

...ing, or he is
and must be
...mselves after
...blood gushed
...er of Elijah!
...ffering of the
...me near, and
...rael, let it be
...and that I am
...hings at thy
...people may
...a hast turned
28,—36, 37).
...was given,
Lord. And,
strong wind
...ks before the
...ter the wind
earthquake :
...was not in
And it was
face in his
...g in of the
...n, and said,
xix. 11-13).
"The wis-
...ble, gentle,
good fruits,
...d the fruit
...ke peace."
...," says an
...and distur-
...both peace-
world."—
...he fruits of
...sometimes
...to counte-
...t there are
...in the pale
...ccount, to
...her adora-
...s? Surely

not. But if *some* are benefitted by these meetings, (as it is asserted), are we on that account to sanction proceedings which are at variance with the spirit of St. Paul's epistle to the Corinthians, with the general tenor of God's word? Are we to sanction a system which pronounces a creature "happy" or "accursed," according as he is willing or not to go to an appointed seat, which allows of persons addressing females in the most obtrusive manner, and, when they decline their officiousness, authorises the declaration, that they are "going to the Devil." This, my brethren, is no vision of my brain. A lady, not eight miles distant from this, told me that she was thus treated.—But if the fruits are so good, why so many contentions? Why so much wrangling? Why so much evil-speaking? Why so many divisions in those sects that adopt this system,—a system which has rent asunder the Presbyterians in the United States, and exhibited two bodies contending against each other? And within this very Province we find the same system producing the same effects. Almost every year or two Methodism sees a division in her ranks, so that now we have several bodies of Wesley's professed followers, all calling themselves Churches, and all opposed to and opposing each other. Is this right? Is this as it ought to be? Are these the fruits of the Spirit? Is this obeying the injunction of St. Paul, "I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined in the same mind, and the same judgment." Surely it is well for us "not to believe every spirit; but to try the spirits, whether they be of God."

But some will aver, that there is great zeal amongst those whose proceedings are condemned. That too may be. There are few more zealous than the followers of Rome. And St. Paul did not deny that the Jews had "zeal," but he affirmed, that with it they wanted "knowledge."—(Romans x. 2). Our Saviour, too, addressing the Scribes and Pharisees, said, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte."—(Matt xxiii. 15). But still some one will aver, that the favourers of these strange practices are very devout, very temperate, and very self-denying. But, my brethren, who is more devout than the Romanist? who is more temperate than the follower of Mahomet, who drinks not even