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The Kingdom of God.

BY THE DEAN OF WESTMINSTER To the first man thou mayest meet In lane, high way, or open street-

That he, and we, and all men move Under a canopy of love, As broad as the blue sky above;

That doubt and trouble, fear and pain And anguish, all are shadows vain That death itself, shall not remain;

That weary deserts we may tread, A dreary labyrinth we may thread. Through dark ways underground be led :

The dreariest path, the darkest way,

And we on diverse shores now cast, Shall meet, our perilous voyage past, All in our Father's house at las

And ere thou leave him, say thou this, Yet one word more; they only miss The winning of that final bliss,

Who will not count it true that Love Blessing, not cursing, rules above. And that in it we live and move.

And one thing further make him know, That to believe these things are so, This firm faith never to forego

Despite of all which seems at strife With blessing, all with curses rife-That this is blessing, this is life.

Portrait of a Sectarian.

The character which I propose to deline-ate in this sketch, is a living illustration of perverted Christianity. He is a poisonous scion, grafted upon the good "olive tree"— a withered branch, of the "true vine," an ulcerated member of the ecclesiastical body of Christ." It may be doubted whecope of heavenly charity will fail to discovimage of Christ. The real sectarian-one, who like the inflated Pharisee, boasts himself of his denominational righteousness and despises others-is a curse to the world, a dark spot upon the peace of the church.-He lives, and moves, and has his being, in That gospel under whose benign influences angels, as the consummation of "peace on earth, and good will to men," he transforms into an engine of warfare and hatredspreading confusion and wrath, where God designed that peace and righteousness should, alone, prevail. The blessed religion of the Bible-whose God is love, whose first and great commandment is universal love, whose crowning sacrifice was a sacrifice of infinite love, whose spirit is the soul of love, and whose heaven is a heaven of imperishable charity-he converts into an unwilling medium for the transmission of some of the vilest prejudices that ever infested the human heart. The spirit of controversy lives

and presumption. According to his view of of light," and all others are children of the Devil. Every man is a heretic and a deceiver-a hypocrite or a traitor to Christ, who holds opinions different from his own. The modest claims which he sets up, are the claims of total infallibility, and his miserable dogmas, whether true or false, are the only tests of orthodoxy. You had as well undertake to originate pepetual motion. or build a railroad to the moon, as to convince him of the mere possibility of a mistake in any of his opinions. He has the key of knowledge, and when he dies, wisdom will, surely, die with him. His creed is the only religion he ever had: and his is the only religion he ever had: and his last lingering hopes in the hour of death, cluster around the narrow precincts of his after praying to my heavenly Father in my

He is extremely uncharitable. It is true that in the kindest moods, he will sometimes that in the kindest moods, he will sometimes exactly. I made a vigorous effort to let my admit that there is an occasional mixture of piety, in connection with the errors of those the hymn. In an instant 1 felt a change side of his own communion, but even this concession is often made with extreme reluctance. In making it, he seems to feel that he has reached the utmost limits of christian charity. As a general thing his heart is the home of bitter feelings, and sectarian prejudices. His benighted vision can perceive no truth, beyond the limits of his own creed; nor can he appreciate any beauty or piety in the life of any one who is not of the same "faith and order." He is very apt to mistake that selfish attachment toward his own brethren, which springs from sympathy of opinion, for pure, evangelical "brotherly love." The code of his christian charity consists in loving his own denomination, and hating others! this, with him, in the fulfilling of the "royal law." In a word, the Sectarian is a living, practical libel upon the principles of true religion, a combination of inconsistencies, an incarnation of wholesale selfishness, a mournful exemplification of perverted chris-

tianity.

The Sectarian is a persecutor. At least, his is a persecution spirit. He is always intolerant towards the opinions of others, and furious in maintaining his own. As a minister, he is apt to convert the pulpit into

an arena for the display of his ecclesiastical gladiatorship. In the peaceful sanctuary, where men meet to worship the "Prince of bear up the incense of human love and angry anathemas, and deals out his maligthren. I sometimes fear that there are now thought of them at the bar of God-stripped of these sectarian appendages-naked,

He is a disturber of the peace of the Church. Not content with the full enjoyment of his own views, he wages a perpetual war upon those of his neighbors. Contention and controvery are his meat and drink, and his highest ideas of a coming millennium, are associated with a whole community embroiled in religious strife. He is sure to get "shouting happy" under an abusive pulpit harangue, but his soul collapses the moment you mention heartfelt religion. His great business is to glorify a denomination, to build up a sect, at any cost, at any sacrifice. He will compass land and sea, practice the most insidious wiles, circulate the most slanderous pooks, and throw whole families and neighborhoods into confusion, in order to gain one silly proselyte to his own faith; and then make a greater triumph than over the conversion of a score of souls to God. He is an enemy to true religion. What

cares he-this man of strife-for the glory of God, for the kingdom of Christ, the spread of holiness, and the salvation of souls? Faith and order" are the sum and sub stance, the beginning and end, the Alpha and Omega of all his religion. The whole weight of his influence is opposed to spiritual Christianity, to practical godliness. Hence, he neither enters the kingdom of heaven himself, nor suffers others to enter. Repudiating personal holiness, he never aspired ther he ever possessed any of the original to anything higher in the christian life, than attributes of a real christian. No analysis the mere form and appendages. Doctrines to which he can be subjected, can now de- and ordinances are the altars upon which he tect in his mysterious combinations, any of would gladly immolate the peace of the the elements of pure religion. The micros- church and offer up his own immortal hopes. Poor man! If he but knew the "gift of er in his masked features, any traces of the God "-if he could but realize that there was a higher life, reaching beyond the outward forms of religion, and penetrating into the mysteries of godliness-a life of peace and joy, springing from a heart reno-vated and sanctified by the Holy Ghost, he would surrender his pride and prejudice at matmosphere of controversy and strife. - the cross of Christ, and learn charity from Him who said almost with his dying breath, the lion and the lamb" were to " lie down | " This is my commandment; that we love

antagonism, as to be almost, if not totally, principle of the gospel. God is love, and religion is love; and no man can have his heart full of sectarian strife and enmity and bitterness, and be a true disciple of Christ. It is right that we should have our doctrina in his thoughts, breathes in his prayers, and views. It is right that we should maintain pervades all his social conversation. He is and defend them, in a fair, candid, christian a sort of ecclesiastical Ishmaelite whose spirit. It is proper that we should love our hand is against every one, and every one's own denomination, and prefer the Church hand against him. He is an accredited of our choice above all others, but we may member of the "church militant," attesting do all this, and still have a heart-warm, his love to Christ, by hating many of his soul-felt charity for those who love the most devoted followers; and seeking to win Lord Jesus in sincerity, and yet belong to heaven, by turning earth into a battle-field another communion. Indeed, I feel war-of sectarian strife. Altogether, he is a full ranted in saying that all true christians grown specimen of religious deformity, will love one another. There is a mystewhose life and principles are a practical rious, cohesive power in the love of Christ, contradiction to the whole spirit of the gos- that will draw all true hearts together. He is racter of the sectarian, more revolting to abide in Him, and He in us, we are just as common sense, than his intolerable bigotry sure to love our christian brethren, as we love him. That charity which "suffereth the subject, he and his sect, are the only true church"—they are "the Lord's hopeth all things, endureth all things," will saints," the "elect of God," the "children overleap all ecclesiastical boundaries and penetrate through doctrinal creeds, until it works out a harmonious consummation of the "unity of the spirit in the bonds of — Southern Christian Advocate.

Conversion in a Prison.

I called on I., an ardent seeker of re-

But his tears were no longer tears of sorrow. He was overflowing with love, and peace, and joy. God had pardoned his sins. "I am now," said the man with great warmth cell, I took up the Hymn Book, and fell operating within. I looked up to God through Christ as I never had before. God, as he never had before, looked down on me. If I may say so, our eyes met, mine were filled with penitence, prayer, hope. His beamed with love, mercy, and forgiveness. O what a moment! My heart leaped up within me. I had power given me to believe. I cast my whole care on God; and from that instant I have been the happiest man on earth." This was a clear conversion. I exhorted him to be faithful-to continue in prayer, in watching, and in faith, for the enemy of his soul was nigh. - Memorials of Prison Life, Rev. J. B. Finley.

Were I asked, Where does Christ dwell would answer, In the heavenly submissive soul. As it was said of old, (John i 33), so would I say now, " Upon whom thou shalt see the Spirit descending and remaining, that same is he;" that is the renewed man. There Christ dwells, be he poor or rich; has he little learning or none; great parts, reading, genius, or but a small mea-

A Way to be Happy.

"I am happy to-night. I have spent the praise to the eternal throne, he thunders his fashionable woman, one whose time and hemselves in their own deceiving," and no solace in the society of friends, no joy in we can overcome this aversion, we glorying in their shame," when I have her religion, which, alas! was a dead letter never die comfortably or cheerfully. named Despair." But all to no purpose. She was a woman of large heart and kindly sympathies; but these had been suffered to of Samaritan-like kindness, a happy heart, a cheerful spirit, and a blessed consci that life might be made useful and happy; and she said, after a day spent thus, as all

> would say, "I am happy to-night." How many of those whose hearts are so sweet a pleasure, so pure a joy. An act | readiness, such a desire of dissolution? unlock the gates of joy, and the tide of bliss be sweet. It can never be effaced: it will linger through years of sorrow, and illumine the darkness of a trying hour. The memory of the futile and transitory pleasures of life will pass away, the choicest dreams will destroyed, anticipations and hopes may blasted, but this will linger and shed a halo of joy ever round the heart. As Rogers says

"Lighter than the air hope's visions die
If but a fleeting cloud obscure the sky;
If but a beam of sober season play,
Lo! tancy's fairy frost-work fades away,
But can the whiles of art, the grasp of power,
Smatch the rich relics of a well spent hour?
These, when the tremb ing spirit wings her fight,
Pour round her path a stream of living light,
and glight those pure and perfect realing of rest And glide those pure and perfect realms of rest

All have these pleasures within their each,-the lowliest may enjoy it, for it is free to all. Those who have command lavish wealth may be enabled to do more proportion to their means, and those who word, a gentle smile—and these are far tell how it come to pass.—Simon Ford. from worthless. My friends, try this mereligion is one thing, and sectarian zeal is another. The two things are in such direct heavy hearts are beating neath the satin boddice, whose bosom heaves the sighs irreconcilable. The legitimate tendency of the religion of Jesus, is to bind all christian drops on the flashing diamond. Seek out hearts together. If ye love God, ye will also "love one another," is a fundamental and relieve their distress, and you will rehave a purer value in your eyes, as the means of doing good, and as you lay your head on the pillow, your heart will sing for joy, as it has never done when you have returned from the noisy revel or the fashionable rout. You whose life has been aimless, whose whole thought has been pleasant pleasure and selfish joy; and who have failed to find a source of lasting pleasure, turn away from the selfish aims, and learn the beauty of benevolence, of kindness, of

Existence will have a new pleasure,you will prize life more highly as a source brighter tint, and the earth a more smiling face. You will learn to love God better. to you a blessed boon, and death a smiling angel. Your trust will be increased, and you will learn to sing with the poet, " I canthis hour, when we are called to join the own observation and diligence he lay

Death.

It is required of us that we may be able o encounter death cheerfully, constantly, victoriously, that we be ready and willing to part with the flesh wherewith we are clothed, with all things that are useful and desirable thereunto. The alliance, the relation, the friendship, the union, that are be-tween the soul and body, are the greatest, the finest, that are or can be among created beings. There is nothing like it, nothing equal to it found in any other creatures.— Those who among them, have most of life, have either no bodies as angels, or no souls but what perish with them, as all brute creatures below. Angels being pure immaterial spirits, have nothing in them, nothing benging to the essence that can die. Beasts have nothing in them that can live when their bodies die. Only the nature of man in all the works of God is capable of this separation. The powers of the whole entire nature acting in soul and body in coninnction are all scattered and lost by death. But the powers of one essential part of the same nature, that is, of the soul, are preserved after death in a more perfect acting and exercise than before. This is peculiar to human nature as a man partaketh of heaven and earth; of the perfection of angels above and of the imperfection of the beasts below. Only there is this difference in religion; and when death has taken off the

here below is but for a season.

But by reason of this peculiar, intimate peace," and where angels come down to day in doing good," said a woman of the union and relation between the soul and world to me, not long since. She was a body, there is in the whole nature a fixed aversion from a dissolution. The soul and thoughts had all been engrossed by dress body are naturalized and necessarily unwiland fashion, who had thought more of the ling to fall into a state of separation, whereshade of a ribbon, the tint of a brocade, or the in the one shall cease to be what it was, and droop of a feather, than of religion, and the the other knows not clearly how it shall subnumbers of such men in our midst, who duty of humanity, till roused from her posi-sist. The body claspeth about the soul, and want but one thing to rekindle the fires of tuon by the powerful eloquence of a soldier the soul receiveth strange impressions from deadly persecution, and that is the power. of the cross. She had been unhappy; a its embraces. The entire nature, existing From the bottom of my heart I have otten pitied these misguided bigots—"sporting possessed her; she had no pleasure in life, averse to a dissolution. Wherefore unless no solace in the society of friends, no joy in we can overcome this aversion, we can -the show without the substance. She would indeed, rather choose to be clothed had lived in excitement; to banish it she upon, that mortality might be swallowed up had plunged deeply into the excitement of of life: that the clothing of glory might the word's pleasures, to escape "that view- come on our whole nature, soul and body, less fiend whose horrid presence men have without dissolution. But if this may not be, yet then do believers so conquer this aversion by faith, and view of the glory of Christ, as to attain a desire of this remain inactive and sleeping. But they tion. So the apostle testifies of himself, had been roused, and she had changed her "I have a desire to depart and to be with course and the result was, after her first day Christ, which is far better" than to abide here. Not an ordinary desire; not that which worketh in me now and then; but a constant, habitual inclination. And what doth he desire? It is to depart, say we, out of this body from the tabernacle, to leave it for a season; but it is such a departure laden with sorrow, who can find no peace, as consists in the dissolution of the present no comfort, no rest for the troubled spirit, if state of his being, that it should not be what they would flee from sorrow, might be happy it is. But how is it posible that a man in doing good; for nowhere on earth is there should attain such an inclination, such a of kindness, of charity and benevolence, will is by a view, by faith, of Christ and his glory, and hence the soul is satisfied that to will flow over the soul, and its memory will be with him is incomparably better than in its present state and condition .- Owen.

The Witness of the Spirit.

The witness of the Spirit is a thing that we cannot express; a certain inexpressible assurance that we are the children of God; a certain secret manifestation that God bath received us, and hath put away our sins. No one knows it but they that have it. I confess it is a wondrous thing, and if there were not some Christian that did feel it, you might believe there was no such thing; but it is certain that there is a generation of men that know what the seal of the Lord is.

The testimony of the Spirit is immediate. by its secret influence upon the heart, quietconcerning its condition, by his own imme-

receive from him our regeneration, so we are also assured by the same Spirit of our tance. - Bishop Pearson.

Anger.

Prayer is the great remedy against anger; for we must suppose it in some degree and to thank him more. Life will seem removed before we pray, and then it is the more likely it will be finished when prayer is done. We must lay aside the act of anger, as a preparation to prayer; and not go where universal love smiles not the curing the habit will be the effect and around;" and with this blessed conscious- blessing of prayer, so that if a man to cure ness you will be willing to enter within his anger resolves to address himself to God the shadow, and bind the dark veil; and in by prayer, it is first necessary that by his "innumerable caravan," how like sweet anger aside before the prayer can be fit to visions hovering around us will be the mem- be presented, and if we so pray, and so enory of good deeds, acts of kindness words of deavor, we have all the blessings of prayer love,-and you can fall to sleep peacefully, which God had promised to it to be our seligion. I found him swimming in tears. knowing that when you bid this world curity for success. Humility is the most exgood night," angels in the better world cellent natural cure for anger in the world; will bid you "good morning."—Star of the for he that by daily considering his own infirmities makes the error of his neighbour to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the faults of another greater than that which he fecls possessed of unbounded natural advantages, that he is frequently and more exclusively guilty of .- Jeremy Taylor.

A Compliment to Wesley. A Puseyite journal in England, the Union. hus compliments Wesley and his followers Wesley's zeal for souls was, doubtless, the inspiration of God; his insubordination was, with no less certainty, of the devil. Had he have done under the like difficulties which oppressed him, God would have opened a vay for him; and then, instead of having come notorious, as giving name and head shone bright in the annals of the church as hearts of the people, we find them obdurate-

and devout souls are everywhere of the one these things—our participation of the hea-wenly, spiritual perfections of the angelical the divers livery they wear make them nature is for eternity. Our participation of strangers here."-Pike

of the imperfections of the animal creatures What the Catholic Church has Accomplished in Europe.

The present condition of Belgium, Na-

for they are too diverse to be compared; nor in the accidents of birth and race, for vigor and intelligence of public investigathey are wholly unlike. But we shall find tion, the incessant urgency of appeal to the ed a firm and attached adherent to that it in the dangerous political element that Rome has infused into her modern theology. The Roman Church predominates in the three countries. It is the religion of the State in two of them, and of the majority of the people in the third. Now, there is no evil more injurious to of the Confessional, is another sample of the

the welfare of a country than the existence purity of Popery :-- "A man, named Boisof an influential body of men, like the Roman priesthood, arrogating to themselves tried by the Court of Assizes, at Rennes, and their hierarchy a precedence over all for the manslaughter of one Gireaudeau, secular authority, inculcating principles subversive of the civil rights of the people, the parish, swore positively that another compassing by intrigue what they cannot achieve by intimidation, and undermining to be the criminal, and accordingly Boisson public morality by propounding loose notions respecting the obligations of promises and the bonds of citizenship. The pretensions of the Church of Rome in the matter of This man, however, being pressed with supremacy invariably lead to mischief .-Either they enslave a nation in servile concession, as in Naples, or provoke open re- it on the prayer of the cure, who had promisbellion, as in Belgium. The ascendancy of ed him a reward, and assured him that it the Romish priesthood in Belgium has been would only subject him to a trifling imprisknown for many years. The revolution onment. Boisson, on his part, confessed which gave to that country its present Con- that he had killed Gireaudeau, and that he stitution placed a check for a while upon had done so owing to his gun having gone ing and calming all distrust and diffidence their intolerable ambition and arrogant asser- off by accident, whilst they were ont shoot tions of influence. But time has helped them, He was condemned to a lengthened term of diate power. Fear is banished by a soft and, little, by little by private and person imprisonment. The Priest, and the two whisper from the Spirit of God in the heart, al influence or by intrigues at elections, they Gaudins, were then arrested, and tried, the and this in such a way that, though the have succeeded in packing the house of Reformer, on the charge of having given false have nothing more to give, can give a kind spirit of man is calmed by it, yet it cannot presentatives with a majority of their own evidence, and of having induced the two nominees. Our readers know to what ob- persons to swear falsely; and those two God hath been pleased to give us the wit- ject this majority has recently devoted itself; persons as his accomplices, in the latter part prayers of her pastors and Christian friends; eternity alone will reveal the fatal mistake.

Finally, let it be remembered, that pure like it is be remembered, that pure like it is be remembered, that pure mentary joy in the excitement and blandishment.

The Spirit, as a "spirit some months ago which called forth the bold expose of M. Verhægen at the opening mentary joy in the excitement and blandishment."

and almost invariably expressed herself in a manner indicating a peaceful state of mind, of adoption testifies to the believer's soul bold expose of M. Verhægen at the opening of the Chamber. These have created a ment." ing of the Spirit," he stamps his own image strong impression on the minds of the peoso, by the "witness of the Spirit," he testifies to their adoption, for the more imme- States and the people, which only the wisdiate comfort of their own souls. Do not dom of the King and the provident terms condemn the witness of the Spirit merely of the Constitution succeeded in quieting .because you cannot comprehend it; rather Wherever Romanism is the established re- a sui generis character; in many respect pray to God that you yourself may be his ligion in the country some precautionary measures have usually been taken against spiritual exaction; and it has been found a bold and powerful debater he has few in the body; said that all her doubts and hildren. In this way you may hope that measures have usually been taken against Charles Simeon.

It is the office of the Holy Ghost to assure us of our adoption as sons, to create

Charles Simeon.

It is the office of the Holy Ghost to assure us of our adoption as sons, to create

Charles Simeon.

A bould and powerful depater ne has few equals; and in his preaching, as in his statementary bequests beyond a accepting testamentary bequests beyond a certain limit. This prohibition, though off
Charles Simeon.

While stationed in this city some years ago, within us a sense of the paternal love of en tacitly acquiesced in by the upholders of a member of his church was suspected of Being confined to the house by the infirm-God towards us, and to give us an earnest of our everlasting inheritance. As thereore, we are born again by the Spirit, and real feelings, and they have proportionately labored for a repeal or defeat wherever it has prevailed. In following out this aim at very severe of course, which the aforesaid able in those who manifest it and Brussels the Romanists have overreached delinquent, whom I shall call Smith, considadoption, and because, being sons, we are also heirs, heir of God, and joint heirs with Christ, by the same Spirit we have the pledge, or rather the earnest of our inheri-

> which the State for prudential reasons has imposed upon the Church. The triumph of the Ultramontane party was but momen- hides and defend yourself." "Sir," replied on Matt. viii. 11-12. tary. The instinct of patriotism came to the preacher with provoking coolness, "you the rescue, and public opinion—right in this case—triumphed. The Belgians have for years acquiesced in the discipline of the you know, too, that I am not a Calvinist, for Romish Church, and the priests have held I think it possible to 'fall from grace'—and our departed friend without a brief allusion vate and personal influence. But the turn provocation, I'll give you the most complete in the tide has at length come, and the Belgians prove themselves not quite the weak
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> This speech was accompanied by such It has been usual to point to that Kingdom key-dealer that he had "waked up the as a set-off against Spain and Italy, and as wrong passenger"—he accordingly declined an instance of a thriving community with a further proceedings, opened the door, and Roman Creed. But Belgium is now added to the countries that have been wise in harmed.—N. W. Christian Advocate. time, and have resisted before it grew too strong, the onward march of the Ultramontane movement.

Spain, on the other hand, exhibits a striking illustration of a kingdom which, though has lost all, or nearly all, by her blind submission to a Church that is worldly, a theology that is immoral, and a priesthood that is intriguing. Her intellectual freedom is paralyzed, her national resources are depressed; and though once the greatest State n Europe, she is reduced to little more than a nominal existence among the great Powers. Naples, again, is another instance.-Ireland, nearer home, is not without her leswaited and prayed, as many of the saints sons. In all these we learn the same truth -that Romanism, however innocuous as a faith, is a power, inimical to liberty, free government, and to the prosperity of States. The internal affairs of the smaller countries to a most pestilent heresy, he might have rarely attract the attention of the world, but when great principles are involved they beone of her saintly men. He preferred the come matters of general interest, and esapparent good to the real good; and thus, wherever his heresy has penetrated the dangers, and maintained a successful stand against encroachments which had their orily perverse, and set against the Catholic gin in the middle ages, and had never been modified by the experience of later times. The mass poisoned the soil, and filled it with noxious weeds—thus very much hindering and obstructing the paths of the church missionary."

The humble, meek, merciful, just, pious modified by the experience of later times. The course taken by the Belgiams must win the admiration of England, as that of the King has deservedly won the regard of his subjects. The aggressions of Rome, whatever their form, must be stayed, or the cause of liberty eannot be unheld. All as their spiritual fathers, or the instruments of their religious instruction and comfort. Besides Mr. Garretson may be mentioned miles, and found myself north of the 61st miles myself north of the 61st miles myself north of the 61st perience, as well as a priori reasoning, shows that Roman aggression and national shows that Roman aggression and national responsity are the natishesis of each of the read and wrote as we would at home tel, we read and wrote as we would at home tell wrote as well wrote as we would at home tell wrote as we would at home tell

Influence of the Newspaper.

The poet Croly spoke in the following eulogistic strain of the daily and weekly

press :ples and Spain, respectively offers a very all human works, is the creation of printing. came to this place with her father's family instructive lesson to the student of political. The newspaper of England is the great and the first English settlers of this townphilosophy, and furnishes a striking commentary upon the workings of the Church stant and universal teaching alone accounts of Rome and the effects of her system and pretensions upon the prosperity of nations. Schools, lecture rooms, and universi-Belginm intrigue has nearly overthrown ties, important as they all are, altogether the peace of the kingdom, and only the fact fall behind it in public effect, or find that to of their Saviour; and were by him gathered that they are constitutionally governed has retain their influence, they must follow in into the Church fellowship, and constituted kept the Belgians from the alternative of its steps. Those steps may now and then the first Methodist Church in this place. revolution or blind subjection to priestly do- turn from the right road, but their native Mr. Garretson states, in a letter to mination in the matter of testamentary be- tendency is forward and upward. This in- Wesley, dated in Sept., 1787, (see life by quests. In Naples a concordat binds fast tellectual giant always advances, and carries the hold of the Church upon the institutions, the country with him to a height which no which his first visit was attended, but that such as they are, of the country, and robs other country, ancient or modern, ever at- on "the second Sabbath I preached among liberty of the single ray of hope that re- tained, or, perhaps, ever hoped to attain. - them a recommendatory letter was written mained to bless it. In Spain the grandeur and energy of that once great nation are gone, and bad government and factious political polit ticians prey upon an apathetic and divided her hereditary throne—if, in the mingled teen in society, ten of whom know the parpeople. There is a common principle at infidelity and superstition of the continent, doning love of God to their souls." It is he root of these three evils and forms of which, like the mingled fetters and frenzy We shall not find it in their modes of a lunatic hospital, have in our day ex- permanent religious impressions under Mr. government, for they are different; nor hibited the lowest humiliation of our nature, the personal character of the sovereigns, she has preserved her freedom and her religion-I attribute all, under God, to the of the first Methodist Church in Barrington; public mind, the living organization of which the heart is the press of England."

Crime, and the Confessional. The following anecdote, of the sacredness son, of Rosny, in La Vendee, was, in 1856, was acquitted. Boisson also produced a man, named Gaudin, who confessed that it was he who had killed Gireaudeau by accident. questions, admitted that his statement was false, and that he had been induced to make

Rev. Granville Moody. Rev. Granville Moody, who is, as you know, eccentric, as genius is apt to be, but in every clear and strong to expel him. Finally Moody preached a sermon on the subject, independence, a growing desire to enrich grocery, and inviting him into the back room, rent. Her funeral was attended by a large the Church by underhand means, and a locked the door and produced a pair of cow- concourse of people, which, had the state of steady effort to cast overboard the restraints hides. "Now, sir," said the ireful grocer, the weather been more favorable, would

No Night There.

The Rev. Bishop Simpson, of the Methodist Episcopal Church, who recently visited the Methodist Missions in Denmark, Norway, &c., thus describes the visit to those

Hamburg was our next point, and thence Copenhagen. The old Danish places were journeyings to and fro when there were but full of interest—the memorials of the old kings—the antiquities of the Scandinavians—the old round tower were Tycho Brache watched the heavens, and up whose stairway sonal toil and in various other ways he did watched the heavens, and up whose stairway sonal toil and in various other ways Peter the Great is said to have driven with more in supporting the cause of God and a coach and four—all were objects of great interest. Then I sailed through the straits of skager rack and the Categat—to propagating was one with him in every good partner was one with him in every good nounce which troubled my tongue in the work; and the sick room was invariably witdays of my childhood—and made my way to ness to her visits and her prayers. Other old Norway. After visiting Christiana, the seat of Government—its University, Muser of Government—its University, Muser of Government of Gover seum, palaces and gardens-Frederickscald, were Charles XII. met his sudden end- reference Sarpsburgh, with its falls of the Glommen ministers of Christ, who must ever be honor-—and having seen our missionaries and ably associated with the early days of Metheir labors—I journeyed still northward—modism in Nova Scotia, and whose memory Norway has one railroad, about forty miles was ever dear to the persons named above there, for it was now the summer solstice. prosperity are the antithesis of each other, a little after sunset, and a few minutes after to all the flock over which the Holy Ghost and cannot co-exist.

Biographical. Died, at Barrington, on Wednesday night,

Sept. 2nd, MARY, relict of the late Joseph ress:—
"The newspaper, the most influential of Mrs. H. was about 3 years old when she brought to the knowledge of themselves, and known that Mrs. Homer received her first first who by him were received as members and to the period of her death, she continuing religious convictions and comforts. It was with no small difficulty and inconvenience in many instances that in the early days of Methodism the public means of grace were available, but those difficulties were in those days cheerfully encountered, to enjoy the privilege of having the glad tidings of good news, for the Word was precious, and its ministrations were attended with those gracious iufluences which eminently made them channels of peace, and seasons of com-fort to the pious. Mrs. Homer, in her days of activity, was, in various respects, a useful person in the community; and although ma-terials are not available for ascertaining the precise character of her religious experience and its development in the practical exemplification of Christian piety, yet from her steady and uniform attention to the pubment to God's ministers and people, and the manifest interest she took in the prosperity of true religion, we may conclude that if she did not fully retain undiminished the fervor of her first love, she at least did not wickedly depart from the God of her early religious enjoyments. When, by the infirmities of age she was deprived of the public ordinances of the sanctuary, and of the Class, and other social means of grace, she did not decline into a peevish, fretful, repining state of mind, but to the last manifested a cheerful contented spirit. She delighted in the visits, conversations, and previous to her last illness she manifested no fear of death or its consequences; but sometimes shrunk from the contemplation of I heard an anecdote the other day of the its attendant accompaniments. Her last illness was characterized by a calm peace and joyful anticipation of release from the body o be present with the Lord. She expressed ters, with whom she resided, of manifesting that filial piety which is at once commend grateful to the object of it; and it must have been much greater; and the occasion

It would be pleasing and instructive could some reminescences of early Methodism be collected and presented in the Wesleyan. le these imperfect sketches of undisputed sway within the domain of pri- now, Smith, if I do 'backslide' under this to the names of some of the first race of Methodists, who, with our departed sister, bore the burden and heat of the day, but have passed away to their reward, and with and docile people they were represented .- tone and gesticulation as convinced the whis- her are looking back and contemplating with inexpressible delight "All the ways in which the Lord led them" to the Promised Land. Among these may be named the venerable Joseph Atwood (brother of the deceased) and his partner, who, as a Classleader, Prayer-leader, and exhorter, maintained, in a retired part of the settlement where he lived, in the absence of the preachers, the public worship of God on the Sabbath; and was thus a useful man, and a blessing to the community in which he lived. Samuel E. Doane, who, from the first

days of Methodism until the circumstances of the times rendered it unnecessary, was ever forward to assist the ministers in their however, perhaps be inexcusable to omit a