



GUARDIAN OFFICE,

King street, nearly opposite the Court House and Jail. W. J. COATES, PRINTER.

CHARACTER OF THE REV. ROBT. HALL, A. M.

A notice of the death of this illustrious Minister and Christian will be found in another place. The following characteristic notice of him is from the pen of the Rev. William Newlands. We fervently pray, that the same principles and feelings which inspired the bosom of the memorable subject of this notice may be implanted and glow in the mind of every reader.—Editor.

AS A CHRISTIAN.

Mr. Hall exemplified, illustrated, and adorned the religion of Jesus Christ. Free from ostentation, austerity, rancour, dogmatism, arrogance, and pretension, he combined ardent piety with the most winning and graceful demeanour. Easy, affable, and courteous, and even innocently playful, if he did not engage and fascinate, he did not repel. In him there was united, the artless simplicity of a child with the dignity of a sage. Apparently unconscious of his great abilities, he carried himself meekly, and with condescension towards all men. Devoid of guile and artifice, he uttered the truth in his heart—he spoke as he thought, and what he thought, without asperity, or the slightest taint of malevolence. He was easy of access, open to conviction, ready to receive and communicate instruction and entertainment. His conceptions were not cast in the mould of malignity, but of truth; and his sentiments were the transcript of the impressions of nature. In self-discipline, to which he must have devoted much time and labour, he employed himself in the review and purification of his principles. He destroyed moral excesses by depriving them of their natural aliment and support.

Imperfections he no doubt had, but they were such as were inseparable from humanity in the present state. In religion he acknowledged no master but Christ; he took his conceptions of Divine truth from the Bible. Convinced of the Divine authority of the Scriptures, he submitted implicitly to their dictates. He did not allow himself to be fettered and cramped in his conceptions by the writings of man, and was satisfied with nothing short of the amplitude of revelation. Elevation high above the mass of mankind in genius and acquirements, he was wholly exempt from envy, the passion of contracted and limited understandings. He had penetration to discern, and candour to acknowledge, the merits of others; while the benevolence of his heart led him rather to exceed than to fall short in awarding a favourable estimate.

AS A PREACHER.

But for the feebleness of his voice, he would have been, without a rival in Europe. His discourses were premeditated, but not written before delivery. His habits of thinking being philosophical, his stores from reading and reflection being immense, his imagination active and vigorous, his conceptions rapid, and his command of the powers and graces of language astonishingly great, he delighted and instructed his audience by the continuity, sequence, and logical precision of his arrangement; the magnitude of his conceptions, and the overpowering brilliancy and resistless charms of his eloquence. In the commencement of his discourse, like the orb of day, his first efforts were scarcely perceptible, but as he proceeded he increased in splendour, scattering the darkness in his progress, till his subject was enveloped with a flame of light—his utterance, at the same time, becoming vehement, rapid, and impassioned. Though Christ crucified was the leading theme of his discourses, he did not, to use his own expression, "Sink the legislator in the Saviour of the church." No man ever had a juster conception of the design of Christianity, as a ministry of reconciliation; regarding whatever had no bearing on this subject as foreign to his office. His powers of imagination being chastened, and held in subjection by a vigorous understanding, he did not depress one truth to exalt another; nor adopt, as the oracles of God, the inventions of men, though professedly deduced from the Holy Scriptures. In the selection of words and expressions from the inspired writings, as the embellishments of style, he was exceedingly happy; for while, by this means, he imparted eloquence and vigour to his own sentiments, he threw around the quotations additional illustrations.

HIS WRITINGS.

Though dead, he yet speaketh in his admirable writings. His sermon on Infidelity, is a masterpiece in clear and lucid arrangement, vigorous and convincing reasoning, and in beauty and power of expression. His "Essay on the Liberty of the Press," is not surpassed, we question if it is equalled, by any treatise on the same subject in any language. On the death of Princess Charlotte, when so many sermons were published, the sermon of the Rev. Robert Hall, rose above them all, and in the opinion of the best judges, cast them all into the shade. But the work on which we would rest his fame, and which has contributed much to the union of all the genuine disciples of Christ as one body, in his "Essay on Terms of Communion," a work which will carry down his name to posterity, and which is destined to accelerate the object of the Redeemer's prayer—"Father, I will that those whom thou hast given me may be one, even as we are one, that they may be one in us, and that the world may believe that thou hast sent me."

The reasoning in this, as in all the works of this author, is founded upon the broad basis of general principles. He spreads out his subject to its full dimensions, and surveys it in all its relations and bearings. The discussion partakes of the amplitude of his heart, and of his understanding. The spell of his eloquence operates as the wand of a magician; at its approach darkness flies, and perplexity and confusion are exchanged for order and harmony. He was not a mere burnisher and illuminator of common-places; his powers were eminently fitted as well for the discovery, as the illustration and embellishment of truth.

He united the analytical and generalizing powers of a philosopher with the genius of a poet and an orator. His antagonists were men incapable of comprehending general principles, and the only answer which they have returned to his matchless reasonings in the work on "Terms of Communion," consists of texts and quotations torn from the context, and tortured from the scope and design of the inspired writers. It is rather remarkable that at one and the same time, there should issue from the press two works on the same subject, from the pens of the two greatest preachers in Europe and America—the Rev. Dr. Mason of New York, and the Rev. Robert Hall. Since the appearance of these works, the burghers and anti-burghers have been united in Europe and America, and there seems at present an approximation to a union between presbyterians and independents, an event which ought not to be deferred on the principles of the works above mentioned. The difference between these two powerful bodies is very trifling, as may be seen in the justly celebrated work of Mr. Ballantyne, entitled "A Comparison of Established with Unestablished Churches," without exception the most profound and original work that has yet appeared against religious establishments. The spirit of liberality, not of liberalism, is every day extending, and to the diffusion of this spirit Mr. Hall's "Terms of Communion" has powerfully contributed. In this work, the basis of communion among Christians is the same as that which invites them to Christ, their common head. The fundamental principle of the work is, that Christians are bound to receive those whom Christ has received, that those who are united to the head should be united to the members, that those who are qualified for admission into heaven, are qualified for admission into the church on earth.

On this principle, enlightened and pious men before, and especially since the appearance of the works of Mason and Hall, have felt it their duty to merge, not only points of church government, but even points of doctrine; the differences, for example, between Arminians and Calvinists, which Mr. Hall did not rank among the essentials of christianity, as these are separable from a full participation in all the blessings of the new covenant. A catholic spirit, we have uniformly observed, is the fruit of deep piety or of extraordinary mental enlargement; in Mr. Hall it was connected with both these principles. The late Dr. Gillies of Glasgow, whose name will be held in everlasting remembrance, and the distinguished ministers of the name of Brown, in the secession church of Scotland, are striking illustrations of the power of religion in opening the heart to all that love Jesus Christ, and him crucified. Mr. Hall acted on the principles which he so nobly advocated, for in his own church, Baptists, and Pedobaptists were equally admissible to communion.—If the death of this illustrious man draw towards the principles which he promulgated a greater degree of attention, and be the means of uniting to one another all that are united to Christ as the members of our Church, his death may prove a public blessing.

(For the Guardian.)

(BY THE REV. J. FLETCHER.)

Being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground, Luke xxii, 44.

MANY desire to know what passes in the heart of great men, when under afflicting circumstances, or engaged in some great undertaking. Behold the most sublime scene of suffering held out to us in the word of God: Here are laid open the last, the dying thoughts and cruel sufferings of the Saviour of mankind: Here is a scene, in which we are all most deeply interested. Let us look into,

I. The agony of our Saviour. II. What he did in his agony. III. The amazing consequences of that agony.

The agony of our Lord was a conflict,—a violent struggle,—a grappling and wrestling with the deepest horror,—the agitation of a breast penetrated with the greatest sense of fear and amazement.—He was heard in that he feared.

The cause of his agony was, (1.) The power of darkness, legions of devils, who poured on his devoted head their utmost rage and malice. Every wound, which sin had given, and the devil had power to inflict, the pure and naked bosom of Jesus opened itself to receive. The prince of darkness, whose chain was let loose for the purpose, now ruled his hour, and to appearance, triumphed over the Prince of Life. (2.) The feeling of the weight of the wrath of God (and who knoweth the power of his wrath?) as kindled against sin,—the terrors of the Lord,—the cup of trembling, the withdrawing of God's comfortable presence. (3.) The fear of his father's sufferings,—a violent, dreadful, and approaching death. (4.) The atoning of our coldness, and the painful foresight, with how much truth, those words of the prophet might be applied to many, "Is it nothing to you, all you that pass by?"

During this agony he prayed more earnestly. He prayed earnestly before, but now more earnestly; before, he kneeled, but now, he threw himself prostrate on the earth. He prayed aloud, with strong cries and tears. Heb. v. 7. He was in an agony, every power of soul being stretched to the utmost—Those who never, or seldom pray, are strangers to spiritual conflicts.

The greatness of his agony, and intensity of his prayer; caused that amazing circumstance "of his sweat being as it were great drops of blood." Amazing! because it was a cold dark night,—he lay on the dewy ground.—It was so profuse as to run down in great drops to the ground; the sweat was mixed with blood, bursting out of the capillary vessels through the open pores.

Observe, Adam sinned in a garden; in a garden Christ expiates the sin. Before death, "in the sweat of thy brow," &c. Gen. iii; before death, Christ sweat, and with his body laboured. "In sorrow shalt thou bring forth;" Christ sweat blood, sorrow sign of pain. "Cursed is the ground," &c.

Christ, when made sin and a curse, lies prostrate on the ground, and bedews it with blood.

Brethren, we must all be brought to an agony, yea, we must be crucified with Christ, if we would reign with him. Beware then of vilifying the spiritual agonies of the children of God, by calling them mad fits.

You who, in agony, have brought forth children, or struggled under the load of excessive drinking, or laboured for life when in danger, struggle and agonize now for your souls.

Learn to pray most, when most troubled,—when weakest—when most tempted! Still look to the Lord Jesus,—adore him,—love him. Be not dry, like Gideon's fleece, in the midst of this sacred dew. Oh come for the answer of his prayer. It is thy balm, Oh Gilead, the precious ointment, which runs down to the skirts of his clothing! Wash away thy sin: Bathe in his bloody sweat; it is the former and the latter rain, bedewing prophets and apostles.

Let every believer remember, (and rejoice in the remembrance) that sweat, pain, the earth, the grave, are sanctified; And let every stubborn unbeliever beware of the cry of his blood. It now cries better things; by and by, it will cry bitter things, than the blood of Abel.

CHRISTIAN EXPERIENCE—A KNOWLEDGE OF THE FORGIVENESS OF SINS.

(Extracted by the Editor from Dr. Scott's Remarks on Bishop Tomline's Refutation, &c.)

Indeed, in every thing, experience must be had recourse to. Natural philosophy, except confirmed by experiment, is only vague hypothesis. The efficacy of medicines cannot be ascertained by theory, but by experience. Where no effect is produced, there is no experience; but either salutary or pernicious effects are experienced. Whatever means are employed, to inform the mind, or influence the conduct; if any effect be produced, it is by the persons, themselves experiencing an alteration in their views, judgment, purposes, and choice of heart. Scriptural truth produces holy practice, only as experienced; as giving new sentiments, desires, and purposes to the soul. Without this, right notions, and a holy life, have no connexion. A bunch of grapes may be tied on a vine-branch; but the branch did not produce it. A form of knowledge, a form of godliness, and a moral conduct, may exist in the same person; but the one does not spring from the other; except as "the word of truth," through the power of the Holy Spirit, causes a man to experience a revolution in his sentiments, judgment, choice, and affections; except as his understanding is enlightened, his conscience convinced, and his purposes, and choice as to his future conduct, are entirely changed.

Let enthusiastic experiences, then, be carefully distinguished, from such as are scriptural and warranted; and decidedly protested against: let all be tried by the touchstone of the sacred oracles: let "the precious be taken forth from the vile;" but let not experiences in general be exposed to censure, or contempt, by one indiscriminate censure; for without experience, nothing can remain, but a dead carcase of religion. How can men "taste that the Lord is gracious?" How can they "remember his love more than wine?" How can their souls be satisfied, as with marrow and fatness; and their mouths praise God with joyful lips? How can they "rejoice in the Lord, and glory in the "God of their salvation,"—without experience? Or, how can they mourn after God, thirst for him, "hunger and thirst after righteousness," or "tremble at the word of God," without experience?

We disclaim suggestions and new revelations, and the confidence of those, who conclude themselves in the way to heaven, because of some extraordinary feelings, which leave no abiding sanctifying effects on their hearts and lives. But we suppose it impossible, for any one "to pass from death unto life;" "to sow in tears," and then "reap in joy;" "to tremble with the jailor," and then in a very short time to "rejoice in God;" to be "crucified to the world and the world to him;" to become "a new creature, old things having passed away, and all things having become new;" without sensible experience. That enmity against God, selfishness, malevolence, and idolatrous love of the world, should be exchanged for heavenly mindedness, love of God, of the brethren, and of all men; without experience, we consider as impossible. And when this is the effect, (as it always is, if genuine,) of attending to "the word of the truth of the "gospel;" we call it experiencing the power of divine truth in the mind, heart, and conscience.

UNION OF FEELING AND KNOWLEDGE IN RELIGION.

"A religion of vehement affections, without scriptural knowledge and judgment, and the sober exercise of our mental powers; is like a ship, with crowded sails; but without helm, chart, compass, or ballast; which is far more likely to be driven on the rocks, than to the desired port. A religion all intellect, and external action, without affections or internal feelings, is like a ship, with helm, chart, compass and ballast, but without masts or sails; which must either lie as a log on the water, or be driven about by currents, or tides, as they rise and fall, being perfectly unmanageable. "That your love may abound more and more, in knowledge and in all judgment." "Did not he, who made that which is without, make that which is within also? Did he not create the heart as well as the understanding, and form us capable of feeling as well as knowing? And does he not, both in the law and in the gospel, demand the heart for himself?"—ib.

UNHAPPY CHRISTIANS.

In most congregations, there are some persons, who have just enough regard to religion, to render a worldly course of life uneasy to them. They live in a state of perpetual warfare with their own consciences, and are truly wretched; and often, when alarmed by the prospect of death, are overwhelmed with terror."—ib.

Extracted by the Editor from the memoirs of the late Rev. Samuel Pearce.

"In preaching, I have often peculiar liberty; at other times barren. I suppose my experience is like that of most of my brethren; but I am not weary of my work. I hope still that I am willing to spend and be spent, so that I may win souls to Christ, and finish my course with joy. But I want more heart religion; I want a more habitual sense of the divine presence: I want to walk with God as Enoch walked. There is nothing that grieves me so much, or brings so much darkness on my soul, as my little spirituality, and frequent wanderings in secret prayer. I cannot neglect the duty; but it is seldom that I enjoy it.

"Ye that love the Lord indeed, Tell me, is it so with you?"

"When I come to the house of God, I pray and preach with freedom. Then I think the presence of the people seems to weigh more with me than the presence of God, and deem myself a hypocrite almost ready to leave my pulpit for some more pious preacher. But the Lord does owe the word, and again I say, if I go to hell myself, I will do what I can to keep others from going thither; and so in the strength of the Lord I will.

"An observation once made to me helps to support me above water: 'If you did not plow in your closet, you would not reap in the pulpit.'

"Two things are causes of daily astonishment to me—the readiness of Christ to come from heaven to earth for me; and my backwardness to rise from earth to heaven with him."—ib.

"It is desirable to have a broken heart, were it only for the sake of the pleasure it feels in being helped and healed by Jesus!"—ib.

"In Christ we see all that can charm an angel's heart; in ourselves all that can gratify a devil's. And yet we may rest perfectly assured, that these nests of iniquity shall ere long, be transformed into the temples of God; and these sighs of sorrow be exchanged for songs of praise."—ib.

"I am fully persuaded that a Christian is no longer really happy and inwardly satisfied, than while he walks with God; and I would this moment rejoice to abandon every pleasure here for a closer walk with him.

"Were there no being or thing in the universe besides God and me, I should be at no loss for happiness. Oh

"Thy heaven to rest in his embrace, And no where else—but there."—ib.

(From the N. E. Christian Herald.)

SPEAK TO THAT YOUNG MAN!

You may save him from the jaws of a monster, more to be dreaded than sword, pestilence or famine. He has just commenced taking the social glass. Those dissolute young men with whom you see him, have lately tempted him and decoyed him from the path of peace and virtue. They have led him to the haunts of dissipation and revelry. Already his virtuous principles have been shaken—his correct habits checked, and the fine feelings of his heart blunted. This young man is the pride of his parents. How often have they begged the blessing of God to rest upon their son. He is the child of many prayers. But his parents reside in a distant town. They cannot watch over him and warn him of his danger. Will you warn him? How their hearts will bleed when they hear of his downfall. But he may be recovered. His conscience is yet tender. If you would save a soul from death, speak to him. Let no time be lost.

Speak to that young man, whom you just saw leave that haunt of the unprincipled and vicious. He has just lost at the gaming-table, the last shilling of ten dollars, which he took in the morning from his master's counter. He is in the broad road to death. His steps already take hold upon destruction. He is the only son of his mother, and she is a widow. She has entreated him with all the eloquence of a mother's deep love, to forsake his ruinous course. She has wept over him till her heart is broken. But he remains incorrigible. Will you speak to him? God may give effect to your counsel;—then, the blessing of those ready to perish, will rest upon you.

Speak to that young man, whom you saw weeping in the sanctuary of God, during divine service. He knows that you are a christian, and he expects it of you. The Spirit of the Lord has reached his heart. He feels himself to be a wretch undone. His consciences is burdened with its guilt; while in his inmost soul he cries, "God be merciful to me a sinner." Speak to him, christian. Show him the way to the Saviour. Do you not remember the gall and the wormwood, when in his situation? How you mourned because christians passed, coldly by you, and heeded not your sorrows. Speak to him, kindly and affectionately. Tell him about the love of the blessed Redeemer, and the sweet influences of the gospel, and his soul will melt within him. Then bid him look by faith and live.

Speak to that young man! He has been laughing and jeering in the house of God. He will give you an insolent answer, but nevertheless, speak to him. His courage is of the fool-hardy stamp. He thinks more about religion, and heaven, and hell, than he would have you believe. At this very moment, while he makes a mock of serious things, and pours contempt upon the followers of Christ, there is a worm gnawing at his heart. His levity is feigned. There is no sincerity in it. He remembers the solemn warnings of his dying father. Just as the venerable saint was about to bid farewell to all below, he called his son to his bed-side, and while he placed his hand upon his head, he made him promise he would seek the salvation of his soul. Speak to him, christian. If he heeds your counsel, you will save a soul from death. If he gets angry with you and abuses you, you will have an opportunity, by your meekness, gentleness and forbearance, to exhibit the excellency of the religion you profess. Let not the blessed opportunity be lost.

Say not that he knows not how to appreciate such treatment. The first time he is alone, and all is still about him, he will reflect upon his abuse and ill-will; he will remember too, the meekness with which you bore his incivility, and the thought will break his heart. But if you do not warn him, the next judgement of Almighty God, may sink his guilty soul to irretrievable woe! Speak to him, christian, in the name of the Lord.

Speak to that young man! Does not your blood chill while he takes the name of God in vain, and blasphemes his Maker? O the forbearance of the Almighty! O the indulgence of the eternal Jehovah! Could this swearer have a discovery of the enormity of his crimes, and of the power and glory of the Omnipotent, he would exclaim with the wretched and dying Altamont, "Hell itself, is a refuge, if it hide me from His frown." Venture to speak to him, christian. A word fitly spoken is like apples of gold in pictures of silver. Had his many prayers been answered, his undying soul long before this, would have been sent to the dark caverns of eternal despair. It is true, he has been frequently admonished. So have many others, who have at last listened and repented. Be not weary in well-doing; for in due time you will reap, if you faint not. God in his wise providence may have left it in reserve for you, as an instrument to recover that wretched young man. Speak to him, christian, and may power from on high accompany your warning.

BROTHERLY LOVE.

"How sweet, how heavenly is the sight, When those who love the Lord, In one another's peace, delight, And so fulfil his word.

"Free us from envy, scorn, and pride, Our wishes fix above; May each his brother's failings hide, And show a brother's love."

Among all the christian graces produced in the hearts of men by the Spirit of God, that of Brotherly Love, I think, may be said to hold the pre-eminence. This is that disposition which the royal Psalmist pronounces so good and pleasant. "This is the grace of which the Apostle says—it suffereth long, and is kind. It seeketh not its own, is not easily provoked; thinketh no evil; rejoiceth not in iniquity; beareth all things; hopeth all things; endureth all things. It vaunteth not itself, and is not puffed up.

How good, how pleasant, how Godlike, is such a disposition! And how amiable is the life of that man whose lips and heart are constantly governed by it! If he is ever known to mention the faults of a brother, it is in the spirit of love and meekness. And when he does so it but increases the bond of their union, and makes their love the stronger. Yes, I cannot well help loving that man who evinces the sincerity of his friendship by apprising me of danger and admonishing me when wrong.

Charity hopeth all things; puts the most favorable construction upon every thing; it is unwilling even to think evil, much less to speak it of any one. Lord, evermore give us such a disposition. How many precious hours have been turned to an evil account, by unprofitable and uncharitable conversation! When you said to your neighbor the other day, that such a brother had lost his religion, you spoke to the injury of your unfortunate brother, and to your own injury also, as well as that of the friend to whom you spoke. When you said of your brother in the ministry, not long since, he has not secured the affections of his people; you said that which injured him, but which did not profit you, or the one to whom you uttered it. This is not the way to hide a brother's failings, or to feel a brother's care. Speak evil of no man. If your brother has been unfortunate, hide it in your heart, till you can recover him out of the snare. Pursue this course, and Brotherly Love will continue. How much we need this heavenly principle, and how much mischief has been done in society for the want of it!—N. E. Herald.

DEATHS OF EMINENT MINISTERS.

REV. ROBT. HALL OF BRISTOL, (A BAPTIST MINISTER.) With feelings of deep sorrow, we record the demise of this great and good man. The mournful event is announced in the London New Baptist Miscellany for March, two pages of which, containing the account, are clad in mourning. The 21st of February, about 3, P. M. he fell asleep in Christ, saying, Come, Lord Jesus. His illness was only about ten days, and was a distressing affection of the chest, (probably of the heart.) His mind was firm, trusting in Jesus Christ for salvation. "Oh!" said he, "what should I do if I had not trusted in the Saviour; he is now my only stay my hope, and my salvation." He was in his 67th year having been born May 2, 1764. In a brief account of his ordination, written by his venerable father, we find that he was ordained by his church, Aug. 13, 1780, when a little over 16. Before he could speak plainly, he was given to secret prayer. Before he was seven, he composed hymns, discovering marks of piety and genius.—When about nine, he wrote his thoughts on select portions of Scripture, and religious subjects. He had an intense inclination for learning, so that the country master under whom he was placed could instruct him no farther. He was then sent to Northampton school, under the care of Rev. John Ryland, 15 months, and made great progress in Latin and Greek. In 1778, he went to the Academy at Bristol, and was ordained in 1780. The church obtained satisfaction of his gifts by their exercise at Conference meetings, when about 12 to 15 years of age. His father preached at his ordination, from 2 Tim. ii. 10.—Ch. Watchman.

The London Evangelical Magazine announces the decease of three valuable Ministers of the gospel, besides the Rev. Robert Hall. In Edinburgh, the Rev. Dr. Andrew Thomson, an evangelical preacher of the Church of Scotland. He expired near his own house, Feb. 9, on his return from the ordination of a Missionary. He fell down in a state of insensibility from which he did not recover. The physicians who opened the corpse, gave it as their opinion, that his death was occasioned by "over mental exertion." His funeral sermon was preached by Dr. Chalmers. The Rev. SAMUEL BOTTOMLEY deceased Feb. 19, aged 80. He spent 60 years in the ministry. He is said to have been an eminently useful man, and for many years one of the editors of the London Evangelical Magazine.—Christian Watchman.

THE LATE DR. THOMSON.

During the excitement caused by the sudden death of a public man, out down in the prime of life and in the middle of a career of extensive usefulness, it is easy to pronounce a panegyric, but difficult to delineate a character which shall be free from the exaggeration of existing feeling, and recommend itself to the unbiased judgement of cool reflection.

Nothing endeared him to his people so much and so deservedly as the attention he paid to the young and the sick; and of the happy art which he possessed of communicating instruction to the former, and administering advice to the latter, there are many pleasing, and it is to be hoped, lasting memorials.

Dr Thomson was decidedly evangelical in his doctrinal sentiments, which he did not disguise or hold back in his public discourses; but he was a practical preacher, and instead of indulging in abstruse speculations or philosophical instructions, made it his grand aim to impress the truths of the Gospel on the hearts of his hearers.

It is well known that Dr. Thomson belonged to that party in the Church of Scotland which had defended the rights of the people, in opposition to the rigorous enforcement of the law of patronage; and in advocating their cause in the Church Courts, he has, for many years, displayed his unrivalled talents as a public speaker, sustained by an integrity that was unswayed by power, and a fortitude which was proof against overwhelming majorities.

Great as Dr. Thomson's popularity was (and few men in his sphere of life ever rose so high in popular favour), he did not incur the reprobation against those "of whom all men speak well." He had his detractors and enemies, who waited for his halting, and were prepared to magnify and distort his faults. Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderately. This was the inevitable consequence of his great talents, and the rough coarseness in which he was involved.

In private life, Dr. Thomson was every thing that is estimable and engaging. He was mild, and gentle, and cheerful—deeply tender and sensitive in his sympathies; his own feelings were too acute and just to permit him gratuitously to wound those of others. That his zeal was always reined by prudence; that his ardour of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate; that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humiliate a teasing or pragmatic adversary, are positions which his true friends will not maintain.

SAFETY OF NATIONS.

What is to become of England, if her men of faith and of prayer, of uprightnes, skill, and industry, leave her? What are armies, and fleets, and funds, and manufactures, and lands, and aye, what are gold and silver, and even human intellect, without the spirit of the living God? And where on our earth can this be found, but where men of faith and prayer dwell.

Let us not desert our father's land. Let us combine our energies to bring down upon it a blessing from on high. Let us exhibit the simplicity, the meekness, the courage, the faith, the love of the early Christians, and then we may be assured that in any and every spot of God's earth, we are safe, and shall be happy.

Ye fearful saints fresh courage take, The clouds ye so much dread, Are big with mercy, and shall break In blessings on your head.

DOWNFALL OF ERROR.—We honestly believe that all ecclesiastical error and corruption is destined to realize a speedy downfall; and that truth and integrity alone will be able to endure that severe inquisition and scrutiny which God is about to make in the visible church. For our own part we are prepared to relinquish every item of our ecclesiastical creed that may be shown to be contrary to the Word of God, or inconsistent with the nature of the Redeemer's kingdom; and we sincerely pity the man, who by reason of self-interest, or prejudice, or the influence of any system of human expediency, is not prepared, from the very bottom of his heart, to make the same avowal, and to prove his sincerity by a line of conduct far above all reasonable suspicion.—London Evangelical Magazine.

IMPROPRIETY ON WASTE. O! waste not thou the smallest thing, Created by Divinity; For grains of sand the mountains make, And atoms infinity. Waste thou not then the smallest thing, 'Tis imbecile infirmity; For well thou know'st, if aught thou know'st, That seconds form eternity.

RELIGIOUS INTELLIGENCE.

METHODIST MISSIONS AMONG THE INDIANS IN THE UNITED STATES.—We have recently been favored by the Managers, with a copy of the Seventh Annual Report of the Philadelphia Female Missionary Society, Auxiliary to the Missionary Society of the M. E. Church. For several years past this Society of amiable and pious females has laboured with a benevolent perseverance seldom equalled to ameliorate the condition of the Aborigines of America.

Mission among the Choctaws.—The saving efficacy of missionary labour has been demonstrated in such a palpable manner, that it can no longer be questioned. But among the many proofs of its utility, and the power of the gospel in changing the character and habits of the Indians, the Choctaws perhaps present the most astonishing instance. Though little more than two years since they first heard the joyful sound, yet so lalowed has been its influence, "so thorough the reformation, that they have not only forsaken their heathenish religious customs, but ardent spirits: that bane to Indian improvements, has been banished from the nation by a solemn decree."

Wyandots.—The Wyandots settled at Sandusky, are the first fruits of our Indian missions. They are far advanced in civilization, and are prospering in temporal and spiritual things; daily improving in the various arts of agriculture and domestic economy, and growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This mission employs one Missionary, and two school teachers; has one hundred and twenty-three church members, exclusive of fifty probationers, and fifty children are regularly taught in the school.

Cherokees.—The Cherokee mission employs seven Missionaries, including a few interpreters. There is a regular district formed in the nation, including five circuits, and five schools: church members, seven hundred and thirty-six. The present situation of these people cannot but affect every feeling heart. It is however consoling to reflect that there are men to be found, willing to identify their interests with those of the Indians, and if they are removed from the home of their fathers, these men of God will go with them.

Oneida Mission.—The Oneida Mission has been in operation about eighteen months. The remnant of this tribe are located on their reservation lands, in the interior of the State of New York. They have been partially civilized for some time, but had become more and more corrupt, and were melting away under the influence of intoxicating liquors. In this deplorable state they were visited by one of the young converts of the Mohawk tribe, from Upper Canada. He addressed them in their own language, and the word was made to them the power of God unto salvation.

These are all the aboriginal missions in the United States. They employ twenty-one Missionaries, several interpreters, and twelve school Teachers; and include five thousand and seventy church members, and upwards of four hundred children in the schools. Much anxiety prevails in the several tribes to receive instruction, and the work might be greatly extended but for the want of means.

With these facts before us, we would raise our feeble voice in their behalf, and earnestly commend them to the prayers and benevolence of a christian public, that they may all receive the word of life. That if removed far from the abodes of civilized man, the Missionary may go with them, and the gospel trumpet be sounded from the shores of the Mississippi to the Pacific Ocean.

Missionary Society of the Methodist Episcopal Church and American Board of Foreign Missions. The Missionary Society of the Methodist Episcopal Church, within ten years past has gathered into its pale, not less than six thousand one hundred and seventy Indian Converts, as the fruit of its labors. This has been done, at an expense of about forty thousand dollars.

The American Board of Missions, within twenty years past, has sent missionaries to Asia, South America, around the Mediterranean Sea, and to the North American Indians, and in all these places, they now number, as the fruit of twenty years' labor, one thousand two hundred and ninety-two converts, and have expended the sum of nine hundred and fifteen thousand, seven hundred and fifty-eight dollars, and ninety-one cents.

I confess, I was not aware that the Methodist Missionary Society had so far exceeded the operations of the American Board of Missions, till I saw the above in the editorial of a late number of the Christian Advocate and Journal.

Look at these facts! The Missionary Society of the Methodist Episcopal Church, has done five times more in ten years with forty thousand dollars than the American Board of Missions has done in twenty years, at an expense of nine hundred and fifteen thousand, seven hundred and fifty-eight dollars.—N. E. Chris. Herald.

PHILADELPHIA CONFERENCE. This conference adjourned on Monday, the 26th ult. Bishops Soule and Hedding were present, and presided over its deliberations. There were admitted preachers on trial, fourteen; admitted into full connection, thirteen; ordained deacons, ten; ordained elders, nine; located, three; returned supernumerary, twenty-three; supernumerated, four; two had died.

BALTIMORE CONFERENCE. The Baltimore Annual Conference closed its session in Washington City, on Monday the 26th ult. Peace and unanimity prevailed in all the laborious transactions of the meeting, and the net increase of the societies was ascertained to be 2,337.—ib.

YELLOWHEAD MISSION. April 6th, 1831. To the Secretary of the Missionary Society of the Methodist Episcopal Church in Canada.

DEAR BROTHER: In sending you the second report of the state of the work in this Mission, I am happy to have it to say, that it is still prospering. There is still manifested a great zeal by those who are the subjects of converting grace, not only for their own spiritual welfare, but

likewise the welfare of their brethren as are yet sitting in the valley and shadow of death, and for their children.

Our last quarterly meeting was rendered a special blessing to this people. The subject upon which our worthy Presiding Elder addressed them was that of love. I believe it will prove a lasting benefit to many of them.

We removed from the Island to the new Village on the 2nd of the month. Several of our brethren have left and gone to their hunting ground. Before they went they manifested an unusual anxiety that their pagan brethren (many of whom they expected to see during their hunting excursion) should embrace the Christian Religion. For this purpose one of them came and desired to borrow a certain book which represents the human heart, in its different states, by pictures. I observed to him, that as I had but one of these, I did not like to let it go, and as he could not read, it would be of little use to him, or the untought Indians with whom he might meet. But he continued his solicitations, saying, that he had a great many brothers back in the woods where he was going to hunt, whose hearts were very wicked, and if he took this book and showed them how bad their hearts looked, perhaps they would feel sorry, and come and be Christians. This removed every objection to his having the book, so he took it and started, and my prayer is, that Jacob's God may go with, and prosper him in his journey.

The School continues still to be large, and is in a prosperous state. And although the probability is that the Indians will not get into their houses till the latter part of the season, yet we already feel the benefit of this establishment in respect to the school. In consequence of it, the Indians who formerly left their more compact settlements, and separated many miles in different directions, during the sugar season, (and thereby rendered it impossible to continue the school), have prepared their sugar bushes as near the Village as possible, which enables the most of the children to continue at school.

Although there are many difficulties connected with this, and all other missions among these supposed long lost tribes of Israel; yet, the prospect of not a few of them being gathered into the fold of Christ, and of their being again restored to Canaan's spiritual land, are sufficient to raise up every sinking head and desponding heart.

Yours, in the hands of a peaceful Gospel. CYRUS R. ALLISON.

Ancestor Circuit.—Extract of a letter to the Editor, dated Ancestor, May 10th, 1831:—"The cause of Religion is still on the rise on this Circuit. We have gradual, yet almost constant accessions to our societies in various parts of the Circuit, so that the number added this year, is not far from one hundred."

TEMPERANCE.

(For the Christian Guardian.)

ENCOURAGEMENT TO PERSISTENCE.

MESSRS. EDITORS: If you think the following worth a place in your widely circulated paper, it is at your disposal.

The cause of Temperance for a few weeks past has been making some small progress in this Village and vicinity. Some time in February last, a meeting was appointed for the purpose of reading an address on the subject of Temperance; but few attended. Another meeting was appointed the next week, which was attended by an increase of numbers and interest. Having Dr. Beecher's six Sermons on the subject, it was thought proper to read them in succession, which was done, leaving an excitement in favour and against the same. However it was proposed that a Temperance Society should be formed, and a meeting was appointed on the 20th of March 1831 for that purpose. A respectable number of inhabitants convened. The Rev. H. Wilkinson was called to the chair: who (after imploring the blessing of Almighty God) addressed the meeting in an appropriate manner on the subject of Temperance. A Constitution was then presented, which had been previously prepared on the principle of entire abstinence, except for medical purposes. After some remarks both in favour and against the object in view, 14 persons gave in their names as members. The Society then proceeded to elect its officers for the year.

The following persons were chosen: Mr. P. O'CAR, President, A. C. KIDDER, Secretary.

And a Committee of five persons. The Society assembled on the 19th of April, 1831, agreeable to adjournment. After changing the name of our Society from Colborne, to COLBORNE AND SIMCOE TEMPERANCE SOCIETY, and increasing the number of Committee from five to nine, several Resolutions were adopted; some of which are the following. "Resolved—that this Society raise a fund for the benefit of the Society to be expended under the direction of the managers.

Resolved—That this Society gratefully acknowledge the blessing of the most High in its prosperity and for the increasing interest taken in the cause of Temperance throughout our land. Several persons gave in their names as members, making in all 60. We still look for many more of the good people of this Section to espouse the good cause, and feel a confidence that it will prosper here as in other places.

Yours affectionately ABEL C. KIDDER, Secretary.

Colborne, London District May 7th, 1831.

(For the Guardian.)

TEMPERANCE ANECDOTES.

In a love-feast a few days ago, I heard a professing Christian speak (among other things) to the following effect. "I have been a professor of religion some years, and a part of the time have kept public house, and have been in the habit of taking a little ardent spirit myself. When the temperance cause was introduced, I thought there was no necessity, for such strictness, I thought a person might be a Christian, and take a little occasional. I did so. At length I became convinced of the evil of it, & resolved to renounce altogether the use of ardent spirits.—It was like tearing soul from body to give up the practice; but, by grace, I was enabled to overcome it. I thank God, I have since felt a peace of mind which I never enjoyed before—I have been delivered from a fatal snare of the enemy; and now I have no desire for it, but look upon it with abhorrence."

In the course of the same meeting, another rose, and after adverting to his early Christian experience in England, and the present state of his mind, he remarked, in substance 's follows: "My brethren I feel deeply interested in the temperance cause. When I first heard and read about it, I opposed it—I hated it in my very heart; but I bless God's name, I have been brought to see my error, I was led to abstain entirely from the use of ardent spirits, and join the Temperance Society. For many months, I have not tasted of the unclean thing, and I feel far, far better in soul and body on account of it." Both of the above mentioned individuals are subscribers for the Guardian, and have been from the commencement of it.

REMARKS BY THE EDITOR.—In not a few instances has the Guardian met with opposition even from professors of religion, on account of its decided advocacy of temperance. But truth is prevailing. If any reader of these remarks is struggling between inclination, habit, and conscience, let him imitate the above examples. It is his only safety and happiness.

TO EVERY MAN, WOMAN, AND CHILD, IN CANADA! READ, REFLECT, AND ACT ACCORDINGLY.

"During the year 1830, there have been imported into Canada by the sea, (we quote from authentic official documents) one million, five hundred and ninety eight thousand, eight hundred and fifty gallons of ardent spirits, and three hundred and forty-six thousand, three hundred and one gallons of wine. It is the opinion of several commercial gentlemen with whom we have conversed, that the quantity of ardent spirits

distilled in Canada and imported by inland conveyance from the United States is equal to the imports by sea; this would give the total amount of ardent spirits consumed in these two provinces in one year at the astonishing quantity of three millions one hundred and ninety seven thousand, seven hundred gallons. This mass of fluid would form a basin of six feet deep and nearly two acres in superficies!! and if computed at three shillings and six pence per gallon gives £559,597!! What an amazing sum! all expended in procuring ardent spirits. If the Provincial Legislatures or the Imperial Parliament would attempt to lay such a tax on us; an instantaneous burst of indignation would break forth from Gaspe to Amherstburg and the exclamation, "none but slaves would submit to be thus taxed" would re-echo throughout the land, yet these same people tamely submit to a greater taxation to indulge an enslaving appetite.

If we take the population of the Canadas at 800,000, and allow the adult males to amount to one fifth of the whole; and consider that at least one half of these adults either never use ardent spirits or consume a very small quantity of them, we have 3,197,700 gallons for 80,000 persons (not including 246,301 gallons of wine already mentioned,) or nearly forty gallons per annum for each individual!! With this astounding fact before our eyes, who will not say, every person is bound to lend a helping hand in suppressing an evil of such extent. We leave this calculation for the candid examination of those who may not have given the subject serious attention; merely asking them, is it not their bounden duty to use every effort to suppress intemperance!—Supplement to the Montreal Courant.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, MAY 14, 1831.

"TOTAL DEPRAVITY."

The doctrine of human depravity is of infinite importance. It is the leading fundamental principle of the Christian Religion, which distinguishes it from Infidelity or Deism.

If man is not at variance with his Maker, what need of a Mediator? If man is not a sinner, what need of a Saviour? If man is not depraved and corrupt, what need of being renewed and sanctified in order to be saved?

As this doctrine is infinitely important in itself, it is equally important that we have correct notions of it. If we mistake the nature of the disease, we shall be very liable to err with regard to the proper remedy. If we imagine the disease to be superficial, we shall content ourselves with a superficial remedy. The whole will not seek for a physician, only they that are sick. The first object of the Holy Spirit's being sent to the family of man, is to give him just views of his nature and condition. It is to "convince the world of sin." And on this account it is, that the Holy Scriptures contain such repeated, diversified, and lucid descriptions of the dispositions and character of the human heart. All Christian Churches recognize it as an essential doctrine of our Holy Religion; and just views of it are absolutely necessary to our laying a sure foundation of reconciliation to God, and eternal happiness in the enjoyment of His favor.

The reader is, therefore, as deeply interested in this subject as the writer.

We have been led to these remarks by an article which lately appeared in the Christian Sentinel, under the head of "Total Depravity." As we conceive the view given of it by the Editor of that paper is repugnant to the Holy Scriptures, and the belief of a large portion of the Clergy of the Church of England; is at variance with the Holy Scriptures; and going abroad under the sanction of the Head of that Church in Canada, may lead many to that self-righteous independence, which exalts man to "trust in the arm of flesh and depart in heart from the living God"—we shall be amply excused for taking a formal notice of it, and endeavouring to expose an error, as dreadful in its consequences as it is scriptural in its principle.

The Editor of the Sentinel introduces his remarks in the following words: "It has been the fashion with some to set forth the natural depravity of the human heart in terms of the strongest character, insisting on the superlative corruption and exceeding sinfulness that reign and predominate in every faculty of the soul. From the description given by some, a stranger would be led to think that such malevolent wickedness pervades the whole mass of humanity; that it instinctively detests and abhors every thing that is good, the instant it discovers it to be so."

This "fashion" commenced with the sacred writers, who spake as they were moved by the Holy Ghost, and has been kept up by all evangelical ministers, writers and preachers, in every age and country of the Christian world, the Apostle St. Paul lays it down as a matter of fact, that "the carnal mind, the taste and disposition of every unregenerate person, is not only averse to goodness, but enmity against God, the adorable Fountain of all goodness." A blacker line than this, says a pious and able deacon of the Church of England, can hardly be drawn, to describe a fallen, diabolical nature.—Would a stranger be led into a mistake, were he made acquainted with, and brought to believe this humbling truth?

The Editor of the Sentinel says, "such overstrained exaggerations are expressly contradicted by fact." This is a mistake. These "overstrained exaggerations," as the Sentinel terms them, are "expressly confirmed by fact—by the facts of every day life.

The Editor of the Sentinel adds, "though scripture is quoted to support them, yet it is only particular instances of wickedness of which the sacred record thus speaks." Was it particular instances of wickedness, when Job said, "I abhor myself, and repent in dust and ashes?" When David said, "Behold I was shapen in iniquity, and in sin did my mother conceive me?" when Isaiah said, "Woe is me, for I am a man of unclean lips?" when St. Paul said, "I know that in me, that is in my flesh, iniquity is propagated by carnal generation, there dwelleth no good thing?" when the same Apostle said to the Ephesians, "We were by nature, the children of wrath, even as others?" Such is the description, which the Sacred Record gives of the "superlative corruption" which reigns by nature over every faculty of the soul in even the best of men.

If human nature were so dreadfully depraved in a mass, says the Editor of the Sentinel, "there could be no such thing as degrees in wickedness; for all being as bad as possible, we should see no man less wicked than the worst, nor any one more wicked at one time than another." This proposition appears to be founded in ignorance, on the part of the Editor of the Sentinel, of the proper meaning of the terms which he uses. There is a manifest difference between the meaning of the terms sinfulness and wickedness, which the Sentinel improperly uses promiscuously, and is very likely to lead his less observing readers astray on an awfully important point. Divines, speaking theologially, always make a distinction between the terms depravity and wickedness. Sinfulness or depravity means a corruption of taste or nature; wickedness signifies a corruption of manners or practice. The former is the tree, the latter is the fruit which grows upon the tree; but the quantity and quality of fruit depend, in a great degree, upon other circumstances, than the bare nature of the tree. So degrees of wickedness depend upon the degree in which the natural corruption of the deceitful above all things and desperately wicked heart of man is resisted or indulged. A thief may be as dishonest in principle at one time as at another, but may at one time deal honestly, and at another, steal or defraud. So human nature may be, as St. Paul says, "exceeding sinful," and man not

be always equally wicked. The Editor of the Sentinel's own experience may have taught him, that with the same nature and principles, he has been at one time more wicked than at another.

The Sentinel proceeds—"Our Saviour said, 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God.' He that receiveth not the Kingdom of God as a little child, shall not enter therein." Nothing can more pointedly contradict the doctrine of extreme depravity in human nature than these words." To quote a passage of Scripture, which was spoken to enforce the necessity of a renewal of our nature, to prove that human nature is not 'extremely depraved,' is certainly very extraordinary. If children are by nature fit for the Kingdom of God, why does the Editor of the Sentinel pray, in the Baptismal Service, "We meekly beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this child; wash him, and sanctify him with the Holy Ghost; that he being delivered from his wrath, may be received into the Ark of Christ's Church, &c." "We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins (not by water baptism, but) by spiritual regeneration." "Give thy Holy Spirit to this infant; that he may be born again?" Our Saviour's allusion to children in the above case, no more justifies the Sentinel's inference, that His saying he would "come as a thief in the night," proves that a thief is not depraved.

The Editor of the Sentinel gives the following description of man's natural sinfulness:

"The truth of the case is, there is a seed of evil in human nature common to all, or a proneness to go astray. It appears to consist in one simple thing; namely a principle of selfishness, or self-dependence, or self-will, or carnal independency, as some divines call it, or simply pride, and a disposition to resist the authority of a rightful superior and follow self, arbitrarily deciding that self will is the rule of right and wrong, acting for self and accounting to no other tribunal and judge than self."

This illy accords with the character of the human heart, as described by Him who knew what was in man. "From within, out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." (Mark vii, 21.) Is this nothing more than "a proneness to go astray?" "a principle of selfishness?"

The Editor of the Sentinel is equally at variance with the articles and Homilies of His own Church, in which he has, ex ante, professed his belief. The ninth article says, "Man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always against the spirit; and, therefore, in every person born into this world it deserveth God's wrath and damnation." The words "very far gone," &c. in the original Latin, of which the English article is an authoritative translation, are very emphatic. They are, "Ab originali justitia quam longissime distat"—"is gone from original righteousness as far as possible."

The Homily on Whitsunday, Part I, declares—"Man of his own nature is fleshly and carnal; corrupt and naughty, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds." "For of ourselves we be crab-trees, that can bring forth no apples; we be of ourselves of such earth, as can but bring forth weeds, nettles, brambles, briars, cockle, and darnel." (Homily on the misery of man. First Part.) "All men universally in Adam, were nothing else but a wicked crooked generation, rotten and corrupt trees, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the blood of adders, blind guides, sitting in darkness and the shadow of death; to be short, nothing else but the children of perdition, and inheritors of hell fire." (Homily on the Nativity.) The Homilies are declared in the 35th Article of the Church of England to contain wholesome and godly doctrine, such as should be read in churches. How much better to publish such doctrine, than that which the Sentinel avows and promulgates, under the patronage of the Lord Bishop of Quebec.

As the Sentinel virtually denies the existence of the moral disease in human nature, it is not surprising that he should deny the adequate remedy, and degrade the "creating of the soul anew in Christ Jesus," into the ceremony of water baptism, and deny the necessity or existence of any other regeneration.

Let the reflecting reader examine the foundation of his religious hope. If it lead him not to deny himself, and keep himself pure, as God is pure, it is the hope which must perish.—An inquiry into the Doctrine of Baptismal Regeneration will engage our early and careful attention.

(To the Editor of the Christian Guardian.)

Mr. Editor. The following remarks were hastily drawn up at the desire of a young lady, who expressed a wish to see a fair and impartial opinion passed upon "Byron's Cain."—If you think they might in the least tend to the edification of your youthful readers, I shall be much gratified by their insertion in your useful miscellany.

REMARKS ON BYRON'S CAIN.—In the preface to this infamous production, the author says "that there is no allusion to a future state in any of the Books of Moses, nor indeed in the Old Testament." "Now I think this a palpable and plain attack upon that part of Holy Writ, with all due deference to the talents of so highly gifted an individual.—I would ask, did not the translation of Enoch and Elijah, show to the world in those two different ages, the certainty of a future state? Was it not revealed to Elisha that his nation was to be taken from him? Was Elisha ignorant of where he was going? Did not Elisha himself as the servant, and prophet of the Lord, live and die in the hope of a glorious immortality? Let these questions be satisfactorily answered, and if they do not prove the existence of a future state, I shall candidly confess myself ignorant of the faith whereby the Prophets and Patriarchs are saved. For further proofs of a future state being revealed in the Old Testament, I beg to refer the young reader to Job, 14th ch. 7, 16, and 19 25 27. Dan. 12th ch. 2, 3.

But our Blessed Lord himself produces an argument for the proof of the souls immortality, and draws that proof from the Old Testament. In refuting the Doctrine of the Sadducees, He thus enquires of them, "as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob?" There is an appeal to the Scriptures of the Old Testament for proof of a resurrection, and immortality of the Soul.—Those to whom God Almighty pronounces himself a God, are certainly alive; that God pronounced himself a God to Abraham, Isaac, and Jacob, many hundred years after their bodies were dead, therefore their souls are yet alive, for otherwise God could not be their God; because he is not God of the dead but of the living."

Had the Right Hon. Gentleman read the Book of Job with attention he must have known how that pious servant of the Lord expresses his hope in his Redeemer, and in a future resurrection; and surely if there be a resurrection, there must of necessity be a place to exist in after that resurrection.

With respect to Lucifer the author says, "it was difficult to make him talk like a clergyman, but adults." "I have done what I could to restrain him within the bounds of spiritual politeness."—Now is not this treating the most solemn of subjects, with an unbecoming levity, and is there nothing here shown like the "cloven foot" of infidelity; which every serious person must spurn with just indignation? Query—What is spiritual politeness?

POETRY.

THE CHRISTIAN. Fearless through life's stormy sea, View the Christian's steady way...

A FUNERAL HYMN. BY THE LATE BISHOP HERBERT. Thou art gone to the grave, - no longer behold thee...

LITERARY AND SCIENTIFIC.

EDUCATION IN EUROPE.

The first number of the London Quarterly Journal of Education contains much information in regard to the elementary instruction in Scotland, Germany, &c.

In England, no system for the instruction of all classes has been established by the government; the education of the peasantry is left to Sunday Schools and other charity schools.

THE WONDERS OF PHYSICS.

What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles.

GREAT SHIP RAIL ROAD ACROSS THE ISTHMUS OF SUZ.

The railway and steam engine appear destined to produce a great revolution in the affairs of the world. What shall we say, for instance, to the astonishing feat wrought the other day on the Liverpool and Manchester Rail Road?

142 tons? There are ten such engines employed on the road. But a project is now conceived of railwaying the Isthmus of Suez, and carrying over it vessels of the heaviest burden from the Mediterranean to the Red Sea.

PERIODICAL LITERATURE IN SWITZERLAND.

AGRICULTURAL DEPARTMENT.

HENS AND EGGS.

Every succeeding year after the third, the hen continues to shed her feathers later in the season, and to lay few or no eggs during the moulting period, which is sometimes protracted to two or three months.

FATTENING FOWLS WITH POTATOES.

There is a great profit in feeding geese, turkeys, and fowls of every sort, with potatoes and meal mixed; they will fatten in nearly one half the time that they will on any kind of corn.

PROFITS OF FARMING.

Improvement, in all its branches, must be followed up with strict attention to economy; but unless a man has a fortune at his back sufficient to bear him through, (when he may be at liberty to please himself,) let him not be led into whimsical or extravagant expenses.

MISCELLANEOUS.

EFFECTS OF IMAGINATION.

From the age of fifteen to twenty-one I was an apprentice to a country surgeon, and when I had nothing else to do, no pills to roll, nor mixtures to compose, I used, by the advice of my master, to go up into my bed-room, there, with Cheselden before me, learn the anatomy of the bones by the aid of some loose ones, together with a whole articulated skeleton, which hung up in a box at the foot of my bed.

mer night at my usual hour of retiring to rest, I went up to my bed room; it was in the attic story, and overlooked the sea, not a quarter of a mile off. It was a bright moonlight night, the air was sultry, and after undressing, I stood for some time at my window, looking out on the moonlight sea, and watching a white sail which now and then passed. I went to bed; the moonlight, which fell brightly into my room, showed me distinctly the panelled door behind which hung my silent acquaintance; I could not help thinking of him—I tried to think of something else, but in vain.

A few weeks ago his Lordship attended divine service at Lincoln's Inn Chapel. A sermon was preached by the Rev. Mr. Raymond to prove the truth of the Christian religion by the fulfilment of the prophecies in the Old and New Testaments.

GIBBS THE PIRATE.

The Providence Literary Subaltern, states that "Gibbs, the pirate, now under sentence of death in the city of New York, convicted of piracy and murder, committed on board of the brig Vineyard, has made to his counsel, since his condemnation, a confession, fraught with horrible and frightful atrocities.

EMIGRATION TO THE UNITED STATES.

The London "World" of Feb. 21st, has the following article. "We find by letters from the country, that numbers of excellent persons, in various parts, are arranging to leave their native land for America.

COMPLAINTS FROM THE PULPIT AGAINST THE OXFORD UNIVERSITY.

On Sunday se'night, the Rev. Mr. Bulteel, late Fellow of Exeter College, and Curate of Saint Ebbe's parish, in Oxford, preached before the University, and a very numerous congregation, at St. Mary's. The subject was from 1 Cor. xi. 12. In the course of his sermon, he strongly censured the Doctors, both the Rectors, the Heads, and Governors of Colleges and Halls, and their respective societies, for want of due discrimination in giving out testimonials for holy orders.

IGNORANCE OF THE BIBLE.

In the county of Limerick, in Ireland, the Bible was not known until visited a few years ago by a missionary from the Baptist Irish Society. Their Readers and Preachers are still doing great good among the people.

IMPRISONMENT FOR DEBT.

He who owes, and runs away. May live to pay another day; But he who is in goal confin'd, Can pay no debt of any kind.

LOT No. 8, in the fourth Concession, East of the Centre Road, in the Township of Toronto. The Lot contains 200 Acres of excellent Land; 100 of which is cleared and under good cultivation; 50 Acres are Flats, through which runs the Etobicoke Creek, forming an eligible Mill-seat.

INFORMATION WANTED.

ANDREW EAKINS, formerly of the Town of Craughery, County of Cavan, Ireland, came to this place about four years ago. Any person who knows where the said Andrew Eakins lives, will confer a particular favor upon the undersigned, by informing him of the same.

THE BAZAAR for "Ladies' Useful and Ornamental Work."

NEW GOODS.

THE Subscriber respectfully acquaints his friends and the public that he has just received his full supply of GOODS, consisting of a large and well selected assortment of Hardware, dry Goods and Groceries, English, Swedes, and 3 River Iron, Cable and Ropes, Chains, Needles and Anchors.

40 BARRELS Prime Mess? PORK,

SCHOOL BOOKS, &c.

THE subscribers have for sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer; Murray's First Book, Reading Made Easy, Mavor's Spelling Book Webster's do. do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing and Wrapping Paper.

BOOKS ON SALE AT THE GUARDIAN OFFICE.

Clarke's Commentary, 6 vols. Clarke's Sermons, 3 vols. Mosheim's Ecclesiastical History, 4 vols. Martindale's Dictionary, 1 vol. Moor's life of Wesley, 2 vols. Rollin's Ancient History, 4 vols. Theological Institutes, Methodist Quarterly, 1830. Benson's life of Fletcher, Asbury's Journal, 3 vols. Fletcher's Checks, 4 vols. Memoir of Lee, Life of Garretson, Youth's Instructor, 14 vols. Watson's Apology, Colombia, 2 vols. Weber's Works, 3 vols. Hederberg's Journey to the Crimea. Chappell's voyage to Newfoundland, Flavel's Husbandry Spiritualized, On Religious Education, Henry's Communicants Companion, The Good Nurse, Watkins' Tracts, Memoirs of the Rev. J. Aliene, Watts' Psalms and Hymns, bound, Methodist Hymns Books, do.

SUNDAY SCHOOL BOOKS, &c.

The S. S. Primer, Union Spelling Book, part 1, 2, 3, 4, Union Reading Book, 1, 2, together, Prayers for young scholars on cards, Watts' Prayers and Graces for Youth, The Bible Dictionary containing explanations of the principal words in the Holy Scripture, bound.

HYMN BOOKS.

Watts' Divine and Moral Songs, S. S. Union Hymn Books, bound, Anniversary Hymns, Cottage Hymns, Family Hymns, bound, Original Hymns.

CATECHISMS.

Childs Catechisms in Rhyme, Milk for Babes, or Catechisms in verse, Watts' second Catechism without proof, Watts' Historic Catechism, Assembly's Catechism without proof, Baptist Catechism without proof, The Abridged Bible Catechism, Wesleyan Catechisms, No. 3, Catechism on the principal Parables, The Bible Catechism, by N. F. Loyd, The abridged Bible Catechism, bound.

SCHOOL REQUISITES.

Teachers Class Books, 1 bound, do. Books, S. S. Receiving Book 1 bound, do. bound, Roll Book, ruled, folio, 1 bound, Arithmetical Table in a book, The Elements of Arithmetic part 2, The Teachers Key to part 1 & 2, Bible Dictionary.

MISCELLANEOUS.

Variety Reward Books, Large assortment of Tracts, about 200 different kinds.

BIBLES.

Cheap Edition S. S. Bibles, do. Testaments, bound, FOR S. S. TEACHERS. Teachers Manual, Sketch of the life of Robt. Raikes, Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

SCHOOL BOOKS.

Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

MISCELLANEOUS.

Variety Reward Books, Large assortment of Tracts, about 200 different kinds.

BIBLES.

Cheap Edition S. S. Bibles, do. Testaments, bound, FOR S. S. TEACHERS. Teachers Manual, Sketch of the life of Robt. Raikes, Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

FOR SALE.

LOT No. 8, in the fourth Concession, East of the Centre Road, in the Township of Toronto. The Lot contains 200 Acres of excellent Land; 100 of which is cleared and under good cultivation; 50 Acres are Flats, through which runs the Etobicoke Creek, forming an eligible Mill-seat.

INFORMATION WANTED.

ANDREW EAKINS, formerly of the Town of Craughery, County of Cavan, Ireland, came to this place about four years ago. Any person who knows where the said Andrew Eakins lives, will confer a particular favor upon the undersigned, by informing him of the same.

THE BAZAAR for "Ladies' Useful and Ornamental Work."

NEW GOODS.

THE Subscriber respectfully acquaints his friends and the public that he has just received his full supply of GOODS, consisting of a large and well selected assortment of Hardware, dry Goods and Groceries, English, Swedes, and 3 River Iron, Cable and Ropes, Chains, Needles and Anchors.

40 BARRELS Prime Mess? PORK,

SCHOOL BOOKS, &c.

THE subscribers have for sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer; Murray's First Book, Reading Made Easy, Mavor's Spelling Book Webster's do. do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing and Wrapping Paper.

BOOKS ON SALE AT THE GUARDIAN OFFICE.

Clarke's Commentary, 6 vols. Clarke's Sermons, 3 vols. Mosheim's Ecclesiastical History, 4 vols. Martindale's Dictionary, 1 vol. Moor's life of Wesley, 2 vols. Rollin's Ancient History, 4 vols. Theological Institutes, Methodist Quarterly, 1830. Benson's life of Fletcher, Asbury's Journal, 3 vols. Fletcher's Checks, 4 vols. Memoir of Lee, Life of Garretson, Youth's Instructor, 14 vols. Watson's Apology, Colombia, 2 vols. Weber's Works, 3 vols. Hederberg's Journey to the Crimea. Chappell's voyage to Newfoundland, Flavel's Husbandry Spiritualized, On Religious Education, Henry's Communicants Companion, The Good Nurse, Watkins' Tracts, Memoirs of the Rev. J. Aliene, Watts' Psalms and Hymns, bound, Methodist Hymns Books, do.

SUNDAY SCHOOL BOOKS, &c.

The S. S. Primer, Union Spelling Book, part 1, 2, 3, 4, Union Reading Book, 1, 2, together, Prayers for young scholars on cards, Watts' Prayers and Graces for Youth, The Bible Dictionary containing explanations of the principal words in the Holy Scripture, bound.

HYMN BOOKS.

Watts' Divine and Moral Songs, S. S. Union Hymn Books, bound, Anniversary Hymns, Cottage Hymns, Family Hymns, bound, Original Hymns.

CATECHISMS.

Childs Catechisms in Rhyme, Milk for Babes, or Catechisms in verse, Watts' second Catechism without proof, Watts' Historic Catechism, Assembly's Catechism without proof, Baptist Catechism without proof, The Abridged Bible Catechism, Wesleyan Catechisms, No. 3, Catechism on the principal Parables, The Bible Catechism, by N. F. Loyd, The abridged Bible Catechism, bound.

SCHOOL REQUISITES.

Teachers Class Books, 1 bound, do. Books, S. S. Receiving Book 1 bound, do. bound, Roll Book, ruled, folio, 1 bound, Arithmetical Table in a book, The Elements of Arithmetic part 2, The Teachers Key to part 1 & 2, Bible Dictionary.

MISCELLANEOUS.

Variety Reward Books, Large assortment of Tracts, about 200 different kinds.

BIBLES.

Cheap Edition S. S. Bibles, do. Testaments, bound, FOR S. S. TEACHERS. Teachers Manual, Sketch of the life of Robt. Raikes, Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

SCHOOL BOOKS.

Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

MISCELLANEOUS.

Variety Reward Books, Large assortment of Tracts, about 200 different kinds.

BIBLES.

Cheap Edition S. S. Bibles, do. Testaments, bound, FOR S. S. TEACHERS. Teachers Manual, Sketch of the life of Robt. Raikes, Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

SCHOOL BOOKS.

Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

BANK NOTICE.

PUBLIC NOTICE is hereby given, that the Annual Meeting of the Stockholders of the Bank of Upper Canada, will be held at the Bank in the Town of York, on Monday, the sixth day of June next, at ten o'clock in the forenoon, for the purpose of Electing by Ballot, Directors for the ensuing year—as provided in the Act of Incorporation.

HARDWARE.

A general and choice assortment of Staple, Ironmongery and Fancy Hardware, kept constantly on hand, and for sale on advantageous terms by JOSEPH D. RIDOUT.

ROCHESTER SNUFF AND TOBACCO MANUFACTORY.

ORDERS for any kind of Tobacco, Snuff, or Cigars, will meet with prompt attention, by addressing H. H. BROWN, Rochester.

CHEAP CLOTHING STORE.

WILLIAM LAWSON, Merchant Tailor, respectfully informs his Friends and the Public, that he has removed to his New Brick Store, South side of King Street, nearly opposite the Jail, and solicits their attention to his much enlarged stock of Dry Goods, and his very handsome assortment of Clothing suitable for the season, all of which he will sell extremely low for CASH.

REMOVAL.

NEW AND CHEAP GOODS.

J. R. ARMSTRONG Respectfully informs his customers and the public generally, that he has lately removed to his new Brick Building, [South side of King Street, a little West of the Court House and Jail] where he has just received a very choice assortment of NEW GOODS, adapted to the season, amongst which are 120 Pieces of FINE & SUPERFINE BROAD CLOTHS, comprising the most splendid assortment ever before offered for sale in this market.

PORTRAITS PAINTED IN OIL, MINATURE, AND CRAYONS.

JOSEPH BATES, (from London,) respectfully announces to the Ladies and Gentlemen of York, that he will paint Portraits in a superior manner, from 1 to \$50. Transparent Window Blinds executed in a style that must ensure general satisfaction; their prices will render them an article of economy and highly ornamental as a sun shade for a drawing room.

PROSPERUS OR A NEW MUSICAL PUBLICATION.

THE Subscriber proposes to publish, by subscription, a Volume of SACRED MUSIC, which will comprise a selection from the works of Handel, Haydn, Mozart, Arnold, Madan, Billings, Ravenscroft, Dr. Craft, and other European and American Authors; it will also contain Elementary Rules for the study of Vocal Music, and directions for the formation and conduct of a Choir.

FRESH CLOVER SEED, JUST NOW RECEIVED, AND FOR SALE.

At P. PATERSON'S, Market Square, York, March 25th, 1831.

TERMS.—THE CHRISTIAN GUARDIAN is published weekly, on Saturdays, at twelve shillings and six pence a year, if paid in advance; or fifteen shillings, if paid in six months; or seventeen shillings and six pence, if not paid before the end of the year; exclusive of postage.

RATES OF ADVERTISING.

Six lines and under, first insertion, 2s 6d.; every subsequent insertion, 7d.—From six to ten lines, first insertion, 3s 9d.; every subsequent insertion, 1s.—Above ten lines, first insertion, 4d. per line; every subsequent insertion 1d. per line. Advertisements unaccompanied with written directions will be inserted till forbid, and charged.