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RELIGIOUS INTELLIGENCE.

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7 children, each.....4 15 0	Elizabeth Heald.....1 0 0
A Friend.....0 5 0	Jane Tomlinson.....0 5 0
William Baker.....0 10 0	Mrs. Lovelock.....0 2 6
Mrs. Baker.....0 10 0	Richd M. Lovelock.....0 5 0
William Baker, jun. 0 5 0	Archibald Fletcher.....2 10 0
Mary Baker.....0 5 0	James Cousens.....1 0 0
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Noah Baker.....0 5 0	John A. Cousens.....0 10 0
John Baker.....0 5 0	John Gray, senr.....1 0 0
James McFeeters.....2 0 0	Jane Gray.....1 0 0
Mrs. Lovelock.....0 5 0	John Gray, junr.....1 0 0
Mrs. Beaman.....1 5 0	James Gray.....1 0 0
William Darnett.....0 5 0	Jane Gray.....1 0 0
William Rundle.....2 0 0	Jane Gray.....1 0 0
Elizabeth Rundle.....2 0 0	Joseph Langmaid.....1 0 0
John D. Windsor.....2 0 0	Mary Ann Langmaid.....0 10 0
Calvin Hamlin.....1 0 0	Wm. H. Langmaid.....0 5 0
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DEPUTATION OF THE CHURCH OF SCOTLAND TO THE JEWS.

—ENCOURAGING OPENINGS TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.

Extract of the Rev. Mr. McChesney's Speech before the General Assembly.

We met with many difficulties and dangers, to which ordinary travellers in those Eastern countries are not exposed. When we arrived in Egypt, the plague broke out on the day we arrived; but we escaped by the good providence of God. When we arrived in Gaza, the plague was there. When we came to Jerusalem, we found the plague there also; and during ten days stay in that city, five persons, on an average, died every day of that dreadful distemper. Most of them were Jews. Because they are exceedingly poor, and as they live in great wretchedness, the plague makes the greatest ravages among them. Such was one of the great dangers to which we were exposed; and at one period of our sojournings there were, in the very second tent from us, three cases of plague. Yet the Lord delivered us. Another source of danger arose, from the withdrawal of all the soldiers from Syria, on account of the war. The consequence was, that the Bedouins and other tribes addicted to spoil and murder, were almost over the whole country in arms, committing depredations on every hand. More than once were we exposed to attacks; and as we rode unarmed we might easily have fallen a prey to those plunderers. Indeed, our servant was seized by them and robbed; yet from these dangers also our Lord delivered us. We felt through our whole journey that there was one going before us and preparing a way for us. We felt that we were not travelling for our own pleasure, and that our Lord was with us; and we believe that he will preserve us to his heavenly kingdom. I shall now state, very shortly perhaps, a single fact, because it is a most striking fact, and one which ought to encourage the Church to go forward in this good cause, of carrying the Gospel to the lost sheep of the house of Israel. The encouraging fact is simply this; that there is a peculiar access to the Jews; that in almost all the countries we visited, and in some more especially, the only people to whom a Christian missionary can go are the lost sheep of the house of Israel.

It is a fact which struck us in every country where we sojourned, and especially on reviewing the course of our travels, and reflecting on what came under our observation, it appears to us still more striking and still more encouraging. For example, we spent more than a week at Leghorn, in Tuscany. Leghorn is a free port, and Tuscany the freest of all the countries in Italy. Yet in that free port and state

you cannot preach the Gospel to Roman Catholics. If you give a tract or a Bible to a Roman Catholic, he carries it to the priest, who carries it to the magistrate; you are immediately seized and imprisoned. It is impossible to carry the Gospel directly to the Roman Catholic population, because imprisonment will certainly follow. And yet in the same place you may go freely to the lost sheep of Israel. We went daily to the synagogue—through the streets—everywhere to preach the Gospel to the Jews. And why is it that to them we are allowed to preach without hindrance? No man cares for their souls. No man needs though we carry to them the Bible and the message of life. Do you not see that thus the door is shut to the gentiles, but open to the Jews? The same fact is true, though not in the same eminent degree, with regard to the eastern countries.

In Egypt and Palestine you do not preach the Gospel to the deluded followers of Mohammed, on the penalty of instant banishment or death. At least if any follower of Mohammed, come over to the Christian faith, openly confessed the Lord Jesus in his mouth, I am convinced that he would be put to death. Yet in those countries you may preach freely the Gospel to the Jews. In every place—in the market-place, in the bazaars, in the synagogues, we went only with the Hebrew Bible in our hand. No man hindered us—no man said, why do ye these things?—why do ye speak to these people? In Jerusalem we spoke freely to all the people we saw. We sat in the court of the house where we lived, the whole court full of Jews, to whom the Gospel was freely opened. And when we came to the ancient Sychar, now Nablous, we visited the bazaar, which is a place for shops, with a covered way, that makes it dark and cool. Before the doors there is a stone dvan, on which the shopkeeper generally sits. There have we often sat with the Jewish shopkeeper, and freely opened the Gospel of our Lord. The Bible was constantly with us; and we found that the door was perfectly open, to preach the Gospel to the Jews in the Holy Land.

In ancient Sidon, Tyre, Sychar, Tiberias, and Acre, there was no man to forbid us from preaching. In Constantinople, where there are 80,000 Jews, some zealous missionaries have tried to preach to the Turks; but the result was, that they were sent out of Constantinople by the very first ship that left the harbour. But no man cares for the souls of the Jews. You may go freely to them; and though the converts may meet with great persecution from their brethren, there is no persecution by the Government. The case is the same in those interesting communities in Moldavia and Wallachia, where the Greek Church exists in a very superstitious form. If a zealous missionary of the truth, full of love to our Lord and love to perishing souls, were to attempt to preach the Gospel to an inhabitant of Wallachia who belonged to the Greek Church, he would bring down on his head the vengeance of the Holy Synod, and the vengeance of the Government. Though the New Testament is allowed to be circulated, yet you are distinctly told, that if you attempt to convert a single adherent of the Greek Church, it would be fatal to you.

The door in Wallachia and Moldavia seems shut to the Gentiles, but it is open to the Jews. We were at Bucharest, the capital of Moldavia, and several great towns in that quarter; we visited the synagogues there, and carried the Hebrew Bible in our hands; we did all this openly; our proceedings were known to the Government; the Prince himself asked what was our object in coming to his dominions; and we distinctly told him, that we had been sent by the Church of Scotland; that the Church of Scotland had a love for the Jews, and that we had come to inquire after the house of Israel, to ascertain their numbers, and to learn the state of their minds and hearts, with regard to Christianity. Yet no man forbade us to preach unto the Jews. Though the door is shut in one direction, it is not so in another.

In Austria, however, the Government will suffer no missionaries. There we were treated with the utmost severity. All our Bibles, our English, our Hebrew, our German Bibles were taken away; our papers were searched to see if they could discover whether we were missionaries and what were our intentions. In that country it is out of the question to carry the Gospel to the poor misguided population. A missionary might stand up for once, but it would be for the first and the last time. There they would not allow you to preach the Gospel, even to the Jews, who were most ready to receive us; and though they knew they could bring us into difficulty, and get us sent out of the country immediately, we found their synagogue a sanctuary. A Jew to whom a Bible had been given, said, in his own language—“None shall see it; none shall see it!” and, so far as the Jews themselves are concerned, they are open for the preaching of the Gospel.

On leaving Austria, we visited Cracow, which is governed by a senate and three residents appointed severally by Austria, Russia, and Prussia. In that city, there are no fewer than 22,000 Jews, who live in a separate quarter, where we found a single missionary, who stood alone in that vast wilderness. He preached the Gospel to the poor Poles, and his labours were of the most interesting kind. Popery there exists in its most disgusting form; and the bigotry of the Roman Catholic population is such, that I believe, if that devoted missionary were to stand up, and proclaim to them the truth as it is in Jesus, he would be stoned to death before he could reach his own door. Yet there he is engaged day and night in preaching the Gospel to the Jews. He is not allowed to preach openly in a congregation, but he goes to a bookseller's shop, where he opens the Book of Life and the unsearchable riches of Christ. At other times, he goes into a square in the Jews' quarter and preaches under a piazza. A great many have been baptized who seem to him real converts. This is just another example where the door is shut for the Gentiles, but open for the Jews.

In the Grand Duchy of Posen, which formed a large portion of Poland, though it is under the dominion of the King of Prussia, a protestant Prince, even there I believe a Christian missionary could not preach the Gospel; but the door is open to the missionary for the Jews, of whom a missionary stationed there stated, that he sometimes had 200 or 300 or 400 collected in his church, while in the country there are no fewer than 74,000 of the lost sheep of Israel. Twelve years ago in that country not a Jew would come to a Protestant Church; and twelve years hence, I believe, from what we learned, that if we do not carry the Gospel to them they will be sunk in the deepest infidelity. Reverend fathers and brethren, do you not think that if these facts are true—and that they are so, you have not our testimony only, but the testimony of many others—if the door in those countries is open to the Jews, though shut to the Gentiles—does it not seem as if God were saying by his Providence, as clearly as by his Word, that the Gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile.

ANOTHER FAMILY OF MINISTERS.—We noticed not long since the ordination of a Mr. Worcester (over a congregation in Vermont) at which the sermon was preached by the incumbent's father, and it was said to be the fifth sermon, we think, which he had preached for different sons, on similar occasions. In the November number of the American Quarterly Register, we observe an obituary article on the Rev. Everts Worcester, late of Littleton, N. H. It does not appear that this gentleman was a relative of those of the same name mentioned above, but probably he was distantly connected, for the remark is made in this article that the family of the father as well as the mother of the deceased, has been distinguished for the number of ministers they have furnished; and the facts here stated sustain the remark. It appears that on the paternal side, were four brothers; Rev. Noah Worcester, D. D. of Brighton, Ms.; Rev. Samuel Worcester, D. D. of Salem, Ms., the first Secretary of the American Board of Commissioners for Foreign Missions; Rev. Thomas Worcester, of Salisbury, N. H.; and Leonard the father of the subject of this notice, who alone survives. A sister also, married a minister, who removed to the west. Then, on the side of the mother, who was the youngest daughter of Rev. Samuel Hopkins, D. D. of Hadley, Mass. there were nine sisters, four of whom besides herself, were the wives of ministers. One half brother also was a minister. Of the grandsons of Dr. Hopkins, eight have entered the ministry; Rev. Gardner Spring, D. D., of New York; Rev. Samuel Spring, East Hartford, Ct.; Rev. Samuel H. Riddle, Glastenbury, Ct.; Rev. Samuel Hopkins, Saco, Me.; Rev. Erastus Hopkins, Troy, N. Y., and three sons of Rev. Leonard Worcester, viz. Rev. Samuel A. Worcester, Missionary to the Cherokees; Rev. Everts Worcester, the subject of this notice, and Rev. Isaac R. Worcester, who succeeded his brother at Littleton, N. H.

Another brother who prepared for the ministry, was obliged by ill health to relinquish the profession; and still another is now engaged in his theological studies.—Journal.

From the London Missionary Herald for February.

SOUTHERN AFRICA.—The late war between the Boers and the Zulus broke up the operations of the missionaries, and drove them to Port Natal for a refuge. Mr. Lindley, under the date of July 17th expresses the opinion that the war may yet be renewed. The emigrants (Boers) have not yet dispersed, but live in their fortified places, fearing the treachery of Dingaan, King of the Zulus, though not his power. In this uncertainty the missionaries are perplexed. The

emigrants are very willing to receive instruction, and most pressingly need it; but the missionaries went out to teach the blacks, and are reluctant to relinquish their object; but a state of war is incompatible with its accomplishment. May God still the tumult of the people and give the Gospel free course.

MAHRATTAS.—Mr. Hume and his associates, on their way to reinforce the Mahratta mission touched at Zanzibar, and have sent back an interesting account of what they saw, and the kindness they experienced from the Governor of Zanzibar and the Sultan of Muscat. There is a slave market at Zanzibar, to which 10,000 slaves are brought annually.

CHINA.—Dr. Parker has had applications from men high in office for medicinal prescriptions, which seems to afford reason for believing that he will be permitted to remain in China, as a practising physician.

GREECE.—Dr. King has completed the translation and printing of Baxter's *Saint's Rest* in the modern Greek language. Dr. K. states that a wealthy Jew is trying to negotiate for some land in Palestine, on which to plant a colony of Jews.

SANDWICH ISLANDS.—The missionaries have applied to the American Bible Society for and to print ten thousand copies of the entire Scriptures in the Hawaiian language. They estimate, that there are on the Islands 12,000 children capable of reading and receiving instruction from the printed Bible if they had it. They think that Bibles could not be distributed in any country, or among any class of mankind, with more animating prospects of usefulness.

RURAL VOLUNTARIISM.—An aged farmer at Stewkley, Bucks, has recently erected, at his own expense, a neat and substantial chapel, capable of containing more than 500 persons, and also a large school-room, for the religious benefit of his rustic neighbours and their children. The respectable edifice, which is a great ornament to the village, was opened for public worship last week, by the Rev. R. Newton, of Leeds. If other rich yeomen would “go and do likewise” for the depraved population of many villages, the necessity for the establishment of a rural police would soon be obviated, by the moral and guardian influence of a useful education and an evangelical ministry.—London Paper.

There are twenty-one places of Protestant worship in Paris.—Eleven of these are called French, two German, five English, and three American.

There are eight Protestant periodical works published in France, and three in Switzerland. There are six Roman Catholic periodicals issued in Paris.

The Bible has been published in one hundred and eighty-five different languages.

For the Christian Guardian.

BIGOTRY.

Henry. Thomas, I am glad to meet with you, as I have for some time past wished to converse with you about different things; but especially about bigotry. I hear people talk much about it, but I do not know exactly what it means. I wish you would tell me.

Thomas. I suppose you have heard much said about it. It is a word that is in every body's mouth; and though no one is willing to acknowledge himself a bigot, yet few are entirely free from it. The word has been variously defined; but the best definition I think I ever saw is the following: “A tenacious adherence to a system or opinion, adopted without investigation and defended without argument, accompanied with a malignant, intolerant spirit towards all who differ.”

H. If that be a true definition of bigotry, it places a bigot in any but an enviable position. He cannot much enjoy christian society or fellowship with any but such as happen to be of his opinion.

T. The person should be pitied, not envied. He is a sort of isolated being, living almost alone in the midst of a multitude.

H. But, Thomas, you do not mean to say that we should imitate a part or all the opinions of every one, whether right or wrong, in order to show that we are no bigots.

T. No, I do not.

H. But tell me, then, what you think should guide us in the exercise of christian feeling and fellowship with people of different denominations, and whether we should, or whether we can safely, hear ministers of different denominations preach?

T. The scriptural rule is very plain. Love to our fellow christians is to influence us in all these things. And where this exists in the heart, no great difficulty is experienced. As to attending the ministry of other denominations beside those we call our own, I think we should when we have the opportunity, when we know they preach the doctrines of the Bible. But to attempt to follow every person indiscriminately would be an instance of the worst kind of latitudinarianism. Religion, wherever it is enjoyed, forms a fixed principle in the soul. It gives no quarter to erroneous principles; but it does not harbour ill-will towards any one. It teaches us to love all men for Christ's sake. I may, notwithstanding, feel and manifest a decided opposition to erroneous sentiments and doctrines, and still feel no ill-will towards him who holds or propagates them. We may think that some men or the ministers of some denominations preach in a more evangelical manner than others, and we may derive more advantage from them than we can from some others. In that case we should prefer the ministry of those who benefit us most. But to tenaciously adhere to a set of opinions without thoroughly investigating them, and to follow with a blind zeal a sect or party whether right or wrong, is not only a dangerous course, but it shows an invincible obstinacy, the foundation of which, in general, is ignorance. We have no right, however, to set up ourselves as infallible judges in these matters, though we should at all times be careful to come at the truth if possible. And yet candour would oblige us to examine the characters and motives of all men impartially before we judge of them.

H. Well, I suppose you are right. But I must confess that, according to your explanation of bigotry, I have been somewhat of a bigot; because I have heretofore thought that whatever came from a certain source was right, and every thing that differed from it was wrong.

T. The influence of education is very great; and we are generally too much influenced by those about us, especially if they happen to be persons of loose morals, and of vague and indefinite opinions. We ought not, however, to disregard instruction. In infancy and youth we are altogether incapable of acting and thinking for ourselves, and our Heavenly Father has accordingly made it the duty of parents to instruct their children—“To bring them up in the fear, and nurture, and admonition of the Lord.” The Lord also by Moses expressly commanded the children of Israel to observe this duty. Deut. vi. 6, 7. “And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” This I regard as all-important; and so far from making bigots of them, it would give them enlarged views of the nature of the Christian religion, and convince them that gifts and graces are not confined to any particular nation, nor to any particular branch of the christian church; and that we should be willing to get good, whoever may be the instrument, though he be not able to pronounce the “shibboleth” of our party.

H. But, Thomas, I am not exactly convinced after all that the position you have assumed is correct. I now happen to remember that the Apostle Paul, in writing to his son Timothy, cautions him to “shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymeneus and Philetus.” II. Tim. ii. 16, 17. I suppose the caution there given applicable to the case in hand.

T. You are greatly mistaken in your application of that text. If a minister preach the gospel of Christ, we should hear him when we have opportunity, and profit by his preaching; which we may do if, instead of sitting as critics, we put ourselves in the posture of learners, and receive the truth in the love of it. Besides, the persons whom the Apostle mentions, and about whom he cautions Timothy, endeavoured to introduce into the church a fundamental error, which would sap the foundation of the christian religion, “Saying the resurrection is already past, and overthrow the faith of some.” So you must see that your application of that text is incorrect. If you look at I. Tim. vi. 20, you will find another caution given in these words: “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.” It is thought by some that the Apostle had the Gnostics in view. And you will find many such warnings in Scripture, which, so far from justifying a narrow, bigoted, and exclusive spirit, absolutely condemn it.

H. The Gnostics; and who were they?

T. They were a set of heretics who exceedingly troubled the early christian church. And the principles of this heresy are supposed to be much older than the christian religion. They attempted to blend with the sublime doctrines of the gospel the philosophy of the East or

of Greece, and perhaps both; and boasted of deeper knowledge in the scriptures and theology than others, and forsaking the simplicity of the gospel, pretended to be wiser above what was written. Cerinthus, against whom it is supposed St. John wrote his gospel; the Nicolaitans mentioned in the Revelations, and the Ebionites, were all early Gnostics. It would take too much time to explain all the peculiarities of these heretics. Some of them, however, believed in the existence of two independent beings—the one good, the other evil; and, thus they accounted for the existence of moral good and evil among men; that the soul is an emanation from the Deity as a part of himself. At death the soul returns to the Deity; not, however, to retain its individuality, but to be re-united to him as a drop of water falling into the ocean is lost in the general mass. You must, therefore, see that it was absolutely necessary that the Apostle should warn his brethren against teachers of this description, whose aim was to “turn them from the simplicity of the gospel.” If we are conversant with the scriptures, as we should be, it will not be so hard a matter to distinguish between true and false teachers. “To the law and the testimony. If they speak not according to this word, it is because there is no light in them.” Nor do those people who are most bigoted always select teachers the most faithful and zealous, as the very nature of bigotry is to blind our eyes against every thing except what happens to fall in with our own narrow and prejudiced views.

H. Well, Thomas, you seem to have the better side of the question this time; at all events you may be right. But if you are, I am wrong. One thing is very evident, and that is, if christians had less of bigotry and party spirit, and more love for each other, and more zeal for the interests of religion generally, it would be much better for the church and the world.

T. It certainly would. I hope the time is not far distant when every follower of the Saviour will be willing to recognise his brethren in Christ wherever he may find them.

H. Such a state of things is very desirable. I should be glad to converse longer with you, but time will not admit. I will, however, avail myself of the earliest opportunity of other conversations with you on other subjects. I hear people talk much about superstition, and fanaticism, and enthusiasm. I should like to know what they mean.

T. I shall always be willing to afford you all the help I can in this, or any other way, whenever you may think proper. S. H. Orillia, March, 1840.

For the Christian Guardian.

WESLEYAN ABSTINENCE RULES.

Mr. Editor.—Some time since, I ventured to make a few remarks and offer two or three suggestions, relative to certain desired alterations in Methodist rules and practice with regard to the traffic in, and the ordinary use of, spirituous liquors. I was then as I am now most anxious, for many weighty reasons, that our reproach as a protesting people, because of these things, should be legitimately, speedily and forever wiped away.

I intimated, particularly in my second paper on the subject, the propriety of taking some decided action on our rapidly approaching session of Conference, and of course felt solicitous that all especially concerned in making such changes, should in the mean time take such an interest in the matter as would result in a suitable preparation to propose and adopt at the proper season whatever measures might be deemed necessary to secure the accomplishment of the good desired.

However, as little or nothing has been said or done since that I know of in any measure likely to effect the object, I am almost constrained to assume that my views do not meet the views, generally, of our friends, and that my anxieties are not reciprocated by any considerable portion of those more directly concerned in effecting any improvements in our existing rules of government. But, be that as it may, I do and must consider the main positions taken in the papers referred to as fair and tenable, and that the necessity for the changes proposed is of the most urgent character, whether we look to our consistency, our purity, or our efficiency, as a Connection. Let it, however, be distinctly understood, that I have no disposition to press this important point with undue haste; for the nature of the alterations sought, and their bearings upon our future operations, should be well understood. Obviously it would be of no advantage, but rather otherwise, to make our general rules truly Wesleyan touching “spirituous liquors,” unless we are prepared to act fully up to them in their improved condition. In the eyes of all who pay attention to what Methodism was with respect to intoxicating drinks—to our professions, as eminently bent on doing the greatest possible amount of good to the utmost possible limit—and to the rather general patronage we give to the great Temperance effort, we appear inconsistent enough already, when, in the face of these facts, our rules positively authorize the traffic in spirituous liquors by every member of the church, barely excepting those who preach the gospel, and the use of them to any extent short of actual drunkenness by all without any exception. A license thus as contrary to both the letter and spirit of primitive Methodism as would be the sanctioning of Sabbath-breaking, smuggling, or slavery. But we would appear far more inconsistent should Mr. Wesley's original rule be restored, and we pursue our present course. In the other British Provinces the rule exists unmodified. As in force there it prohibits drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; but in force here it prohibits drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; but I have been informed (and I hope I may be corrected if I have been misinformed) that even in Lower Canada members of society, and office bearers too, are deeply engaged in the destructive business of trafficking in the poisonous fluid, and the fair inference is that the article is ordinarily and habitually used by many more. Now, we have the same class of persons in our societies, but there is this difference—our rules recognize the traffic and use as lawful, and of course such persons with us are Methodistically innocent, and we can (in this sense) consistently tolerate them as church members. In Lower Canada such persons are prohibited; such persons, therefore, with them, are Methodistically guilty, and to countenance them as church members is to tolerate as such those who habitually break a rule which they are voluntarily pledged to observe—a rule which Mr. Wesley says “We are taught of God in His written word to observe,” and which “His Spirit writes upon every truly awakened heart.” I can have no desire to add to the pitifulness of our plight by any change unredressed to practice. Without the proposed change and its concomitants, our Zion cannot cleanse itself from the evils of intemperance; but I repeat that the change would be worse than useless unless it is to be carried out in full and efficient operation. It ought to be made with the intention of enforcing the observance of the original rule—of subjecting all transgressors to the admonitions of the pastor, and of granting to them the forbearance of the church for a season—and if any prove obstinate, to the painful but conservative act of expulsion. They can have no more place among us, and the fault is entirely their own, for “we have delivered our own souls.” An alteration on any other principle than this honest one will receive no countenance from me, but my decided opposition. If it can be fairly effected, I have no fears as to the consequences. Few, comparatively few among us, are actually in the snare. It cannot be but that the most of them will forego so vile a business, and practise in accordance with the expressed wishes of the church; and the few, if any, who under such circumstances would obstinately refuse to yield to their brethren, will by such refusal furnish all the evidence required that the church can advantageously spare them.

I may perhaps trouble you again on this subject—though perhaps quite as much has been said upon it as one individual ought to say. If I exceed proper bounds, my only apology is the importance of the question. This to me is such as forbids my silence (unless after brethren speak) while speaking is likely to accomplish any beneficial results. VERI AMATOR.

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of the 7th instant, continues an abiding cause of complaint on the part of the United States against Her Majesty's colonial agents, as inconsistent with

of the 7th instant, continues an abiding cause of complaint on the part of the United States against Her Majesty's colonial agents, as inconsistent with arrangements whose main object was to divest a question, already sufficiently perplexed and complicated, from such embarrassments as those with which the proceedings of the British authorities cannot fail to surround it.

If, as Mr. Fox must admit, the objects of the late agreements were the removal

of all military force and the preservation of the property from farther spoiliations, leaving the possession and jurisdiction as they stood before the State of Maine found itself compelled to act against the trespassers, the President cannot but consider that the conduct of the American local authorities strongly and most favourably contrasts with that of the colonial authorities of Her Majesty's Government. While the one, promptly withdrawing its military force, has confined

itself to the use of the small posse, armed as agreed upon, and has done no act not necessary to the accomplishment of the conventional objects, every measure taken or indicated by the other party, is essentially military in its character, and can be justified only by a well founded apprehension that hostilities must ensue.

With such feelings and convictions, the President could not see, without painful surprise, the attempt of Mr. Fox, under instructions from his Govern-

ment, to give to the existing state of things a character not warranted by the friendly disposition of the United States or the conduct of the authorities and people of Maine—much more is he surprised to find it alleged as a ground for strengthening a military force and preparing for a hostile collision with the unarmed inhabitants of a friendly state, pursuing within their own borders, their peaceful occupations, or exerting themselves in compliance with their agreements to protect the property in dispute from unauthorised spoliation.

The President wishes that he could dispel the fear that these dark forebodings

can be realized. Unless Her Majesty's Government shall forthwith arrest all military interference in the question—unless it shall apply to the subject more determined efforts than have hitherto been made to bring the dispute to a certain and pacific adjustment, the misfortunes predicted by Mr. Fox in the name of his Government, may most unfortunately happen. But no apprehension of the consequences alluded to by Mr. Fox can be permitted to divert the Government and people of the United States from the performance of their duty to the State of

Maine. The duty is as simple as it is imperative. The construction which is given by her to the treaty of 1793 has been, again and again, and in the most solemn manner, asserted also by the Federal Government, and must be maintained. It is not for the President to question the construction of the treaty which Maine freely consents to a new boundary, or urge that construction of the treaty is found to be erroneous by the decision of a disinterested and independent tribunal, selected by the parties for its final adjustment. The President on assuming the duties of his station, avowed his determination, all other means of negotiation failing, to submit a proposition to the Government of Great Britain to refer the decision of the question once more to a third party.

In all the subsequent steps which have been taken upon the subject by his

direction, he has been actuated by the same spirit. Neither his disposition nor the water, nor his opinion as to the propriety of this course, has undergone any change. He has been equally anxious to see the Government of the United States in the spirit in which it is made, or from adverse circumstances, and from any description, that President will, in any event, derive great satisfaction from the consciousness that he will not on his part have been spared to bring into question to an ignominious conclusion, and that there has been nothing in the conduct of the Government, which would have been likely to have produced such a result. He has been equally anxious to see the Government of the United States in the spirit in which it is made, or from adverse circumstances, and from any description, that President will, in any event, derive great satisfaction from the consciousness that he will not on his part have been spared to bring into question to an ignominious conclusion, and that there has been nothing in the conduct of the Government, which would have been likely to have produced such a result. He has been equally anxious to see the Government of the United States in the spirit in which it is made, or from adverse circumstances, and from any description, that President will, in any event, derive great satisfaction from the consciousness that he will not on his part have been spared to bring into question to an ignominious conclusion, and that there has been nothing in the conduct of the Government, which would have been likely to have produced such a result.

will, by the just judgment of an impartial world, be imputed to the United States. The undersigned avails himself, &c. &c. JOHN FORSYTH.
To the Hon. H. S. Fox, &c.
Mr. Fox to Mr. Forsyth.
Washington, March 26, 1849.
The undersigned, Her Britannic Majesty's envoy extraordinary and minister plenipotentiary, has had the honour to receive the official note of yesterday's date, in which you inform me that the Government of the United States has

date, addressed to him by Mr. Forsyth, Secretary of State of the United States, in reply to a note dated the 13th instant, wherein the undersigned, in conformity with instructions received from his government, had anew formally protested against the acts of encroachment and aggression which are still perpetrated in by armed bands in the employment of the State of Maine, within certain portions of the disputed territory.

It will be the duty of the undersigned immediately to transmit Mr. Forsyth's note to Her Majesty's Government in England, and until the statements and propositions which it contains shall have received the due consideration of Her Majesty's Government, the undersigned will not deem it right to add any further

repeal thereof, excepting to refer to, and to repeat, as he now formally and distinctly does, the several declarations which it has from time to time been his duty to make to the Government of the United States, with reference to the existing posture of affairs in the disputed territory, and to record his opinion, that an inflexible adherence to the resolutions that have been announced by her Majesty's Government, for the defence of her Majesty's rights pending the negotiation of the boundary question, offers to her Majesty's Government the

The undersigned avails himself of this occasion to renew to the Secretary of State of the United States the assurance of his distinguished consideration.

The Hon. J. Forsyth, &c. &c. H. S. Fox.

The Boundary Question.—The following resolution was passed by the Legislature of the State of Maine on the 23d ult. :

"That unless the British Government, during the present Session of Congress, make or accept a distinct and satisfactory proposition for the immediate adjustment of the boundary question, it will be the duty of the General Govern-

ment to take military possession of the disputed territory; and in the name of a sovereign state, we call upon the national government to fulfil its constitutional obligations, to establish the line which it has solemnly declared to be the true boundary, and to protect this state in extending her jurisdiction to the utmost limits of our territory."

LOWER CANADA.
Militia Force.—The Montreal Transcript says—"That in-

structions have been received from Her Majesty's Government directing that 1100 Volunteers be embodied for two years from the 1st of May next, for this Province, and that the Adjutants of the Sedentary Battalions in this city are to remain on half-pay for another year."

A letter from Cornwall in the Bathurst Courier says, that an order had been received by the Commanding Officer there, to ascertain how many men would be willing to volunteer after the 30th inst., as it is the intention of His Excellency the Commander of the Forces to embody 1800 men for two years service in any part of North America.

Death of the Judge Advocate General.—It is with regret that we have to announce the death of A. R. HAMEL, Esquire, advocate general of Lower Canada, and one of the Commissioners of the recently constituted Court of Requests, in this province. He died in the township of Leeds, county of Megantic, on the 23rd instant, where he had gone to hold the courts for that county. He found himself unwell in the afternoon, and died in the night, it is supposed from an apoplectic attack.

Mr. HAMEL was a Lawyer of respectable talents and honourable character. In all the relations of private life he was most exemplary. His death is a new

subject of affliction to the Quebec bar, and coming so soon after the loss of ANDREW STUART, it is the more severely felt by his fellow citizens generally.

We are truly happy to find, from a well written and judicious article in the *Canada Inquirer*, that the tone and features of public feeling in the London District of Upper Canada have been greatly altered and improved almost immediately after the arrival of His Excellency the Governor General in Upper Canada; and that the numerous and beneficial influences of a political speech, such as that which has been given by His Excellency in these "Canadian

ing the Governor General's patriotic pouring advice to the Legislature, outlining the contemporary of the *Inquirer* has anticipated the observations contained in our last number, as to the necessity of forbearance and good feelings on all hands, during the present important conjuncture, when a bold, and, we hope, an effectual effort, is about to be made, both here and in the Mother Country, to revive the hopes and regenerate the energies of the country. It has long

been the desire of all parties that such an effort should be made; and now while it is in course of being accomplished by the consent and with the approbation of both Provinces, especially of the free and independent one of Upper Canada, it would be lamentable in the extreme, if any obstacles were thrown in the way by any degree of unreasonable conduct or turbulent disposition: or

the part of any portion of Her Majesty's subjects. Let us all await the gro-
 event with patience, and that respect which it becomes us to entertain for
 constituted authorities of the Empire, and who, we are persuaded, will neither
 administratively nor legislatively adopt any measures that will injure or oppres-
 us. It is in this spirit, we are glad to observe, that the article in the *Canada*
Inquirer to which we have alluded, is couched; and we have, therefore, much
 satisfaction in making the following extract from it:— [The article from the
Canada Inquirer, from which the extract referred by the Montreal Gazette

AGRICULTURAL.

THE ERROR OF TILLING TOO MUCH LAND.

There is no error more common at the source of greater loss to the producer and to the country, than the one of which we now speak. Notwithstanding the many improvements in agriculture, this most important of all, cultivation well what is under improvement, seems to be least understood and least felt. Every farmer seems to be seeking for more land, adding acre to acre, and field to field, instead of striving to bring what he has under the highest state of cultivation. In no part of the Union is this evil more prevalent, than in East Tennessee. There are thousands of acres that are now skimmed over at a hasty glance, and then abandoned, without the least care for the soil, or the culture, afford but a scanty remuneration; a small part of which, if otherwise cultivated, would gladden the heart and well repay the increased care bestowed upon them. If every farmer could have a better crop by cultivating a few acres than three that number, he would certainly stand much in the way of his own interest not to try it. It is a good maxim—always to endeavour to make the means meet the end in view. If a farmer had but force sufficient to cultivate as he ought seventy acres, he would certainly be very foolish to attempt to till three times that quantity of land. The adage—"that a thing well done is twice done," applies with as much truth in farming as in any other occupation that can be named. Land should be so tilled, as to eradicate weeds from it to as great an extent as possible; for a crop of weeds that is left to grow, is nearly as much as all the grain that is sown.

year. Land should be sufficiently rich to produce a good crop of the kind that may be put upon it; for the same care will produce a good crop on good land, and which will make an indifferent one on poor land. The first step, then, to be taken, is to enrich the land. After it has been brought into a fit state for cultivation, it can be kept so with comparatively little care and labour. We are persuaded then, that it would be the interest of most of the farmers in East

2. The true art of husbandry consists in suffering no crop to grow upon your land, that will so far exhaust your soil, as to lessen the value of your succeeding crop, whatever profit such a crop may afford you.
3. To avoid this, suffer no one crop to grow two years successively, upon the same piece of ground, excepting grass, and buckwheat, without the fertilizing aid of rich manures to support the strength of the soil; and even then, a change of crops will generally do best, except onions, carrots and hemp.
4. Every plant derives from the earth for its growth, such properties as are

SOW GARDENS EARLY.—Sow beets, carrots, and other garden sauce, early; and you will find the benefit in having a plenty of these earlier than those who sow late. The reasons for sowing early are, that the seed is more sure to come up well, when the ground is moist early, than when it is

MISSIONARY MEETING.—The Anniversary of the Wesleyan Missionary Auxiliary will be held (D. V.) at RICHMOND HILL, on Monday evening, the 13th instant, at 7 P. M. The Rev. Mr. Stinson will attend.

TEMPERANCE MEETING.—A Meeting of the Temperance

Quarterly Meetings for the Ottawa District—4th Quarter.

Richmond,	April 18th & 19th.	Cumberland,	May	18th
Mississinipi,	May 2nd & 3rd.	Osgoode,	"	23rd & 24th

The Superintendants and Teachers of the *Primitive Methodist Sabbath School, Day Street*, take this opportunity of returning thanks to their numerous friends for the liberal supply of Refreshments to the Children of the above School, on the 2d instant.

Signed, on behalf of the Committee

On the same day, the lady of the Rev. M. Lang, of a son.
MARRIED.—On the 12th of March, by the Rev. H. Montgomery, Mr. Thomas Thompson, to Miss Sarah Clark, both of the Township of Blenheim.
 By the Rev. Edwy Ryerson, January 16th, Mr John Grant Ross, of Belle

By the same, March 25, Mr. George Finkle to Miss Maria Ray; all Sidney.

mand, Newcastle District, to Elizabeth, eldest daughter of Richard Birdsall Esq., of the township of Asphodel.

second son of Mrs. Connolly, of that place.
In Niagara, on the 23rd ult., Elizabeth, daughter of Mr. John Barker.
At Kingston, on the 26th ult., Elizabeth Johnson, infant daughter of Mr. Samuel Morley, aged 14 months.

JUST PUBLISHED,—SERMONS
ON VARIOUS OCCASIONS: By MATTHEW RICHEY, A. M., Author
of "The Life of the Rev. W. Black." To be had at the Wesleyan Method

directions for the cultivation of Culinary Vegetables. By a Canadian Lady.

TO OWNERS AND MASTERS OF SCHOONERS.

COMMISSARIAT OFFICE,
Toronto, 3rd April, 1840.

To receive on board at Penelanguishene, on or before Saturday the 18th July next, about five Cabin and fifteen Steerage Passengers, (more or less, and

Schooner will be expected to remain at the Manitowaning, if so required, until the 12th August following; and then to receive on board, and convey to Penetanguishene, and there land, the said Passengers, together with any surplus Stores or Provisions that may remain unissued; and it is to be understood

The Schooner must be *first rate*, properly found and conditioned, and not less than 140 Tons measurement; and every convenience which the Vessel can afford, as regards Cabin accommodation, the use of the Stove for Cooking &c., is to be at the disposal of the Passengers.

Payment will be made at this Office, upon the production of a Certificate from the Commissariat Officer employed on the occasion, that the Contract has been duly and faithfully performed.

REQUIRED for the Service of the ROYAL ARTILLERY
A NUMBER OF GELDINGS:
Age, from 4 to 6 years.

HALT,	Tuesday,	April 17th.	
HAMILTON,	Wednesday,	"	15th.
TORONTO,	Saturday,	"	18th.
MARHAM,	Monday,	"	20th.

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Grand River Navigation Company's Office.

NOTICE is hereby given, that the ELECTION of DIRECTORS to serve for the ensuing year in the Grand River Navigation Company, will take place at the Company's Office

Seneca, on the first Monday in May next.

JOHN JACKSON,
Secretary G. R. N. Co.

