

THE TRUTH-WESLEYAN.

VOL IV.—No. 14.

AMERICAN SLAVERY—THE VILEST THAT EVER SAW THE SUN.

NEW YORK, SATURDAY, APRIL 4, 1846.

The True Wesleyan
Published Every Saturday,
BY O. SCOTT,

FOR THE
WESLEYAN METHODIST CONNECTION OF AMERICA.
LUTHER LEE, Editor,

OFFICE, NO. 5 SPRUCE STREET.

TERMS OF THE PAPER:
The True Wesleyan is issued every Saturday, at Two Dollars per annum, ALWAYS IN ADVANCE.

All monies will be acknowledged in the paper. This will supersede the necessity of receipts. Such communications require a reply, will also be acknowledged.

All communications containing money, or in any way relating to business, should be addressed, "O. Scott, No. 5 Spruce Street, New York."

Communications designed solely for insertion in the True Wesleyan, or Juvenile Wesleyan, should be addressed, "Luther Lee, No. 5 Spruce Street, New York."

Letters containing business, and also articles for publication, should be written on different parts of the sheet, so that they can be separated.

Any person sending us five new subscribers, with the pay in advance, free of expense, shall receive a sixth copy gratis.

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Communications.

For the True Wesleyan

Temperance.

DEAR BROTHER LEE:

At the Anniversary of the Oneida County Temperance Society spoken of in my last communication, I said that the reports from the different towns were very encouraging. Indeed, if the people of the county should arouse in the majesty of their strength and say, that the licensed sale of Alcohol shall no longer be tolerated, what an epoch would it be in the history of the country! It would be evidence that they even now begin to realize their duty as moral and intelligent beings; that now they begin to see more clearly their duty. But, Sir, I am of opinion that it is not now alone that the power has been in the hands of the people on this question. People talk as if it was opportunity had never presented itself to them to abolish the law which protects the vender in his deeds of darkness and inhumanity. This, Sir, I think is not true, which every reflecting mind can at once see.

Let us inquire who are the law making power in the State of New-York? All answer the sovereign power is derived from the people of the State. No law of any description can have an existence without the consent of a majority of the people. Then we say, we affirm that the majority of the people are responsible for all laws, enacted and enforced, be their character what it may. Then it seems that according to the law, the Board or Boards of Excise may (mark the word *may*, not must,) grant license for the sale of intoxicating-drinks, &c. &c. This part of the law I have no fault to find with for this reason, it does not compel the Board to grant license. No, it says they may, if they please, if they feel so disposed. Who, I ask, are the Board of Excise? The four Justices and Supervisor of each town form the Board of Excise most generally. I next enquire, Who are they, or by whom are they appointed? I answer by the legal voters of their respective towns. When the Board grants a license who, I ask, are responsible? Not clearly their constituents. Then we contend that if the licensed sale of intoxicating drink has proved a curse, the people are guilty of all this nefarious curse which has so long afflicted this (ought to be) free people; guilty of all the prostitution and degradation resulting from intemperance; of all the tears and groans of the drunkard's wife; all the starvation and nakedness of his children; all the suffering and misery, the pauperism and crime, all the costs of pauperism and crime resulting from the licensed sale of this demon. Yes, verily, they and none others; why then not blush! why not weep over their guilt?

The temperance question is now taking hold on the minds of the people; the excitement grows out of the Excise Law passed in forty-five. Then so far it is good, we rejoice that by any fair means the people can be roused to action. On the third Tuesday in May next the question of license or no license is to be presented before the people of the State of New-York, and now friends, what say you? Will you longer suffer the empire State to continue in its work of death? will you, can you longer suffer intemperance to stalk through your cities and villages, protected by your ballots, the great bulwark of American liberty? I am persuaded that if you reflect even a little you will answer No.

Professing Christians what say you, you have surely something to offer on this great question between morality and immorality; you have great cause to thank God and take courage. For great has been the peace and prosperity of Zion within the bounds of this district. In consequence of affliction of body, I was not able to attend the appointments on Plymouth circuit, and Albany and Smithfield missions, and have not had any special information as to their progress. But with regard to the circuits which I have visited, I can say of a truth, the Lord has been with us in very deed, acknowledging by signs and wonders his preached word and other means of grace, to the salvation of many anxious souls. Leesburgh and Woodfield circuits, and Zanesville station, have especially been favored with the reviving influences of God's Spirit. Deersville and West Middletown circuits, have also had some genial showers of grace. But in conclusion, I would say, about two hundred souls have been converted, and two hundred and fifty added to the church since Conference. To God be all the glory.

Brother Lee, there is something peculiar to Wesleyanism, for all who are converted to God under its influence, are converted to anti-slavery too. Can you tell me why it is not the case in other forms, especially the popular forms of the day?

Yours, for truth and liberty,
N. SELBY,
Baysville, Gersey Co., Ohio, March 20, '46.

We differ from our correspondent, if we understand him in two points.
1. The fact that the law says "may" grant a license does not make it right, if licenses are wrong, in the case, it says they do wrong.
2. We believe that the Board of Trade should grant a license in this state, under the old law, that the Board of Trade should grant a license when the applicant makes proper payment. There is no place where he proposes to keep his slaves, and the Board refuse to grant a license, the Board will give the applicant a redress, if he can make the slave named in his action brought against the Board.

DEAR BROTHER LEE:

MORAL CHARACTER OF THE OLD TESTAMENT IDENTIFIED WITH THE NEW.

Those who would lead us to believe a system of morals to be taught in the New Testament, indescribably higher and purer than can be found in the Old, are fond of appealing in proof, to the tempers and benevolent feelings with which we are required to regard our personal enemies.

Now we regard these holy precepts with a feeling approaching awe, and point to them as an unanswerable proof of the heavenly origin of the gospel, and the Divine character of its author; but we cannot admit the contrast which is alleged by some, and granted by others, to exist between these sentiments, and those on the same subject in the Old Testament. I do not mean to deny that these sentiments are more prominent in the New Testament, than they are brought out with more clearness, but to deny contrast. As for instance where Christ says Matt. 5, "I say unto you, enemies," &c., that it is implied, or can be proved, that the Old Testament taught us to hate our enemies.

Some two or three years since, I was accosted in the street by a friend, thus, "Have you attended the young people's meeting?" "No," I answered, "I am not in favor of it." "Then," said he, "you are not in favor of Christian Union?" I answered, "I am not in favor of a union with Anti-Christ." These meetings are always founded on compromise." (This young people's meeting was a union meeting; which with some variations has continued till the present time, and I have not yet seen cause to reverse my opinion.) During my experience in the M. E. Church, I had a pretty extensive opportunity to observe the results of these meetings. The life and spirituality of the whole, is put, as it were, into a common stock, and an equilibrium is produced, by which one loses what the other gains. Now, will not the result of this "Union Convention" be very similar? It will be led and conducted by those who are not imbued with the spirit of reform, as every thing of the kind, is usually; and while the M. E. Church is vexed and impatient, at the lack of despatch and promptitude, which characterizes business deliberations, the Wesleyan will be most grieved at the want of outspoken, bold testimony against sin, the softy manner in which every thing will be handled, and the tender solicitude felt lest they should grieve sinning churches. The slaveholder and his apologists will be there, the rum-seller and his apologists and the churches of Britain though free from America, still have yet at their door the horrible oppression of the poor peasantry, they are as luxurious, as self-indulgent, as money-loving, as the American Church. Does the Wesleyan Church wish to be acknowledged as one of the branches of "the Church" of the present day? Or is it "a band of reformers," open and fearless in its character, not "approved of man," but approved of God? Is it like Wesley, and the early Methodists? Then, surely, it will seek a place among the fallen Christianity of Christendom.

I cannot understand the Saviour to utter it as original with himself, but affirm, in opposition to the Pharisees, such to be the teaching of the law, and of course sanctioned by him, "for he says also loving enemies" &c. Here, it is clear, Christ intended to vindicate the law, and make it honorable, and only complains of its perversion and falsehood. I think all who consider the subject with care, must perceive that he is not making, but interpreting law, and that what he says about loving enemies &c., he declares to be the real sentiments and teachings of the law.

The points are these. The Pharisees tell you the law says love your neighbor, and hate your enemy, but I say unto you, the law teaches you to love your enemies. That this is true of the law, I will now attempt to prove, by referring to specific passages in reference to the treatment of enemies.

Exodus 23: 4, 5. "If thou meet thine enemy's ox, or his ass, going astray; thou shalt surely bring it back to him again." "If thou see the ass of him that hateth thee lying under his burden and wouldst forbear to help him; thou shalt surely help him with it."

Here is practical love to an enemy. Here by Moses, God requires us, and required the Jews, to do good unto those that hated them, the identical teaching of Christ in Matthew 5th.

I cannot understand it as original with him, but affirm, in opposition to the Pharisees, such to be the teaching of the law, and of course sanctioned by him, "for he came, not to destroy, but to ratify" the law.

Another passage to which frequent reference is made, is found in Romans 12: 20, 21. "Therefore if thine enemy hunger, feed him; and if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head, and the Lord shall reward thee."

Such is the beautiful harmony existing between these two volumes of inspiration, both equally from God, and in the purity of their moral precepts, vindicating themselves from the specious of ignorance and depravity. Precious oracles of truth! A tythe of the moral purity and benevolence required in the Old Testament, would add a lustre to the character of those who declare against it, as teaching a defective morality.

There are other views to be taken, but if my articles are either unwelcome, to you, Mr. Editor, or to any respectable number of your readers, I will desist.

Wm. H. BREWSTER.

Providence, March 17th.

For the True Wesleyan.
MANFIELD CIRCUIT.

DEAR BROTHER LEE:

We have just closed our second quarterly meeting on the Mansfield Circuit, Allegany Conference, and after making up a number of removals to the West, we have an increase this quarter of nine.

My eye was struck with a notice from brother Smith, respecting relieving the embarrassment of our Book Concern, by the 50 cents a member plan. I brought this before our last quarterly meeting Conference, and a resolution passed unanimously, that I should draw up a subscription list, and get as much subscribed as possible, to be paid in at our next Annual Conference. I hope the Ministers in this Conference will go right into it; and for my own part I mean not to leave a stone unturned. I have got subscribed already \$5 50.

I remain in the bonds of the gospel of Christ, Wm. B. BREWSTER.

Mansfield, G. March 16, '46.

For the True Wesleyan.

A CHANGE.

Dear Brother Lee:

In behalf of the M. P. Society in Westbrook, Conn., I make this communication to you and through the Wesleyan to the President of the New England W. Conference, that the M. P. Society in this place has withdrawn from the M. P. Conference, and voted to unite with the Wesleyans. We have reorganized, and adopted the Wesleyan discipline.

We have been thinking of the change for two years, and have made it a subject of prayer and conversation, and have finally come mutually to the conclusion that there is no other way to purify the church from the sin of slavery, but by leaving pro-slavery churches; as anti-slavery men we could not from principle act otherwise. We fuel our weakness and dependence upon God; vain is the help of man, and the counsel of man, unless God is with them. We are but few in number, but hope to lay the foundation of a church in this place on Christ, hoping that our

children, our neighbors, and neighbors' children; will be gathered into the fold of Christ, and exert an influence on the side of the oppressed.

Yours in behalf of the Society,
A. C. CHERRYMAN.

March 19, 1846.

P. S. We have received the labors of brother Culver the coming year.

For the True Wesleyan.

MOCK AUCTIONS.

In this city are many men who have a mark and open an auction for the sole purpose of robbing strangers. Every thing around is in the style of a regular auction, with an auctioneer and several interested bidders in the robbing conspiracy. All manner of deception, under the cover of trade, is practiced to rob those who may fall into the clutches of these mid-day devils.

No strangers are their guard, the Mayor has employed a man, bearing in front of these robber auctioneers this significant banner in blazon words, "STRANGERS BEWARE OF MOCK AUCTIONS!"

For so generous and noble a stand in behalf of strangers who visit the city, the Mayor is deserving of the best feelings of the entire community. As our chief city magistrate has made so favorable a beginning, may we not hope that he will strike a still heavier blow by exposing the various other evils that abound in this community.

Mock Auctions, or Grog Shops.

Behind the bar stands the rum-auctioneer. Beer at 2—whiskey at 3—brandy or wine at 6 or 12 cents; going, going, gone! At these mock auctions they have a peculiar faculty of deceiving and robbing strangers. Fascinations the most enchanting, are thrown around this auction stand.

Gilded signs, paintings, screens, licenses, cover up, as do sculptured tomb-stones, these burial grounds of human hope. In striking off their merchandise, they sell the buyer. With a hammer of the hardest, heaviest make, they knock it (him) down, as the auctioneer says, when they pour grog down a customer's throat. Will the Mayor send his man with the banner in front of these auction stands? "Strangers, beware of mock auctions!" Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise."

Mock Auctions, or Lead Houses.

"The Hook" or the hook that Old Nick uses to haul in customers to his abode; the "Five Points," just, rum, 2, gambling, theatres, 4, infinity 5; the points, or the dropping places, as they say at the theatre, into the pit, the splendid haven of fashion, pride and lust, where the city nabobs and the country swindlers dance to the tune of ruined constitutions, blighted hopes, and wrecked fortunes. At the corner of the streets the auctioneer meets you with the demand, how much? The customer is "going, going," and before he is entirely gone, we hope the Mayor will send his banner man, "Strangers, beware of mock auctions!" "Her house is a way to hell, going down to the chambers of death."

Another passage to which frequent reference is made, is found in Romans 12: 20, 21. "Therefore if thine enemy hunger, feed him; and if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head, and the Lord shall reward thee."

Such is the beautiful harmony existing between these two volumes of inspiration, both equally from God, and in the purity of their moral precepts, vindicating themselves from the specious of ignorance and depravity. Precious oracles of truth!

Another passage, so full of the meekness and gentleness of Christ, that it is difficult to conceive of seeing some land that he thought of purchasing. While conversing with a friend in a shop, he was startled by the screams of a negro man, he rushed to the street, and saw a slave driven with three small children in the rear of carrying them off. Near him stood the mother, pained with grief, wringing her hands, and exclamatory, "Give me my baby, and you may have the others!" To which the dealer in human flesh, replied, "Up, backster! I'll whip you!" And back she was forced, and her children separated from her, perhaps forever.

Most reader, that have another was the capital Methodist, that has sold his children, he was an Episcopalian Methodist, and the brother who sold this transaction was an Episcopalian Methodist, and he declared that the cause was home rendering that he became sick of Kentucky, and resolved that he would not have the ground that he sold planted buying it a gift.

Another fact. When the colored people of Cincinnati were mobbed and abused a few years ago, this same brother left his house on the hearing of the affray, on the road before a man covered with blood and dirt, an insensible state with a long deep wound on his head.

This good Samaritan took him home, washed away his dirt and blood, dressed his wound, and then laid him on a good bed; the wounded man became rational and ultimately recovered. He was on the part of his employer's horse, when a number of men overtook him, one of whom felled him to the earth, when he became unconscious.

Soon after the wounded man was taken care of, three members of the M. E. Church, with guns, hailed our friend in his garden, and

demanded him to identify himself as a Wesleyan.

He replied that he had been only passing through, and that he was not a Wesleyan.

Verily, he was not a Wesleyan.

He was glad to see him alive, yet was affected to see an innocent Christian man suffer from civilised savagery.

Reader, the employer was a Roman Catholic.

I ask whether such exhibitions of Christianity will convert Roman Catholics, infidels or sinners.

Verily, slavery is a mountain incubus, crushing the nation of this country.

In the strength of God and the might of his arm, we shall overthrow this mighty load,

before she can triumph over sin and error.

Reader, are you doing all you can to drive the dark

spirit of slavery from the church and nation?

Do you not remain in pro-slavery churches, and vote for pro-slavery parties and candidates?

If we do this, call not of your love for the slave;

Prove your faith genuine by your work; this will lead you to pray and vote for the slave;

This will lead you to withdraw your support,

from all pro-slavery, Ecclesiastical and political

organizations. I trust the love of God and man

will yet unite the friends of freedom, firmly in

one mighty phalanx, to strike for liberty and

abolish the God and man dishonoring system of American slavery.

God speed the cause of truth and right!

J. V. S.
Poughkeepsie March 8th, 1846.

For the True Wesleyan.
SIGNS OF THE TIMES.

DEAR BROTHER LEE:—
It will not be an intrusion, I would like to say a few things through the columns of your paper, in reference to our prospects.

While perusing, in the True Wesleyan, the revival intelligence from various parts, my heart has been cheered and my spirits revived, for many assert hereabouts that the Wesleyan (alias Scott &c.) Church, is going down. This assertion is more frequent since the Northern portion of the M. E. Church is *entirely* free from Slavery (!!) as many of its preachers boldly declare. Yes, brother, we have E. M. preachers here, who, with all the sanctity of a Pharisee and under the guise of a minister of Christ, stand unblushingly before the community and maintain that the "M. E. Church North, is as free from Slavery as the *Wesleyans*," that "at the last General Conference, the church was divided, the Northern portion left entirely free from Slavery—without a slaveholder—and they are as much anti-slavery as anybody." But yesterday I heard the E. M. preacher, in charge of this circuit, say "he was as strong an anti-slavery man as any in this village" and yet this same pseudo Abolitionist refused to sign a petition for the repeal of the black laws of Ohio, saying that "God had made a distinction on account of color and we could not make it otherwise."

His colleague S. N. Forrest says "he is an abolitionist as much as was John Wesley" that he (J. W.) received slaveholders into the church and gave them the right hand of fellowship, he also declares that he would not turn his hand over to free every slave in the Union if they were permitted to come North." These, and others of the same school are the men who cry out "shame" when we call them Pro-slavery.

We have been favored of late with the labors of those champions of liberty Stephen S. and Abby K. Foster, and truly, many who had thought themselves Abolitionists, saw they had taken but the first step. As they held up the torch of truth, and discovered to the astonished gaze of the people the real position of the American Church and clergy, the squirming and writhing that ensued was pretty clear evidence what the consequences would be, if more anti-slavery "Gideons" would break their pitchers and hold up the light. None were accepted but those who were both religiously and politically free from Slavery. Brother Walker of Cleveland added fuel, and we expect brother Winans, of Gerritville soon, to assist us to keep the fire still burning.

The question with many now, seems to be, is it true that the "church North, is free from Slavery"; if not, doubtless many will secede. So is it true? Did not the last General Conference agree that in case a division took place, the border Conferences might choose to which part they would belong.

Has a division actually taken place, and have not the Baltimore and other Conferences containing slaves and slaveholding members decided to stay with the "church North"? We answer, they have, and the "church North," is satisfied with their antislavery. That E. M. minister who still asserts that they are free from Slavery, and thus wilfully deceives the people, is basely wicked and undeserving of the confidence of an enlightened community.

But "the Wesleyans are going down." Yes, they are going down. Go to the head waters of the Ohio, behold the little rills as they issue from the rock and the mountains—small but *clear* and *beautiful*. As they onward move, other rivulets contribute their pure waters, and as they go down, still receiving and still increasing, until they become the Ohio,—the Mississippi,—and irresistibly onward roll to the ocean, thus the Wesleyans are going down. Their tributaries extend from the Eastern, to the Western extremity of the Union. Churches are being organized, houses of worship erected, Sabbath-schools established, and the principles of freedom proclaimed. Within the bounds of the Alleghany Conference in Western Virginia, the land of band-cuffs, whips, chains, and blood hounds, the Wesleyans have a tributary. God is blessing our efforts and many are waking up to the subject of equal rights. Judging by the past, what may we not expect in a few years? With pleasure I expect soon to see Zion arise, and on her buoyant garment come forth "fair as the moon, clear as the sun, and terrible as an army with banners;" against the "sum of all villainies." May God hasten the time when oppression shall cease, when all in our fair land shall breathe free air, and we no longer a hiss and a by-word among other nations. For this let us pray, for this let us live and labor, and we shall be instrumental in God's hand in saving our country from utter ruin. But I fear I am too tedious, I submit this to its fate, and close by subscribing my self yours for God, and the oppressed.

JOHN B. MILLER.
Chagrin Falls, March 18th, 1846.

contortions of my little body which I was about to exhibit, avarice produced monomania to quiet me but the dusty shades of dream. In the second place, with reference to the denial of his whole lecture, I am somewhat surprised that

many of the ingenuity of brother H. should take this position, the brethren will all remember my admission that Slavery was a seven-headed monster, then how did I deny his lecture? If indeed he exhibited the evils of Slavery, I had admitted it; if the system was abominable, he had my assent. So far then as he occupied abolition ground, he had my concession, hence the charge of denial is another mistake, except his lecture contained

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was pro-slavery, or something else, which, if it was, put him in circumstances to well sympathize with the old fabled duck that sat eleven weeks to hatch chickens, but could not, because she had got off her eggs into the straw.

In relation to the four following points of brother H.'s letter, he is, as far as I recollect, in the main correct, my remarks in relation to the promise being little more than questions and calls for explanations.

Now I will disabuse the public mind with reference to being called to order. It is true I was interrupted by a member of our Church, but not called to order. First he had no authority to make the call. I was in Wesleyan chapel, invited into the desk by Wesleyan friends, invited to speak by a Wesleyan minister, repeatedly urged to go on with the discussion, and the brethren actually appointing Elder Gould chairman that I might not be again interrupted.

In the second place, I was not called in question by my Wesleyan friends, who were the party directly interested; indeed, I received assurances of christian regard and parted with brother H. with the declaration that he was cherished no unchristian feelings.

And here let me say that I have many worthy friends in Oswegatchie, who agreed with my Episcopalian brethren that I was not well used in the interruption above referred to, yet I entertain no unkind feelings towards the author of the disturbance.

Brother H. will pardon me for complaining a little of this far fetched attempt to make capital, not altogether unlike the man who had a wonderful propensity to believe every man to be crazy, so much so that many were half inclined to believe that he was a little troubled that way himself. However anxious brother H. may be to show me out of order, he must first come back to Oswegatchie and persuade the people that their eyes and ears have deceived them, or his efforts will prove unsuccessful.

Now in reference to the last statement of brother H., and I have done. 1. The supposed fact on which he predicates the charge of the disposition on the part of the M. E. Church to belittle the public being false, his conclusions must necessarily be so. I do not question but what brother H. was informed that I had been sent, for the distance of fifteen miles, but it is no less false from the fact that the error does not lie with himself; the truth of the matter is simply this, I was going to the eastern part of the country and finding it convenient, I turned in for the night with brother C., after the usual disposition of horses and warming of feet, brother C. informed me that there was to be a lecture at the chapel a few rods from the parsonage and suggested going over, which was the first knowledge I had of the matter. So much then for this wonderful exposition this showing up of Babylonian garments—this deep concerted plan of moral pollution on the part of the M. E. Church to perpetuate crime.

Now brother H. a word of advice. 1. If you would have your arguments told to advantage, you must lay them on the shoulders of some other than a man of straw. 2. What time you spend in misrepresenting the M. E. Church, you should spend in preaching Christ. 3. Show yourself a Christian and confess this attempt to injure a Sister Church, and if I am not mistaken from public expression, even wicked men, and I had almost said . . . but then I won't will respect you for it. A. S. WRIGHTMAN.

Hammond, March 17th, 1846.

For the True Wesleyan.

IONIA CIRCUIT, MICHIGAN CONF.

DEAR BROTHER LEE:—
I am happy to inform you, and the friends of Zion, though the columns of the True Wesleyan, that we are yet alive; and strong in the power of truth, are raising our heads above the smoke, and fog, and mystifying of those that live around us. Notwithstanding they have long predicted our downfall, and used every means in their power to drive the Scudges from the valley of Grand River, our prospects are extremely encouraging.

Since I came to this circuit, our membership has nearly doubled; sinners have been converted, backsliders reclaimed, believers quickened, and the church arrived to the niceness of holy common civility and Christian propriety.

Now in the first place, I am not going to tell so much what I did do, on the occasion referred to in brother H.'s letter as what I did not do, having long since adopted the sentiment that "Shee praise goes but a little way;" therefore my quill will mark no farther than is necessary for exertion, if the public are not informed of the errors. I claim no skill in letter writing, but will endeavor to keep within the bounds of my self yours for God, and the oppressed.

JOHN B. MILLER.

Chagrin Falls, March 18th, 1846.

For the True Wesleyan.

A REVIEW OF BROTHER HOUCK'S LETTER.

DEAR BROTHER LEE:—
Through the politeness of a friend, I have been favored with a perusal of brother Houck's letter which recently appeared in the True Wesleyan, in reference to which I am not a little surprised, and shall feel much gratified if I may be favored with a spare corner of your paper that the corrections may be as extensive as the errors. I claim no skill in letter writing, but will endeavor to keep within the bounds of my self yours for God, and the oppressed.

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Now that I may be fairly introduced before I proceed, I will correct brother H. in relation to his accidentally learning my name; I came into the chapel with brother P. M. Crowley; we took our seats near the door, Elder Gould came forward and bid us good cheer, and very kindly invited us to sit in the desk; after a little hesitation I walked up the pulpit steps, and was cordially received by brother H. through the introduction of Elder Gould, distinctly speaking my name. Does brother H. mean to represent that I crowded myself into company, or has he forgotten?

I do not want to believe the former, and I can hardly believe the latter, except indeed it be that some strange predestination of the homopathic storms I was about to pour, and the uncharily

gathered into the Redeemer's fold, it was my desire to exhibit, avarice produced monomania to quiet me but the dusty shades of dream. In the second place, with reference to the denial of his whole lecture, I am somewhat surprised that

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was pro-slavery, or something else, which, if it was, put him in circumstances to well sympathize with the old fabled duck that sat eleven weeks to hatch chickens, but could not, because she had got off her eggs into the straw.

Now this is a plain comment on the Scripture which says, "That which cometh out of the mouth defileth the man." Now a pill of this kind received into the stomach that was not eatable would not have defiled him who received it.

Portland, Mich., March 12, 1846.

For the True Wesleyan.

TO THE PREACHERS OF THE CHAMPLAIN CONF.

By the request of the Committee who have charge of the French Mission within the bounds of our Conference, and to whose support we stand pledged by our official acts, I would call your special attention to the importance of making collections to meet the past expenses of this mission, so that we may begin the coming year relieved of pecuniary burdens, and cheer the heart of our Missionary. If any of us have not made sufficient collections for the mission already, let the subject rest for a day longer. It is most earnestly hoped that every station in the Conference will be well represented at our coming session in the blessed responsibility of supporting those who are laboring to convert pure Christianity, the ten thousand souls skirting our border regions in Northern New-York and Vermont. The widow's mite, and the dollars of the rich, who believe in contributing to this object only honest gains, is what is now needed.—We "ask," and appealing to those who intend to be real scriptural Christians, we confidently expect to "receive."

In behalf of ten thousand Canadians, for whose sake few are caring, and in love of the pure truth of salvation, I subscribe myself,

Your servant in Christ,

C. PRINDLE.
North Ferrisburgh, Vt., March 24, 1846.

For the True Wesleyan.

MARYLAND CIRCUIT, N. Y. CON-

DEAR BRETHREN:—

You will perceive by this communication that we are yet alive on the Maryland charge in spite of the numerous predictions of our opposers, and although we cannot boast of our large accessions in this place, yet we have what is infinitely better, viz.: men of sterling worth, who show their faith by their works. Since we have learned the condition of our little Book establishment, we have felt much interested in its welfare, and had we but the means at our command we would cheerfully place the concern beyond the reach of want. But our means are very limited, not having men or money enough for the maintenance of a preacher among us. What we could do, we have done; we have adopted the fifty-cent plan, and now send you the result. The enclosed four dollars, tells the whole story of our numbers, or means. We hope that the subject will not be permitted to rest until every member in the connection, shall fully come up to the work.

Yours, in the bonds of a peaceful gospel,
SYLVESTER BENTLEY.
Westford, March 21st, 1846.

For the True Wesleyan.

JAMESTOWN, CHATAUQUE CO. N. Y.

DEAR BROTHER LEE:—

I am happy to inform the friends of our Zion, that though we have closed our protracted meeting in this place, the showers of blessings are still descending upon us, and that the dew remains upon our branches. God is yet gracious in carrying on his work amongst us. Our place at prayer meetings is crowded with true worshippers, and attentive, anxious inquirers, and truly the presence of God is with us. We find the glory not as "the morning cloud of the early dew that passeth away," but like the cloudy pillar and the flaming fire resting upon our tabernacle. This revival from the beginning has been attended with a melting seriousness of soul, solemn witness; no noisy excitement; a deep solemnity, and almost breathless silence, pervaded the minds of the people throughout. Scores sunk into

"The guiltless shame, the awed distress, The unutterable tenderness."

"The seeing eye, the feeling sense, The mystic joys of penitence."

And when any change in the course of our meetings was adopted, the same state of feeling was maintained; even while bro. Pegler was delivering one of the most soul-stirring sermons I have heard for years, and which on other occasions might have produced considerable excitement, changed not in the least the character of the meeting; but during its delivery, silent as all appeared, four were savagely converted to God, who arose one after another, with all those signs of

"A person written with his blood, The fair and peace of God."

Also many under that same sermon experienced a deeper work of grace, the baptism of the Holy Ghost, and we all feel

"The overwhelming power of saving grace, The sight that veils the scriptural face; The speeches awe that dries not move, And all the silent heaven of love."

God truly was and still is a place of broad rivers to our souls; the spirit of sanctifying grace is running among our brethren and sisters like fire, and the great bulk of our members are pressing toward the mark, aspiring after holiness of heart.

I cannot give the number of conversions, as some belong to other congregations; and some are from the country. We have safely said from thirty to forty. These are of the most responsible citizens of the place; and are likely to be abiding ornaments to religion and usefulness of our church.

This, in part, has been answered above. His guilt or innocence depends upon the light he possesses, and upon the motives with which he performs the act. That all who put their missionary money into the slaveholder's money? Or does he only have a prospect of losing his money?

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1. We look upon slavery as so corrupt as to render it a sacrifice to God in which it militates.

2d. Slaveholders will not put their money into

any treasury to support Christianity in any form which conflicts with slavery; hence, he who mingleth his money with that of slaveholders, may be sure he puts it where it will not support any gospel, that tends to do away slavery.

Every Sabbath we have additions to our number, and we have great reason to expect a great

letter, in which the Redeemer's fold, it was asked, why he could not remain? to which the hearts, and leave reason to believe that they will find their way to the Physician of Souls.

The reason why I have given an account of our dear brother Pegler having given you some account in his Missionary Tours.

Yours in the fellowship and love of the gospel,

GEO. WILSON.

For the True Wesleyan.

A PARAGRAPH FROM "THE PRINTER."

Perhaps the Editor will allow the Printer the privilege of thus earnestly remonstrating against that hasty and careless manner in which too many correspondents send their effusions into his office.

Consultations on the meaning of a writer, or printer-juris on what to call a manuscript word

are neither pleasant nor profitable; and eye-sight

is an unpurchasable commodity. The following explanatory errata, (just received) reminds us of

our last week's discussion and final vote to

follow you:

Erata In my last article for "fool's interpretation" read

&c. &c. for

MORAL BRAVERY.—We remember the story of a cruel master who, without cause, had determined to sever a slave mother, and her only child. She had been faithful under the very worst usage, and she determined to remain so until he told her, that on the morrow, her child must be borne to New Orleans to be sold there in the slave mart. It was mid-winter. The earth was frosted with a hard crust, yet at midnight she started for the Ohio, determined if she could live and die with her child. She reached its banks as the pursuers rose on the hill beyond—no heat was near—masses of rotten ice were sluggishly drifting along—death was ahead. Trusting to heaven, she put her feet on the treacherous element, and with it bending and breaking beneath her, (spectators on either side expecting to see her and her child sink at every moment) she boldly pushed on from rock to cage, until she landed safe on the Olio shore. Five minutes sooner, and she must have perished—two minutes later and she would have met with a watery grave, for before she had proceeded twenty steps the ice behind them close on the Kentucky side, had broken, and was scattered ere she reached the mid river. "Thank God you and your child are safe," exclaimed the hard-hearted master, as he saw her had rejoiced that he had escaped the responsibility of their death. "Brave woman," said a Kentuckian who had witnessed her escape and met her at the landing, "you have won your freedom and shall have it." The mother and the child were kept together, and liberty is now their lot in this humble but happy home. Was there not true heroism here, and is not the scene worthy the sweetest song of poetry or the holiest praise of man!—*True American.*

AGAINST PRESUMPTION.

What a madness it is in us to presume on our interest in God's favor for the securing of our sinfulness from judgment! The angels were deeper in it than we mortals can ever hope to be in these houses of clay, yet, long since, are they devils; and they who enjoyed the liberty of the glorious heavens, are now received in everlasting chains of darkness. And if we look down upon earth, what darling had God in the world but Israel? This was his firstborn, his inheritance; of whom he said, "Hero, I have a delight to dwell." And now, where is it? Oh, the woeful desolations of that select people! What is it to tell of the subversion of their vineyards; vastation of their tents; the devouring of her land; demolition of walls; breaking down altars, burning of cities, spoiling of houses, dashings in pieces their children, ravishing their wives: killing of their priests; eating of their own children; of but a span long; and a thousand such woeful symptoms of war? The Psalmist hath said a word for all, (in a just, but contrary sense,) "Destructions are come to a perpetual end;" what destructions can be more when there is no Israel? How is that wretched nation vanquished no man knows whither! So, as was Jezebel's curse, that nothing was left wherein it could be said, "this was Jezebel"; so, there is not one piece of a man left in all the world of whom we can say, "This was one of the tribes of Israel." As for those famous churches which were, since that, honored with the preaching and pens of the blessed apostles, where are they now to be looked for, but amongst the rubbish of our cursed Mahometism? Oh, that we could not be high-minded, but fear!

A PROPOSITION.

A Proposal to raise for the Wesleyan Book Concern on the stock plan or by donations, \$2000. It is understood that as soon as the above sum is subscribed (it matters not in how small or large sums it is subscribed) the money is to be forthwith remitted to the Book agent.

Joseph Metcalf, Seneca Falls.—Stock Plan, [paid] \$100 00

Persis Lock, Litchfield, N. Y.—Stock, 100 00

Wm. Steele, Stamford, O.—Stock, 20 00

C. G. Case, Fulton, N. Y.—Stock, 100 00

Amos Follay, Clary, N. Y.—Stock, 25 00

Henry Warren, Boston.—Stock, 100 00

William Robertson.—Stock, 25 00

Mrs. A. Mau, Cato, N. Y.—Stock, 20 00

Two friends in Vermont.—Stock, 100 00

W. M. Church, Pittsburgh.—Donation, 35 00

Mr. Gray, Boston.—Donation, 1 00

W. M. Church, Fulton, N. Y.—Donation, 10 00

Joseph Ure, Palermo, N. Y.—Donation, 5 00

A Wesleyan sister, Greensboro, Inda., Donation,

J. Bennett, Ashfield, Mass.—Donation, 2 00

Rev. B. Shaw and wife, Weston, Vt., Donation,

Michael Brown, Stroudsburg, Pa.—Donation,

J. G. Crane, Owego, N. Y.—Donation, 2 00

S. Baldwin, Meriden, Ct.—Donation

Miss Mary P. Cook, Hadley, Mass.—Donation,

Silas Smith, for himself and wife, Donation,

W. M. Church of Boston, by W. Blackmore, in part.—Donation,

Rev. S. Markham.—Donation,

Rev. R. Lupton.—Donation,

L. Rathburn.—Donation,

Allen Street, W. M. Church.—Donation, in part;

Rev. S. Lewis, Cincinnati, Ohio.—Donation,

Willington, Circuit, Ohio, in part donation on the fifty-cent plan.

Henry Rundall, Armenia, N. Y.—Donation,

Samuel Foster, Sparta, Ill.—Donation,

J. W. Washburn, Franklerville, N. Y., Donation,

Mrs. Anna Montague, Licking City, Ohio, Donation,

Maryland Station, N. Y. Conf., Donation,

W. M. Church of Cuyahoga Falls, Ohio, in part,

J. Haines, Cuyahoga Falls, O.—Donation,

Darin Farrar, Eliz., N. Y.—Donation,

Rev. H. Hedges, Madison, N. J.—Donation,

Eliza M. and Eliza M. Howe, of Phelps, N. Y., on stock plan,

W. M. Church, Cleveland O.—Fifty cts. per member,

W. M. Church, Duxbury, Mass.—Fifty cents per member,

W. M. Church, Liberty and Wurtzberg Circuit.—Fifty cents per member,

W. M. Church, Allen-st., N. Y.—Fifty cents per member.

It is supposed that the species in Europe and America, is at least \$4,500,000,000, and that the U. S. is entitled to \$257,000,000—being about \$16 per head for every inhabitant of the whole country.

General Intelligence.

REV. THOMAS H. STOCKTON, has dissolved his connexion with the Maryland Annual Conference of the Methodist Protestant Church. This future course he says, will depend upon the action of the General Conference, which sits in Cincinnati in May next.—*Christian Repository.*

DOINGS IN CONGRESS.

The SENATE is still engaged upon the Oregon question. Attempts have been made to fix a day when the vote shall be taken, but they have failed. A message was received from the President in answer to an inquiry from the Senate, whether there are any circumstances connected with the foreign relations of this country, which require an increase of our naval or military force. His answer is decided in favor of an increase.

The House of REPRESENTATIVES did not little business last week. The General Appropriation bill was the principal thing under discussion.

WRECK OF THE PACKET SHIP HENRY CLAY, WITH LOSS OF LIFE.—This magnificent ship, which sailed from Liverpool on the 22d of Feb., went ashore on Squam Beach, N. J., on the night of the 24th of March. The following particulars are given by the mate, who reached New York on the 25th:

The Henry Clay was driven ashore on Tuesday night, about 12 o'clock, on Squam Beach about one mile and a half north of the place where the John Minturn went ashore. The gale from the south-east was dreadful, and when the ship struck she broached to broadside on, the sea making a breach over her. Captain Nye ordered the masts cut away in order to ease her, and although she thumped heavily during the night, she remained perfectly tight until about daylight, when the keel broke off and the compasses making water.

At this juncture the second mate, Mr. Cooley, volunteered to attempt carrying a line to the shore in the life-boat. Four of the sailors accompanied him, and they succeeded in reaching the beach; where already many persons were assembled, all eager to render assistance. Having established a communication by drawing a hawser on shore and making it fast, the second mate gallantly returned to the ship, but owing to the drift of the spars around her, he was unable to approach within several yards. He therefore left off under the hawser, while along it six persons made their way and dropped into the boat. Thus freighted with 11 souls, he was drawn again toward the shore by a line there made fast; but before the boat could reach it, an overtopping wave broached her to, stote in the side, and six of the passengers, of whom two were seamen and the other four second cabin passengers, were drowned. Mr. Cooley and the other five clinging to the wreck of the boat, it was drawn ashore and taken from the surf, Mr. Cooley then, senseless, having been dragged and held on by one of the crew, who had seized and held on to his leg.

GREAT EFFECTS FROM SMALL CAUSES.—The New-Hampshire Statesman says that Mr. Mark Gillis, of Nashua, an ardent Loco-Foco, lost a favorite horse during the election labor. He had been some distance from the place of meeting, to procure two or three delinquent voters, and was upon full drive toward the ballot-box, when his horse had a leg instantly broken by stepping into a hole in the bridge over which they were passing. The delay caused thereby resulted in the election of Messrs. Gay and Beard, two staunch Whigs. The voters in charge of Mr. Gillis would have turned the scale the other way. The Whigs in the 10-12 miles in 59 min. 35 sec., winning the purse of \$300.

The Marion (Ga.) Pioneer states that it has a subscriber, a lad of eleven years of age, who pays his subscription in eggs, and having but one hen, he expects her to do her duty. This is certainly a hen worth having.

Mr. Dallmer, who was store-keeper of the Union Company, about three miles above Northumberland, Penn., his son, and a clerk named Grundy, were swept away by the freshet; in their efforts to save their stock of goods.

Hon. John M'Lean has declined accepting the Presidency of the American Bible Society, on account of his inability, arising from his judicial duties, to attend to the duties of that office.

The Salem Church, Ross county, Ohio, has recently sent \$200 to the American Board, accompanied with an urgent remonstrance against the pro-slavery position of the Board, in which they say, "We sustain no relation to the Board, implying approbation of the principles we have been reviewing."

A lady consulted Dr. Abernethy respecting a nervous disorder, the minutiae of which appeared to be so fantastical, that the doctor interrupted their frivolous detail, by holding out his hand for the fee. A one-pound note and a shilling were placed upon it, upon which he returned the latter to his hen patient with the angry exclamation, "There, ma'am! go and buy a skipping rope; that is all you want."

Ezekiel says that he heard of a rumseller who once experienced a generous emotion, which was something so entirely new and strange that he did not know what ailed him, and accordingly sent for a doctor.

A Pittsburgh paper says, that smoke is yet emitted from a portion of the ruins of the great fire in that city. Passing the site of the late Waverly House on Monday, we saw smoke rising from the ruins on the lot south of it—relics of the great fire of July last.

On Sunday week an old barn was burned at Syracuse, and a few days after a boy, whilst gazing about the ruins, discovered under a plank a hole in which was deposited dies and other materials for coining, and quite a large quantity of spurious halves and quarters of dollars.

The rioters at the recent municipal election, at Montreal, were not altogether devoid of guile. A correspondent of the Kingston Whig says, on remonstrating with one of the gang who had possession of the hustings, for unusual violence towards a particular voter, the fellow made answer, "Sure we let that fellow off twice before without hating him, and he sneaks straight back again; what's the use of bothering so much to keep him off, when a trifling demonstration will settle him for all day."

The glorious warfare past, The battle fought, the race is won, And though the day is past, at last, of all thy heart's desire.

Triumphantly possessed, Lodged by the ministerial choir, In thy Redeemer's breast."

An Esquire—in consequence of fair promises of marriage, a young lady of Cabotville, Mass. (a manufacturing town on the line of the Boston and Albany Railroad) was induced to elope with a young man at that place. They took "French leave," and went straight to Buffalo, where the steam boat had come into port. They then took passage on board the first hotel, and the young man told off an inspector that he had sent out for a minister, who would officiate to their destination before the "hard knot" of matrimony. But then, poor creature, came a bitter disappointment—a destruction of the airy castle had been built. Under this mortifying circumstance, and the advantage of her friends' anticipations and bright prospects, the fainthearted girl attempted to accomplish the ruin of the fair girl whose affections he had won, and who had given convincing proofs of her attachment to him, and reliance on his promises. But the fellow was insulted in his infamous design. The vigorous resistance of the poor girl, and her cries for help, brought him to reason, and he strength and resolution had given him into the hands of a frank and honest statement of all the circumstances from the poor girl. His measures were quickly taken. At his request the weeping girl left the room. Then locking the door, he said to the fainthearted fellow—"Now, you contemptible scoundrel, bring to me all your baggage and open it." The comrade was abashed. Now, he did not strip him, but then he searched his trunk and pocket, and taking therefrom all the money that he could find, amounting to about \$30, he restored the fellow his clothes and baggage, and when he was dressed, gave him a hint to leave the house that he was not alone to walk. He then gave the girl all the money, and paid her in full for the services of her lawyer, for his timely aid in protecting her so effectually from an ungrateful villain.

The boldfard has his reward. We trust the fainthearted scoundrel will receive the full punishment of his works.

OLD TIMES.—In 1827, there were but thirty-seven ploughs in Massachusetts, and the use of these agricultural implements was not familiar to all the planters. From the annals of Salem, it appears that in that year it was agreed by the town that Richardson Hutchinson twenty acres of land in addition to his share, on condition "he go up ploughing."

1643. The court order, that at the election of the New-Jersey Navigation Company will put in requisition, four Indian beans should be used instead of paper, the white, to be affirmative, and the black negative.

1646. The court order, that if any young man attempt to address a young woman, without the consent of her parents, or in the case of their absence, of the County Court, he shall be fined £5 for the first offence, £10 for the second, and £20 for the third.

1649. Matthew Sturdy, was tried for drawing in the elections of John Tarbox's daughter, without the consent of her parents; convicted and fined £5—fees, 2s. d.

1653. Jonas Fairbanks was tried for wearing great boots, but was acquitted.

In the debate in the Massachusetts Legislature on Friday, Mr. Giles of Boston, said he was endeavoring to find some of the descendants of Miles Standish, as they had at the present time locked up in the British Court of Chancery, no less than six masters holding an annual income of £30,000.

The ALPACA.—An Association has been formed for the purpose of introducing this beautiful animal into the United States. It seems that in England the experiment has been successfully tried, that in climate the female has been successfully reared two years earlier than in its native mountains, and produced finer wool than was imported from South America, having more "yolk" impurity in it by the superior pastureage, its white.

It is supposed that the species in Europe and America, is at least \$4,500,000,000, and that the U. S. is entitled to \$257,000,000—being about \$16 per head for every inhabitant of the whole country.

TERMINAL ANARCHY.—The Monk, Auctioneer, in Charlestown, has, by means of his method of escaping the effects of Major Brewster's decompositional rewards. Beware of Mock Auctions.

"The chin in Peru weighs nine pounds, while England is said to weigh seventeen and a half. The flesh is fine, savory, easily digested, and recommended in Peru by physicians to invalids in preference to fowls. The reason of one alpaca is equal to six merino sheep. In 1834 England imported 6100 lbs. of wool; up to 1840 she had imported 12000 lbs.

MISSIONS IN WESTERN AFRICA.—The Rev. Mr. Scudder, has dissolved his connexion with the Maryland Annual Conference of the Methodist Protestant Church. This future course he says, will depend upon the action of the General Conference, which sits in Cincinnati in May next.—*Christian Repository.*

DOINGS IN CONGRESS.

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DOINGS IN CONGRESS.

The SENATE is

Poetry.

THE CHRISTIAN'S HOME.

"This world is poor from shore to shore,
And like a baseless vision.
Its lofty domes and brilliant ore,
And gems and crowns, are vain and poor;
There's nothing rich but heaven."

Fine gold will change, and diamonds fade,
Swift wings to wealth are given;
All-varying time our farms invade—
The seasons roll, lights gild in shade;
There's nothing rich but heaven."

Empires decay, and nations die;
Our hopes to wings are given;
The vital bloom in ruddy hue,
Dust rules o'er all beneath the sky—
There's nothing rich but heaven."

Creatures mighty fabric all
Shall be to atoms given;
The skies consume, the planets fall—
Cordial life's earthly ball—
There's nothing firm but heaven."

A stranger lonely here I roam,
From place to place I'm driven,
My friends are gone, and I'm in gloom;
This earth is all a lonely tomb—
I have no home but heaven."

The clouds disperse, the light appears,
My sins are all forgiven;
Triumphant grace has quelled my fears,
Bull on, thou sun, thy swift my years,
I'm on the road to heaven!"

For the True Wesleyan.

OBITUARY.
Died of pulmonary consumption, in West Dennis, Mass., on the 19th Dec. last, Mrs. Elizabeth, wife of Capt. John Land, in the 32d year of her age.

Sister Land had been an exemplary and worthy member of the reformed Methodist Church in this place, for a number of years. Judging from what I knew of her, haughtiness and vanity formed no part of her character. She was naturally benevolent, social, and sympathetic. During her illness, before she was considered dangerously ill, as well as after it was supposed she could not recover, I often called to see her; but I do not recollect of having gone away without feeling refreshed in my own mind. There was something in the moral atmosphere of her sick room, which made it pleasant for the Christian to be there. If hardly need say, that the religion which she professed and enjoyed while in health, was her comfort and support in sickness and in death. When it was told her that she was dying, she wished the family to be called, and then with calmness and resignation, at the same time evincing a strong confidence in God, she prayed in a very impressive manner for her family, friends, the church of which she was a member, the unconvinced, and then commanded herself to God. The services were at the meeting house, on the following Sabbath. An unusual degree of interest seemed to be manifested, although the going was very bad, yet most of the congregation, both male and female, as though lost to part with her clay, went to the grave, where they looked for the last time upon the remains of one, whose departure they sincerely regretted.

JOHN P. BRADLEY.

A PLEASANT SURPRISE.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path which they supposed to belong to a poor man who was at work in a field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying: "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never accuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of the shoes; but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it around, and looked again and again; then he looked around him on all sides but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely, bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O, dearest Sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood—it is better to give than to receive."

We should never approach the poor but with the wish to do them good.

CHRIST'S VOLUNTARY POVERTY.

Who can think other than with scorn of that base and unworthy conceit which hath been entertained by some, that our Saviour lived here on earth upon alms? He that vowed to take upon him the shape of a servant, would have hated to take upon him the trade of a beggar: service is a lawful calling, beggary not so. He that gave life to all creatures, could take a maintenance from them without asking. He that did command the fish to bring the tribute money for himself and his disciples, and could multiply a few loaves and fishes for the relief of thousands, could rather arise a subsistence to himself and his than beg it. But here was neither need nor cause; even ordinary means failed not; many wealthy followers, who had received cures and miraculous deliverances, besides heavenly doctrine from him, ministered to him of their substance. Neither was this out of charity, but out

of duty: in the charge, which he gave to his disciples, when he sent them by pairs to preach abroad, he tells them the laicet is worthy of its wages, and can we think this rate doth not much more hold concerning himself? Had not man himself and his family been furnished with a most stock raised from hence, what purer was it which Judas bore? and how could he be a thief in his office, if his bags were empty? He, therefore, for that could say, "It is a more blessed thing to give than to receive," certainly would not choose, when it was in his power, rather to receive than give. "The earth is the Lord's, and the fulness thereof;" and he distributes it as he pleases amongst the children of men. For me, I hope I shall have the grace to be content with whatsoever share shall fall to my lot; but my prayer shall be, that I may beg of but God.

A MELANCHOLY SCENE.

By the politeness of the Chaplain of the Auburn Prison, we were present at the Clerk's room the other morning, when twelve new convicts were committed. They had arrived the night before, from different parts of the State. Washed thoroughly from head to foot, arrayed in their ring-striped uniform, clean, but in some cases worn and patched, with cow-hide stories—they heads still wet from the scouring bath, they were marched into the presence of the chief keeper. Here they were measured with ex-actness. Their age, place of birth, time of being sentenced, and period for which they are sentenced, are asked and recorded, after which they are distributed to their several workshops.

In the group received on this occasion, we were struck to see such a proportion of young persons. Out of the twelve convicts, two were but fourteen years old, one sixteen, two seventeen, two were twenty-one, one twenty-three, and only three that were over forty. Here were eight out of twelve persons who had gone to such length in sin as to become inmates of the State Prison before they had exceeded their 23d year, and five of them who were not eighteen.

And what was the most heart-breaking fact of all, one of the boys, but fourteen years old, is the third brother now in this Penitentiary, with their father. A father and three sons all here together! What a lesson is this to parents on the subject of training up children in the way they should go. Set your children the example of pious life, and they will follow you to the house of God. Let them see in you an example of dishonesty and crime, and you will have them with you in the State's Prison.

[N. C. Advocate.]

THE EXAMPLE OF CHRIST.

The nearer our Saviour drew to his glory, the more humility he expressed. His followers were first his servants, and he their master; then his disciples, and he their teacher; soon after, they were his friends, and he theirs; straightways after his resurrection and entrance into his immortal condition, they were his brethren. "Go to my brethren, and say unto them, I ascend to my Father and your Father." Lastly, they are incorporated into him, and made partakers of his glory. "They that may also be one with us, that saith he; 'I in them, and thou in me, that they may be made perfect in one; and the glory which thou gavest me, I have given them.' O Saviour, was this done for the depression of thyself, or for the exaltation of us, or rather for both? How couldst thou more depress thyself, than thus to match thyself with us poor wretched creatures? How couldst thou more exalt us, than to raise us into this entremise with thee, the all-glorious and eternal Son of God? How should we learn of thee to improve our highest advancement to our deepest humility; and so to regard each other, that when we are greatest we should be least! —Bishop Hall.

From the Myrtle.

Good Fortune or a Poor arr Scrofulous Boy.

Some fifty or sixty years ago, a little boy in the state of Connecticut had the misfortune to lose his father, and was left with his widowed mother, who was so poor that she could not well

provide him with good clothes. The time came when he was old enough to be sent to school.

The mother was anxious to have him go, but he had no hat, and she sent him away without one.

He became interested in books, and, for about two years, in the warm season, went to school without any hat. As he grew up, he was fond

of knowledge and improved his opportunity, so that he became somewhat learned. After he arrived at manhood, he became a Christian, and soon felt called into the ministry. He is now a

converted minister, with whom I have had many interesting interviews during the last three years.

Now these particulars are given to encourage the youth who are poor, to not let their poverty keep them from enjoying the means of instruction within their reach. If they have not good clothes, they should go to the town school, to meeting, and to the Sabbath school, and with proper study and diligence, they will get the knowledge that will be far better than wealth and, if sanctified, will enable them to shine as lights in the world.

From the Advocate of Moral Reform.

INTELLECTUAL TRAINING OF GIRLS.

I said I would have the intellect of girls as highly and richly cultivated as boys. I do not mean that some women have not now a better education than some men—but take any given family, where the boys are of equal capacity, and the boys will have the best education, for these reasons, they are not subject to so many interruptions, and they continue longer at their studies. Girls are kept from school if it is cold or hot; if it rains snow, or is muddy; if there is company, they must stay to see them; if extra business, to help; and teachers can tell you how slow in their progress with such interruptions.

At the age of twelve or fourteen they are taken from school permanently, because their labor is needed at home: boys of this age being of no use at home, are sent to school, if for no other reason but to keep them out of the way, whereas if they were trained to usefulness, they could all go to school, and all together do as much at home as is now done by the girls alone.

Girls having finished their education just when the season is laid, and the superstructure should have been reared, are then dressed like women, and begin to have company. A few years are spent in learning the arts of fashion, in dress and manners, and then commence the duties of life, without any preparation, except what little they have learned in cooking and other work, and this has been limited to a few things; for although the mother has prevented the daughter from going to school, the object was to forward the work, and not to educate the girl in house-keeping; so she has been employed in those things that required little thought or judgment; while the mother, or some other competitor, has done the difficult parts; and thus the poor girl is untaught, every way, in body and mind.

How can girls be otherwise than debiles, when they are not allowed to do anything that can possibly strengthen their physical powers—how can they be learned when they have not the time, and how can they have judgment and decision when others always think for them?

The rich do not take their daughters from school until so young, as they do not need their labor; they usually send their girls where, to the emoluments of a common education, are added a smattering of what is called the higher branches, and they are soon perfected in these, at least in their own estimation; a young girl of fourteen told me very complacently that she had "finished astronomy"; but the most of their time is spent in drawing, and

the piano, worsted work, and French. They must paint, if they have no taste to, pay the piper if they cannot distinguish taste, and speak French if they are never to be in a choice for living.

Boys are not served so, compelled to learn what they never can use. With all these drawbacks, the daughters of the wealthy complete their education much younger than their sons. Does the objector ask, do you discard fashionable acquirements? No. "I only ask that they keep their place. I would have every boy and girl learn to sing and believe that knowledge, so far from taking from their other studies, would but expedite them, provided it was introduced by a good teacher, and at such times as the mind needed a change. I would have every boy and girl learn the principles of proportion and perspective, so that they could sketch correctly a landscape, an animal, a building, or machine; and if they had a taste for music or painting, I would improve it, but not at the expense of more important studies. The years from sixteen to twenty are usually worse than wasted with girls; they are generally spent in trifling work, trifling reading, trifling talking, trifling writing, trifling, while boys this is the time that they study the most if they are ever educated. The mind during this important period being neglected, has not been enlarged with philosophical, chemical, or other scientific truths. It has not been disciplined in mathematics and kindred studies; it has not been made perfect in its judgment by the ethics of the Bible. I ask not that a woman be trained in a theological Seminary, and fitted for a minister, but I do ask for her a critical knowledge of the word of God, obtained by reading it in the languages in which it was originally written, that she may be able to give a reason for the hope that is in her, with meekness and wisdom; and that "her conversation be with grace, seasoned with salt." I care not to have her versed in the whereabouts and affairs of the law school, but I would have her understand national and personal rights, so that she can teach her boys to bear, or select others to bear, the magisterial sword of God, for the defence of the right and punishment of the wrong doer; before the political demagogue can teach him to abandon every moral principle for the sake of party.

A woman needs as thorough an education as a man, for these reasons. She has to bear a part in the conversation of the family; she should therefore be intelligent. She is called to act in trying emergencies as often as a man, and therefore needs a disciplined mind. The comfort and happiness of life depends as much on the right discharge of the duties of her peculiar province as on his; she should know, then, to fill it well. The training of children in the way they should go, employs equally upon her, and for this greatest of human employments she must have wisdom.

The knowledge of books is but a part of the training of which I am speaking, but a very necessary part—the whole consists in the mental atmosphere which the mind inhales during the twenty-four hours, whether from books, conversation or meditation, the whole carried out in action. I know a man of fifty years of age, who since leaving college has read every thing he could get; he has a peculiarly retentive memory, but has never used his knowledge either to benefit himself or others. This man is not educated—as well might you call the books he has read educated. It is of no more use than they are when laid upon the shelves, for he has not brought their practical truths into use.

The result of this miserable deficiency in the intellectual training of our girls, is felt in our laws. Laws are made for the protection of persons and property. Women have so long been called "angels" that men seem to have come to the conclusion that they have no persons to protect; and as for property, they say women do not know enough to take care of it, and therefore the laws and customs of society virtually say that they shall have none to protect. If a man dies, and leaves a snug little property, which judiciously managed would support the family and educate the children, the law kindly steps in and appoints guardians for the children—as if their mother had suddenly become a monster—and a surrogate to settle the estate—if she were an idiot; when all these expenses are paid, the wife finds herself with but little left, and a loaded estate, the rents perhaps not amounting to the taxes, and none of it can be sold until the youngest child is of age. The law, in its kindest case, for women, gives this wife and mother, one-third of the interest of this estate, or in other words, takes every cent from her.

At the time of his arrest, five years ago, Van Ness was an acting Justice for the town of Flemington and issued the warrant for his arrest, as is stated in the *Tocsin*. Munroe, the police constable who at that time arrested him, says Freeman, [en] who said, (as he took him,) with an oath, "Munroe, if I ever get out of prison, you and others who have been engaged in having me taken up shall pay for it." And there can be no doubt that his plans have been maturing for some time to carry his diabolical threats into execution, and that he has well succeeded, the victims of his murderous work too plainly show.

THE STEAMBOAT OREGON.—The following account of this magnificent boat, is copied from one of the New York dailies:

The Oregon is in length 330 feet by 35 feet width of beam, and of 1,000 tons measurement, having berths accommodations for about 600 passengers, without the necessity of cots or extra beds.

The propelling power consists of an engine of 1,100 horse power, with a 72 inch cylinder and 11 feet stroke. Entering upon the main deck, the enclosed space from the Ladies' Cabin forward, forms a promenade 200 feet long. The massive engine is in the centre, though occupying but a small space, and four or five side parlors, fitted up with ten or twelve berths each, open out over the deck, so that when the vessel is at anchor, she may be a snug little home. The engine is in a large room, also a smoking room, denominated the "Exchange," and the wash-room and barber's shop, which is fitted up with marble slab, Croton water, wash-bowls, etc. Passing into the main cabin forward, a continuous line of berths extends from end to end of the boat, over 300 feet, and numbering some 200 berths. This includes the after cabin, which is connected by an ample passage way with the forward one; 600 yards of expensive carpeting cover the floors, in these cabins, and each berth is fitted with Mackinaw blankets and Marseilles quilts, each article having the name of the steamer worked in it; a 30 pound mattress, and also bolsters and pillows, with linen of the finest quality. The curtains are of satin de laine, the richest tins, with embroidered inner curtains.

The cost of all this magnificent splendor, it is hard to make a fair estimate. If we say \$30,000 for the furniture and fittings, it is by no means exceeding the mark, and though it appears to be a large sum, the reckoning of a few items will be a convincing evidence of its truth. For instance, the chairs in the ladies' cabin cost \$20 each; the sofas \$200 each; one pair of mechanical lamps, porcelain with shades, \$225; the centre tables \$300; and the fringe at the ceiling \$12 per yard; the draw curtain complete, \$500; each state-room set of fittings, \$250; the castors, waiters, &c., \$50 to \$100 each; the carpets \$1,000 each, and so on to the end of the chapter. Nothing is superfluous, as is generally the case, but all is real. The cost of the boat itself was about \$180,000.

A DOCTOR KILLED BY HIS OWN PRESCRIPTION.—We have just seen a private letter from Macon, Ga., stating that Dr. Ambrose Barber, an old and highly esteemed physician of that place, died on the 5th inst. from the effect of his own medicine. He wrote a prescription for a dose composed in part of Prussic acid, to be administered to a patient. The druggist sent the medicine, with a message that whoever took it would be killed. The patient thereupon refused to take it, when the doctor, to convince him that there was no danger, swallowed it himself. He died in half an hour.

Many more avenues to industry and wealth, too numerous to mention. All industries man will find enough to do. Let us place the woman on the same platform with men in a choice for living.

Does the delicate mother fear that I would make her daughters hideous? What does she mean by inaccuracy? Gross, brawling, reckless, uncouth, inelegant, thoughtless, immodest, presuming, impudent, ungrateful, without restraint, irreverent, without natural affection, despairs of fathers and mothers—any or all of these? For the world I would not do it, and should be just as unwilling to have your sons such. Does she mean by masculine—thoughtful, judicious, wise, learned, independent, self-respecting—I plead guilty. I would polish every claim, however small, to its full capacity. Remember, mother, when you teach your daughter fashionable accomplishments, they will perish with the uses. But when you plant a truth in her mind, you have put there a germ that will swell and expand to imperishable ages. Truth never dies, it never goes out of place, never comes in violent contact with other truth; but always has a niche which it beautifully fills, and forms a part of a grand unit. Do not be afraid, then, of letting it come in contact with your daughter's mind; it will not make her any thing that God will not approve and bless.

H. W. W.

LIKE A LITTLE CHILD.

FROM THE GERMAN OF TERSTEDER,

A trustful little child that loves
That all his Father's deeds approve,
Not mere to grieve or mourn her,
Such, Saviour, let me ever be—
Such, my relation unto thee.

Make me a gentle little child,
To whom no pain can reach to love,
And who amid the desert wild,
Dare not without his Father move,
But clasping close the unstruck hand,
Treads firmly on the shifting sand.

Oh! tend me as a weaned child,
And let me lie upon Thy breast,
And with Thy voice of love be guid'd,
Forget the woes that world molest.
With gentlest voice, O! lul me to sleep!

Thus, Jesus, Saviour, let me be
Not only child-like in my will,
But thine own child—a child of Thee,
Whose love alone my breast can fill