GOD IN NATURE.

When I view the midnight sky, With its thousard worlds portray'd See those sparkling gems on high, World's unnumbered there array'd; From the dawn of Southern day From the North so bright and clear, Comes a voice that seems to say God, Creator, reigneth here.

When I on the deep sea ride When the billows foaming rise; See the waves on ev'ry side Heaving towards the mighty skies From that see thing raging main Comes a voice that's dull and drear ; E'en the surging depths exclaim God, Jebovah, reigneth here.

If in simple boat I row O'er some silvery inland lake. While the wavelets as I go Ripple in my tiny wake, O'er its bosom, gently heaving Hark ! a sweet note strikes the ear ; Hear a spirit calmly breathing God, our Father reigneth here.

If the forest be my choice And on mountain's side I stray, There too comes a still small voice Wafted on the wings of day, Softly does it glide along ; Fills th' enchanted soul with fear And in notes, like angels' song Whispers sweetly, God is here. J. WIER,

Lawrencetown, Halifax Co.

CANADIAN METHODISM; ITS EPOCHS AND CHARACTERIS-TICS.

BY THE REV. DR. RYERSON.

ESSAY I.--- LOYAL ORIGIN OF CANADIAN METHODISM.

Methodism exists throughout the seven provinces of the Canadian Dominion, with its more than a thousand theusand churches, with half as many parsonages, its academies and and fifty thousand dollars income and preachers, Messrs. Boardman and Pilexpenditure for missions, besides the local support of its circuit and stationed ministers. This developement over from less than half a dozen poor people, lowing Essays contain an answer.

ada was in the bosom of loyalty and in own countrymen, at Ashgrove-the first the heart of benevolence; it was first Methodist class within the bounds of preached by men who had borne arms the Troy Conference. in defence of their King and country. time there was one clergyman of the Church of England in Montreal and of peace between Great Britian and the lie side by side in the burying ground banded at Quebec, leaving it to the op- in a note. England or settle in the country. Many into Canada from New York ; and good influences of his life and labours beginning of Methodism in New York." remained among the soldiers and other -Playter pp 5, 6. Protestant emigrants forming the first increased, at the close of the war, by emigrant loyalists from the valleys of rivers. Some of them were Episcopalians, some Presbyterians, some Lutherans, some Baptists, some Methodists. As Mr. Tuffey, of the 44th Regiment, was the first Methodist preacher in Lower Canada, so Mr. George Neal, of a British cavalry regiment was the first Methodist preacher in Upper Canborn in Pennsylvania, but mostly resided in the Southern States. On the breaking out of the American revolution \$0. he joined the British army, in which he was first appointed captain, and then promoted to be a major. We was at the siege of Charleston, and only escaped being killed by the timely aid of Lord Roden. He had become religious while serving in the army. Major Neal crossed the Niagara river into Canda, at Queenstown, the 7th of October, 1786. He tanght school and soon began to preach on the Niagara frontier, not without opposition from some quarters, but with encouraging success. It was thus from the British army came the first Methodist preachers in both Lower and Upper Canada-true soldiers of both an earthly and a heavenly King.

ada; on the ground of loyalty to the King of Great Britain, commenced with the first year of the American Revolution in 1774. Nearly ten years before British Province, and thirteen years before the American Declaration of Independence-a small number of Methodist emigrants arrived in the city of New York from Ireland. They were called Palatines, having fled from the persecutions raging against them on the Continent, and having found protection and hospitality under the British Government, for which they and their descendents have ever cherished a greatful and loyal attachment. Among those pious Irish Palatines who came to the city of New York in 1765 (some accounts say in 1760) was a family named Embury of which there were four brothers-John, Peter, Philip and Davidall pious. John and Peter preached in the German language, and died at an early age. David left his property in the United States, after the Revolution, came to Upper Canada, and scttled in the township of Fredericksburg, where he died in 1810. Philip Embury was a carpenter and local preacher before he left Ireland; In 1766 he was joined by his cousin and her husband, best known as Paul and Barbara Heck. That pious and energetic woman prevailed upon her cousin Philip to commence preaching in his own house and to his own company, which consisted on the first Sabbath of five persons. These with others were soon formed into a class. This was the beginning of the Methodist Episcopal Church in the American continent.

Philip Embury and bis little society soon proceeded to erect a place of worship in John Street, 60 feet by 42 feet. ministers, its more than one hundred called Wesley Chapel, in which Mr. thousand communicants, its nearly two Embury exercised the pastoral office for three years. In October 1769, Mr. Wesley, in answer to the repeated and urgent applications of Mr. Embury and colleges and periodicals, its hundred his friends sent to their assistance two moor, the former of whom releived Mr. Embury of his onerous charge.

The spiritual wants of the little sociea new and sparsely settled country is ty in New York being then provided for, Mr. Embury and some of his relaand in less than a century. Is such a tives removed in the autumn of 1769 development natural or supernatural? from the city to the country, and set-Is it the growth of nature or the work tled at Camden, a village in the townof grace? To these questions the fol- ship of Salem, Washington Co., where he continued to labor as a local preach-The birthplace of Methodism in Can- | er, and formed a society, chiefly of his

The removal of Barbara Heck and As early as 1780, a Mr. Tuffey, a com. | family, and the surviving members of missary of the 44th Regiment, came to the family of Philip Embury to Canada, Quebec with the regiment. At that is thus stated by three different writers :--"Barbara Heck, with her husband another in Quebec-none elsewhere ex- and all her sons (John, Jacob and Samcept a chaplain of some regiment. nel), removed to Camden, N.Y., (the There were of course, priests in the new home of Embury,) in 1770 or 1771, Roman Catholic churches. Mr. Tuffey, and thence to Canada as early as who had been a Methodist local preach- 1774, in 1778 they were in Upper Caner in England, seeing and lamenting ada, and resided in Augusta (where the state of the soldiery and Protestant they formed a part of the first Methoemigrants in (Quebec, commenced dist class, under the leadership of Sampreaching to them, and continued to uel Embury, son of Philip, till their do so with success as long as he remain- deaths-Mr. Paul Heck dying in 1792, ed in the country. On the restoration Mrs. Burbara Heck in 1804-and they thirteen American colonies, some regi- of the 'Old Blue Church in the front of ments, including the 44th, were dis- Augusta."-Dr. Stevens, vol. 1, p 69. tion of officers and men to return to "In 1774, various persons emigrated remained, taking up land and settling among the rest Paul and Barbara Heck as farmers, or becoming traders. and their family (three sons, John, Ja-Though Mr. Tuffey returned home, the cob and Samuel), who assisted in the "In 17.74, in consequence of the eviscattered settlements; which were much dently approaching revolutionary storm, and being ardently 'attached to British institutions, the Heck family; John the Hudson, Susquehanna, and Mohawk Lawrence, who had married the widow of Philip Embury; David Embury, brother to Philip; and many more of the Palatines of Ashgrove-emigrated to Lower Canada, and stopped for a time near Montreal. Not being pleased with the locality, however, in 1778 States against Great Britian from 1812 they removed to Augusta, in Upper to 1815, during the whole of which not Canada. David Embury with several a single Methodist was found in the ada. Mr. Neil was of Irish descent, of his friends, subsequently settled ranks of the invaders of their country, along the Bay Quinte, where many of but very many of them were amongst his descendants still live."--Webster p. its defenders. army, and that its first societies were ment to British institutions. devotion of the first regular Methodist | the venerable Asbury, who had retired ministers who volunteered and were sent to minister to the wants of the Nor was it in the first preachers alone lar minister who came to Canada; he the acknowledgment of American In- stretched the Atlantic for three thou- died out of the voice, and there came that Methodism in Canada had a loyal was sent by Bishop Asbury, at the New dependence by Great Britain. origin; it was also in the first emigrants, York Conference in 1790, in compliance and in the first Missionary preachers with an earnest request of the Canadian [1812-15], the Ciergy Reserves began and bringing home the hake and silver always came when Jennie prayed, and that followed them into the wilderness, people. Losee was a loyalist, and knew to be available, and more systematic mackerel, and above all the pilchard, you felt sure that everything would be

warm loyalists would not have received the "Constitutional Act," 31st George -three years after Canada became a from the country. Having preached a ed the parliamentary government of land District, to the New York Confering that an entrance should be made at ism. this new door. William Losee was therefore allowed to return with mstructions to form a circuit. As the Conference sat so late in the year (Oct. 1790), he had not time to prepare, and returned to Canada before the winter. "In 1791, however, as soon as the winter was well set in, and the ice in the St. Lawrence strong enough to allow crossing with a horse. Mr. Losee was on his journey. He went through the wilderness of the western part of New York State, in the track of the emigrants coming into Canada, suffered hardships and many privations in journeyings for some weeks through a country almost without roads and nearly without inhabitants, crossed the frontier at Kingston, and appears to

> in the month of February. "The good impression made by Losee on his first coming, was strengthened by his second. The people received the word with a ready mind, and a number were soon enjoying the salvation of the gospel.

Losee was accompanied the following year by Darius Dunham, and afterwards by other preachers who volunteered to come to Canada and labor among the sparse inhabitants, and who were of like British feelings and selfsacrificing zeal with Losee himself. Though privations and poverty and hardships awaited them, the "love of Christ constrained them," - a true British patriotism impelled them, and they counted not even their lives dear uuto them, that they might impart to the dispersed emigrant loyalists of Canada the instructions and consolations of our holy religion. We know of no country the early religious history of which presents such a stamp of loyal patriotism as that of the Methodist Church of Canada in its first preachers, its first Church members, and regular missionary ministers. wholly, dependent as they were for support, or rather slender sustenance, upon their own exertions and upon the

The exodus of Methodists from New before they left the United States. He and educational institutions of the life and soul of the place. St. Ivari's The exodus of Methodists from New perore they left the Onice Outcome to country. The "Clergy Reserves" con-Might think all the world of itself, but York State, and their migration to Can-desired to see them, and to preach to country. The "Clergy Reserves" con-might think all the world of itself, but them the glad tidings of salvation. Had sisted of one seventh of all the surveyed unquestionably the pilchard was all the he been on the revolutionary side, the lands of Upper Canada, set apart by world to St. Ivart's. Here lived Miss Jennie. Up a nar-

row street that led from the rough

stone pier, and you came to a house ra-

ther bigger and better than its neigh

an old-fashioned garden in which big

fuschias and thick-stemmed geraniums

flourished all the year round. A little

green gate led in over the flat stones to

sulf patched with the universal white.

wash. Then you stopped in front of a

little low door, painted a vivid green

green, for that matter, a Cornish sea-

little town was huddled together as if

the houses were afraid of being blown

away by some of the tremendous gales

that swept the place, and had clutched

each other for safety. Miss Jennie's

stood all by itself in rather a haughty

and isolated way; it did not need any.

body to lean upon, and was quite able

to take care of itself. And that was

Here she lived-when she was at

Miss Jennie, all over.

green, and every house was white-

him-rather would have driven him the Third, chapter 31, which establishfew times, he spoke of leaving (his visit Upper Canada, for the "support of a being voluntary.) The people were now Protestant clergy," in contradistinction bours, with white washed wall topped anxious for a missionary to reside and to the Roman Catholic clergy of Lower with the feathery tamarisks, enclosing labor among them, and circulated an Canada, who were largely endowed by extensively signed petition in the Mid- tithes and lands. It was intended that Upper Canada should be an English ence, for a missionary to labor in these and Protestant province, while Lower new townships. He carried the peti- Canada should be French and Roman a white-washed house, the very roof it. tion to Conference, which assembled in Catholic. In Lower Canada there was New York, and offered to be the first no legislative endowment for Protespreacher in these northern climes. Bish- tantism; in Upper Canada there was op Asbury and the preachers were will- no legislative endowment for Roman- colour. Every door in St. Ivart's was

It was now claimed that the Protestant clergy of the Constitution Act of washed. But then you knew Miss Jen-1791 were the clergy of the Church of nie's by the garden. The rest of the England alone, which, it was maintained, was the established Church of Upper Canada as well as of England and Ireland. Not only was one-seventh of the lands of the Province claimed as the patrimony of the clergy of that Church, but large English parlia. mentary grants were applied for, and a large endowment of land was granted for a University College, including a

Faculty of Theology, all under the direction of the authorities of that home; which was not very often. For Church and based on its Articles of Religion and Service of Worship.

But even this monstrous system might not have excited much attention have been safely in Adolphustown again or opposition, had it not appeared. from the documents and papers which projected and advocated it, that the great object of the whole scheme was not merely the support of the Church of England in the country, but the extermination of other religious persuasions, especially of the Methodists, who were represented as republicans and overrunning the country, and whose influence was represented as hostile to the civil and religious institutions of England.

> But as this great and protracted controversy will be the subject of a distinct paper, in this series of Essays, I will only here remark that the parties assailed combined and put forth their united efforts in vindication of their character and rights, and after a strug gle of nearly a quarter of a century were completely successful in establish. ing those equal civil and religious rights and liberties which at this day make the inhabitants of the wide Dominion of Canada the most loyal and freest people in the vast empire of Great man and child in the place would have Britain.

fair half of the people would have laid It may be added, that, in compliance down their lives before, a hair of her with the petitions of various denominahead should have been hurt. New sutions, the Commons House of Assemperintendents of the circuit, if they bly appointed a Select Committee which could not discern between deep interest voluutary contributions, mostly in ar- examined and reported the evidence of in the welfare of the church, and a mere no less than fifty-three witnesses, consisting of the leading men of different parties. In the address to the King, founded on this evidence, the House of Assembly (a majority of whose members were Episcopalians) employed the following language in regard to the Methodist ministers of that day, 20th March, 1828. "We humbly beg leave to assure your Majesty that the insinuation against the Methodist preachers in this Province do much injustice to a body of pious and deserving men, who justly enjoy the confidence and are the spiritual instructors of a large portion of your Majesty's subjects in this province. We are convinced that the tendency of their influence and instruction is not hostile to in one or two instances headed by the our institutions, but, on the contrary. a picture might have shown you. But is eminently favourable to religion and morality; that their labours are calcuof preaching the gospel from place to lated to make their people better men and better subjects; and have already the long conspicuous feet taking enorproduced in this Province the happiest mous strides; a large, well-filled bag, effects."

That was now e came to cling to dreadful nights w suddenly, and the dering in the bay were at sea, the Miss Jennie's roo ed that she spent at such times ; troubled mother creep to the little Jennie "to mind' in peril on the sea back again, calm had heard throug per "Fear not!" lieve then the sta one summer and come into the bay the sea threaten Want was already amongt them, a prospects of the night Miss Jennie weekly prayer-me seemed, as near to any ever came of a how that, going them have already coming. And the the cry rang from "Heva, Heva ;" an with the fish.

" G

Miss Jennie's co Miss Jennie was everything. She was ens of St. Ivart's class-leader, prayer-leader, and general phasied the fam society-manager; she was the visitor of later timos. every sick and poor lady in the place: Don't, don,t. The she was the looker-up of all absentees I dare say ; but t from school or from class, or from any lot o' ghastly old of the services; she was the wise healsistently followed er of breaches, the stern and dreaded readily gave to reprover of all offenders; and last, but once some daring by no means least, she was the nurse of ol her. feeling h all women, in times when such help is subject. But more especially needed, the soother of " nipped in the b new-born babies—it was wonderful how or who had come many of them there were at St. Ivart's timidly tried to br -and she was the gratuitous compoundher his arm on the er and dispenser of endless balms, lo. wes pushed away tions, pills, potions, ointments for everyreproof. "For s body. And that too, was Miss Jennie settin' all the bo exactly. Where other good people Sunday." Anot brought a bunch of grapes, she brought fine, but somewhat "herbs;" where others would think of up in such a way a pudding, she suggested a poultice. to impress the sti ed upon her in th To say that Miss Jennie was loved ion, asking her to would not be true. The fact was that turned upon hin everybody was afraid of her. And yet

> you go home an' world." Unsentimental was having her most things, and having the courag Quiet sympathy, women's hearts. cious gift, was no Jennie's nature. it was not. Wh ture would have and triumphed. of her family. she as a girl with tha snubbing which hr her treatment. position than the it was only the ligion that appear phemous the cler much worse was borers and fishern ple can do with l and respectably Methodism couk real Lord Bishop ers, it would hav horrors-would i ther above nine therefore let all 1. ful.

You come to your

thinkin' o' such

ticles of food and clothing, of the widely scattered people among whom they lived and laboured.

Yet, singular to say, and incredible as it may appear, the chief charge against Methodism in Canada, and the most common ground of opposition to it, during more than thirty years was that its ministers were disaffected to the Government and institutions of the country. Such were the pretexts for the persecutions against Christianity during the first three hundred years of its history, and against Wesleyan ministers in the United States during the Revolutionary War; and so it was in Canada. Some of the preachers were interrupted and insulted, and seized by constables while preaching-Sheriff-under the pretext that they were vagabonds-the vagabond offence place, to a spiritually destitute people;

their assailants declaring that none but clergy of the established Church of England should preach iu the colonies, though there were at that time but two such in all Upper Canada.

Amidst privations, and labours, and sufferings-to be noted hereafter-the pioneer Methodist preachers toiled on their vast circuits, and adding new ones, until the war of the United

The only shadow of pretext for the It is thus seen that Methodism in imputation against the loyalty of the New York and Canada was founded by first Methodist preachers was their orthe same parties; that it was first dination and appointment by an Amepreached in both Lower and Upper rican bishop. As well might disaffec-Canada by officers of the British tion to the American Government have been imputed to the Episcopalian formed of those who had, on the out- clergy, because, on the ground of ecclebreak of the American revolution, fled siastical order, they received ordinate Canada for peace and safety, on ac- tion from English bishops. Besides, count of their grateful and loyal attach- for twenty years, the voluntary preachers for the then wilds of Canada were Such also were the loyal feelings and accepted, ordained and appointed by

into concealment during the American Revolutionary War rather than abjure

UNCLE DICK CURNOW'S CON-VERSION.

A STORY OF EARLY CORNISH METHO DISM.

BY THE REV. MARK GUY PEARSE.

CHAPTER I.

WMICH IS ABOUT SOMEBODY ELSE. I got the story from old Miss Jennie. To ask " Miss Jennie who ?" would be to provoke a stare of the utmost amazement. There was but one Miss Jennie in all the world--that is to say, in all St. Ivart's; and in the opinion of every think of calling her an angel. Everysoul in that parish all the world and thing that was artistic, æsthetic, tradi-St. Ivart's were one and the same. And no wonder either. For nature had cut them off from the rest of the world by a huge granite-crowned hill; and the road, which went ever so far round, And Miss Jennie was wrinkled, and her was a succession of such steep up and hair was a mixture of black and white downs, past tidal creeks, and altogeth- and when she read the Bible she put on er so rough, that nobody went there a pair of spectacles, tilted on the tip of who could help it. And when he did her nose, and requiring her to hold up get there the visitor found such a love- the book and elevate her chin at such ly bay, and such a set of sturdy, warm- an angle that it gave her voice quite a hearted, independent folks, that he nasal twang. But if you could have new settlements in Canada in compli- his oath of allegiance to his King, or never went away again if he could help been there then; if you could have ance with their earnest petitions. The take an oath of allegiance to any it. So shut in and shut out landward knelt down in that little room you could Rev. William Losee was the first regu- American State authority until after. was St. Ivart's. But seaward away have understood it all. The hardness sand miles-all theirs so tar as they a tender, touching, trustful pleading as After the close of that eventful war could see, venturing out on its billows of a little child. Somehow the tears

meddlesome interference with its affairs -and some men never know one from the other-would be sure to "collide" unpleasantly with Miss Jenoie ; but a grain of perception, and even less of spiritual discernment, was always enough to set matters right.

if you asked any of them about her,

they all declared that Miss Jennie was

the best friend they ever had, and that

nothing seemed right unl-ss she came

in to manage it Every man and wo-

done anything for Miss Jennie, and a

Altogether, Miss Jennie was one of those uncommon people whom everybody spoke of as a "character." Tall, square-shouldered with a large, square face; thick and bushy eyebrows hung over a pair of piercing eyes; a hooked nose; a mouth that could be shut up very tight if she pleased, and yet that whistled and chirriped to the babies in a way that fascinated them instantly even in their most furious fits-this is what the live Miss Jennie was a great deal more than any photograph could show. You met her going up those steep hills on which a huge cabbage rose was worked in wool, hung from one arm, whilst the other swung in a very energetic way. You saw her slipping into a score of houses, in almost as many minutes, scolding at one. doctoring at another, here getting a dish of tea for some old bed-ridden dame; here measuring out two liberal spoonfuls of "doctor's trade," as they called it, and leav-

ing a couple of huge, hard, ill-rounded

pills taken at night. Or perhaps you came upon her staying to read a chapter from the Bible to some old sick saint. Ah, then was the time to catch Miss Jennie. Till then you wondered that anybody could ever tional, imaginative, angrily repudiated the suggestion. Angels are graceful, angels are young with golden hair and soft eyes, and beautiful complexion. and ministered to their spiritual wants. some of the settlers in Adolphustown 'measures were adopted for the religious 'which was, commercially speaking, the given when Miss Jennie asked for it.

CHAI

IN WHICH WE

I had come de in juries about th Everyboly give " Iss-- the ould can mind 'en, t everybody Leer. But there, if you thing about fen y ax Mr 5 Jennie. $\begin{array}{c} At \quad \mathrm{Marc}(1) \leq 00 \\ \mathrm{door} \ \mathrm{and} \ \mathrm{knoch}(1) \end{array}$ acquantance of already to knew " Com m." Bil. And face numbers in heat of the fit. cover d wit . ' the man Park. or lower 1-1 smell of the h than savoury. Miss Jennie saucepan, 1. hand, whilet spoon with w as she spoke. she said sust is a hundred notewas 1? White What was my l The moment of Dick Curnow changed. "Dea

said she, at once

nish, and using

which is often a

those parts. Sh

off the fire, held