

FOR THE PROVINCIAL WESLEYAN.

Obituary Notice.

MRS. MARY FRANCES.

Died, at the Albert Mines, on the 19th of February, after severe and protracted suffering, which she bore with much patience...

Mrs. F. was a native of Cornwall, England, and with her parents was a Methodist...

A brief space, perchance, and my ear will grow dull even to these joys of my earthly home...

Flora Neale.

Hopedwell, March 18, 1854.

Ladies' Department.

Le Souvenir.

'Tis a simple thing a faded flower, With withered leaves and core, Yet a Jew's ransom would not buy My precious souvenir.

I have seen it clasped in tiny hands, So fragile and so fair, They seemed a part of the pure white leaves, Which I hadly nestled there.

Those fairy fingers were meekly clasped, Upon a pulseless breast, And a cherubine in its hushed repose Above them lay at rest.

Oh! fairer than all earth's fairest flowers, Than that dear bud of mine, So the Father lovingly placed it, where It might unscathed shine.

In the genial air of the Heavenly land, My infant flower unfolds, And its glories beauty expanding still, The Father's eye beholds.

Yet will He look down with pitying gaze, When with a prayer and tear, I bend on this sadly faded flower, My only souvenir.

MOLLY BAWN.

Buffalo, March 7, 1854.

Echo World.

"I dwell among mine own people" in a land of homes, whose tenants are the living and the dead, whose tones from the long past, come blending with the voices that are near me still.

Mine is a boundless realm—a world where thought is free, and memory loves to linger. An "Echo world," peopled by young and old, maidens in their bloom, the tottering form of age, and the bounding steps of little children.

Mine is an empire vast—a kingdom, none may win—a scepter none other hand but mine may wield. I speak, and at my bidding, strains of melody of other years are awakened; soft, sweet tones, and flute-like voices, long since hushed, echo once again.

They rise and fall in gentle cadence, and as they float away again, and again, I hear the echoes of the strain.

"Passed, not lost—gone, but not forgotten." "Passed" from earthly vision, a bright and treasured gem; a spirit pure and meek, a young tried soul which suffered in its own will, then fled to Him who redeemed it, to grace His coronal and shine in glory's diadem.

Very sad is the lot of the motherless—Friends may be raised up to shelter, and to guide them. Kind voices may often, thrill the ear, gentle hands minister to childish wants, but none other can bestow the priceless blessing of a mother's boundless love. For this, the heart yearns, even amid friends newly won; but oh! how much more in its desolation, when but cold words and colder glances crush the young spirit, making the child's heart old even in its youth.

So was it with thee, little Minnie—such the blight upon thy young life, bringing thee thoughts that made thee long to lay it down as a weary burden. Thine were lonely hours of suffering—thine, the sorrowing tears, wet for the dead, who could not aid thee; and yet, not long, The Father in heaven looked pityingly upon the little dove, and took it in from earth's storm to a blest shelter. He who was once a little child, forgot not that thou wert a lamb, for whom no earthly shepherd cared. Gladly he sent thee to His sacred fold, and in that glorious world, thou art secure, resting on the Saviour's bosom.

The night-shadows that darkened thine earthly hope, have fled. For thee, bright spirits, there are no more tears to shed, no more weeping pain, no torturing fears. The chamber which thy dear-remembered form is strongly still. The moon-beams look in at night, and falling softly on the floor, seem sweetly awaiting thee. The night-wind still, amid the trees, sings its sad, sweet lullaby, and the breeze that blows from the east, reaches even to thy window—but the sun falls now on other ranks, such lullaby thou needest not. All this joy to know, remembering the hour when thy pure soul went to dwell among the angels. And so in that still room, a vision seems to come, of a child's face, bright even in dying, yet whiter than the pillow where it rested. I remember the tiny hands, folded prayerfully, and an echo which soothes my heart, as with thy voice it seems to say: "Come?"

Yes, thou art, may I not rest forever; but not forgotten by my spirit, are the pure lessons which I learned, oh, little one, from thee! The music, coming from memory's harp, is not so sad, joyous and clear, like the shrill, ringing of happy children's laughter—like the ringing of the bell, that calls the just, they give me back the bright, the just, and smile of one who was my childhood's other self—my young sister, and our household joy.

Like a sunbeam glanced her happy face from room to room, and in every nook of old house, some faint token of her presence seems to linger still. The hall has yet a music of that sweet voice, as from morn till night it seemed rays of gladness.

In the dear old nursery where she had been fondly cradled, before the mirror, which stood, while I looked back her infant features, a bride, and bride, which had been always true, breathed a blessing which went with her from that happy home.

She hath another now, and beats another joy; no sorrow has dimmed the light of day, as yet the Father's chastening hand has

not been laid upon her heart, and so very joyous are the echoes that bring her back to me.

Solemn prayers and strains that sometimes swell from the full-toned organ, in the "dim religious light of eve," subduing my soul almost to sadness, are the farewell notes of one who "walked with God," for four-score years, and then went up to rest with Him who saith,

"Well and faithfully done, Enter into my joy, And sit down on my throne."

Oh! world of echoes, in thee I am not lonely; thine are the forms I love to look on, thine the voices that bless me in sleep, thine the ministering angels that shine about mine earthly pathway.

A brief space, perchance, and my ear will grow dull even to these joys of my earthly home. But ye will not die; as my spirit turneth heavenward, ye shall bear it up, and onward, until the golden gates be won, and as it enters in, ye shall be blended as a note of praise in the music of eternity, to die away—never more!

FLORA NEALE.

Ingliside, 1854.

Provincial Wesleyan

THURSDAY, APRIL 6, 1854.

This Paper is sold, and may be seen free of charge at HOLLOWAY'S PHARMACY, 244, Strand, London, where Advertisements and Subscriptions will be received for the Periodical.

No communication will be inserted without the writer's name, and without his name being inserted.

We do not undertake responsibility for the opinions or statements of correspondents unless editorially endorsed. Correspondents are respectfully requested to confine their communications to the names of persons and places very briefly.

The Provincial Wesleyan is the largest, and, for its size, the cheapest of the Religious Papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

State of the Roman Catholic Church before the Reformation.

Roman Catholics are constantly boasting of the unity and purity of their Church, but a passing glance at Ecclesiastical History will show what little confidence such vauntings can be received.

We shall give some extracts from De Corneille's "Public and Private History of the Popes of Rome," as illustrative of the unity and purity of Romanism during various centuries. De Corneille was a Roman Catholic, and it is reasonable to suppose, would not draw a darker picture of the Church of Rome than, in his opinion, she really deserved.

THE SEVENTH CENTURY. "During the seventh century, the bishops of Rome commenced extending their dominion, spiritual and temporal, employing by turns craft and audacity; they humbly bow the head before the masters of the empire when these latter are powerful, and revolt against their authority when they see them conquered by their enemies, or unable to punish them. It is true that the emperors drew upon themselves, by their faults, the hatred of the people and the contempt of the clergy; first, by abusing themselves to sustain theological theses, and then by espousing the most ridiculous quarrels on the dogma of catholicism; and finally, by doing that which was most odious, by pushing the violence of their controversies even to the persecution of the unfortunate, who held adverse opinions to theirs. In the midst of these idle disputes, the material interests of the Provinces were neglected, and the citizens who were separated from the creed of the monarch, naturally accustomed themselves to regard him as an enemy, and sought to free themselves from his yoke.

"The popes profited by this intusiasm of the emperors for religious questions, and rendered the disputes between them and their subjects more violent and bitter, now by ranging themselves on the side of the princes, now by adopting the opinion of the subjects. They thus acquired a real power, which they knew how to render more and more formidable, by leaning it for support on superstition and fanaticism.

"The consequences of this state of things was, that the shades of ignorance covered the entire world. The popes even prohibited the faithful from learning to read, under penalty of excommunication. By their orders the monuments of antiquity fell under the axes of the priests; the most precious manuscripts were cast into the flames by Vandals, wearing the tiara, and humanity was only left its face to deplore the rich treasures snatched from her.

"This sublime doctrine of Jesus Christ became trampled upon, despised, spurned upon. Thus the intention of the Revealer was intercepted! The popes substituted their caprices for the laws of the Bible, and preserved the authority they had usurped by fraudulently employing the name of Christ to oppress men.

"At length their boldness became such, that they dared to say, 'People, listen! We, who are the interpreters of Supreme Wisdom, declare to you, that truth flows from our mouth; that we have the right to impose on you our belief; and he who shall not preach and teach that which we preach and teach, shall be excommunicated, were he Jesus Christ himself!'"

THE EIGHTH CENTURY. "The further we advance into ecclesiastical history, the more are we scandalized by the conduct of the pontiffs of Rome, and by the oblivion into which they consign the sage precepts of the apostles and the maxims of the first Christians, in order to adopt the customs of paganism and a crowd of superstitious practices opposed to the doctrines of Christ. Thus the eighth century will astonish us as much by the infamy of the Princes who governed the people, as by the proud audacity of the popes who were seated in the holy city.

"The popes instead of maintaining ecclesiastical discipline and the purity of the faith, authorized by their example the delinquency of the clergy and the monks. The Holy See pursued its policy of encroachment, not to put an end to the misfortunes of the people, but to establish over the nations a tyranny still more dreadful than that of kings."

THE NINTH CENTURY. "A strange change was soon seen at work in religion; holy traditions were despised, the morality of Christ was outraged; the orthodoxy of the church no longer consisted in anything but the sovereignty of the pope, the adoration of images, and the invocation of saints; in sacred singing, the solemnity of masses, and the pomp of ceremonies; in the consecration of temples, splendid churches, monastic vows and pilgrimages.

"Rome imposed its fanaticism and its superstitions on all the other churches; morality, faith, and true piety were replaced by cupidity, ambition, and luxury; the ignorance of the clergy was so profound that a knowledge of the service of the Lord's prayer, the creed, and the singing of the mass was all that was demanded from priests and ecclesiastical dignitaries."

"Liberius, notwithstanding his devotion to the Holy See, saw that the ninth century was a time of desolation for the church. 'Naves,' says he, 'had divisions, civil wars, the persecutions of pagans, heretics, and schismatics caused it to suffer so much as the monsters who installed themselves on the throne of Christ by simony and

murders. The Roman Church was transformed into a shameful courtizan, covered with silks and precious stones, which publicly prostituted itself to gold; the palace of the Lateran was become a disgraceful tavern, in which ecclesiastical of all nations disputed with harlots the price of infamy.

"Never did priests, and especially popes, commit so many 'robberies and murders; and never was the ignorance of the clergy so great, as during this deplorable period. Christ was then assuredly sleeping a profound sleep in the bottom of his vessel, whilst the winds buffeted it on all sides, and covered it with the waves of the sea. And what was more unfortunate still, the disciples of the Lord slept more profoundly than he, and could not awaken him either by their cries or their clamours. Thus the tempest of abomination fastened itself on the church, and offered to the inspection of men the most horrid spectacle!

"The canons of Nice, the creed of the apostles, the faith of the Nicene, the traditions of the sacred rites, were buried in the abyss of oblivion, and the most unbridled dissoluteness, ferocious despotism, and insatiable ambition usurped their place. Who could call legitimate pontiffs the intruders who seated themselves on the chair of the apostles, and what must have been the cardinal selected by such monsters?"

The reader will bear in mind that the above writers are Roman Catholics, whose histories have been given to the world. We shall continue our extracts from De Corneille in our next number. Meantime, let every one who reads, whether Protestant or Roman Catholic, endeavour candidly to answer the question proposed below.

"We opine, ere we have done, we shall show cause for the necessity of the Reformation under Luther, and equally for thankfulness to Almighty God that such a Reformation from Popery has taken place.

A Master in Israel!

We are pleased to see such copious extracts from our Correspondence in the last Italian Catholic; and although the Editor of that paper has introduced them from an unworthy motive, it may be, some of his Romanist readers may be led to inquire after a "more excellent way," than the one in which they have been trained. Such will be the case, if they compare the sentiments advanced by our correspondents with the teachings of the Word of God, with which they perfectly accord.

It is surprising to witness in one, who assumes *par excellence* to be a "Master in Israel," such profound ignorance of scriptural phraseology. For his comments and italicisms herein. But we ought not to expect that "figs from thistles."

What will the said Editor make of the following phrases?

"There shall be showers of blessing."

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showery upon the grass."

"Drop down, ye heavens, from above, and let the skies pour down their abundance upon Jerusalem: so that they may say, Blessed be the God who doeth thus for his people Israel!"

"I will break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

"For Zion's sake will I not hold my peace, &c. until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

"The love of Christ constraineth us."

"In every nation, he that loveth him, and worketh righteousness is accepted with him."

"(Acceptation a misprint for acceptance.)"

"Wherein he hath made us accepted in the beloved."

"Wherefore we labour, that, whether present or absent, we may be accepted of him."

"Yet have I not declined from his law."

"The backslider in heart."

"I will heal their backsliding."

"Blessed unto me the joys of thy salvation."

"(The learned editor of the Catholic is wonderfully struck at the word "awakened," whatever that means!)"

"Awake thou that sleepest."

"Awake to righteousness."

"It is high time to awake out of sleep."

"Hear with thine ears."

Now pray, Sir, do not go to Shakespeare to discover these quotations, for you will assuredly not find them in his works.

We disclaim for the present the Catholic's account of our correspondence, by observing, that in the quotations from "Oria," on the subject of "Dartmouth Chapel," he has designedly left out a sentence which rendered the sense complete, thereby taking a mean advantage of his own fault, and reducing himself, in the estimation of every candid person, to the most despicable position as a critic.

Wonderful!

"The term 'Papist' is considered by Catholics as an offensive nickname, and such being known, no courteous disputant will ever employ this or similar phrases, such as *romish*, *Popery*, *Romanism*, &c."—*Hullfax Catholic*.

To exhibit information and return this brief notice.—We shall call men and things by their true names, and by so doing shall not esteem ourselves discourteous. "Truth first, and delicacy afterwards, if possible." Why in an extract in his own paper he designates his Church by the name of "Rome." And as a very courteous disputant, of course, he stigmatizes a Protestant Minister as a "Swaddler!" O consistency, "thou rare jewel!"

The Abbe Lamennais.

The Abbe Lamennais, who recently died in France, was at one time, "one of the most earnest, most eloquent, and most powerful partisans of the Romish Church which she ever possessed," but subsequently became, "one of the most vehement enemies that she ever had occasion to dread," so says a correspondent of the London *Briariana*. "The vastness of his services to that Church, and the splendour of his genius, made his defection from, and his vehement hostility to her, the more terrible to her. Why did he quit her? Because he found on inquiry that her doctrines were false and pernicious, the exact contrary of God's Book, and of Christ's teaching; because he found that instead of being the champion of the poor and the oppressed, she was an oppressor herself, and an instrument of oppression in the hands of others. Why did he assail her? Because he thought it his duty as an honest man to do his utmost to overthrow a gigantic system of fraud and iniquity which has kept the world in darkness and in bondage for ages; and because, if he, his heart was full of remorse for what, before light shone on his mind, he had done to serve and consolidate that system." The Pope offered him, though only a simple priest, a cardinal's hat, as a bribe; threats were used, to induce him to return; but he refused to do so, and he died in the arms of his friends.

"Liberius, notwithstanding his devotion to the Holy See, saw that the ninth century was a time of desolation for the church. 'Naves,' says he, 'had divisions, civil wars, the persecutions of pagans, heretics, and schismatics caused it to suffer so much as the monsters who installed themselves on the throne of Christ by simony and

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Methodism in China.

A correspondent of the *Watchman*, under date of Canton, Jan. 30, 1854, says—The first District Meeting in connection with our Society in China was held about a month since. The sitting was marked by great unanimity and the realization of a very cheering and encouraging prospect of the presence of God.

In reply to the question—Can any measures be adopted for the promotion of the work of God in this District?—the following resolution was passed:—

1. "We solemnly resolve to set apart from our regular engagements, during the coming year, certain seasons for united prayer—especially in reference to the present state of affairs in this empire; and we agree to beset the Committee to the promotion of the Church at home to join us in such exercises; and, while we rejoice in the scheme that has been set on foot for giving to China 'a million copies of the New Testament,' we pledge ourselves to do all that is in our power, even to the putting forth of extraordinary efforts, in order to perform our part in such a noble enterprise."

2. "A thoroughly-trained first-class man, to take the charge of the educational department of our mission, would greatly promote the work of God here, and there is a wide and appropriate field for such an agent."

3. "Considering the length of time necessarily occupied in the acquisition of the Chinese language, and the protracted opening of access to the people, we agree to call the serious attention of the Committee to the great desirableness of sending forth a reinforcement of missionaries."

Death of Samuel Owen.

THE FOUNDER OF METHODISM IN SWEDEN. Samuel Owen, Knight of the order of Gustavus Wasa, died at Stockholm on the 15th of Feb. last, aged 80 years. Fifty years ago, Mr. Owen was a workman in the manufactory of Messrs. Dixon of Norwich, and in 1804 went to Sweden to put up a steam-engine there. He was induced to remain in the country and establish a steam-engine manufactory. For his services in this department, the Swedish King, Bernadotte, conferred on him the Order of Wasa, and the Diet granted him a handsome pension. In 1826, he made an earnest appeal to the Wesleyan Missionary Committee and a missionary was then sent to Sweden. For many years he boarded and lodged the missionary without charge. A Swedish nobleman placed a building near him, at his disposal, and Mr. Owen fitted it up as a neat chapel at his own expense. Mr. Owen always regarded the Swedish mission as not only a blessing to the English residents at Stockholm, but a means of revival for the benefit of the Swedish Church. Mr. Owen was the first to introduce the Temperance movement in Sweden, the primary Society, requiring total abstinence from distilled liquors, having been formed in his house twenty-four years ago.—*Condensed from the Watchman*.

Conventual Inquiry.

When social danger arises from anything claiming to be a religious institution, or a religious observance, the fact of the party or sect to which it pertains giving it such a name, should not be held as at all protecting it from the scrutiny of the State. It is not, however, to be agreed to our Government to receive a diplomatic representative from the Court of Rome. He answered in the affirmative, provided the person sent was a civilian and not an ecclesiastic.

Now this is exactly what your Old England has done since the year 1850, and has heretofore been an insupportable difficulty in arranging the diplomatic relations between those countries. Still in the face of this, the Pope had the assurance to send a personage who was the very thing he was requested not to by our Charge at Rome, Mr. Cass, the son of the U. S. Senator, was asked by the Pope, whether it would be agreeable to our Government to receive a diplomatic representative from the Court of Rome. He answered in the affirmative, provided the person sent was a civilian and not an ecclesiastic.

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