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CHRISTIAN GUARDIAN:

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INSTRUCTIONS TO THE WESLEYAN MISSIONARIES.

I. We recommend to you, in the first place, and above all things, to pay due attention to your personal piety; which, by prayer, self-denial, holy diligence, and active faith in Him who loved you and gave himself for you, ought to be kept in lively, vigorous, and growing state. You have an excellent model in the holy Apostle;—"This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus," Phil. iii. 13, 14.—Amidst all your reading, studies, journeyings, preaching, and other labours, let the prosperity of your own souls in the Divine life ever be your prime object; and then a spirit of piety will dispose you to the proper performance of your ministerial duties; and, by a holy re-action, such a discharge of duty will increase your personal religion.

II. We wish to impress on your minds the necessity and great importance of using every means of mental improvement with an express view to your great work as Christian Ministers. You are furnished with useful books, the works of men of distinguished learning and piety. We recommend to you to acquire an increase of that general knowledge which is at least an embellishment to a minister of the Gospel, and, if the handmaid of piety, a qualification for extensive usefulness. But more especially, we press upon you the absolute necessity of studying Christian Divinity, the doctrines of salvation by the cross of Christ, "which things the Angels desire to look into."—They exercise their minds which excel in strength, in the contemplation of those precious truths which you are called to explain and illustrate. Let all your reading and studies, then, have a reference to that grand object. You are to teach Religion; you should therefore understand Religion well.—You are to disseminate the knowledge of Christianity, to endeavour to conduct sinners to Christ Jesus, and to promote practical piety. Let the Bible be your book; and let all other books be read only in order to obtain a better acquaintance with the Holy Scriptures, and a greater facility in explaining, illustrating, and applying their contents. We particularly recommend to you to read and digest the writings of WESLEY and FLETCHER, and the useful commentaries with which you are furnished, and other books in your possession, which are designed and calculated to increase your knowledge of the Sacred Volume. Like the Baptist, you must be "burning and shining lights." Recollect every day, that whilst you endeavour by reading, meditation, and conversation, to increase your stock of useful knowledge, it is necessary for you to acquire a proportionate increase of holy fervour.

III. We exhort you, brethren, to unity of affection, which will not fail to produce unity of action. Let your love be without dissimulation. In honour prefer one another. On this subject we beseech you to pay a practical regard to the advice of the venerable founder of our Societies, the Rev. JOHN WESLEY. With his characteristic brevity he enquires, "What can be done in order to a closer union of our preachers with each other?" Ans. 1. Let them be deeply convinced of the absolute necessity of it. 2. Let them pray for an earnest desire of union. 3. Let them speak freely to each other. 4. When they meet, let them never part without prayer. 5. Let them beware how they despise each other's gifts. 6. Let them never speak slightly of each other in any kind. 7. Let them defend one another's character in every thing, to the utmost of their power. And, 8. Let them labour in honour to prefer each the other before himself."

IV. Remember always, dear Brethren, that you are by choice and on conviction METHODIST PREACHERS; and therefore it is expected and required of you, to act in all things in a way consistent with that character. In your manner of preaching, and of administering the various ordinances of God's house, keep as closely as possible to the model exhibited by your brethren at home. Indeed you have solemnly pledged yourselves so to do. You have promised to preach, in the most explicit terms, the doctrines held as scriptural, and therefore sacred, in the connexion to which you belong. We advise, however, in so doing, that you avoid all appearance of controversy, in your mode of stating and enforcing Divine truths. While you firmly maintain that ground which we, as a body, have seen it right to take, cultivate a catholic spirit towards all your fellow-labourers in the work of evangelizing the heathen; and aid them to the utmost of your power in their benevolent exertions. You have engaged also to pay a conscientious regard to our discipline.—We need not tell you, that all the parts of that discipline are of importance; and that, taken together, they form a body of rules and usages, which appear to meet all the wants of individuals who are seeking the salvation of their souls; and, under the Divine influence and blessing, to promote the prosperity of every society. And we cannot forbear, on the present occasion, to urge upon you the following Rules, addressed to Preachers by Mr. Wesley.

"1. Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary. 2. Be serious. Let your motto be, 'Holiness to the Lord.' Avoid all lightness, jesting, and foolish talking. 3. Converse sparingly and cautiously with women; particularly with young women in private." In this particular, your situation as Missionaries will expose you to new temptations. It is necessary that you cultivate habits of the most severe and rigorous purity. Abstain from all appearance of

evil." 4. Take no step towards marriage without first acquainting your brethren with your design. 5. Believe evil of no one: take heed how you credit it, unless you see it done. Put the best construction you can on every thing. You know the judge is always supposed to be on the prisoner's side. 6. Speak evil of no man, else your word will eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned. 7. Tell every one what you think wrong in him, and that plainly, and as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom. 8. Do not affect the gentleman. You have no more to do with this character, than that of a dancing-master. A preacher of the Gospel is the servant of all. 9. Be ashamed of nothing but sin; no, not of fetching wood, (if true penit) nor of drawing water; nor of cleaning your own shoes or your neighbors'. 10. Be punctual. Do every thing exactly at time. And, in general do not mend our rules, but keep them; not for wrath, but conscience' sake. 11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but those who want you most. 12. Act in all things, not according to your own will, but as a son in the gospel. As such, it is your part to employ your time in the manner which we direct: partly in preaching and visiting the flock from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory."

V. We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable WESLEY was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you that you will preserve the same character to religious regard to good order and submission "to the powers that be"—in which we glory. Our motto is "FEAR GOD AND HONOUR THE KING;" and we recollect who hath said, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

VI. You will, on a foreign station, find yourselves in circumstances very different from those in which you are at home, with regard to those who are in authority under our gracious Sovereign. It is probable you will frequently come under their immediate notice and observation. We are, however, persuaded, that while you demean yourselves as you ought, you will be generally favored with their protection. On your arrival at your stations, you will be instructed what steps to take in order to obtain the protection of the local Governments; and we trust that your subsequent good behaviour towards Governors, and all who are in authority, will be such as shall secure to you the enjoyment of liberty to instruct and promote the salvation of those to whom you are sent. VII. Those of you who are appointed to the West India Colonies, being placed in stations of considerable delicacy, and which require, from the state of society there, a peculiar circumspection and prudence on the one hand, and of zeal, diligence, and patient perseverance, on the other; you are required to attend to the following directions, as specially applicable to your Mission there:—(These being applicable solely to the West Indies, are omitted.—Editor of the Guardian.)

VIII. It is peremptorily required of every Missionary in our Connexion to keep a Journal, and to send home frequently such copious extracts of it as may give a full and particular account of his labours, success and prospects. He is also required to give such details of a religious kind as may be generally interesting to the friends of Missions at home; particularly, accounts of conversions. Only, we recommend to you, not to allow yourselves, under the influence of religious joy, to give any high coloring of facts; but always write such accounts as you would not dislike to see return in print to the place where the facts reported may have occurred.

IX. It is a positive rule amongst the Wesleyan Methodists, that no Travelling Preacher shall "follow a trade." You are to consider this rule as binding upon you, and all Foreign Missionaries in our Connexion. We wish you to be at the remotest distance from all temptation to a secular or mercenary temper. "No man that wareth entanglement with the affairs of this life, that he may please him who hath called him to be a soldier." Independently of the moral and religious considerations which enforce this principle, we here take occasion to remind you, that all your time and energies should be the more sacredly devoted to the duties of your Mission, because the Committee feel themselves fully pledged to pay an affectionate attention to all your wants, and to afford them every reasonable and necessary supply. And this pledge, they doubt not, the generosity of the friends of Missions will, from time to time, enable them to redeem, so long as you continue to regulate your expenses by as much of conscientious regard to economy, as may be found to consist with both health and comfort, and with the real demands of the Work of God.

And now, Brethren, we commend you to God and the word of his grace.—We unite with tens of thousands in fervent prayer to God for you. May he open to you a great door and effectual; and make you, immediately or remotely, the instruments of the salvation of myriads. We shall incessantly pray, that "you may go out with joy, and be led forth with peace; that instead of the thorn may come up the fig-tree, and instead of

the brier the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory: Amen and Amen."

Signed, by order of the Committee,
GEORGE MARSDEN,
RICHARD WATSON,
General Secretaries.
Wesleyan Mission House, 77, Flotten-
Garden, December 18, 1817.

FROM THE PHILADELPHIAN. LOVE TO THE CHURCH.

The existence of piety always supposes attachment to the interests and cause of Christ; and wherever the former is found, the latter is discovered as its legitimate result. With a soul warmed by the beams of the sun of Righteousness, the Christian will ever feel a deep concern for the condition of those who are hardened in sin; with a heart softened by the tender love of a Saviour, he looks with compassion upon the impenitent, and endeavours to win them to Christ. Never can be forgot the advancement of the kingdom of his Lord and Master. When it prospers, when converts are multiplied, and Zion, clad in her beautiful garments, becomes the joy of the whole earth, then with gratitude and praise does he render to God his tribute of thanksgiving; but when Jerusalem is desolate, and the ungodly as they pass laugh at her downfall; when the flock of Christ wander without a shepherd, then he walks with his head bowed down as a bulrush, exclaiming as he weeps, "Oh! that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" for surely if there is any thing that should affect the heart of the sincere disciples of the Lord Jesus Christ, any thing that should elicit the agonizing fervent cry, "Oh! Zion mourns, that religion languishes, that the ungodly are crowding the gates of death. While he thus laments, he should remember that there are personal duties devolving upon him, from which he can never be released; duties resulting from his connection with the world, and with the church of God. Man is not an isolated being. With the situation of his fellow creatures his own happiness is intimately connected. Little is he to be envied who in the midst of enjoyment, has no sympathetic feeling for the miserable; and if Philanthropy be thus superfluous in her claims, surely the Christian heart cannot remain insensible to the condition of the church of Christ; nor can he refuse the exertion of his powers for her welfare. If the cause of Christ does not prosper, each communicant should examine himself instead of blaming others. Let him search his own heart. Retiring within his chamber let him there with the strictest scrutiny try his motives, before the mirror of God's Word; and there let him sacrifice every idol, though dear as a right eye, and renounce every evil propensity however strong the power it has obtained over his heart. When iniquity abounds, self-love would cast the blame on others, while it screens itself. The principles of the gospel ever remain the same; and the obligations to duty rests upon the Christian with all their force. Let him come personally "up to the help of the Lord against the mighty." Let him always be much in prayer; but especially in seasons of general declension should his fervent supplications ascend to the throne of God; and he who has never said to the seed of Jacob, "Seek ye my face in vain," will not turn him empty away, nor refuse the bestowment of a blessing upon the Church, endeared to him by the sacrifice offered for her salvation. On this subject he may be importunate, and with boldness beseege the throne of grace, confiding in the faithfulness and trusting to the promises of his heavenly Father. Such is the duty of each Christian; and if they will comply with the obligations resting upon them, Zion shall no longer be clad in mourning but become the joy of the whole earth.

How different this spirit from that exhibited by some, who, while they profess to be actuated by the most ardent attachment to the interests of the church, and express their willingness to sacrifice every earthly enjoyment, and even life itself, for her benefit, nevertheless are remarkable for the sanctimony with which they abuse those who in any manner differ from them, and for the anxiety which they evince for the suppression of all who are not of the same party with themselves! Party spirit is the ruling motive of their actions; and this is not the spirit of the Gospel; is not sincere Love for the Church.

VOLTAIRE'S LAST HOURS.

The following is from "Letters on Female Character, addressed to a young lady on the death of her mother, by Mrs. Virginia Cary."

The enemies of religion are indeed the enemies of the whole race of man. They would take from their fellow beings the sole remedy provided by Omnipotent mercy for the variety of ills which constitute the inheritance of man. They would shut out the healing stream from the diseased and dying in this world, and close forever the golden gates of heaven upon the toil worn pilgrims, who have faltered through their appointed course of earthly trials, and might be entitled to a blessed inheritance above.

There is something appalling to the imagination in the contemplation of Voltaire's last moments. Yet it is a picture which should be hung up for exhibition before the congregated world. What unutterable horrors pervaded his soul when it received its final summons to appear before its Maker and its Judge. He was discovered by his attendant with a book of prayers in his hand, endeavouring with a faltering tongue to repeat some of the petitions for mercy, addressed to that Being whose name he had blasphemed.—He had fallen from his bed in convulsive agonies, and lay foaming with impotent despair on the floor exclaiming, "Will not this God, whom I have denied, save me too? Cannot infinite mercy extend to me?" Awful spectacle! Where was

then the fame for which he had laboured? the applause which had been the breath of his nostrils? Where were the hollow hearted flatterers, whose faithless professions of friendship had deceived him in prosperity? Alas, they were the first to forsake him in the hour of misery! His last moments were attended solely by a hired menial, who is said to have inquired, when next applied to in her professional capacity, Whether the gentleman who wanted her services was a Philosopher? for she declared herself unable to stand the horror of another scene like the death-bed of Voltaire, and would rather forego the emolument than engage in such an arduous and soul-apalling duty.

What must have been the condition of that departed spirit, when the dread realities of the future burst upon its unobstructed vision? When the awful throne of an insulted Sovereign rose in sublime majesty before the immortal soul, on its entrance into eternity? When the first object it beheld, in the dread realms of futurity, was the Being whose existence he had denied, whose cause he had persecuted! And that being enthroned in omnipotence as a final Judge? Let us draw a veil over the terrific spectacle.

THOMAS PAINE.—An Extract.—His first wife is said to have died of ill usage. His second was rendered so miserable by neglect and unkindness, that they separated by mutual agreement. His third companion, not his wife, was the victim of his seduction, while he lived upon the hospitality of her husband. Holding a place in the excise of England, he was dismissed for irregularity; restored, and dismissed again for fraud, without recovery. Unable to get employment where he was known, he came to this country, commenced politician, and pretended some faith in Christianity. Congress gave him an office, from which, being soon found guilty of a breach of trust, he was expelled with disgrace. The French revolution allured him to France. Habits of intemperance made him a disagreeable inmate in the house of the American minister, where out of compassion he had been received as a guest. During all this time, his life was a compound of ingratitude and perplexity, of hypocrisy and avarice, of lewdness and adultery. In June, 1800, the poor creature died in this country. The lady, in whose house he lived, relates that "he was daily drunk, and in his few moments of sobriety, was quarrelling with her, and disturbing the peace of her family." At that time, "he was deliberately and disgustingly filthy." He had an old black woman for his servant, as drunken as her master. He accused her of stealing his rum; she retaliated by accusing him of being an old drunkard. They would lie on the same floor, sprawling and swearing, and threatening to fight, but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying for his board only when compelled. In his drunken fits he was accustomed to talk about the immortality of the soul. Such was the author of "the Age of Reason," such the apostle of infidelity! Unhappy man! Neither he nor Rousseau, nor Voltaire, is dead, except in the flesh.—"Their immortal souls are thinking as actively as ever. We and they will stand, on the same great day, before the bar of God. How awful, in reference to such despisers and scoffers, is that description: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him."—Bishop McLean's "Evidences of Christianity."

LUTHER.

Luther was all his life poor, and sometimes extremely so. In about two years after he had begun his career, he was called upon to take a journey to the city of Augsburg, to meet the Pope's Legate. His great friend the elector of Saxony, seeing that he was entirely unprovided with the means of taking such a journey, gave him money, but notwithstanding this pecuniary provision, he was obliged to go on foot, and compelled to borrow a coat on the road in order to appear decent. Speaking of this journey, he says, "I came on foot and poor, supported by the liberality of the prince, yet in proportion to his income, he was very munificent. A poor student asking money of him, he requested his wife to give him some; she excused herself on account of her poverty, by saying, they had none; he took up a silver cup and gave it to the student, telling him to sell it to the goldsmith, and keep the money for himself. When a friend sent him 200 pieces of gold he gave them all in charity. When he had some money sent him by a friend, he writes thus, 'I have received by Taubenheim, 100 pieces of gold and at the same time Schart has sent me 50, so that I begin to fear lest God should give me my portion here. But I solemnly protest that I would not be satisfied without Him. I will presently either return them or get rid of them. For what is so much money to me! I have given half of it to Prior and made him very happy.'"

It is said that Luther accepted none of the profits arising from the sale of his works.

About the beginning of 1527, Luther was attacked by a severe illness, which brought him near the grave. He expected death, and was much employed in devotional exercises. In the will which he then made are these words, "Lord Jesus, I thank thee that thou wouldst have me poor on earth and constantly a beggar. I have neither house, nor lands, nor money, nor possessions to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them as thou hast preserved me."—Lutheran Observer.

DEPENDENCE ON DIVINE INFLUENCE.

There is a way of talking about the necessity of the agency of the Holy Ghost, which may be highly pleasing to Antinomians and lazy professors, who consider themselves eminently orthodox; and they will be eloquent on this subject, while, like the Pharisees, they will not lift the burdens of the church 'with one of their fingers.' They will do comparatively nothing for sending

the gospel to the heathen, alleging that we have heathens enough at home. And though this witness is true, yet they will withhold their money from aiding domestic missions even; and their plea will be that 'money cannot make christians!' forgetting, or not choosing to remember, that the gospel commands the support of the ministry. But there is another and "a more excellent way" of talking about, and feeling the necessity of, Divine Influence;—and this is, such a conviction of entire and absolute dependence on God for a blessing, as leads those who realize it to cry mightily unto Him to shed down this "unction from the Holy One" in copious measure. And not only will there be the earnest and persevering prayer, but there will be the labour and the liberal giving of money which will be the best proof of sincere praying.—Ch. Watchman.

CHRISTIAN DUTY.—Duties are ours: events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

The Christian often thinks, and schemes, and talks, like a practical Atheist. His eye is so conversant with second causes, that the Great Mover is little regarded. And yet those sentiments and that conduct of others, by which his affairs are influenced, are not formed by chance, and at random. They are attracted toward the system of his affairs or repelled from them, by the highest power. We talk of attraction in the universe; but there is no such thing, as we are accustomed to consider it. The natural and moral worlds are held together, in their respective operations, by an incessant administration. It is the mighty grasp of a controlling hand, which keeps every thing in its station. Were this control suspended, there is nothing adequate to the preservation of harmony and affection between my mind and that of my dearest friend, for a single hour.—Cecil.

DAY OF THE CHRISTIAN'S DEATH.—It is the day, when, as a weary traveller, he arrives at home; when, as a sea-tossed mariner, he enters his desired haven; when, as a long-enduring patient, he throws off the last feelings of his lingering complaint; when, as an heir of immortality, he comes of age, and obtains the inheritance of the saints in light.—Jay.

MANNER OF PRAYING.

Pray with child-like simplicity.—not with strange expressions, or high sounding words. "Be not rash with thy mouth." Eccl. v. 2.

Pray with earnestness. "And he said, I will not let thee go except thou bless me." Genesis xxxii. 26.

Pray in the name of Christ. "Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23.

Pray in faith. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24.

EXCELLENT RULES.

Never to ridicule sacred things, or what others may esteem sacred, however absurd they may appear to me.

Never show levity where the people are professedly engaged in worship.

Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

DR. WEST.

DIVINITY OF CHRIST.—Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were authorised to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied the first, "that Jesus Christ is the true God." "You are very happy," rejoined the other, in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, "This is the true God, and eternal life."

PIOUS MOTHERS.—A few years ago, some gentlemen who were associated in preparing for the ministry felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted in finding, that out of one hundred and twenty students, over a hundred had been borne by a mother's prayers, and directed by a mother's counsels to the Saviour. Though some of these had broken away from all the restraints of home, and like the prodigal had wandered in sin and sorrow, yet they could not forget the impression of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing.—Mother at Home.

JOHN RANDOLPH'S MOTHER.—The late John Randolph, some years since, addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to repeat—'Our Father which art in Heaven.'"

We have this anecdote from a gentleman to whom it was told by the friend whom Mr. Randolph addressed.—S. S. Journal.

CREDULITY OF INFIDELS.—Charles the Second, says Addison, hearing the celebrated Vossius, a freethinker, repeating some incredible stories of the Chinese, turning to some about him said,—"This learned divine is a very strange man; he believes every thing but the Bible."

RELIGIOUS & MISSIONARY.

METHODIST MISSIONS.

The following are the extracts of the Missionary Circular, lately issued by the Secretaries in London, which were excluded from last week's Guardian.

To advert to the state and prospects of the Missions in general.—The work in Lower Canada, and the other districts in British America, is greatly extending; and so numerous are the fresh openings which present themselves, that many additional labourers are required to cultivate those interesting fields of missionary toil. The South Sea Mission maintains an extraordinary character. During the past year a great number have turned to the true God in Tonga, Hawaii, and Vavau; the scriptural education of the young is conducted on a large scale; a native agency is rapidly rising up; the press is giving to the people translations of the Scriptures, and useful elementary books; and nothing is wanting, under the blessing of the Lord, except more Missionaries, to extend the work to other neighboring islands, which are "waiting for his law." Additional help is required in New South Wales and Van Diemen's land, to maintain the prosperous Missions there in a state of efficiency. In India and Ceylon, also, assistance is needed for carrying on the warfare against the "strongholds" of the enemy. The Missions in South Africa exhibit a very cheering aspect. They are rising in importance and increasing in usefulness every year. The native tribes, which enjoy the labours of the Missionaries, are receiving Christianity, and making advances towards civilization; and other tribes are earnestly requesting that Missionaries may be sent to them. Western Africa, too, is very promising. There has been a large increase in the Society at Sierra Leone the last year; and a new Mission has been commenced, under auspicious circumstances, up the Gambia, for the benefit of the Fula. And in the West Indies, notwithstanding the obstacles which missionary operations have had hitherto to encounter there, much is being done. Even in Jamaica, the spirit of revival is poured out on some of the stations, and many are experiencing the Gospel to be "the power of God unto salvation." In several of the islands more Missionaries are imperatively required to maintain and carry on the work; and now that the slavery question is decided, and a new state of society is about to be introduced, it is confidently hoped that the sphere of our usefulness in the West Indies will be very greatly enlarged. In Europe, a second Missionary has been appointed to Gibraltar. The Mission in South France is in a prosperous state; and in North France the wants of our own countrymen have been so urgently pressed on the attention of the Committee, that two Preachers have been appointed for the English work, one at Paris, and the other at Calais; and this arrangement, it is trusted, will be made subservient to the promotion of our primary object in France—the revival of pure Christianity among the French themselves. In Ireland much success has been realized; and we are extending our operations there by taking under our care the Schools founded by the late venerated Dr. Clarke, and by calling into employment a greater number of subordinate agents. The increase of our members on the Mission Stations is 1937. The number in Jamaica is regarded as remaining the same, the Conference concluding that it would be unjust to disown those of our negro members who were prevented by persecution from receiving their tickets at the time when the accounts of the present year were made up. The conclusion which a review of the state and prospects of our Missions suggests is, that a new era of missionary exertion must commence. Our very success has become embarrassing. So great have been the triumphs vouchsafed to us, that our present resources, great, comparatively, as they are, will scarcely enable us to maintain the ground we have gained, much less to pass into those new spheres of labour which are providentially opening to us. The few arrangements for extending the work which have been noticed, have been made rather in the hope of an increase to our funds, than in the confidence which present means inspire. May the great Head of the Church pour out a more copious effusion of the missionary spirit on all our societies and congregations at home!

SAULT DE ST. MARIE MISSION.

From the New York Christian Advocate and Journal.

Sault de St. Marie, Nov. 9, 1853.

Dear Brother:—The season has at length arrived in this land of the north which is about to lock us up by frost and ice almost wholly from intercourse with the civilized world for five or six months to come. Our last arrivals for the season we expect hourly, after which we may think ourselves quite fortunate if we receive four mails by express before the upper lakes open next spring. The expresses are by Indians and Canadians on foot through a pathless forest and along the margin of lakes and rivers, making the distance from this place to Detroit, via Mackinac, of about 400 miles. This situation, I can hardly imagine the hope of having a visit from the Christian Advocate and Journal, after the present month, through the whole course of a long cold winter, as the expresses seldom take any thing more than letters. I embrace, therefore, the present as the only opportunity, for many weeks to come, to say a few words with regard to our present state and future prospects on this mission.

Under the present arrangement, my charge is divided into three departments, namely, Greenbay, Sault de St. Marie, and Ke-wa-we-non. With regard to Greenbay, I can report nothing of special importance the present quarter. I am daily expecting a letter from brother S. Crawford, our school teacher at that place, on the state of the mission, on the arrival of which I shall embrace the first opportunity to speak of our prosperity in that department of the work. I will just remark, however, that with the opening of another year new openings in the mission field for the labor and usefulness will doubtless present themselves to our notice in that region; and I hope the cry for help from that quarter may not be in vain; or has the cry from the forests of the distant west ceased to move and invite? I trust not, but that there is yet many a suitable man in the different conferences whose real love for the souls of the perishing, will prompt him cheerfully to leave the smooth path and well cultivated field, and enter the bush to proclaim the kindness of the great Shepherd to the lost sheep of the house of Israel.

At this place, (Sault de St. Marie,) we have had some prosperity since my report for the first quarter. About the 1st of August a spirit of religious inquiry made its appearance among the soldiers and some others in Fort Brady. Meetings for prayer and religious instruction were frequent and well attended, and the result has been, that a band have become "soldiers of the cross." Twelve have united in class, and more are expected to join soon. I generally preach twice on the Sabbath to the citizens and the troops, and in the afternoon of each Sabbath within the fort.

Nothing of special importance has taken place in the Indian population, since my last report, except the adoption of a very judicious measure, by the agent, which will have a direct tendency to quiet the minds of the Indians, and bring them to a fixed purpose as to the place of their future residence: and this purpose will be attended with results probably favorable to their religious and civil improvement. I have baptized one very interesting Indian youth of late, and have the names of several more who will probably receive baptism soon. The members of our Indian class, so far as I know, generally stand firm, although they are almost daily surrounded with temptations to return to their former habits of intemperance. Having just now obtained an interpreter from Grape Island, Henry Penabix, (alias Snake,) I shall devote more time to the instruction of the Indians than for some weeks past, both in public and private, from lodge to lodge. Our school through the winter will be kept in a small room near my residence, by Miss Bayles of your city. As several gentlemen of this place are anxious that I should continue my residence near the fort during the winter, kindly offering to sustain the expense of house rent, &c., I shall not occupy our new house until spring. This arrangement, however, will not at all interfere with my labors among the Indians. I have already completed one house at our place of location for a large Indian family, which they will occupy in a few days, on coming to which the females of the family presented a smile of gratitude.

To Ke-wa-we-non brother Thomas Frasier, of Grape Island, has returned to spend the winter, and publish

the words of life. He left here about the 5th of October. I gave him an outfit of provisions, with a net and ammunition with which to procure more as he might need. Brother Frasier is a devoted laborer, and left here for his distant field in good spirits. One fact connected with the work of God at Ke-wa-we-non is worthy of remark. The Indians at that place, as I remarked some time since, have been exceedingly quarrelsome. Parties were formed, and each took the side of his friend. This state of things has existed for many years, and sometimes in their quarrels the work of death has been terrible. But during the revival at that place the past year the Gospel of peace has reached and changed the hearts of the two principal men of the opposing parties. Thus we may fondly hope that the cruel instruments of death will no more awake to spill a brother's blood. While I write, my mind suddenly passes from Ke-wa-we-non to other and more distant points in this Indian country, where hundreds are sitting in the region and shadow of death—at the thought of which I feel the kindling of an inward fire which induces a heart felt sigh for their salvation. While therefore the Church is ready to furnish the means, I devoutly hope there may be no lack of men filled with faith and the Holy Ghost, who shall be willing to go forth in this glorious work until every Indian village and wig-wam becomes vocal with the high praises of God. O may every lover of Christ Jesus fervently pray for the speedy approach of this glorious day.

Your servant for Christ's sake, J. CLARK.

The Christian Guardian.

WEDNESDAY, JANUARY 23d, 1854.

MONTHLY MISSIONARY PRAYER MEETINGS.

In nearly every chapel in England, among the different Evangelical denominations, and in most of the cities and towns and many country places in the United States, a prayer meeting is held the first Monday evening of each month, to receive information of and to pray for the success of Missions throughout the world. We attended one of these important meetings in New York. The Preacher read some interesting extracts of communications from Missionaries, and stated the obligations and encouragement of prayer for the success of Missions and the salvation of the heathen world. Two of these meetings have been held in this town; and they are appointed to be held henceforth the first Monday evening in every month. They were interesting, and waked up a deep interest in the minds of those present in behalf of the heathen, and gave birth to many earnest prayers for the out-goings of Gospel tidings to the ends of the earth.

What consideration is more solemn and animating, than that the benevolent and devotional piety of Christendom is avowedly and exclusively employed at an appointed hour, and united in praying for the accomplishment of human salvation! What means is better calculated to excite that spirit, the active operations of which are requisite to renovate the world? What method more judicious and effectual to circulate useful and encouraging information on the subject of missions! What means more appropriate to call into vigorous exercise the essential and divinely appointed and approved instrumentality of saving mankind—namely, the simple and united faith and prayers of Christians!

We think that monthly prayer meetings, with these specific objects in view, might be conveniently and profitably held in every chapel and in many other places throughout the Province. The Missionary Intelligence in this day's paper is well adapted for such an occasion. In hopes that this long tried and extensively successful means of increasing piety and knowledge at home, and of advancing Christianity abroad, will be in many places, if not generally, adopted; and as there are no monthly Missionary notices circulated in this Province, we shall endeavour to adapt the Missionary Intelligence of the last Guardian, or the last but one, of each month, to this special object.

Prayer is a part of the appointed instrumentality in the conversion of the world, in which the poor as well as the rich can become the standard bearers of a saving Gospel to the perishing of their fellow creatures. It was employed by the Patriarchs, Prophets, Apostles, and by the Son of God himself; it has been employed by the Church in every age and country; it has been employed successfully in millions of instances in behalf of both individual and general objects; it never can be properly employed without a blessing at home if not one abroad likewise; and without it, all other means of spreading the Gospel are useless; for it is "God that giveth the increase,"—and for this he must be sought unto. His language and method is, "Ask and ye shall receive." How important the object—how simple the means—how glorious the results!

INSTRUCTIONS TO THE WESLEYAN MISSIONARIES. As much has been said and little known, respecting the official instructions of the Wesleyan Missionary Committee in London to their Missionaries; (instructions which are presented to each Missionary on his appointment to a foreign station;) and as they contain advice which should be inscribed upon the breast of every christian minister, we have inserted them in this day's Guardian on the first page. They are indeed liable to the charge preferred the other day, with considerable warmth, against the Guardian, that "its whole tendency was to induce the Methodists to let politics alone, and to attend to nothing but religion;" but we think they are not the less valuable on that account, nor will preachers who are sent out to this country under such instructions be the less acceptable to our congregations. We may observe, at the same time, that we are far from being disposed to inculcate that Methodists ought not to attend to their political as well as religious interests. Their civil rights and privileges are invaluable blessings, and sacred trusts committed to their care, for which they must give an account, and which should (especially the elective franchise) be conscientiously, decidedly, and diligently exercised in the support of those men, and those men only, who can be relied upon to maintain their rights and promote their interests, and the common weal of the Province. But when we see (as we expressed it two years ago) "political party spirit drinking up the life blood of scriptural piety," when we see it entering into the pores of the Church, so as to render individuals neglectful of its ordinances, estranged in the spirituality of their minds and turning meetings for religious business and spiritual intercourse into arenas of disputation and political jangling, and alienating heretofore devoted minds from the very institutions of the church, we think we should be betraying our trust, and have our skirts stained with the blood of souls, did we not administer caution—whether that caution be approved or condemned, heeded or despised. Those who may be the least disposed to receive it, are doubtless the very ones who most need it. But that decision of conduct, and noble independence, and manly vigilance in the maintenance of constitutional rights and the promotion of public interests, which is the boast of every free-born Briton, and is characteristic of every christian patriot, ought to be exhibited by every Methodist;—it is the patriotism of principle and not of passion—and is alike remote from weather-cock waywardness and ignorant obstinacy, from cringing sycophancy and demagogic phrenzy. Such is a constituency that can be relied upon, and may well be feared, and respected, and

courted; such is a constituency that will sustain and exalt merit and virtue and patriotism—be the national guard of good, and the terror of bad government, the nurse of liberty, the friend of science, the "good ground" of religion.

THE NEW DISCIPLINE.—We are enabled to announce, that those portions of the amended Discipline which the Conference directed to be laid before the official members on the several circuits, have been concurred in by more than three-fourths (instead of two-thirds) of the circuits throughout the connexion, and have therefore become part of the disciplinary rules.—This circumstance is an ample refutation of the false and malicious imputations against the Conference in regard to the union question, when thus regarded by the intelligent and official laity of the church, and portends the mortified disappointment of turbulent spirits to disturb her harmony. It is very probable that every particular of these regulations (thus sanctioned by the Ministry and official laity of the church) may not meet the entire approbation of many estimable individuals; but in prudential rules and not in matters of faith, or questions of conscience, the minority always yield to the decisions of the majority, and ultimately support them. This every man of piety and friend of the church will doubtless do. It is possible that some restless individuals may still rise up and endeavour to agitate and divide. This is what past history warns us to expect. But past experience equally encourages us to believe that it will, for the most part, be only such a description of characters as have done little else for years past but find fault and criminate—illustrating the true though homely saying of good old Richard Baxter, that "an idle man's head is the Devil's workshop." From such the church can substantially suffer but very little.

One effect of these improved regulations, in the course of another year, will doubtless be the more frequent and more extensive preaching of the Word and the more uniform and efficient administration and observance of the Discipline on the various circuits—with the increase of piety and success always attendant on such means. We have commenced and shall now proceed with the speedy printing of the Discipline. In the meantime, Agents can forward their orders, so that the Discipline, when printed, may be sent to them without delay.

BRITISH COLONIAL ARGUS.—This paper is to be henceforth issued under the title of the *British American Journal*—being incorporated with the *Farmers' Journal*, managed by the same Editor, but owned and published by the Editor of the late *Farmers' Journal*. In the last number of the *Argus*, which fell under our notice during the past week, we perceive that the Editor "unqualifiedly" denies our statement of him in the Guardian of the 13th of November. Some parts of our statement were perhaps uncalled for, and would not have probably been made, except in an hour of unparalleled misrepresentation and abuse from all quarters; but as to its correctness, whether it be so or not, we aver that we had every circumstance from the Editor himself. No person was present at the time—more than a year since—but a few days afterwards we stated a part of all the circumstances to an individual, whose authority we may yet produce; and we could now state other particulars, corroborating and confirming what we have said, were it necessary. The object of our statement was to show in what light that Editor's criticisms of Methodist Preachers and the Conference, should be viewed. He triumphed much because we falsely accused him of having stated what he never did state in regard to the £200; but his joy will be turned into bitterness, when it is made apparent that our error was a mitigation of guilt rather than a crimination of his innocence: for we should and would have stated, had the *Argus* at that moment been before us, that (instead of the £200) he had inserted a long article in his paper of the 23rd of November, in which it was laboured to be shown that we had endeavored to get one half of the Clergy Reserves for the Methodists—in direct contradiction to the whole of our correspondence with His Majesty's Government on that question. When this Editor first read our article of the 30th of October, he inserted it in strong terms of approbation; but the week following, after the combination, he issued a tirade in contradiction to what he himself had stated the week previous against us, with appeals calculated to throw the Church into confusion.

If we now show that in his statement in this very affair, in order to promote his combined party purpose and injure us, (before we hinted a word respecting him) he stated that which he knew was untrue, the reader can judge what weight to attach to his "unqualified" contradiction of our statement. In the *Argus* of the 9th of November he represents us as having stated concerning the "ultra and moderate parties," that "their politics were those of justice, their charities were liberal," &c. Now so far from this, we had explicitly stated, that an "ultra party was a lordling in power, a tyrant in politics, and a bigot in religion." Is it then in breach of charity to suspect that a man who would thus wilfully falsify another's words for a party object, would deny his own statement for the sake of his own interest? On other points we are not concerned to answer the *Argus*—our works can speak. But this case being a peculiar one, we have thought it required of us a particular notice.

We have received several well written communications on the subject of the late error against us; but we must decline publishing them at present. We know not, however, what a day may bring forth. Even after we had expressed our intention not to notice the misrepresentations of assailant editors, we observed in some of their subsequent publications such gross instances of new and unanticipated misstatements, as seemed to demand some further remarks; the exigency of which appeared so obvious to us, as to render any apology at the time unnecessary.

No later news from England.

SHORT REVIEWS OF BOOKS, &c.

(which may be had by application to the Guardian Office.) COMPANION TO THE BIBLE. Intended for Bible Classes, Families, and young persons in general. With Maps of the Ancient World, Canaan, and the Travels of St. Paul. London: Printed for the Religious Tract Society. Pages 144, 18mo. half bound. Price 3s 4d.

This little book has the high sanction of the London Religious Tract Society; and its unrivalled excellence is no small recommendation of that Society's many invaluable works—especially the *British Reformers*. The *Companion to the Bible* contains more important information, well arranged, in regard to the history, authenticity, and contents of the Holy Scriptures, than any book of the same size and expense that we ever read. It is a Commentary in Miniature; and more than one discourse for the pulpit have we prepared without the assistance of any other Commentary or book of reference. It is a convenient and valuable treasure for every travelling Preacher; and it should be the companion of every one who desires a valuable auxiliary to a methodical, instructive, and practical study of the Word of God. The regular and devotional study of the Bible is a branch of christian duty, rather of christian privilege, which is too generally, and often fatally overlooked; and the absence of it gives birth to a piety, if it can be so called, that is unstable as water, though crackling as thorns under a pot. It is as far removed from the solid, ever-living, and acting piety of the Psalmist, the Apostles, Martyrs, and Reformers, as passion is from principle, feeling from reason, settled habit from momentary impulse. The whole should be combined. Every young disciple, soundly converted, has the one part of Evangelical Christianity—the daily perusal of the Holy Scriptures will go far towards "establishing and settling" him in the other part; and the *Companion to the Bible* will be one of the best companions to him in his day-and-night meditations upon the Law of his God. The following are the contents of this incomparable little work.

PART I.—Chapter 1. Title of the Bible. 2. Antiquity of the Bible. 3. Excellency of the Bible. 4. Inspiration of the Bible. 5. Design of the Bible. 6. Authenticity of the Bible. 7. Translation of the Bible. 8. State of mind necessary to read the Bible. 9. Rules for the profitable reading of the Bible. 10. Geography of the Bible, particularly of the Old Testament. 11. Hebrew Offices. 12. Hebrew Festivals. 13. Divisions of the Bible. 14. Analysis of the Books in the Old Testament. 15. Chronological Order of the Books of the Old Testament.—Chronological Arrangement of the Psalms. 16. Jewish History between the times of the Old and New Testament.

PART II.—Chapter 1. Title of the New Testament. 2. Biography of the Writers of the New Testament. 3. Analysis of the Books of the New Testament. 4. Harmony of the Gospels. 5. Chronological Table of the New Testament Scriptures. 6. The Miracles of Christ. 7. Recorded Parables of Jesus Christ. 8. Remarkable Discourses of Christ. 9. Jewish Sects. 10. Heresies among the Apostolical Churches. 11. Fulfilled Prophecies of Scripture. 12. Unfulfilled Prophecies of Scripture. 13. Figurative Language of the Bible. 14. Index to the Symbolical Language of the Bible. 15. Character and Influence of Christianity, and its Claims upon all Mankind. 16. Plan for the annual Reading through of the Bible. 17. Geographical Gazetteer of the New Testament. 18. Scripture Money, Weights, and Measures. 19. Chronological Index of the whole Bible. 20. Scripture Names.

A MINIATURE OF METHODISM; or, a brief account of the History, Doctrines, Discipline, and Character of the Methodists. By Valentine Ward. Fifth Edition, improved. London: published by John Mason, 14 City Road. 12mo. pages 152. Price 2s 4d.

Comparatively little is known in this Province of the history, discipline, and character of Methodism, as it now exists in England. Hence much error, unreasonable prejudice and jealousy. We cannot recommend a better remedy for this, than the perusal of Mr. Ward's *Brief Account*. To individuals of this description, Mr. Ward's motto of his book is strictly applicable—"Can there any good thing come out of Nazareth? Come and see." It has already passed through five editions, and is recommended by the Reverends R. Watson, D. Isaac, and R. Newton, as containing "an accurate account of the Methodists, and at an inconsiderable expense." It contains a very beautiful engraving of the likenesses of the Rev. J. and C. Wesley, J. W. Fletcher, Dr. Coke, and F. Asbury. The engraving represents Mr. Asbury in his youth, before he had faced the winter storms, and endured 31 years' unparalleled labors in America, during which time the Societies increased from 316 members to 211,000.

Methodism, after the lapse of not quite a century since its first organization in its distinctive economy, embraces about 5000 travelling ministers, and nearly one million of actual church members; and on account of its wide and rapid spread, has attracted the attention and called forth the speculations of statesmen, philosophers, and divines, most of whom have attributed to the genius of Mr. Wesley that which belongs to a higher than human agency. Mr. Ward's book presents the curious reader with a brief and comprehensive view of the machinery of Methodism; and of every part of it every Preacher and member of the Church ought to possess accurate and full information. They will thus become established in their belief, and be prepared to give a reason for it, and will be able to teach others also. Truth courts investigation, and gains by discussion.

THE DUTIES, QUALIFICATIONS, AND ENCOURAGEMENTS OF CLASS-LEADERS; being the substance of Five Addresses, delivered to several persons recently appointed to that office in the Wesleyan Methodist Society in Hull, (England.) By Edmund Grindrod. Published at the request of the Leader's Meeting.—London: Published by John Mason, 14, City Road, 1831. Pages 46, 12mo. Price 10d.

The office of Class-Leader is of vital importance to the interests of the Methodist Connexion; and a want of judgment or caution in the selection of persons for this office, or a negligence or want of qualifications in individuals who have been or may be appointed to it, has been, or may be, attended with disastrous consequences to whole classes and neighborhoods, to the reproach of the Church and the injury, if not final ruin, of many souls.

In Mr. Grindrod's Addresses this office is placed in its proper light. The style in which they are written is unaffectedly elegant and chaste; the arrangement simple and natural; the advice appropriate; and arguments weighty and conclusive—imbued throughout with a spirit of deep piety. The first three Addresses are devoted to the duties of Leaders: First, to their Ministers; secondly, to the Society or Church at large; thirdly, to their own Classes. In the fourth address, Mr. G. discusses the Qualifications of Leaders; and in the fifth, their Encouragements. This little Pamphlet ought to be in the hands of every Preacher and Leader: In the hands of every Preacher, to guide him in the selection of Leaders, and in his advice to them; in the hands of every Leader, to counsel and encourage him in the discharge of his duty.

Mr. Grindrod has been chosen Secretary of the British Conference at its two last sittings; and has been, we understand, appointed the President of our next Canadian Conference; an appointment in which we doubt not, our brethren, with us, will have abundant cause to rejoice.

We beg the Methodist reader's attention to the following extracts from this excellent Pamphlet. The first contains introductory paragraphs of the first address, on the duties of Leaders to their Ministers.

MY DEAR BROTHER, I account the office upon which you have recently entered, to be of high importance; and as I feel my own responsibility to the Great Head of the Church in having, with the concurrence of this meeting, put you into that office, I am anxious to suggest to your minds such instructions, advice, and exhortations, as may, by the blessing of God, give the most useful direction to your future pursuits and labors. I design, in a few brief Addresses, to give you a succinct view of the duties of your office; its requisite qualifications; and the encouragements which should animate you to diligence and fidelity in the execution of your trust.

Let me call your attention to the duties which devolve upon you as Class-Leaders. I shall distribute them under the following heads:—

I. The duties which you owe to your Ministers. It is incumbent upon you highly to esteem and love them as Ministers of Christ, and as your own spiritual pastors and teachers. "Let a man so account of us, as of Ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.) Your pastors claim no blind or superstitious veneration for their persons or offices; they do not wish you to regard them as infallible or impeccable beings. They are men of like passions with yourselves, subject to your infirmities and frailties; and it would be unreasonable and uncharitable to withhold your affection from them, because you see in them those weaknesses which daily afflict yourselves. But they claim from you a religious veneration and love for their work's sake.—This is enjoined upon you by divine authority. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." (1 Thess. v. 12, 13.) The esteem should be invigorated by a respectful treatment of them in all your intercourse with them; by meekly reproving those who are in the habit of speaking slightly of their talents and characters, in your presence; and by commending them to others in their absence, as far as you can do so consistently with the truth. If you ever deem it your duty to

speak of their faults, do it kindly, to themselves alone but speak of their excellencies to others.—Manifest your regard for them by your regular attendance upon their ministry. Your frequent avoidable absence from public ordinances will lead to suspect that you disesteem them; and will have a baneful influence upon others, especially the members of your own classes.

The following extract is from the first part of Mr. Grindrod's second address, on the duties of Leaders to the Society or Church at large.

II. The class of duties on which I shall now address you, are those which you owe to the society at large, in which you are members and Leaders.

1. It is incumbent upon you to promote, by every righteous means, the peace of the society.

The well-being and prosperity of christian churches depend greatly upon the concord of their members; and to preserve this, every thing but truth and righteousness should be sacrificed, when circumstances render it necessary. In order that you, my brethren, may, in the office which you are now called to fill, enjoy the blessedness which our Lord has promised to them that are peace-makers, cultivate a peaceable temper and disposition in your own hearts, and maintain a peaceable carriage and behaviour towards others. Entertain a lowly opinion of yourselves, and a respectful estimation of the understanding and piety of your brethren, especially those that are elders in the church. Be not tenacious of your own opinion in matters that are indifferent.

Discountenance, by a strict example, and by meek reproofs, all tale-bearing and evil-speaking, which are so prejudicial to the peace of society, and utterly destructive of the piety of the individual who is guilty of them.

Resist the spirit of strife and debate in whatever form it may present itself. The design of our Leaders' meetings and Quarterly meetings is criminally perverted when they are made scenes of wrangling and contention. The able disputant should seek any theatre for the display of his unenviable talent, rather than the courts of the "Prince of Peace." He is an intruder when he enters the hallowed place where "brethren dwell together in unity."

2. It is your duty to advance the reputation of the society. By supporting, as far as you have ability, the pious and charitable institutions for which it is honourably distinguished. Such are our Missionary Societies, our Sunday Schools, Strangers' Friend and Tract Societies. You may aid these excellent charities by your property, by your personal agency, and by advising suitable members of your classes, particularly the young, to become active agents in them. But let me here caution you against being too precipitate in engaging persons as Sunday School teachers, Tract distributors, or Strangers' Friend Society visitors. In the commencement of a person's religious course, his sole attention ought to be directed to his own spiritual state, and the means whereby he may obtain salvation; and until there is evidence of a thorough change of heart, it ought to be kept fixed there. A work of grace may be marred by the subjects of it being too early brought into any kind of public notice; and besides, we should have some trial of the stability of those who join us, before our public character is at all identified with them.

(3.) By vindicating the society from unjust aspersions. Standards of individuals and official members are not unfrequently circulated to the prejudice of our whole communion; and in some instances, your faithfulness may detect the falsehood of such aspersions, and be the means of healing the wounded reputation of a brother in Christ, and of removing an unmerited stigma from His people. When the public character of the Connexion is assailed by secret or open foes, by pretended friends or avowed enemies, be ready, if called upon, to join your Ministers and your brother Leaders in taking proper measures for its defence. You will, however, most effectually advance the moral reputation of the society.

(3.) By exemplifying, in all the relations of life which we sustain, all the noble virtues of genuine Christianity. As husbands, strive to be patterns of conjugal kindness and attention, "loving your wives, as Christ loved the church." As parents, "rule well your own houses, having your children in subjection with all gravity." For if a man knoweth not how to rule his own house, how shall he take care of the church of God? (1 Tim. iii. 4, 5.) As servants, be obedient to the Lord; then to your masters according to the Lord, with fear and trembling, with singleness of heart, as unto Christ; not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." (Eph. vi. 5, 6.) Determine that none of your fellow-servants shall exhort you to diligence, integrity, and respect to your master. As masters, do the same things to your servants, "forbearing threatening; knowing that your Master also is in heaven; in which there is no respect of persons with him." (Eph. vi. 9.) As tradesmen, be honest in all your dealings; "that no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such, as we have forewarned you and testified." 1 Thess. iv. 6. Never take the advantage of your neighbour's ignorance, to deceive him; nor of his necessity, to oppress him. Avoid extortion of every kind, and do not embark any portion of your neighbours property in hazardous speculations in trade, for that would be doing to him as you would not that he should do unto you. As subjects of the state, be examples of loyalty to the King. Amidst all the political agitations of the country, be it your care to pursue one undeviating course of scriptural obedience to magistrates, and subjection to the powers that be. Rom. viii. 1-7.

Such conduct as that which I have now set forth, will secure you a good report from them that are without; it will speak volumes in favour of your christian profession; it will reflect high honour upon the religious denomination to which you belong; it will be followed by unspeakable peace of mind; and it will meet with the approval of your heavenly Father, who will grant you this testimony that you have pleased him.

FIFTY REASONS why a SINNER should TURN TO GOD without delay. By the Rev. Richard Baxter. 18mo. stiff covers. Pages 38. Price 6d.

The name of the author of the *Reformed Pastor* and *Saint's Rest* is known and blest by millions on earth and thousands in heaven. He lived in an age when none but the piety of pure gold would stand the fire to which it was exposed; and his works reflect with undiminished lustre the hallowed purity of his own heart, and the elevated character of his own exalted mind. His *Fifty Reasons* deserve the serious consideration of all concerned—that is of the whole world. Will the reader please to read the following concluding paragraphs of these fifty reasons?

"And now, having laid you down no less than fifty moving considerations, if it be possible to save you from these delays, I conclude with this request to you, whoever you be that read these lines, that you would but consider of all these reasons, and then entertain them as they deserve. There is no reason, and then that you are able to gain, say, much less of all them. If after the reading of all these, you can yet believe that you have reason to delay, your understandings are forsaken of God; but if you are forced to confess that you should not delay, what will you do then? Will you obey God and your own consciences, or will you not? Will you turn this hour without delay? Take heed of delaying it, lest you have never such a notion more. You know not but God, who calls you to it, may be resolved that it should be now or never. I do beseech you, ye, as his messenger, I charge you in his name, that you delay not an hour longer, but presently be resolved, and make an unchangeable covenant with God; and as over you would have favour in that day of your distress, delay not now to accept his favour in the day of your visitation.

"O what a blessed family were that, who, upon the reading of this, would presently say, 'We have done exceedingly well in delaying so great a matter so long; let us all these together give up ourselves to God without any more delay.' This shall be the day; we will stay no longer. The flesh, and the world, and the devil, have had too much already. It is a wonder of patience that God hath borne with us so long; we will abuse the patience of God no longer, but begin to be absolutely his this day. If this may be the effect of these exhortations, you shall have the everlasting blessing; but if still you delay, I hope I am free from the guilt of your blood."

REPORTING.—We last week intimated our intention to offer some remarks on certain statements made in the House of Assembly during the debate on the paying of Reporters; but as those statements were made by a single member, in contra-distinction to all the rest, we

both sides of the house, and as they have been decidedly contradicted by opposing conductors of the York press, it is quite unnecessary for us to say any thing more in refutation of them.

As to omissions, these are unavoidable. Even in London, where daily papers of large dimensions are issued, and reporting is an important professional business, we have seen several hours' debates of the House of Commons cut down to less than half a column; and a speech of three quarters of an hour's length, which was listened to with attention, and deeply interested us, exhibited in the next morning's *Times* and *Chronicle* in a dozen or twenty lines—in some instances in two lines, when the speaker threw no new light upon the subject, or his remarks were of little public consequence.

The primary and obvious design of Parliamentary reporting, is to give a fair view of the *sentiments* and *reasonings* of speakers, and the *proceedings* of Parliament. This doubtless includes the words of the leading propositions of speakers, and the substance of their arguments, (correctly given) together with motions of members on all important subjects,—but certainly not the empty verbiage or squabbles of the house, or all matters of limited local interest; which would neither be creditable to members, nor interesting to readers; nor beneficial to the public. That reporter, then, whose recollection, and knowledge, and grasp of mind, enables him to exhibit a faithful and lucid view of a subject in fewest words, in narrating its discussion, is the most competent; and that speaker who says most in fewest words, and speaks on important subjects, will have most reported in proportion to what he says; whilst, when one speaker merely repeats what another has said, and perhaps less comprehensively and happily, it seems to be quite enough to say that Mr. Echo agreed with Mr. Sound, and that Mr. Tail followed Mr. Head on the same side.

Abundant testimony has been borne both to the ability and integrity of our reporter; nor will a solitary individual's insinuations about "carving" his reports detract from their acknowledged correctness, any more than they will prove that we stated what we never intimated, or thought of stating—however just that gentleman's views may be on general questions.

EFFECTS OF RUM.—A correspondent at Lancaster states, that on "Monday morning, the 6th instant, a young man near this place was found dead in his chair, frozen stiff, with a jug of rum before him! He had gone late to his solitary home the previous Thursday evening, and to all appearance died the same night, but was not discovered until the following Monday morning. His heart-broken mother exclaimed, "I regard not the death of his body; but oh! I have not one spark of hope!" This is the third drunkard that has died suddenly in this neighborhood since last summer.

These unhappy victims might now have been useful members of the community, and might have been here, after heirs of a "far more exceeding and eternal weight of glory" (instead of misery) had they never tasted the deceptive poison. Young men, beware!

THE ADDRESS OF A CHILD'S DEPARTED SPIRIT TO HIS PARENTS.

We have been favoured with the perusal and discretionary disposal of the following touching lines, by a distinguished Member of the Assembly, to whom they were presented by a friend, on the late removal of his only son—a most promising boy 8 years of age, who, at that early period, not only gave indications of superior intellect, but satisfactory evidence of experimental piety. Many a parent's heart will throb in reading these lines; but joy and gratitude must predominate, when they recollect that the departed of their infant offspring are now angel winged, and more than angel blessed.

Kind parents! why those tears?
And why those bursting sighs?
No weeping here befits me
Your little child's eyes.
The shades of eve you know
Were hushing along,
When my freed spirit left
To soar the stars among.
Yet long before the night
Had drawn her veil around,
The home I loved so well
A better had I found.
So rapidly the soul
Unbodied, takes its flight,
That scarce earth's sorrows find
When Heaven's broke on my sight.
Did not you, mother, see
That bright celestial band
That smil'd and beckon'd me,
And held the inviting hand?
They tell me stay a while
To hear my mother pray;
And see her close her eyes,
And kiss the unconscious clay;
And then to Heaven we flew;
The cherub led the way;
But my spirit smil'd
As joyously as they.
Father! I never knew
"Twas such a place as this;
That Heaven you told me of
Was quite so full of bliss.
Oh! there is music here!
The softest, sweetest strains
Float constantly along
O'er those ethereal plains.
List, Mother! Father! list!
A harp to me is given,
And when I touch the strings
'Tis heard all over Heaven.
And shall I tell you, who
Stood ready to embrace
Your little darling one
In this most glorious place?
'Twas Grand pa, honor'd name!
No more with age oppress'd,
Or toil,—for in this world
Are youth, and endless rest.
Those hoary hairs no more
Stray o'er his furrow'd brow,
But locks of brightest hue
Adorn his temples now.
His trembling voice is chang'd:
The trace of earthly cares
Is banish'd from his cheek;
And God has wip'd his tears.
And, Mary! sister's here;
She has a cherub's wing—
Can reach her loftiest flights,
Their noblest anthems sing.
Dear Parents! weep no more
For those you lov'd so well;
For glories here are ours,
And joys we may not tell.
Oh! live and serve the Lord,
The dear Redeemer love;
Then, when you've done with earth,
We'll welcome you above.

MARRIED.

In this Town, on the 16th inst. by the Rev. I. Sutcliffe, Mr. Richard Dale, to Miss Hannah Granger, both of York.
By the Rev. Wm. Griffiths, on Dec. 31st, Mr. Daniel Lewis of Grimsby, to Miss Phebe Johnson of Calver.
By the same, on Jan'y 1st, John Halsted of Grimsby, to Miss Ann Eliza Moore of the same place.
By the same, Jan'y 2nd, Mr. James McCollum to Miss Nancy Wade, both of Grimsby.
By the Rev. Jas. Sh. Mr. John Sprague of Calver, to Miss Mary Rowland of Grimsby.
By the Rev. T. Donisthorpe, in Sophiasburgh, Dec. 31st, Mr. Peter Saxby to Sophia Granger.
By the Rev. A. Pringle, Jan'y 6th, Mr. Frederick Brackbill, of Dundas, to Miss Catherine Brink of the same place.

DIED.

In York, on the 18th January, The Honorable Sir William Campbell, Knight, Member of the Legislative Council, and late Chief Justice, of the Court of King's Bench of this Province, aged 75 years.
In York, on the 19th January, Russell Huest, Esq. Member of the Provincial Parliament for the County of Middlesex, aged 36 years.
In Sophiasburgh on 2nd Jan'y, Sarah Ann, third daughter of John Allison, Esq., aged 7 years and 5 months.

PROVINCIAL PARLIAMENT.

HOUSE OF ASSEMBLY.

Wednesday Jan'y 15th.

Mr. Perry again moved to-day, to refer the Catholic petition presented by him at an early part of the session, and which was refused to be referred at that time. After a long debate the motion was negatived by a majority of 9. Mr. Perry moved, "That an humble address be presented to His Excellency, requesting him to lay before this house with as little delay as practicable a full and detailed account of the receipts and expenditure of all monies arising from the sale or leasing of the Clergy Reserves in this province, and of Glebes, Rectories or Parsonages, showing the amount received and paid in each year from the several sources, by whom collected and to whom paid, and for what object or service, and also setting forth the percentage or allowance for collecting and paying the same; and also a statement showing how much of the Reserves has been set apart for Glebes, &c., and the quantity so set apart in each year," which was adopted—Yeas, 33—nays 1.—Mr. Brown.

Thursday, Jan'y 16th.

The bill appropriating a sum of money (£3,000) for the erection of piers to protect the channel lately formed through the isthmus of Long Point on Lake Erie, was read the third time and passed.

The committee on the petition of Geo. Gibson and others, reported the bill for the security of mechanics, which was read a first time.

The greater part of this day was occupied in discussing in committee of the whole house, the summary punishment bill, which was reported and ordered to be engrossed and read a third time tomorrow.

Friday, January 17th.

SUMMARY PUNISHMENT BILL.

The bill for the summary punishment of petty offences was read the third time.

Mr. J. Wilson moved, that the bill be not now passed, but that it be amended by expunging the words "one Justice" from every clause in which they occur, and inserting the words "two or more Justices" instead thereof; on which the yeas and nays were taken:
Yeas—Messrs. Boulton, Baell, Chisholm, D. Fraser, R. Fraser, Horner, Norton, Roblin, Werden, White, J. Wilson, W. Wilson—12.
Nays—Messrs. Bidwell, Burwell, Duncombe, A. Fraser, Howard Jones, Lewis, Lyon, A. McDonald, McNab, Morris, Perry, Robinson, Samson, Shade, Shaver, Vankoughnet—17. Lost by a majority of 5.

Mr. Duncombe moved (in substance), that when the defendant shall desire it, a jury of six freeholders shall be summoned who shall try and determine the case at issue, and that they shall be allowed one shilling each for such attendance.
Yeas—Messrs. Bidwell, Buell, Clark, Duncombe, D. Fraser, Horner, Howard, A. McDonald, Merritt, Norton, Perry, Roblin, Shaver, White—14.
Nays—Messrs. Berczy, Boulton, Burwell, Chisholm, Crooks, A. Fraser, R. D. Fraser, Jarvis, Jones, Lewis, Lyon, McArthur, McNab, McNeill, Morris, Robinson, Samson, Shade, Vankoughnet, Werden, J. Wilson, W. Wilson—22. Lost by a majority of 8.

The question for passing the bill was then put, and after a short debate which did not embrace any new argument from what has been reported at the first and second readings, was carried by a majority of 9; yeas and nays as follows:
Yeas—Messrs. Berczy, Boulton, Burwell, Chisholm, Crooks, A. Fraser, Jarvis, Jones, Lewis, Lyon, McArthur, McNab, McNeill, Merritt, Morris, Norton, Robinson, Samson, Shade, Vankoughnet, Werden, J. Wilson, W. Wilson—23.
Nays—Messrs. Bidwell, Buell, Campbell, Clark, Duncombe, D. Fraser, R. D. Fraser, Horner, Howard, A. McDonald, Perry, Roblin, Shaver, White—14.

Saturday, January 18th.

INCORPORATION OF THE TOWN OF YORK.—VOTE BY BALLOT.

In committee of the whole house on the bill to incorporate the town of York.
The chairman read the clause which provides that the votes at the election of the Mayor, Aldermen, and Common Councilmen of the city, shall be given by ballot.

Mr. Jarvis moved for the adoption of the clause; but owing to his standing under the gallery at the time he spoke, he could not be distinctly heard. He seemed to say, that the bill before the committee was adopted at a public meeting of the inhabitants of the town, at which he acted as chairman; (hear, hear,) and as they could not agree on all points, they had to give and take. The principle of voting by ballot was established at the meeting, and he, as their representative, considered it his duty to bring in the bill agreeably to their wishes, as it was a matter of local concern, although it was opposed to his own opinion; but in this matter his hands were tied and he had no choice.

Mr. Samson said, he took it for granted that the hon. and learned member for Lennox and Addington, the champion for the vote by ballot system, would now come forward and support it. The hon. member for the town of York has said, he has not given as his own opinion, but has expressed the opinion of his constituents upon a local matter, and in doing so I think he did right; for I hold it to be a just principle, that on local matters a representative should be guided by the wish of his constituents, and on general measures exercise his own opinion. But I think this case does not apply, for it is a general measure, a public question, and he has more than once voted against the system of ballot. It is a system which will, if adopted, create a sort of suspicion and distrust among the different classes of society. Can it be thought that any man, because his poor neighbour voted against him, would turn round and distrust him? That is, I think, saying too much for the people of York, and for the people of Upper Canada. I hope the mechanics of York are not afraid to express their opinions; but this clause means that they are, or it means nothing. This system is said to be for the purpose of protecting the weak and dependent in the free exercise of their right at elections; but, sir, if there are persons who would oppress their neighbours for voting contrary to their wish, the ballot will not prevent them doing so, but would be productive of greater evils. A person so disposed would "cast about in his mind's eye," and endeavour to find out how such and such persons voted; he would have persons to make enquiry, and he might be told such a one voted for Mr. so and so, and he would be led to fancy that a number of individuals voted against him who did not, and he would vent his indignation on the innocent. It is not such a system as should be adopted by any calling themselves not only free men but independent judges; and the hon. gentleman who moved for its adoption did not express his own opinion of the subject, but the opinion of those for whom he brought in the bill. It should, then, be recollected, that a number of respectable individuals had petitioned the house against it; and he hoped the clause would be amended so that every man would have to come up to the hustings and express his opinions freely, and nothing be done in the dark.

We see in the public prints what is the working of the system in the United States. Out of a number of anecdotes he would read only one. [The hon. member read of a person going through the crowd at an election with a ticket in his hand, who had it taken out and another put in, which he put into the box without knowing of the change. Hear, hear, and laughter.] And it was often the case that a person gave an elector a ticket, and he went and dropped it into the box without knowing what he did or who he voted for. In some of the States they were getting tired of the system, and now come forward with that independence which should always characterise free men. [The hon. gentleman read an article from the New York Commercial Advertiser against the ballot system.] If we give the power of voting by ballot we may just as well come to the principle of universal suffrage at once. Are there any on the floor of this house who wish now to draw back from what the Commercial Advertiser calls "the old English high-minded course?" He agreed and concurred in the sentiments therein expressed most fully, as he thought no person should be allowed to sneak behind the ballot box in voting for Mayor, Aldermen or Common Councilmen.

Mr. Bidwell. The hon. member for Hastings takes it for granted that as I am the champion of the ballot

system, I will now come forward and support it, though I don't know what reason he has for thinking so, for I expect the hon. member for the town of York will carry through the bill according to the wish of his constituents. He has read us something from a newspaper, the Commercial Advertiser, a paper of very little authority indeed, especially on the question which we are now discussing; as is plain from the fact, that in the United States they have not proposed to change the system in any of their Legislatures. He says it is the old English course; but I am prepared to show it is not; and that in the House of Commons committees are chosen by ballot, as I am prepared to show from the journals in my Library—I do not defend the practice, but condemn it as much as he does—I condemn the practice of giving any vote by ballot in the House of Assembly; and for the great reason that our constituents should know how we vote on all questions. If the hon. gentleman thinks it is so very sneaking to sculk behind the ballot box, he should move to rescind our own rule, and not be sneaking behind the ballot box in this house; a practice which he will never find me advocate or be the champion for—I have seen thirteen members of a committee chosen by thirteen votes, that is the consequence of voting by ballot, against which he has never raised his voice. What is the reason for voting by ballot in this house, if it is not that the votes should be concealed from our constituents? and those who say so much against the system would do well to look to their own practice. When they are voting away the people's rights, liberties, and property, they should not conceal themselves behind the ballot box.

Having shown that the system has been established in this house and that he has never tried to rescind the rule, I shall now endeavour to show why it should be the manner of voting at elections, and in doing so will quote from high authority in England, Mr. Addington, to show that voting by ballot is held there in high esteem. [He read the quotation.] By the present system it is in the power of some wealthy individual to ruin his poor neighbour if he vote against him, and so deter him from voting at all; and are the officers to be elected only by wealthy independent men or by the great majority of the people who are in dependent circumstances, and who will elect those who will best secure their interests? And how can you most secure those persons in the exercise of their just right than by the ballot system? After all that has been said against voting by ballot, nothing has been showed that it would be productive of evil consequences; and notwithstanding this system were adopted a person who pleases can still go up to the ballot box and say who he votes for, just as well as he can do so now. If electors were accountable for their votes, as we are in the House of Assembly, it would be wrong to allow it; but as they are not accountable to any for their votes, they should be allowed to give them by ballot. There is another advantage attending this method; if there are persons in the community who are in debt or are tradesmen, they may be sued for the debt or be left without employment, which is a very common way of injuring persons; and I would not put in any person's power to injure any man, for it is mockery to talk of freedom when they are in the power of those who can enslave and imprison them—such a system of voting protects persons in those circumstances from such oppression—I say, if a man is placed in such circumstances that it will injure him to vote publicly, he should be protected by the ballot, and in this way you obtain the real opinion of the electors. If the electors are at liberty to give their votes in this way, can it be any obstacle to the object you have in view? None; but in the other way the officers will be elected by a few wealthy nabobs. In this way wealth will have its fair share of influence, and the other class of electors will be secured in the expression of their true sentiments. Besides, suppose that a man notwithstanding he may have a debt hanging over his head would give his vote independently, that is the man I would protect; for it is notorious that many have been ruined for giving their votes freely and independently—I have known many such instances; have not members on the other side? (Cries of "no, no.") The hon. member for Hastings says, a petition has been presented to the house against the vote by ballot, but the answer to that has been given already—when the public meeting was held, it was discussed, and why did they not come forward then and give their opinions in an open manner? No, they did not do so, but now go about in a "sneaking" way, and endeavour by their influence in this house to have it defeated. If such a system was so bad as the hon. member says it is, why did they not go there and convince the meeting of it? And they might even have got the hon. member himself to go with them and support their opinions; yet it was carried, as I am told, nearly unanimously. The hon. member says a person may vote for a candidate, by the ballot system, whom he said he would not vote for; but if there is any fault, it is in the oppressor; if it is a deceit, it is one that does him no injury. For what reason could he have for giving his vote differently from what he said he would, but for some good reason? He is driven under the present system to go forward and give his vote for a person who is not the object of his choice; and thus persons are thrust into office (and by the sanction of the highest authority) who are not the choice of the country. It is said that in the United States they are getting tired of vote by ballot; but no statesman would dare to bring in a bill to alter it. It is for the protection of the people that vote by ballot is established, and that is the object we all have in view—the great object of all law is to protect the weak against the strong—do away with the system of vote by ballot, and you take away that protection which it is the design of law to afford. I have never heard one good sound argument against it; tho' I have heard a great deal of declamation, as from the hon. member for Hastings to-night, I have never heard of any injury which resulted from the ballot but much from the other system.

Mr. Samson said, he did not think the hon. and learned gentleman would have endeavoured to carry this debate by misrepresentation. He (Mr. S.) did not say that the remarks applied to the election of members of the house of Representatives, or applied to all elections in the United States—no such thing, they referred to elections generally; so that all he (Mr. B.) said on that subject would go for nothing at all. He has said a good deal about my having done nothing to take away vote by ballot in this house; but with all his declamation on that subject he has done nothing to do it. Why, in all his zeal for the people, and his professed wish that all votes of this house should go to the country, has he done nothing to alter the rule? Who proposed it? Perhaps he knows, if he does not, I will tell him. (Cries of "do so," which were repeated as Mr. Samson was attempting to proceed.) If Mr. Chairman, I am allowed to go on I will do so, if not I will move that you leave the chair. He has been in the house ten years, and I have been only six, and yet he never proposed to rescind the rule which allows voting by ballot in choosing committees of more than five members. I never have attempted to conceal my votes in this house. The opinion which he read as expressed by Mr. Addington was not intended to be applied to elections generally; yet if it was, I would like to know if such names as Sheridan, Pitt, and Fox—and they were no Tories—are not of as much authority; and I would ask him, did they advocate vote by Ballot? When a person comes to vote under this system, it is said there goes a vote for such an one, and when he comes away he will say he voted for some other candidate; and unless the hon. and learned member will stand up and advocate falsehood in all its enormities, he should not support such a system. I think the people of the town of York will not be at all thankful to him for the opinions he has expressed respecting them—he holds out that they will be afraid to go up to the hustings and express their opinions fearlessly and independently. I would like him to say if all those gentlemen who signed this petition are sneaking characters, and would not go to the meeting. Does he mean to say so? If he will look at the petition he will see the names of many who are as independent and respectable as the other petitioners, and he should not make such a sweeping charge against them. I think they

have a right to come here and petition against the passing of any bill which they think will operate to their injury. I trust the committee will see the necessity of changing the vote by ballot, for I can see no good it will produce. Can it be thought that people of wealth will exercise their influence for the most diabolical purpose, that of oppressing those who may differ with them in opinion? If that sentiment goes forth as the character of the people of York, let it be known from whom it came; it never shall come from me. He (Mr. S.) never heard that it was to conceal the votes in the house that voting by ballot was sometimes practised; but for preventing the trouble of moving ten, a dozen, or twenty names; that was the reason for it in that house, in the United States, and in England. It was the hon. and learned member's duty, particularly when he was Speaker, to inform the house that it was wrong, but he never did it. He hoped the vote by ballot would be expunged, and that the members of the corporation would be elected as the representatives throughout the country generally.

Mr. Vankoughnet regretted to hear the hon. and learned member for Lennox and Addington advocate the ballot system; he thought he was a gentleman of more independence. His (Mr. V.'s) hands were not tied, he hoped they never would be; and he thought the hon. member for the town of York should not have given up his own opinion to that of his constituents in this matter. If they had seen as much as he had since he had been a member of parliament, they never would have adopted this system. The hon. and learned member for Lennox and Addington says there is a precedent for it in this house. Why, sir, it is to prevent the delay of business; if every member was to get up and propose a member of a large committee, it would create discussion and delay; but that is not what is called voting by ballot; it is as different as possible. The hon. member says the present mode of voting operates upon the poor and oppressed to their injury; but how will you get a better? A person giving his vote openly has a feeling of manly independence; but by voting by ballot all that independence is smothered; and, in my view of it, there is more fraud and corruption by it than any other system. I have heard from the other side of the water that great corruption was practised under it. I look upon it as a mean sneaking way of voting, and one that will never be adopted in this country; if it should I would not be a candidate; but if this passes, it will be a precedent, and I hope the hon. gentleman (Mr. Jarvis) will come forward and exercise his own judgment, and oppose it. The hon. gentleman from Lennox and Addington says he has never seen any corruption by voting by ballot. I never have either—(hear, hear.)—yes, I have; I heard once when I was where they were voting by ballot, that there was corruption and bribery, and that the electors did not vote independently. I thought this question would never have been brought up; and I hope if this clause does not pass that it never will be brought up again. The hon. and learned gentleman asks, why did the petitioners not come manfully to the meeting and oppose this clause? Why did they not, I think, suppose such a clause would have been proposed; but, at any rate, we have as good right to pay attention to the one petition as to the other. It is an unmanly system of voting; I never will consent to it; and I hope they will do away with it in the United States, and vote as they do in England. It is unworthy of freedom, and will eventually be done away with. There has been so much said upon this question that I will say no more at present.

Mr. Samson said, as so much had been remarked about who voted for the rule of the house, or at least suffered it to pass without voting against it, he would show how the case stood. When the rules of the house were revised, upon motion of the hon. member for Lanark, it was proposed, that on all committees of more than five members they should be chosen by ballot, and not a single nay was taken against it. It may be the hon. and learned member has become wiser now, though I don't mean to say he voted for it, because he was in the Speaker's chair at the time; but when there was no doubt about it to see that nothing passed the house that was against the liberties of the people of Upper Canada. Immediately after the rules were adopted, I see here (looking into the Journals), another resolution, and the names of Messrs. Perry and Bidwell, and I take it for granted they were in the house. I will now put it to them to say whether they were in the house at the time or not. (Hear, hear, hear, from Mr. Perry.)

Mr. Perry.—It is well known that I have always been in favour of the principle of voting by ballot; it is the hon. gentleman from Hastings that is against it; and he would now call on us to expunge from our journals any thing like voting by ballot, which he characterises as mean, sneaking, and unworthy of a British subject. But it is for those who are opposed to vote by ballot to expunge from the Journals any thing whereby they may shield themselves behind the ballot-box, and not for me or my hon. and learned colleague to do it. When we say that we are in favour of the general principle, we are opposed to it in this house; but still it shows, if any thing, that we are in favour of it, and it is not for us to move to expunge it. When the hon. member began, he said he would show who was in favour of it; but did he show it? No. The circumstances were these: The old parliament house was burned, all the papers, &c. consumed in it, and it became necessary to form a new set of rules. I had just come into parliament, and it was not for a new member to say what rules should guide the house, but to leave that to older members. The principle of voting by ballot is now disavowed. The hon. member for Hastings and Sturmount has told you that my hon. and learned colleague has insulted the petitioners, by saying they should have come forward at the meeting and made their opposition. I say they should; and the circumstance of the petition for the bill being carried by a large majority is the reason why no objections have been made against this petition; for when a thing is adopted at a public meeting, it is supposed to be settled; and I understand this was settled after being fully discussed, therefore, there is not so much opposition to the other petition as if it had not. The principle contended for has been established since I came into parliament; in bills for police in several towns voting by ballot was introduced; it was denounced as unconstitutional, democratic, and every thing bad, yet it was sanctioned, passed the Legislative Council, and is now part and parcel of the law of the land. The hon. gentleman tells you he would not be a candidate if that clause was passed; and I suppose he would not, for many are candidates now who would not if voting by ballot was established at elections. The hon. member for Hastings says the people of York want, for corrupt purposes, to sneak behind the ballot box. He uses the term "sneak," as perhaps he knows more of sneaking both in the house and out of it than some other members; for we have been told in this house that some members should know nothing of what is to be brought forward; that it was enough for them to know it when it came before the house; and if there is any sneaking, such conduct is very like it, more so than voting by ballot. He says, will you insult the electors of Upper Canada by saying they will be bought with money to give their votes? But what is bribery? Any thing by which an undue influence is exercised over a man, whether by money or any other way; and you should remove it from all, whether sheriffs, magistrates, merchants, or any other. A candidate gets the influence of persons in office, they all can exercise influence over the people, and thus elections are carried contrary to the well-known wishes of the electors. It does not necessarily follow that a person would be willing to be bribed because you afford him this source of protection. But it is said he deceives his neighbour by giving him the promise of his vote and then votes differently. Why is it? It is because he exercises an undue influence over him and gets his promise; and now I would like to know who commits the sin—the person who gives or who gets the promise? If there is any fraud, it is the person who makes use of an undue influence to get the promise, it is he that is to blame. Now, I would like to know of those hon. gentlemen whether they ever supported any bill which sanctions the principle of vot-

ing by ballot?—Ah, Mr. Chairman, they are as silent as the grave. ("No, no," from Mr. Samson.) Well, we will see from documents perhaps before this debate closes.

Mr. Samson explained, that he did not conceive such clauses in company bills was any sanction to the vote by ballot.

Mr. Perry. Well, we have often heard that to explain was to admit, and so it is in this case. Why is it that vote by ballot was established in banks or any other corporation? It is that the persons elected should not be able to injure those who voted against them, either in their persons or property; then, the further you go, the more important it is that the individuals should be protected; for I would like to know, when a person comes forward to vote for a member of parliament—a person who exercises such a high trust and so great power—whether it is not more important that he should be protected than in voting for Directors of a bank, or canal, or rail-road? Some of those charters are not to the extent of more than eight or ten thousand pounds, and if it is right to protect persons at such elections, is it not right to protect others when it is for themselves, their wives, and children, and for the whole country, that no undue influence should be exercised over them? Those who are willing to have elections go upon the merits of the candidates never are afraid of the ballot; it is only those who wish to carry them by some other means. I do hope, sir, as the inhabitants of York have expressed a wish that the bill should pass with this principle that it will be allowed; for the people of York are the best judges of the consequences that will result from not voting by ballot, and I don't think it becomes this house to interfere in a matter which only affects themselves. That is my view of it, and I hope and trust it will pass notwithstanding all said against it.

Mr. Norton said, he thought the arguments of the hon. members for Lennox and Addington were unanswerable. We are told it is a mean way of voting; but nothing can prevent a person giving his vote openly if he pleases. The system of ballot is to protect the poor and weak from the oppression of the wealthy. The people of York are many of them mechanics, and are perhaps in dependent circumstances—they know who they vote for, and this is to protect them from the influence of those they vote against; and notwithstanding all that was said against the ballot system, there was nothing in his mind that would induce him to prevent a person from voting in that way. He would ask if it was a mark of courage in a person who was poor to go forward and say he would oppose the person that had power, if he pleased to use it, to ruin him? Certainly not. Such a man, then, the ballot protects; and those opposed to it left themselves open to the suspicion of wishing to influence the votes at elections.

Mr. Boulton said, as it was probable the debate would be finished that night, he would give his sentiments on the question, and it would be with great satisfaction that he would give his vote upon it. The vote by ballot never would be established in this country. He was very sorry to hear the hon. member for York say his hands were tied; they should not be tied in this matter. Was it the idea that because a tradesman or any other man was in debt, a person would oppress him if he voted against him? He had known from his own experience the contrary of that assertion; it is not the character of the people of this country, and he felt confident it would not be the case, as there was too high a spirit of independence in the people of this Province to exercise their power in that way. These being his opinions he would be against the ballot system; but if such was not his opinion he would certainly be in favor of it. It was a mean despicable way of voting in any country, and from observations which he had heard he believed they would do away with it in the United States in a very few years. (Hear, hear.) If this system of voting by ballot was so very desirable, why was it not introduced in England by the reformed Parliament? No, sir, it never was attempted to be introduced; (hear, hear, from Mr. Bidwell,) and, sir, it is paying a very poor compliment to the people of this town to attempt it here, and one that will meet with just indignation. Is it the idea that because the bill was introduced at the public meeting and adopted by those who happened to be assembled there, that we should adopt it? It is perfectly absurd to think so. We all know that at any public meeting the majority of the people can never be got together, neither is it the most proper way of getting their cool deliberate opinion; they think every thing will go on right, and therefore it is the minority that does the business at a public meeting. He found affixed to the petition the names of a great many persons whom he respected, and whose opinion he would be happy to get on any question. The house was asked to establish the vote by ballot; but it was a degrading system, and he hoped they would do no such thing. If there were persons who would not give their votes manfully and openly they should not be allowed to vote at all. A few weeks since a bill was introduced, or rather attempted to be introduced, by the hon. member for Leeds, but it was not allowed to be read a first time; and he felt convinced that the majority of the house would not sanction the vote by ballot.

Mr. Robinson said, he respected the one part of the petitioners as much as the other, and would be for doing justice to both. It was asked, why did they not come to the meeting and oppose the vote by ballot? He was authorised by many of them to say that they did not know of the meeting, as there was not sufficient notice of it. He knew the decided opinion in York was against vote by ballot. (Hear, hear.) The hon. member had the next election in his "mind's eye," he would never have brought in the bill. He (Mr. R.) would not have done so, as he would always act independently in that house without any constraint whatever.

Mr. A. McDonald would say a few words on the vote he was going to give, and he would give that vote as he thought would be most for peace and prosperity of the people. He had been disgusted with the drinking, &c. at elections, and had thought the vote by ballot might do much good; but it was his opinion that it would do much more harm than the present system by the secrecy it allowed. (Hear, hear.) There was too much importance attached to the vote by ballot—it gives place to a great deal of deception and lies. They were told it was a sneaking way of voting;—that was no argument; but if he could come to the conclusion that it was conducive to morality he would care nothing about what was said of its being sneaking.

After a few further remarks from Messrs. Samson and Perry, the committee rose for want of a quorum, and the Speaker took the chair and adjourned the house at quarter to seven o'clock.

Monday, Jan'y 20th
The committee of the whole on the York incorporation bill resumed to-day, and on motion of Mr. Burwell, immediately rose and reported progress. (Without adopting or rejecting the clause for vote by ballot,) to give the members of the house an opportunity of attending the funeral of the late Roswell Mount, M. P. for the county of Mid. dox.

Connection.—It was stated in the report of the debate on paying Reporters last week, that Mr. Samson seconded Mr. Werden's amendment to add the name of W. L. Macdonald to the motion for submitting Mr. Collins' claim to the select committee. This was a mistake; Mr. Samson did not second it, and voted against the original resolution, as amended.

Letters received at the Guardian Office, during the week ending Jan. 22, 1854.
G. Poole, A. Prindle, A. Crowter and S. Goldsmith, Z. Fell, G. Ferguson, W. Smith, (nothing more) T. Demorest.

CAUTION.—I hereby forbid all persons trusting any individual whatsoever on my account as I will not be accountable for any debts contracted on my account, without a written order from me.
JOHN ENDECOTT.
Yonge Street, Jan'y 17th, 1854. 219.3w.

200 CASKS of Cut and Wrought NAILS, assorted sizes, for sale below the market price by
S. LURNIA & Co.
York, January 18th, 1854. 219.6w.

