eight by certificate from the M. E. Church, one by transfer, an unstationed W. M. preacher. Yet there are drawbacks by removals and declensions, and one whole class on the West side of the city have united with the King street Wesleyan M. Church, under the pastoral care of Br. Harris; but after all we are neither dead nor dying.

Our finances are in an improving condition; the Society will this year pay 165 dollars rent for the Hall to be occupied by them. The pastor has received \$300 from the Society, besides presents and some money from other persons; and more money is subscribed to sustain a preacher the coming year than was one year ago.

To conclude, the writer will state, that upon the whole, the past year has been an agreeable one. I have traveled and preached far away from home and kindred dear; but this year I have been at home, where I was born and born again. I have been permitted to reside in the same dwelling with my aged and pious mother, my brothers and sisters; this is a privilege I may never be indulged with again on earth, for I have resolved to go wherever the wants of the work require me most, where I can be most useful. Years ago I could give up home and friends and temporal comfort for the interests of the church, and by the grace of God I can do it again. If it is God's will, I desire to labor and live to see the prosperity of our infant Zion.

Brethren, pray for us that the Word of the Lord may have free course and be glorified.

N. B. During the year I have preached occasionally in King street church, the Floating Bethel, and Brooklyn.

A. MORAN.

April 29, '45.

### FOUR IMPOSSIBLE THINGS.

1. To escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his initiators will in the end find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence, exposes you. Go to God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that affliction is to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre. Therefore do not timidly shrink from the troubles which God lays upon you, but count it all joy to overcome them, "knowing that the trying of your faith worketh patience."

3. To form an independent character except when thrown upon your own resources. The oak in the middle of the forest is surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree growing in the open field, where it is continually beat upon by the tempest, becomes its own protector.

"Et quantum vertice ad auras,"  
"Etheras, tantum radice in tartara tendit."

"As high and as wide as it sends its boughs aloft, so deep and so wide does it strike its roots below." So the man who is compelled to rely on his own resources forms an independence of character to which he could not have otherwise attained. Therefore never purpose to be zealous and devoted Christians only when others are so; but let your faith, and love, and zeal shine clear and steady in the dark days of general declension.

4. To be a growing man, when you look to your post for influence, instead of bringing influence to your post. Therefore prefer rather to climb up hill with difficulty than to roll down hill with inglorious ease. —Ohio Observer.

### Which Costs Most—to Support the Gospel or do Without it?

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the Gospel, when the fact is that no congregation is able to do without the Gospel; for the tax of excommunication is four times as expensive as the tax which is requisite to sustain the institutions of religion. This is no fiction. Go to those societies which have judged themselves unable to support the Gospel, go to prisons, and demand the items squandered by their prodigal children, besides breaking their hearts by their undutiful conduct. Go to the tavern on the Sabbath day and on week days; attend the arbitrations, the courts, the trainings, the horse-racings and the mid-night revels; witness the decayed houses, fences and tillage, the falling school houses and tattered children of barbarous manners; and then return to your own little paradise, and decide whether you will exile the Gospel as too expensive to be supported. If you are too poor to support the Gospel you are demonstrably too poor to do without it—if the one would severely press you the other will grind you to powder. A few families may thrive in waste places, but it will be upon the vices of the rest; the greater portion will be poor and ignorant and vicious.

Do you demand how a poor people can support the Gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother and the son, and the daughter, and the servant, lay weekly, a light tax upon their pride, and another upon appetite needlessly gratified, and add to these savings another item acquired by some special effort for the purpose, and another as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary property could better afford to support the Gospel than do without it. When societies calculate what they can afford to give for the support of the Gospel, they go upon the supposition that what they do give is so much subtracted annually from the whole amount of their income; a supposition which is utterly erroneous, for in fact, as it respects the diminution of property, they give nothing. The Gospel is not a debtor to those who support it, but they are debtors to the Gospel. It does not subtract from the property of a society, but adds more to it than it takes away. It is God himself who has said, "Honor the Lord with thy substance, and with the fruits of all thy increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." This duty of supporting the word of God has not ceased with the Jewish dispensation, nor has this promise been repealed; and the whole providence of God to this day has been a practical confirmation of his faithfulness in its fulfillment. The Jews often distrusted this assurance and robbed God to save their property; but they always reduced by the experiment. They sowed much and brought in little, and when it was gathered God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground;

neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts, and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts."

The same rule of administration is regarded still; the curse of heaven still fasten upon communities that despise the Gospel and neglect its support. Their decline and outward prosperity is notorious; and their restoration is no less manifest, when, revivified of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious or miraculous, since the life of man, his health, his wisdom to plan, and strength to execute, the vigor of his flocks and herds, even stalk of grain and every blade of grass are in the hand of God. In ten thousand ways he can add or subtract from your income. A fit of sickness, a broken leg, a profligate child, a vexatious lawsuit, drouth or a flood, a murrain among your cattle or a blast on your field, may cut at once all your sacrilegious savings; his blessings can, in as many ways, make you rich and add no sorrow with it. You may give therefore, as exigencies demand for the support of the Gospel, and be given unto you again, good measure pressed down, and shaken together, running over. Your cruse of oil shall not fail, and your barrel of meal shall not be empty. —Dr. Beecher.

### THE TRUE WESLEYAN.

"FIRST PURE, THEN PEACABLE."

New York:

SATURDAY, MAY 3, 1845.

### The Human Mind.

The human mind is, beyond all doubt, the noblest work of God; the brightest that glitters amid the endless variety of wonderful works, which make up the world of this world of which it forms a part. Over which he who made and understands the whole, placed it as a presiding genius. But what is mind? This is a question that can be answered by none save Him who made the mind, who first breathed into man's nostrils the breath of life, and made him a living soul. Of the essence of mind we know nothing. Man can understand the nature or essence of his mind, for as it is the mind which knows, understands, and as that which knows understands must be greater than that which is known and understood, so the mind can understand itself, would be to say that it is greater than itself, which is a self-contradiction. The mind may be cognizant of its own thoughts and feelings, but of that which thinks and feels, can know nothing; or from the existence of thoughts and feelings, it knows there must be something which thinks, feels, which is itself unknown. This is a mysterious unknown something, we call it mind. What a wonder is man to himself! He knows that he is, and yet what he is, he knows not! For a man to deny that he is anything, or that he exists, would be to contradict himself, for he must exist before he can deny his existence, as there can be no denial unless there is something to make the denial—the very act of denying existence, therefore, would prove the existence false. To deny the existence of the mind as the subject of our thoughts and feelings, in contradistinction from the body, would be to do violence to our own consciousness. Every person knows that it is not the body that thinks and reasons. "Who is not conscious that he does not think with his eyes or his hands, with his eyes or his ears, with his tongue or his nose, nor with his bones, or his flesh, or his blood?" we are conscious that we do not think any part of the body, so are we equally conscious that we do not think with the body. The operations of the mind are like the operations of the body; a man's heart beat, but he never confounds with the process of thinking; he feels his blood rush into his blushing face, but he is conscious is not thought itself, but result of a thought which existed before there was any unusual excitement in a part of his bodily system. "We always distinguish between their mental and physical performances. A man wills to move a hand, and he moves it, but he is conscious that to will the motion is one act, and make the motion another, and that they are performed by different agents. Even power to will the motion, and the power to make the motion, are distinct from each other, and the one may exist without the other—as is proved from the fact that we are ten conscious of an entire and perfect will perform a given motion, when the motion owing to debility or other cause, refuses to obey, and the will exists without the motion, which could not be if they were distinct from each other.

The above remarks are sufficient to show that there is a mind in man which is distinguished from the body, and which forms a part of the body; but when we look into the Scriptures, we find this truth revealed so clearly as to leave not the least shadow of a doubt in the minds of those who have any confidence in the sacred volume as a book of infallible inspiration. We will



introduce only a few of the most clear declarations of the Bible on this subject.

The doctrine that there is in man a mind or soul which is distinct from the body, and which lives after the body is dead, is revealed even in the Old Testament.

Prov. xiv. 32, "The righteous hath hope in his death."

Had the inspired writer believed death to be the end of conscious existence, he would not have used such language. Hope always relates to something future, and as it is here said to exist in death, the writer must have contemplated a state of conscious existence after death.

Eccles. xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

This text clearly implies the existence of a spirit in man, which forms no part of the body, and which is separated from it at death, ascending to the Great Father of all spirits, while the body returns to mingle with its kindred clay out of which it was taken.

Ps. lxxii. 24, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

The reception to glory must relate to a future state, for it was to take place after God should have completed the work of guiding him by his counsel, which cannot be this side of death. But this not only relates to a period after death, but also most clearly relates to the soul or spirit, for the Psalmist could not have called it being received to glory, to enter into the unbroken silence and darkness of the grave.

But when we look into the New Testament, we find still clearer evidence, if clearer can be, of the existence of a spirit in man. Of the existence of spirits, we have the fullest proof in the persons of those intruding demons, which Jesus by the power of God cast out. Take one case among the many which might be adduced. A legion was cast out of one person, which entered into the herd of swine, and so infuriated them, that they ran violently down a steep place into the sea. Here it is clear that something came out of the man, and entered into the swine—something which made the man furious, while it was in him, but which left him sober, on its departure, while the swinish gentry were no less enraged than he had been, by what entered into them! What was it? It was not the enraged man—it was no part of the man—for the inspired writer informs us that the man was left, and appeared "clothed and in his right mind." What a mistake if man has no mind! for in such case it was only the parts of his body, which had been some way jarred out of place, and were, at that moment, by some fortuitous circumstance, thrown back into proper juxtaposition!

The above is an exhibition of the existence of bad spirits; but we have equally clear proof of the existence of good spirits. We will notice but one instance. The existence of an invisible world, inhabited by spiritual beings, is proved from Luke ii. 9, 13. Of the "Shepherds," it is said,

"The angel of the Lord came upon them, and the glory of the Lord shone round about them."

This must have been an inhabitant of the invisible or spirit world. Should any one perpetrate a criticism on the word *angel*, with a view of making it appear that it was only a man, the 13th verse must settle the dispute. That says,

"And suddenly there was with the angel a multitude of the heavenly host, praising God."

Here was a host, and it was a heavenly host, not an earthly host, and hence they were not men.

But that there is a spirit in man, which lives and thinks after the body is dead, is the point to be proved.

Matt. xvii. 4-3, "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain. And behold, there appeared unto them Moses and Elias, talking with them."

We would not fear to rest the whole argument upon this one text, in support of the immortality of the soul, or of its living in conscious existence after the death of the body. Moses and Elias had long since departed this life, and yet they appeared and talked. To evade the force of this, and to reconcile the text with the belief that the soul sleeps in death with the body, some have supposed that it presents an exception—that by Elias, Elijah is meant, and as he did not die, but was carried off in a chariot of fire, it proves nothing concerning the dead. There may be some force in this, so far as Elias is concerned, but it leaves the case of Moses untouched, and upon this we rest the argument.

It turns upon one question, which is, did Moses die? We say he did, and will prove it from the Bible.

Deut. xxxiii. 1, "This is the blessing wherewith Moses the man of God blessed the children of Israel before his death."

It would appear from this, that Moses died.

Deut. xxxii. 48, 50, "And the Lord spake unto Moses that self-same day, saying, Get thee up into this mountain, and die in the mountain whither thou goest, and be

gathered to thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people."

This most clearly teaches that Moses died. Three circumstances show that he died.

1. The Lord told him to die in the mountain.

2. He specified that he should be gathered unto his people. As Moses appeared in the days of Christ, he could not have been gathered unto his people, if the Jew's last conscious existence in death; it is therefore clear that the soul does not die with the body.

3. God specifies the manner, "As Aaron thy brother died in Mount Hor, and was gathered to his people." This shows that Moses really died, because there is no dispute about the death of Aaron.

Chap. xxxii. 5, 6, "And Moses died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab."

Here is proof positive that Moses died, and was buried, and yet Moses appeared talking with Christ—hence it is conclusive that the soul enjoys intellectual and conscious existence after the death of the body. We might add many texts from the New Testament equally clear and conclusive—but we have made this article long enough.

**DIVISION OF THE M. E. CHURCH.**—The vote in the annual conference of the Methodist Episcopal Church to rescind the restrictive rule, so that the property of the Church may be divided, is *lost*; some of the Southern papers say that division will take place nevertheless; and on the other hand it is currently reported that some of the delegates to the Louisville convention have expressed their intention of voting in favor of postponing the question until the next General Conference.

We cut the above from the New York Commercial Advertiser. Of the correctness of the statement, that the Church has refused to rescind the rule, so as to admit of a division of the property, we suppose there is no doubt. But what the result will be is not so easily determined; we think a large portion of the South will commit the great sin of secession, as the North will call it. Should they conclude to wait until the next general conference, the north, will have to set about the work of promising to purify the Church of Slavery at that time, or the people will not all be peaceable in waiting three years longer under a slave-holding episcopacy.

**AN ADVOCATE FOR SLAVERY.**—Rev. John B. Goodough of Watertown, N. Y., has sent us a long article, in which he unflinchingly advocates the moral right of Negro Slavery. He commences by saying that he is sixty-two years old. We would ever respect gray hairs, and treat the experience of years with deference, but we must say, that we regard our correspondent as too old a man to advocate such sentiments. He ought to know better. He knows that we, as an individual, and the Wesleyan connection, over whose organ we preside, have no sympathy with such sentiments, and we say, as we must give an account at the last day, we could not, with a good conscience, publish the document, *unless it should be to refuted*; and we do not know that our correspondent would desire its publication with such an understanding of the subject. The sentiments he advocates are a disciplinary offence by our rules, and would exclude him from the Wesleyan connection, if he belonged to it.

Is this the man who has been preaching to the few who call themselves Wesleyans in Watertown? If so, he must repent, or they must get another preacher, or they cannot be Wesleyans. We are in earnest on this subject, and cannot and will not in any degree compromise our anti-slavery sentiments. We would just as soon have a man advocate theft, robbery, and pollution, for American Slavery involves them all, and much more.

### May Day.

Now, says the reader, on casting his eye upon the above head, we are to have a chapter on spring, flowers, and May Queens clad in beauty and adorned with garlands. Well, if you reason thus, you will find yourself mistaken, for we would inform you that "May Day" presents other scenes in our city. In the city of New York, the first day of May is a day of general moving, and presents a scene of the greatest confusion of any day of the year. There is more changing of locations on this day, than during all the rest of the year, and it is not confined to the poor, nor to the rich; but is common to all classes. It would be a vain attempt to undertake to describe the scene presented; every person seems interested in the general stir, and almost every one may be seen in some way engaged in the general overturn, from persons moving with the greatest care the richest and most splendid furniture upon cushioned carts, to those whose circumstances impose upon them no more burthen than Christ imposed upon the sick man, when he said, "take up thy bed and walk." While some are compelled to spend most of the day in removing their numerous articles of convenience, comfort and ostentatious show,

others are seen moving off to their new houses with their all of this world upon their backs, and not over-loaded at that.

What rendered this subject interesting to ourselves, was, we were compelled to participate in it. On Thursday last we had to follow the general fashion and change our residence, and those who have tried it as often as we have, know that moving is not a very pleasant operation. But let us not forget that we all shall soon make our last move. Will it be for better or for worse? Let us see to it before it shall be too late to correct mistakes.

### Ireland and the Irish.

The publication of the article in our last with the above head, has given great offence to some of our friends, and we have received a reply from a native of Ireland, which we shall publish next week. The writer not only objects to the article as a matter of fact, but insists that in its title, divisions, and much of its language, it is copied from Daniel O'Connell's History of Ireland. Of this we cannot speak, as we have never seen that work. If it be so, our correspondent should have, at least, named the authority from which his principal facts were derived. But the reviewer shall speak for himself in our next.

But while we will most cheerfully give place to the reply in our next, we would say to our friends in this, that we hope they will remember the motto of Jacob Faithful, "Keep cool." We have a few words to say in self-defence, before we receive the sentence.

1. The writer's name was appended to the article, a man well known to us, one who has written many good articles for our columns, and whose manuscripts always come ready to go into the hands of the Printer. Under such circumstances, a little want of vigilance might not be deemed unpardonable.

2. By its publication, we neither make ourselves or our paper responsible for the sentiments of the article. We knowingly, and intentionally, publish many things which we do not believe. This is necessarily connected with free discussion, for if nothing but truth was published, there would be but little discussion.

3. Our columns are open to the other side, as we will show you next week. If the article is true, you ought not to object to it; and if it is not true, blow it up. Blow it up, not us or our paper.

4. Nothing can be further from our intention than the advocacy of papacy in any form. We do not hold our columns open to its advocates, as we look upon it as the enemy of the world.

We will, with these remarks, leave our correspondents to settle the matter for us; our readers will see, it has fallen into good hands.

**QUESTIONS ANSWERED.**—A correspondent has requested us to answer the following questions.

1. Do unstationed preachers have to pursue the same course of study as the stationed preachers, before being ordained?

Answer—Yes, because when once ordained, they may be transferred to the stationed list, without full membership in conference, with any further study, examination, or probation.

2. Do persons, who come from other denominations, where they have preached, have that time allowed on their probation?

Answer—Yes; our present rule requires that a man shall preach three years before he is ordained, but it makes no difference whether he has preached those three years among us, or in some other denomination, if we receive him as a preacher when he joins us.

**A Good Suggestion.**—The following is from the Cincinnati Weekly Herald. We say, let it be tried.

**Constraining them to be Good.**—An ingenious mode has lately been hit upon of constraining our great men to be good men. We think we saw an account some time since, that certain pious persons had clubbed together to make Henry Clay a life member of some association of Christian Benevolence. By the papers, we perceive that this same kind of gentle coercion has been applied to Daniel Webster, by Mr. Williams of Baltimore, who has caused that statesman to be a member of the Baltimore Sabbath Association.

Why might not the same device be used in carrying forward the Temperance reform? Let the good people in various sections club together, and constitute all our "great men," life members of the Temperance societies? Some might kick a little at the idea of the pledge, but still a decent regard for the honor conferred on them might reconcile them to their novel relations.

**PROFITABLE BUSINESS.**—The Christian Repository contains the following:

"The whole number of members of the M. E. Church, within the bounds of the Philadelphia Conference is, according to the late minutes, 41,245 whites, and 10,742 colored, make an aggregate of 51,987. The Conference has received this year from the Book Concern at New York, \$800, being a little more than one and a half cents per member."

**THE JEWS.**—The civil and political disabilities under which this persecuted people have hitherto existed appear to have at length excited the attention of the continental nations of Europe. The following paragraphs from English papers evince a strong desire to meliorate their condition, and are in accordance with the spirit and temper of the age.

A letter from Dresden, of October 14, says:—"In the second sitting of the Congress of Orientalists, now held in this city, which reckons three rabbis among its members, Professor Weber, of Bremen, passed some joking remarks against the Jews. Immediately all the Christian members of the society, forty-two in number, rose and interrupted him, and M. Tiersch observed to M. Weber how improper it was to offend persons on account of their religious belief, particularly in a society altogether scientific. M. Weber wished to explain, but the president refused to allow him to speak, as the matter, he said, was terminated by M. Tiersch's very proper remarks. The other Christian members loudly applauded this decision, and M. Weber left the sitting. A few minutes after M. Weber sent a letter to the president, declaring that he had not intended to offer any offence to the Jews in what he had said. He has since left Dresden."

A letter from Hamburg, of November 22, says:—"The Senate and College of the Ancients have just declared in favor of emancipating the Jews. What principally decided two highest bodies in the state to consent to this act of justice is the immense sacrifices which the Jews of Hamburg have made to succor the numerous victims of the first of 1842, and the spirit of patriotism and charity with which that body has been animated for a long series of years. The emancipation of the Jews will be, it is said, complete, except that they cannot form part of the Senate, which indeed would be impossible, for all the solemn and public acts of the Senate are intimately combined with religious ceremonies, in which no one could take part without belonging to the predominant religion, namely, the Confession of Augsburg; so that even Christians of other confessions are in fact excluded from the Senate."

A letter from Brunswick, November 29, says:—"Our reigning Duke, who has more than once declared in favor of the emancipation of the Jews, and has shown them so many marks of favor, has just presented to the States a bill, having for its object, 1. To abolish the present law, ordering all Jews to take the path in Courts of Justice more judiciously; and 2. To permit them to swear in the same way as Christians, by raising the right hand and invoking Almighty God."

A letter from Berlin, December 3, says:—"It is confidently stated that the Government is preparing a bill to grant the Jews some of the civil rights which they are at present deprived of. Persons generally well-informed even assert that it is intended to confer them all civil rights, without exception, so that they should be excluded only from the exercise of political rights, which among us consist in being able to elect deputies to the States, and to be elected to such functions."

The two chambers of the Hungarian Diet, in their last session, passed a law for granting to the Jews the greater part of the rights enjoyed by the people who are not noble, but it did not receive the royal assent. These chambers have now voted another bill, the objects of which are, first, to confer on the Jews the right of living in all the towns of the kingdom indiscriminately, and there carry on their trades and professions, even some of the learned professions; secondly, to abolish the special capitulation tax imposed upon them. The Jews have sent a deputation to the Emperor of Austria, as King of Hungary, to supplicate His Majesty to grant his sanction to the measure. It is composed of the grand rabbi and six distinguished merchants of Pressburg, and has been received by the Minister of the Interior, Count Kollowrat, who has promised to solicit the Emperor to grant it a private audience.

We mentioned recently, in a summary of foreign news, that Sir Robert Peel had declared the intention of the British Government to bring forward a measure for the relief of the Jews from the civil disabilities under which they labor in the United Kingdom.

**A Hint to Wives.**—When a woman seeks to guide her husband, it should not be like one who breaks a horse to his own purpose, using bit and spur, now checking and now goading his career—but like the mariner who steers the ship, directs it by a single touch, while none can see the power that rules its motion. [Mrs. S. C. Hall.]

**WAR STRAPPED OF ITS DISGUISE.**—The friends of Peace in England have a novel but exceedingly effective method of exciting in the minds of the people an abhorrence of the absurd and wicked custom of War. In those places to which the officers of the Government are sent to obtain recruits for the army, the opponents of human butchery post at the corners of the streets and at other public places, placards like the following, displayed in large letters, so as to attract universal attention:—

**WANTED!**  
Several Thousand Able-Bodied Men,  
To shoot or to be shot at!  
Of perishing miserably by thirst and starvation on the plains of India.

**NOTA BENE!**—The Duke of Wellington says that no one who entertains nice scruples about religion, has any business in the army. None such need apply.

It is said thousands, tempted by poverty and discouragement, have by this means been deterred from enlisting in the army, and that the Government's officials have been thereby put to their wits' end in hunting up recruits. Heaven speed the day when not a man can be found willing to fight the bloody and disgraceful battles by which the governments of the earth are prone to scourge their unfortunate subjects.

**The Preachers in the New England and Champlain Conferences,** will confer a favor by notifying the Postmaster of their change of location, that we may know where to send their newspapers.

**REMOVAL.**—The 2d Wesleyan Church, which has formerly met in Allen street, will hereafter meet in Old Congress Hall, on the corner of Hester street and the Bowery. Our old anti-slavery friends on the east side of the city are invited to attend.

A. MORAN.

**NOTICE.**—The meeting of the Book committee will be postponed from May 7, to Monday morning, 26, at the Wesleyan office, No. 5 Spruce st. One object of this change is to secure the attendance of some members who will be on their way to the Conference at Albany. O. SCOTT, Ch.

### A MAN KILLED BY AN ELEPHANT.

We learn by a gentleman who came passenger last evening on the steamer Princess, from Baton Rouge, that the large male elephant of Messrs. Hopkins & Co.'s menagerie, on Saturday morning killed the person who had been for some length of time employed to take charge of it. It appears that the two elephants and a camel had been sent in advance of the other animals, en route for Clinton, the female elephant and the camel chained together.

When about four miles from Baton Rouge, the male elephant refused to cross a small bridge; the keeper, who was on foot, procured a horse, (one which the elephant was not accustomed to), for the purpose of driving it over, and in attempting to mount the horse shied, and threw the man in the road. The elephant immediately rushed upon, caught him upon its tusks, and threw him forty or fifty feet in the air, which was repeated a great number of times, the tusks frequently passing through his body. It then carried the body from the road towards the woods, tossing it in the air at intervals, until it fell between two fallen trees, which saved it from further violence.

The infuriated animal then returned to the road, where the female elephant and camel had been chained to a tree by another keeper, and rushed upon them, his tusks passing through the camel, knocking down the female and breaking the chain in two. The enraged animal then made off toward the woods, carrying the camel by its trunk, and throwing it at intervals in the air with its tusks. The other portion of the caravan now coming to the bridge, the elephant returned and made demonstrations of an attack upon it, when fire arms were brought into requisition. A number of shots were fired upon it, but without any effect. Word was then sent to the U. S. garrison, and some thirty or forty of the soldiers were sent to despatch it with their muskets.

The neighbors also turned out with their rifles and shot guns, and some fifty or sixty shots were fired into or rather upon him, for the balls were frequently flattened upon striking, and fell to the ground. At length it was determined upon to send to the garrison for a field piece to despatch him, when one of the keepers procuring a spear, mounted a horse and succeeded in wounding the elephant until he caused it to scream with pain, and finally to yield to subjection, when it was driven off with the rest of the animals. This is the same animal which killed one of its keepers some two or three years ago at Algiers, opposite this city, and was only stayed from farther mischief after fourteen shots had been fired into it.—*New Orleans Bee of March 10.*

### RECEIPTS.

FOR TRUE WESLEYAN.

Name.	Sum.	No.	Pay to
Marvin Thomas.	\$2	156	Dec 27 '45
Chester Gaskill	1	146	Oct 18
James Wright	1	116	Oct 18
M H Ward	1	146	Oct 18
Thomas Haggerty	2	179	May 30 '46
Wm H Hartwell	1	108	Jan 25 '45
John Dawson Sen	2	104	Dec 28 '44
S R Havens	2	144	Oct 4 '45
Aea Harrington	2	104	Dec 28 '44
Wm Lathrop	1	180	June 29 '45
SB Cook	1	120	April 19 '45
Rev J T Adams	1	156	Dec 27
Rev John A Fox	1	156	Dec 27
Rev H Buckingham	1	149	Nov 8
James C Swift	2	166	March 1 '46
John Wallace	2	173	April 19
Rev R E Stokes	1	172	April 12
James White	2	172	April 12
Joseph Hawley	2	172	April 12
Rev E Poinam	1	130	June 29
Rev B F Bradford	1	156	Dec 27 '45
for the Pulpit	1		
S Hays	0 50	120	April 19 '45
E Bishop	1	188	Aug 1 '46
G S Needham	1	147	Oct 25 '45
Rev J Z Nichols	1	for the Pulpit	
James Parker	0 60	in full	
Rev C R Tripp	1	104	Dec 28 '44
Rev C Sawday	1	156	Dec 27 '45
Wm Mallam	0 60		
Rev R P Smith	2	156	Dec 27
Geo W Seaton	1	147	Oct 25
T C Lewis	2	156	Dec 27
Spain Woolsey	2	156	Dec 27
Stephen Wood	1	156	Dec 27
O Sroud	2	156	Dec 27
James M Welch	1	125	
John Wm Slade	2 68	121	April 26 '45
Samuel Foster	1	166	March 1 '46
Levi Munell	2	156	Dec 27 '45
Wm Starbuck	2	173	April 26 '46
Jesse Brandriff	2	173	
Rev R Brandriff	1	for the Pulpit	
Wm Hutchinson	2	156	Dec 27 '45
Dudley Wiggin	3	130	June 29
Abel Miller	2	156	Dec 27
J H Miller Esq	2	104	Dec 27 '44

The receipts for the Juvenile Wesleyan, will hereafter be acknowledged in that paper.

### SUMMARY.

On Friday last, the Steamboat Empire, on her way down the river, ran into the long pier at the foot of 19th St. N. Y., with a tremendous crash, breaking the wharf timbers short off, plowing her nose into the solid gravel pier some twenty feet, and doing considerable injury to the boat. No one was seriously hurt, although the scene of confusion on board was distressing for a few moments.

A fire occurred at Roxbury, Mass., last week, at which a woman with an infant in her arms, jumped out of the third story window, killing the infant and seriously injuring herself. Two children are missing, and it is feared they were burned. Loss of property by the fire, about \$40,000.

A frightful inundation has visited the beautiful valley of the Rhine, in consequence of the melting of immense masses of snow which had accumulated during the last winter. The flood extended from the borders of Switzerland to Holland, destroying a vast amount of property.

April 25—41 P. M. Thus far, \$17,000 has been collected in Philadelphia in aid of the Pittsburgh sufferers, of which \$15,000 has been transmitted by the Mayor. The work is still going on in a very generous manner.

The Great Western had the largest mail ever taken by her out of this port; Her Letter money will reach nearly three thousand dollars. Passengers and crew on board are not much short of two hundred and fifty.

A shopkeeper in Philadelphia the other day stuck upon his door the following laconic advertisement: "A boy wanted." On going to his shop the next morning, he beheld a shining little urchin in a basket, with the following pithy label: "Here he is!"

It is said that Mr. Cushing, on being asked to dine with Mandarin Lin, discovered on the table something of which he ate voraciously, thinking it to be duck. Not speaking Chinese, and wishing to know what it was, he pointed to it, after he had finished, saying to his host interrogatively, "Quack, quack, quack?" The mandarin, with equal brevity, replied, with a shake of his head, "Bow, wow, wow." Mr. Cushing's feelings can be imagined.

A negro servant girl, belonging to Mr. Benj. Ross, has been missing for some time. It appears from the facts which have transpired, that she had been safely delivered in York, Pa. as per invoice, snugly packed away in a good sized box adapted to her dimensions.

A company of Oregon emigrants left Sangamon County, Ill. a few days since. They numbered forty-seven persons, old and young—had sixteen wagons with ox teams, and quite a number of young cattle. They are said to be substantial farmers. [St. Louis Repub. 16th.]

A bill has passed the Senate of Pennsylvania, relieving canal companies from any penalty to which they might otherwise be liable, for closing their locks on the Sabbath.

The Free Church of Scotland have not yet decided the question as to the disposal to be made of funds received from slaveholders in America. "Dr. Candlish has taken decided ground, that either the funds should be returned, or received under protest against slavery."

The Pittsburgh Post says: "During a few hours attendance at one of the depots where provisions were stored, we served several persons who, on Thursday morning last, owned good houses, and lived comfortably, and who came with sacks and baskets to get a few pounds of flour and bacon."

The proprietors of the Express, running between this city and Albany, have prohibited the sale of spirituous liquors on board their boat. A good move we should say.

Of 160 members composing the New York legislature, all but ten are, or have been, married. According to this, the average ratio of qualifications, between a bachelor and a married man, is one to sixteen.

A negro named Harkins, was arrested for attempting to vote in the 10th ward, he not being worth \$250. A white man can vote from the penitentiary who is worth less than nothing, and a poor but respectable negro cannot vote because he is not worth 250 dollars. "Strange such a difference there should be, 'twixt twiddle-dum and twiddle-dee." [N. Y. Herald.]

To ascertain the length of the day and the night, at any time of the year, double the time of the sun's rising, which gives the length of the night, and double the time of its setting which gives the length of the day.

**THE STEAMER SWALLOW.**—The Committee of the Senate have reported on the loss of the Swallow, and introduced a bill upon the subject. They report, among other things, that at the moment the Swallow struck the rock, she was running about fourteen or fifteen miles an hour; that she sank in from two to five minutes after the collision took place; and that the disaster, in their judgment, was attributable to the gross neglect and carelessness of the pilot, who was at the wheel at the time.

**STATISTICS OF PRINTING IN BOSTON.**—In an address delivered before the members of the Franklin Typographical Society on Saturday evening last, by its President, Mr. Harris, we learn that in Boston, there are about 500, journeyman printers, (mostly compositors), about 200 apprentices and two-thirds to the printing business, 75 girls engaged in type setting, and about 200 journeymen and boys on press work and other labor in a printing office, making nearly 1000 persons actually engaged in the printing business in the city of Boston.

**GLASS.**—It is difficult to foresee to what perfection the manufacture of glass may be brought, and to what purposes the article may yet be applied. The balance spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity and a greater power of resisting the alternations of heat and cold. A chronometer with a glass balance spring was sent to the North Sea, exposed to a competition with the other chronometers, and the result of the experiment was a report in favor of the chronometer with a glass spring. In a manufactory in France, they are now making glass pipes for the conveyance of water, which cost nearly 30 per cent. less than the iron pipes now used, and will bear a far greater internal pressure.



21 OCT 1954

J. K. WELLMAN  
No. 16 Spruce St., New York.