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## Christian Guardian.

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### THE EXTENSION OF THE CHURCH.

In the preceding numbers the necessity of effort for the extension of the Church has been shown, and a survey of the field, upon which our efforts are to be expended, has been taken. A great work is before us, for the field is the world. A world lying in wickedness, and at enmity with God, is to be reclaimed, and reconciled. To effect this great, this noble object, is the design of the missionary enterprise—an enterprise which the Son of God came down from heaven to commence. His life was a sacrifice to this cause, and a testimony of its amazing importance. The work, thus commenced, must be carried on by his followers. He has made it their privilege and their duty to be co-workers with him in its completion. His last, solemn charge, as he was about to ascend to the bosom of the Father, was, "Go ye into all the world, and preach the Gospel to every creature,—to, I am with you always, even unto the end of the world." But after what we have seen of its actual condition, need the inquiry be made—Has this charge been faithfully performed? Have the "glad tidings" of salvation been sounded in every land? Has the Church, which is "the body of Christ," and which was purchased by his own precious blood, extended her borders over every valley and hill of this avaricious, ruined world? Has the light of the glorious Gospel visited, with its healing beams, every dark and desolate place of the earth? Let the waste places of Christendom answer. Let the Cry for help which is borne to us on every breeze from the moral deserts of our Western borders, bear testimony. Let the six hundred millions of Heathen, who are "perishing for lack of knowledge," lift up their voice.

But this work must be accomplished. The lapse of eighteen centuries has not diminished the weight of our obligation to "preach the Gospel to every creature." The remembrance of her past indifference and neglect, should arouse the Church from that long slumber, which has proved almost fatal to her existence, and which has permitted sixty generations of men to pass away without witnessing the fulfilment of the Saviour's command. Is it not time to begin in earnest?—to put forth every energy, and to press forward in the mighty work? Or must another, and another generation go down to the grave, with their sins upon their heads, before Christians shall feel their obligations, and do their duty? Let the Church answer, No, and go forward with a lively confidence in her Divine Head. Say to the watchmen in Israel, lift up your voices. Blow ye the trumpet in Zion. Call upon every member of the Church to rally around the standard of the cross, and to take his part in this glorious enterprise.

If this is a work now on hand, and to be carried forward—if its successful accomplishment is desirable, an important inquiry is suggested. What agency is to be employed, and what means are to be used? Is there an appointed way which will surely lead to success?

God has taught us that his great purpose in converting the world is to be accomplished by the use of appointed means, and by the employment of human agency. The conjunction of causes and effects, of means and ends, is settled. It is so ordered by a wise Providence, that the humblest individual may hasten, or retard this great work—may promote, or hinder the spread of the Gospel. The collected strength of the whole Church must be exerted, and every individual member must bear his share of the responsibility, and of the labour. As long as any hold back, the work will proceed slowly. The blame will rest upon such. The blood of souls will be required at their hands.—God has called no one into the "glorious liberty of the Gospel," to be an idle spectator of the great contest. But the exertions of each one are needed, and are required: and the command is, "Work while the day lasts." Impossibilities are not demanded of us. The command to preach the Gospel to every creature, implies that we have the ability to fulfil it, and that our obligations are co-extensive with our ability.

But we seem to hear some exclaiming themselves with the plea which indolence and a love of ease is ever ready to offer. It would be presumption, say they, for them to suppose that their efforts can effect much. Providence has allotted to them a humble sphere. They have no influence!—This is a mere fallacy. Christians by the blessing of God, can do all things. Their prayers have power to move the Lord of hosts,—to "open the windows of heaven," and to call down blessings which there "shall not be room enough to receive."—Their exertions may put in operation a train of causes which shall not cease to work till the aspect of the moral world is completely changed.

Reader—whenever you are—you have an influence, and in spite of yourself it will be exerted. It will prove a "savour of life unto life or of death unto death." Your associates will receive an impression from you, which will never be obliterated. Your influence will be felt, even when you are numbered with the dead. Its sphere will widen beyond your power to calculate. It will be felt, for good or evil, as long as time shall endure—till the last man shall stand upon earth to witness "nature's funeral pyre."—Nay more—it will not cease to be felt when a "new heaven and a new earth," with renovated beauty, shall have started into existence, for ever to remain on the threshold of eternity.

Though you continue idle, or asleep, dream not that you have no influence. Flatter not yourself that your talent, buried in the dust, will never rise in judgment against you. Consider well this matter. Be not deceived: God is not mocked. You can, and therefore must, exert an influence. It must be felt in the circle of your acquaintance. It must be sent abroad, and the blessing of many ready to perish shall be its rich return. For its being small or great you are not responsible. The will and not the ability, will be the ground of your acceptance and condemnation; the rate of improvement, and not the number of your talents, will be the scale by which your character shall be estimated. If the will exist, it cannot fail to operate without regard to the largeness or contractedness of the sphere, in which you will remember, the same God has placed you, who calls in the Gospel for the improvement of your opportunities, and the exertion of your powers.

Do we hear some one ask, "By whom shall Jacob arise for he is small,—How shall this great enterprise be accomplished? How shall the Church be extended so as to embrace the whole world in one fold and under one shepherd?" "Not by might nor by power, but by Spirit, saith the Lord of hosts." "God giveth the increase. But this furnishes no excuse for those sluggish Christians who have faith without works,—who believe that the Lord will, in due time accomplish his own purposes, and therefore, discard all human agency. We are called to be co-workers with God—to spend and be spent in his service. "None of us liveth unto himself. We are accountable for what we have done, as well as for our every action. We can dismiss our responsibility no more than we can dismiss the air that we breathe.

With those who fully assent to their obligations, and who feel some desire for the extension of the Church, and the conversion of the world, there is a strong disposition to wait for a "convenient season"—to defer personal sacrifices to some future day. They overlook the necessity of immediate exertions, and undervalue their importance. They have some compassion for perishing sinners, but it is expended in fruitless wishes, or in feeble or unsteady efforts. It is time for them to understand their duty—to think, to pray, and to act,—to act with a reference to the judgment to come. "How dreadful," said that faithful missionary, Henry Martyn, "how dreadful is the reflection, that any should perish who might have been saved by my exertions. How great must the guilt of him who hinders the work of the Lord—who is an Achan in the camp of Israel!"

In concluding this article, therefore, we must beg our readers to weigh well this matter—to consider the claims of the Church—and to regard the urgent, pressing wants of the multitudes who are without God, and without hope in the world. Let them come up to the help of the Lord, and share in the toils and the rewards of this great and glorious enterprise. Let them come up speedily, ere death has set his seal of condemnation on their resolutions for the future. Let them come up heartily, as those who know the value of the undying soul, and feel their obligations to their crucified Redeemer. Z.

From the Gambler Observer.  
REV. LEIGH RICHMOND.

Letter, from the Rev. Leigh Richmond to his Parishioners.—We have been favoured with a copy in manuscript of the following letter of Mr. Richmond, which we believe has never been published in this country. Apart from its intrinsic value, merely as the production of this eminent minister, and the expression of his devotedness to his pastoral duties at a time of deep personal anxiety and domestic affliction, it will be read with much interest.

Rothsev, Isle of Bute, (Scot.) Aug. 14, 1821.  
My Dear Christian Friends.—My prayer for you all is, that during this season of absence from you, peace, grace and mercy may be multiplied unto you, from God our Father and the Lord Jesus Christ. Engaged as I have been, and still am, in constant attention by sea and by land, to my dear child and all his concerns both temporal and spiritual, yet I do not cease to think of and pray for you—I bear your interests upon my heart, and although separated by so great a distance I often look upon you in my mind's eye as either assembled in the public congregation, or in more private companies, meeting for religious purposes, or in your respective dwellings at home; but wherever I imagine you to be, my pastoral affections for you are warm and powerful. It gives me true satisfaction to hear and to know that by the blessing of God, you have the privilege and benefit arising from the labours of my much esteemed young friend, and brother minister, among you. May all his ministrations be blessed, both to his own soul and yours; may you prove a strengthening and an encouragement to him; and may he be enabled to speak and act amongst you in the spirit of sincerity and truth.—There are mutual duties subsisting between a minister and people, and the prosperity of each materially depends on the feelings and conduct of the other. The shepherd and the sheep will both have to render an account at the last day, of their affection and behaviour of each other, both privately and publicly. May my dear people ever keep this in their close recollection, and may they very parti-

cularly in this respect adorn their Christian profession, and thereby they shall obtain peace and comfort to their own souls. Pray much for your absent minister, and pray much for him also who is present amongst you, they are both appointed of God to think and act for your spiritual benefit.—You well know how much my comfort and peace of mind depend on this, and how much need has a young minister of the Gospel of all the best feelings and best conduct of his flock, to assist, strengthen, and encourage him in his arduous and difficult labours. Forsake not the assembling of yourselves together for private edification, particularly on the Sabbath evenings. Be very tender and considerate towards all the young beginners, and may you thus encourage many others to add themselves to the number of those that shall be everlastingly saved: much of the welfare of the newly convinced, depends upon the example, behaviour, and encouragement they meet with from those that are older in the Christian profession. Through faults and errors in this particular, many have been discouraged and stumbled. Be very attentive to the recovery of backsliders, nothing can be more contrary to true Christian principles, than when a brother falls into declension, or sin, to leave him unwarmed, or unadvised. Many have been suffered to sink into carelessness, and hopelessness, through want of friends to watch over them. Consider yourselves as a people separating to glorify God by your consistent profession—by your love to Christ and immortal souls,—by your meekness of temper—your weakness from the world, and your devotedness of life. All eyes are upon you, and so they ought to be. All ears are open to receive ill tidings concerning you,—and it is useful. You are thus to be kept preserved in the Lord's ways. Often perhaps more will be reported of you than is true, but this was always the lot of the Lord's people; it is their trial of patience and the forgiveness of injuries; and we should ever remember that if some things are laid to our charge which are false, how many things really exist which most condemn us in the sight of God, and which none know of but God and our consciences. This may reconcile us to false accusations from any quarter. In all your dealings, one with another, cherish a spirit of love and kindness. Never say that of another when absent which you would be ashamed to utter face to face. Never encourage talebearing and idle unkind surmises. Be considerate and charitable in all your proceedings. Exercise faith in Christ for the acquiring ever valuable and scriptural dispositions, and whenever ye fail, humble yourselves under the mighty hand of God. Both towards ministers and Christians seek rather to act as Christians than critics. ADORN THE GOSPEL IN ALL THINGS.

Beware of the company of the careless and worldly. Come out from amongst them, and be ye separate; so shall ye be the sons and daughters of the Lord Almighty.—When the Providence which has for a time taken me from amongst you, and so deeply tried my feelings and affections, shall again restore me to you, may we meet in the fullness of the spirit, loving and loved of one another; and all benefited by the leadings and teachings of the Holy One. May we be comforters to each other in the best sense. My own heart has undergone much deep depression, but I can bless God for mercies. The trials of ministers are designed for the good of their people, as well as themselves: and it is happy when the results prove it so. I am daily and hourly watching over the state of my child's health; God is watching over us both. I know not as yet what may be his will concerning us; it rests in doubt and uncertainty. I have both hopes and fears. My desire is to labour for his bodily and spiritual good, and wait the Lord's pleasure; we often take sweet counsel together, and talk of the things that belong to our peace.—I now commend you to Him who alone is able to keep you. Walk circumspectly; keep your eyes fixed on the end of your earthly course. Faithful is He who hath promised, who also will do it. May you be happy in your earthly homes, and then may you find eternal peace in your heavenly—so prays your affectionate pastor,

LEIGH RICHMOND.  
From the Episcopal Recorder.  
RELIGIOUS NOVELS.

Mr. Editor.—In every age there have existed various popular errors, which, from their prevalence, are seldom looked upon with suspicion, until by some accident an examination takes place when all eyes are opened, and all are filled with astonishment, that so palpable a fault should so long have received their concurrence. To go no further back than the memory of most of your readers, we might mention, as an instance of this, the general and destructive use of ardent spirits; and yet so perfect a silence reigned over the subject, that though tens of thousands staggered on to untimely graves, leaving the dismal influence of their habits on their friends and neighbours, yet no societies were formed, no vigorous efforts were made, to hinder the advance of the evil. Now that we see the matter in its true light, we look with horror on a young man entering upon the dreadful course.—The countenance of the virtuous part of society is against such an one, and this strong barrier, it is to be hoped, will so close the paths of dissipation, that few if any will dare to enter. When we state it as our opinion, that novel reading is an error of the present day which has corrupted many a mind, we do not say that nothing has been done to convince the public of it. Exertions have been made and are still making to counteract the deleterious influence of the practice.—But so long as many influential professors of religion engage in it, under the specious pretences of fondness for fine descriptions, an occasional fact that finds a place in history, &c. But can we waste our time to still be made. But can we not trace the evil to those religious novels, which are recommended to children as a substitute for the word of God—to those whose minds are open to any impression that may be made? What

guarantee have we that no error can be insinuated into these works, either of a sectarian or even an irreligious character? How an opposer of historical novels can advocate those which are called religious, I am puzzled to find out. The reasons which apply with the greatest force against one, have an equal bearing on the other. Does any one say that many of the rules of the Gospel are taught by the one? I answer many historical facts, many virtuous examples, many of the rules of good breeding are presented in the other, and if a falsehood is a proper medicine to convey the truth in one case, it is in the other. As for simulating the Scriptures, what more simple precepts can we need than those uttered by our Saviour? The way-faring man though a fool cannot err therein. But it is thought that these tales will make the stern demands of God's law more palatable. I grant that many of them are well written, but is it possible that man can think to do service to his Maker, by glossing his decrees with the flowers of his fancy. Let no one think, because the artless tears of his child flow at some of these pretty stories, that he is cultivating sensibility in the heart; or exciting repentance for sin by recommending them as rewards. The tears that flow at these highly-wrought pictures are dried, when real distress meets the eye. In one case a lovely orphan is perhaps presented to our view, deprived of any hope of support, lifting up her hands almost in despair; in real life we see the maimed, the blind, the rude and ugly, who require our assistance. It is very seldom we have before us a scene of distress that touches the fancy. We often hear of cases of conversion, caused by the reading of the very few tracts, in the truth of which there is no doubt, as those of Leigh Richmond; almost never of works of fancy. So great an abhorrence has truth to what is not so!

By far the most plausible pretext, is the example of our Saviour; indeed it generally is thought to set the matter at rest. Many material marks of distinction between the parables of our blessed Lord and religious novels, can easily be discovered by any one who will read both; and indeed if one looks carefully at the small grounds afforded for a long and intricate novel, by the plain and simple illustrations of the Gospel, he cannot fail to be amazed at the assumption of this authority. In one case, the usual introduction is, the kingdom of heaven is likened, &c., or something to this amount is so plainly understood, that it is evident that the common facts related are merely used as an illustration of the nature of his kingdom. In the other case wonderful art is employed to weave a supposed case into a *novus invidios dignus*. When we have at last found out the riddle; when all the seeming contrivances are reconciled; when the characters, in which we had all along felt such an intense interest, are happily rewarded for their troubles, do we feel any zeal in returning to the truth? Ah! no! where religious novels fail, we have no hesitation in substituting historical novels, and with no compunction, we resign ourselves entirely to the direction of these masters of the passions, until we become any thing that they try to make us.

Again, the parables recorded in the New Testament, are of such a nature as merely to direct our attention to the great object which they illustrate, and to that end every word is full of meaning. We do not rest satisfied with reading the parable; it induces thought; we ask ourselves the question, what is the meaning of this? We analyze every word, so that they prove the best exercises for the mind imaginable. Is this instruction, this simplicity, to be found in the works before mentioned? We search in volume after one text and when it is found we hardly recognize it, it is so involved in error. The only exercise of the mind is a guess at the conclusion. Previous to the entering of the five virgins into the marriage, they procured a supply of oil; so before our entering into communion with Christ, we must have knowledge; but can any one say he is satisfied with what he has acquired from religious novels? That they should be banished forever, the welfare of the rising generation strongly demands.

T. S. S.

DEAF AND DUMB ASSYLUM.  
Messrs. Editors: If it is admissible, I shall be gratified to have inserted in the columns of your useful paper the following communication, predicated on a recent visit to the Deaf and Dumb Assylum of Philadelphia. I happened there on the occasion of the weekly exhibition of the pupils.—The instructor is an accomplished gentleman, and performs with remarkable grace and elegance the different signs of the science, and is unquestionably well qualified for his interesting employment. So deeply was I interested by the manner in which he discharged his duty, that I unconsciously imitated his actions. He explained, in the course of his exhibition, the means by which instruction was imparted, which were understood to be, by first impressing the mind with the idea of a familiar object, and then the character and signs expressive of it. This was carried out into minutia as subjects stand connected with each other, and it was truly astonishing to witness the attainments of the pupils. Among other things that deeply interested me was the practical illustration they gave of the association of ideas. This was displayed by their taking a word from the signs given by the teacher, and then enumerating a number in affinity with it, indicating the various ideas naturally following in train with that suggested by the first. There were several instances. The term "rum" occurred. Next in order to it the pupil wrote "drunkard." Succeeding this the pupil wrote "hog," but rubbed this out, and supplied its place with "monkey." I thought this a correct and forcible combination, as expressed by both terms. The foul state of a drunkard is not too severely censured when he is compared to a hog; nor is his least exceptional, his most deplorable condition when represented by a monkey. It is a regulation of this establishment that the pupils shall appropriate part of their time to manual labour; and when the exhibition had closed,

we were invited to see them at their various avocations. It was an engaging spectacle. While here I asked the instructor if the objects of his charge discovered any ideas of a supreme Being. He replied, that from all that could be derived from them, the impression obtained they had not. My sympathies were now more than ever enlisted. I looked around, feeling the most intense anxiety for the precious immortals that surrounded me.—I inquired if they could be taught on this point. The reply was in the affirmative. I then desired permission to propound some interrogatories on the subject of religion to them, which was readily granted.

Approaching an interesting girl of twelve or thirteen years of age, I presented her the following questions on paper, and received the answers annexed:—

- QUESTION 1. Is there a God?
- ANSWER. Yes; he is in heaven.
- Q. 2. Should not you love him?
- A. Yes; I love God.
- Q. 3. Have you a hope of heaven?
- A. I do not know.
- Q. 4. Do you pray to God?
- A. Yes, sir, sometimes.
- Q. 5. Will you pray three times a day?
- A. Yes; I pray morning and evening.
- Q. 6. Do you pray for blessings in the name of Christ?
- A. Yes, sir.

I then wrote, "Do this always, and you will get to heaven." As I had placed a note of interrogation to the question above stated, she seemed to think there should be one attached to this last sentence, and accordingly made one. This rendered it unintelligible, and she wrote, "I understand the language, but do not understand it." Perceiving her mistake in regard to the character of the remark, I displaced the note of interrogation, and handed it back. Then she understood it, and received the counsel with every mark of kindness. On this I predicated another question: "Will you do so?" that is, "Will you always pray in the name of Christ?" to which she wrote in reply, "If I would repent of sins. I often pray to Christ, and I will get a heaven. I do so repent. I look at you as a preacher."

Here the conversation closed, as it was getting late. I have put down the questions and answers just as they occurred. The former are surely not the best that could have been selected. They are such as were suggested on the spur of the occasion, and drew forth answers at least highly interesting to myself. I left the asylum an ardent friend of the institution, as I humbly conceive every intelligent member of the community ought to be, and I sincerely hope is.

J. A. COLLINS.  
Philadelphia, April 19, 1833.

### A WORD TO THE RICH.

There was a certain rich man who had a steward, to whom he intrusted the care of large possessions, giving him strict charge, not to be high-minded, nor to trust in the uncertainty of riches, but in the living God, who giveth us richly all things to enjoy; that he should do good with his money, be rich in good works, ready to distribute, rich to communicate; laying up in store a good foundation against the time to come, that he might lay hold on eternal life. In process of time it came to pass that this steward was found to be much more wealthy than his master. He had accumulated large sums of money, which he secured in stock; and added house to house, and farm to farm, until it occupied almost his whole time to his own concerns. His habitation was the seat of elegance and refinement. No expense was spared to gratify his wife and children with every splendid indulgence which they, in the pride of life, longed for. One thought occupied his mind, to the exclusion of almost every other,—that he would leave his large possessions to his posterity, and that they would call their houses after his name. Now and then the thought would shoot through his mind, "What have I been doing? these riches which I call my own, I have embezzled from their rightful owner, who gave them into my hands, to be expended for his use, and not for mine." But like an arrow through the air, it would scarcely leave any impression, and be quickly forgotten. But at length, the time for reckoning came. A messenger arrived at this splendid mansion, when he was one day confined to his bed by an alarming attack of disease. He handed him a paper on which was written, "Go to, now—accept your portion of misery which shall come upon you. Your riches are corrupted, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped up treasure together for the last days." He turned away his face, and died. In an agony of despair, he went "to give an account of his stewardship."

### POWER OF PARENTAL FAITH.

A clergyman some time since, concluding in sermon to youth, took occasion to press upon parents the duty of parental faith, and illustrated its power in the following manner:—  
"About two-and-twenty years ago a little circle were met around the apparent dying couch of a male infant; the man of God who led their devotions, seemed to forget the sickness of the child, in his prayer for his future usefulness. He prayed for the child, who had been consecrated to God, at his birth, as a man a Christian, and a minister of the Word. The parents laid hold of the horns of the altar and prayed with him. The child recovered, grew towards manhood, and ran far in the ways of folly and sin. One after another of that little circle ascended to heaven; but two at least, and one of them the mother, lived to hear him proclaim the everlasting Gospel. "It is," said the preacher, "no fiction,—that child, that prodigal youth, that preacher, is he who now addresses you."—Mother's Journal.  
It is utterly impossible to keep the heart in a prevailing holy frame in any one duty, unless it be so in and unto all and every one. There is na-



harmony in obedience; break one part and you interrupt the whole.

Temperance.

EVILS OF INTemperance.

"Of 1,969 paupers in the different almshouses in the United States, according to the testimony of the overseers of the poor, 1760, were made such by spirituous liquor. And of 1,764 criminals in the different prisons, more than 1,300 were intemperate men, or were under the power of intoxicating liquor, when the crimes for which they were imprisoned were committed. "And of forty-four murders, according to the testimony of those who prosecuted or conducted the defence of the murders, or witnessed their trials, forty-three were committed by intemperate men, or upon intemperate men, or those who at the time of the murder were under the power of strong drink. "A distinguished senator in congress, after thirty years extensive practice as a lawyer, gives it as his opinion, that four-fifths of the crimes in the United States can be traced to intemperance. A similar proportion is stated, from the highest authority, to result from the same cause in Great Britain. "And when it is considered that more than two hundred murders and more than fifty thousand crimes are prosecuted in the United States in a year; and that such a vast proportion of them are occasioned by ardent spirit; and when we add to that dark catalogue the waste of money paid out for ardent spirit, the expense of prosecuting the crimes which it occasions, the support of the paupers, the improvidence, idleness, and lesser crimes, and deprivation diffused throughout our land, and of which the law takes no cognizance, how immense the evil! And the taxation upon the community, arising from these causes, as computed from facts, are four times as great as they otherwise would be."

From the New England Christian Herald.

THE DRUNKARD'S END—A FACT.

"We have made a good voyage of it this season," said the skipper of a fishing vessel to his brother, who was standing near him on the quarter deck, as they were sailing up the channel. "I wish I had about two hundred and fifty dollars besides our bounty. And now, Richard, between you and I, I should like to know, how you mean to dispose of your money? "Why, Thomas, replied he, you know I have a good many things to buy for my family; each of my boys must have a new hat and outside coat for winter; and there is a store of provisions to lay in; and my wife must have some debts to pay; so you see I shall find a way to dispose of a considerable sum. "But, Richard, let me beg of you not to spend any thing at the tavern or grog shop; you know what evils you have already brought upon yourself by indulging in drinking. I hope you will join a temperance society as soon as you go home. "I cannot do that, Thomas, for I have said I never would; but you may depend upon it I shall take care never to drink too much again. Well, haul the main-sheet a little, and then go below and call James and the boy, and we'll turn in. I guess we shall be up to Boston by day light. "The vessel was at the wharf next morning; the cargo landed and sold and the crew were ready to go to spend the winter months with their families. Richard was a man of amiable disposition; but he was not proof against the temptation of drink. He had a lovely family residing in the State of Maine, from whom he had been separated several months, and was now about to return to them laden with the fruits of his toil. He had bought his winter stores, put them on board his vessel, and with his two brothers was to sail for home the next morning. He had not forgot the hats for the boys, the calves for his wife and daughters; for each child too he had bought a new book, and some pleasing toys for the youngest; and happy were his feelings as he thought of the meeting with his beloved family. That meeting, alas, never took place; and was the sole means of preventing it. "The vessel was moored but a short distance from the dwelling of Thomas, who had agreed to go with Richard the next morning. While he was sitting by his fire in the evening the report of a gun was heard. "What was that," said his wife. "It was a gun, and I think it must have been fired on board the Sea-Flower. I must go down and see; I left Richard and the boy to stay there all night; I am afraid of some mischief. He was soon on board; the vessel and found his fears were not groundless. His brother had obtained some rum and drank himself drunk; had quarrelled with the boy and attempted to shoot him. "Thomas, after being compelled to hear a volley of curses and imprecations from the lips of the drunkard, finally succeeded in persuading him to go to bed. The boy was gone to lodge at a boarding house, and he hoped all would now be quiet till morning. But it was a delusive hope. A few hours after he had retired to rest he was alarmed by a loud knocking at his street door. He called from his chamber window and was answered by a hurried voice from below, "Use no time; come down, your vessel is on fire and your brother— "He stopped to hear no more. The dreadful truth flashed upon his mind; he hastened to the vessel, and found his worst apprehensions realized.—Richard was burnt to death!

Reader, the above is a true story, as hundreds of living witnesses can testify; and I have told it to add one more warning to those already given, against drinking of the cup of death!

CEPHAS.

Religious Intelligence.

(Continued from our last.)

Savannah-Ma, Aug. 17, 1833.

My Dear Sirs—Since we came down from Kingston, June 4th, threats and insults have been dealt out against me with an unparalled hand, on the ground of my being a Baptist. Sometimes it has been only said I should be sent on board ship, and sent off; sometimes tarred and feathered; and sometimes murdered. Messrs. John and Aaron De Leon, too, have been told that their houses should be pulled down, &c. because I lodged in a house of the latter, and have received innumerable kind attentions from them both. These threats have been, in most instances, made by those who broke down the chapel here. Last Tuesday evening the 7th, my dear wife and I took a walk up the bay; and we passed a few young men, they said, "He may well walk the streets tonight, for tomorrow we will walk the decks." Being familiarised to such menaces we took no particular care about it. On the morning of the 8th, a meeting of the Colonial Church Union was held at the court house on the bay. The custos did not preside, nor would he give up the papers served from the other parishes meetings, possibly in consequence of my having claimed his protection from a faction, whose avowed purpose is the expulsion of dissenting missionaries; and Mr. A. Deleon's having mentioned to him that his houses were likely to be pulled down. At this meeting it was proposed by a magistrate, and seconded by an overseer of a pen, that they should expel all sectarians that are missionaries and their friends. It was also proposed that a resolution be adopted expressive of contempt for the custos, because he did not attend the meeting, &c. On a person's refusing to sign these resolutions, some one proposed to tar and feather him; but it was replied, "No, let him alone—the Baptist parson is the man, and he will let him walk this day." The whites for the most part went away, as if to the country, soon after the meeting; but it was rumoured that they were gone to the barracks, about a mile and a quarter from the bay, and were to come down in the evening. Though we hoped this would prove false, we thought it right to be on the look out and have friends about us. This did, on a former occasion, prevent the attack—namely, on the evening of the 14th ult. About 7 P. M. there appeared a party in the street, who walked up and down at considerable intervals, finding their numbers to increase. I sent a letter to the custos, carried by mistake to a brother, William, a magistrate, and another to Dr. Distin, a magistrate, requesting them to come down to us, as a mob was assembling to in-

jure me. Mr. W. Williams was unfortunately not at home; came afterward but too late. Dr. Distin, though at home, refused on the ground of his wife's indisposition. About nine o'clock the party, in disguise and armed, to the number perhaps of fifty or sixty, marched up the street, crying out "Union for ever! go it! go it!" &c. and wheeling about in front of our lodgings, they commenced a most furious attack on the front door and windows. Some females in our apartment, in the front room of the upper story, threw out upon them boiling water, which by the kind interposition of God our heavenly father, put out an ignited rocket, placed beneath to blow us up. Immediately after the assailants opened a fire into the windows of the front and side rooms in the upper story, which they kept up for some minutes, during which several shots were fired on them by our party, but not till we had been fired on first. Three of them were wounded but none of us; though shots came into both windows of the small study Mr. K. and I were in, we were mercifully preserved. While in that room certainly no shots were fired from thence, but plenty into it. Before the firing was over, our friends advised my dear wife and me to escape if possible, as my murder was plainly designed. (Here the enemies went away for the cannon mortar of the house, but they could not get it out of the yard.) This we did by running first to some negro houses behind, and thence to another house that was unfinished. While here Mr. Williams, the said magistrate, arrived at our lodgings, with Mr. Evelyn, who both attempted to pacify the mob, who had bet to arms to increase their numbers after the first volley. The mob proposed to detain Mr. Messrs. A. & John Deleon and I would leave the house. As Messrs. D. were leaving, and our other friends dispersing, the treacherous mob fired upon all the former in particular. Through mercy they did not shoot any but one of their own bloodthirsty party, and hit not mortally. Again we had to flee, and our friends, to places of concealment; and as the foes were too intent on finding me in the house, and on breaking every thing to pieces, we escaped being pursued, under a heavy fire however. The next morning they declared they would have down every house on the Bay but they would capture Messrs. D. and me. About two P. M. the custos sent his brother for me, having exacted a promise from the people to allow me to come to the court house unaccompanied; and for that purpose sent the ringleader with his brother (for there being no regular soldiers here, he had not power beyond his personal influence) to escort me thither. Under these circumstances, and seeing many faces on every hand, I did not expect to reach the court house; but Mr. W. using his best exertions, they did not attack me. The custos, surrounded by a dozen magistrates or more, and many of the assailants, requested me to make any deposition I chose on the matter. Remembering how great the prejudice was against Baptist missionaries, I stated that my object in coming to this part of the island was to preach the Gospel, enjoining on slaves, as opportunity offered, the duty of obedience to masters, as well as other duties; that since my arrival I had been exposed to insults and threats, but had not replied; that while my friends and I were convinced these threats would be fulfilled if I had no succour, we believed the opposed party would be deterred if friends did rally about me; that had I really believed the attack would be made, I would, after the example of the Apostles, have fled to another place, and that I deeply deplored what had taken place; that, while in my study, no firing from thence occurred but many shots were fired into it, and I was convinced the firing was commenced from without, though, from being in that room, I was prevented speaking positively. After this the custos asked me if I were willing to leave the bay as a riot would take place if I did not. I consented to do so. But the people and some of the magistrates would not be pacified without a promise from me not to return to this parish again. This, too, I promised, under the conviction that I should be butchered even in the court house if I refused, and being assured you would send another missionary here to the poor people, and knowing there were twenty or thirty parishes besides, in one of which I might be usually employed. This was not all, but the custos kindly saying Mrs. K. and I should remain at his house at Anglesia, if we pleased, requested his brother to take me thither at once he himself guarding me to the gig, and sending a friend for Mrs. K.—We enjoyed but a few hours comparative ease when the custos came with a warrant from Mr. Whitelock, who on the former day proposed the said resolutions. As Mr. W. Williams (the custos' brother) seemed apprehensive I might be intercepted and murdered, he detained me for a few hours, and then brought me down to the court house, from whence Mr. A. & J. Deleon, who with many others had been sent thither the night before, the rioters renewed their work of destruction on Thursday night, and wholly destroyed the house we had lodged in, and nearly destroyed that of Mr. John Deleon.—and this in the presence of and in spite of every exertion made by the custos and others. Friday night too was spent in destroying the houses of Sam Swiney (whom you redeemed) and Cornelius Gammon, one of the friends who came to my help. As the head jailors are our enemies, and as numerous reports of our being attacked in jail and murdered reached us, we were every night, till the last two, on the watch, and much alarmed; but now a company of regulars have been sent, and we need not, therefore, fear this. Our enemies, who are at large still, are among the most fallen affidavits; but we expect that the attorney general will, on seeing our affidavits, decide on prosecuting our foes, and releasing us. We have the most full and distinct testimonies that can be desired; and, if justice prevail, we shall be cleared, and our enemies severely punished. In our present circumstances we cannot fail to remember how God appeared on behalf of dear brother Burchell and the other brethren; nor can we doubt that God will appear for us too, confounding the counsels of the wicked. Already he has, in many ways, interposed between us and our persecutors in the most wonderful manner, and he will, we believe, do yet more for us. The next occurrence early in November, at Montego bay, for this county, Cornwall.

From the Eastern Recorder.

THE BURMAN EMPIRE.

From the Society of Inquiry, Andover.

It is supposed that the present system of theology (buddhism) was founded by Gaudama, an ascetic of royal birth, who lived about 2370 years ago. Having like Zoroaster and Mahomet, professed himself a religious reformer, he travelled over India, Ceylon, and other countries, to propagate his doctrine; but this he never did; suppose that he set himself up for a God. His image uniformly represents him with curled hair, like that of an African; his ears long, as if distended by heavy earrings, and in a sitting posture, with his legs folded. "The Burmans believe in metempsychosis, and that after numerous transmigrations, the souls that are found radically vicious, will be condemned to lasting punishment; while the good will be eternally happy, i. e. annihilated; for the regard annihilation as the perfection of happiness; but it is of such a kind as will spare thieves, robbers, and murderers. They believe that (Gaudama) is capable of merit and demerit, and suppose that he had existed as a man, and as a subordinate celestial being; and that he has been repeatedly punished millions of years in hell. He is now supposed to be in annihilation. "The Burmans have four Sabbaths in a month, when no public business is allowed to be transacted; they are regulated by the change of the moon. Dr. Price, in speaking of a great scarcity of rice, remarks, "That the people regard it as a visitation from the duties for a too loose observance of their Sabbaths." On this account a day of fasting was appointed, and was observed by the king, the court, and all ranks of citizens. They abstain from food, business, and amusement, and spend their time in reading religious books, and conversing upon the subjects contained in them. "In March and October, they have their great festivals at the golden temple, near Rangoon, when the multitudes are occupied and entertained for three days in religious prostitution, music, dancing, masquerades, pugilism, &c. Their temples are very magnificent and costly. That at Rangoon, which is remarkable on account of its containing a few hairs of Gaudama, is built of wood, adorned with a rich profusion of carved work; and the whole is one mass of the richest gilding; except the three roofs, which have a silver appearance. "Their religious books, amounting to some thousands, are said to have been miraculously transcribed in one day, in the island of Ceylon. They embrace every science, natural and religious, within the scope of Gaudama's infallible and universal knowledge. "It is easy to see," says Mr. Judson, "from reading these books, that the chief scope and aim of their worship is to procure a liberal supply for the priesthood." The three grand objects of religious worship are—God, (or his substitute, a pegoda

or image), fate, (or the immutable course of things,) and the priesthood. "The office of priest is entered upon by an initiatory rite, which consists principally in putting on yellow cloth, shaving the head, &c. Any person possessing the requisite qualifications, is readily admitted into the priesthood. To forsake parents and family, to break away from parental and conjugal affection, for the sake of being consecrated to this office, is considered a mark of eminent attainment in piety, though they can lay aside the sacred vestments at pleasure. "They go barefoot; are not allowed to cook, or to touch silver or gold; they never ride on horseback, nor eat after the sun has passed the meridian, and perform no labor such as is particularly meritorious. "Their public duties consist principally of recitations from the revelations of Gaudama, relating to his own history. "They have fundamental, moral precepts, which are merely prohibitory, and relate to the destruction of animal life, theft, lying, adultery, and drinking ardent spirits. "The Burmans believe in the existence of evil spirits, ghosts, &c. They suppose, also, that all the disciples of Gaudama are furnished with true wisdom, and that all others are comparatively fools. Their religion is national; and every appearance of dissent presents just cause of prosecution. They have no inclination to make proselytes; and never trouble themselves about the religious opinions of any sect, nor disturb their ceremonies, provided they do not break the peace nor interfere with their own divinity, Gaudama. "The resemblance between the rites and regulations of the Romish church and the monastic institutions of the Burmans, is very striking; so much so, that a Portuguese missionary of the sixteenth century protested in despair, that "there is not a dress, office, or ceremony in the church of Rome, to which the devil has not here provided some counterpart." When he began to inveigh against their idols, he was answered that these were the images of great men, whom they worshipped, on the same principle and in the same manner as the Catholics did the images of apostles and martyrs. "Such are a few of the plain, simple facts in regard to the character and religion of the Burmans. Though they are as a nation far in advance of the heathen world at large, in government, education, and the forms of religion; yet we can hardly conceive of a more unpromising aspect than is here presented to the missionary at the first view. A government, threatening immediate death to all who renounce their established religion; a numerous priesthood, dependent on voluntary contributions for support, and vigilant and prompt to expose every instance of defection; a system of religion so similar in many respects to christianity, that an unenlightened mind would not perceive the differences; were the obstacles with which the first missionary had to contend. "The first of these obstacles is now removed in the British provinces of Burmah; and the history of the mission, which need not be enlarged upon, shows abundantly that all these obstacles could not prevent the spread of divine truth. "We are commended—American Baptist Magazine, and Mrs. Judson's Memoirs.

FEMALE MISSIONARY SOCIETY OF NEW-YORK.

The anniversary of this valuable auxiliary to the Missionary Society of the Methodist Episcopal Church was held in the Green-street church on Friday, 19th April, when the Rev. Samuel Merwin, P. E. of the New-York district, by request of the committee, took the chair. "After singing and prayer, the annual report was read by Dr. Reese, and the meeting addressed in a manner highly impressive by Rev. John Clark, of the Green Bay mission, Rev. E. S. Jones, and Rev. George G. Cookman, of the Philadelphia conference. "Brother Clark gave an affecting, and, at the same time, encouraging account of the state of the Indians, among whom he had been laboring, at the Green Bay and vicinity, and referred to the great need of missionary labor at the Sous St. Marie. During his absence from the mission the past winter, native laborers, among whom is John Sunday, from the Canada missions, are preaching to the people in their own language, and a female teacher is employed in teaching the children to read, sew, &c. Brother C. stated that he was about to return immediately to his interesting field of labor, and trusted in God that the work would be remembered in the hearts and prayers of the friends of the Redeemer in New-York and elsewhere. He concluded by an affecting appeal to the liberality of the congregation in behalf of the poor Indians at his mission, many of whom were in want of necessary clothing, though exposed to a cold and severe climate.

PHILADELPHIA CONFERENCE MISSIONARY SOCIETY. "The twelfth annual meeting of the "Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia Conference," was held in St. George's Church, on Monday evening the 15th of April, 1833. "The meeting was opened with singing and prayer by Dr. Ruter, of Pittsburgh. "A. Cook, Esq. vice president, took the chair and announced the order of the meeting.

Brother Messmore of St. Catharines circuit, writes: "Our Zion is on the march; she moves steadily onward and upward. Her sons and daughters are not multiplying so fast as at some former times, but her light and influence are gradually increasing and extending. Harmony and peace abound within her borders, with very few exceptions. The number of delinquents is but small, when compared with the multitudes that were brought into the church during the 2 past years. The spirit of revival is still seen and felt in some places, and a small yet gradual accession to her ranks, many of whom by the intelligence of their minds, the fervency of their spirit, and the uniformity of their deportment, add much to the influence and comfort of the church. "We expect a Camp-meeting to commence on the 21st of June, at the old ground belonging to Mr. Hiram Swazey, Beaverdam. We most respectfully invite our brethren (the ministers in particular) on the surrounding circuits to attend."

CHRISTIAN GUARDIAN.

Wednesday, May 15, 1833.

SIGNS OF THE TIMES.

We live in an eventful period, a time of great and important events; as much so as any of which history gives account since the first century of the Christian era, if not since the flood. We speak in reference to the world at large; for though particular nations and sections of our globe have experienced greater convulsions, and more sudden and violent revolutions, than any at the present day, yet, taken as a whole, the world never presented so many principles, means and agents in operation, acting together on the civil, political, mental and moral relations of mankind, and producing an effect so general and irresistible, though gradual, as at the present. "These operations may scarcely attract the notice of those narrow minds whose attention is chiefly, if not solely confined to their own occupation, neighbourhood or country; while to the statesman, merchant, philanthropist and christian they indicate results on the great theatre of human affairs, the most momentous of which the mind can conceive. "To the christian especially, what can be more interesting than the Missionary enterprise of the present age, together with the peculiar circumstances which, in the Providence of God, have given rise to it? Great and effectual doors for the introduction of the gospel are opening on every side. The Greek Revolution, followed by the victorious arms of the Pacha of Egypt, in their rapid and extensive conquests, have thrown open the fairest portions of the Turkish Empire—Greece, Egypt, Syria, Palestine and Arabia with their various dependencies, are now accessible without hindrance or molestation to the missionary of the Cross,

who, only a few years back, could not have raised his voice to proclaim the glad tidings of salvation through Christ but at the eminent hazard of his life.

The recent conquests of Algiers by the French, and their permanent possession and colonization of that part of Africa, connected with the free toleration of religion by that nation, is another event to which we allude.

Look next at India, and observe the difference that a few years have made in the religious aspects of that extensive and populous region; only since the time of Buchanan's Researches, and the labours of the enterprising and devoted Baptist Missionaries, Carey and Williams who laboured 7 years unremittingly before even one convert was made. Those acquainted with the writings of Dr. Buchanan know that the project of an establishment of christianity and missions, on the plan since carried into successful operation, was considered, by the greater part of Englishmen themselves visionary and enthusiastic in the extreme; but now we are informed that such is the call for missionaries in the Southern part of Hindostan, that the directors of the London Missionary Society have said that that field alone would employ all the men and means at their command, abundant as they are. Another important event, as connected with missionary enterprise, is the success of the British arms in the Burman Empire, and the consequent possession of a part of that fair, but till now almost unknown portion of the eastern continent. The devoted Judson and his companions, who, a few years ago, were led by the peculiar providence of God to commence a mission among those benighted "habitations of cruelty," under the most discouraging and dangerous circumstances imaginable, have now a commanding influence over every class of the people; & an open way without let or hindrance to every part of the Empire. This has also prepared the way for the introduction of the gospel into the adjoining country of Siam, into which missionaries are pushing their conquests.

The darkness and intolerance which from time immemorial have enveloped the extensive and populous Empire of China, began to disperse before the light diffused by means of bibles, tracts and missionary exertions.

If we turn our eyes to Southern and Western Africa what an encouraging prospect presents itself—Ethiopia literally stretching out her hands unto God, and receiving the glorious light of the Gospel of Christ, by means of the colonies of Liberia and Sierra Leone; while the benighted Hottentot and savage Caffre are brought into the "glorious liberty of the sons of God," and join to sing a Saviour's love; and divested of their ignorance, superstition and wretchedness, they rise to take their rank among the civilized and commercial nations of the earth.

The late discoveries made by Messrs. Lander in exploring the termination of the Niger have brought to notice an extensive portion of the interior of Africa, hitherto unknown, which begins to attract attention and call for missionary enterprise among a people who have never yet heard of a Saviour's love to the human family.

In Europe, the "march of intellect" and progress of liberal principles in relation to civil government, political economy, and religious toleration, are removing the numerous barriers to the dissemination of the pure word of God & evangelical principles, which superstition, bigotry and intolerance have raised, and maintained, alas! so many centuries. Civil governments now begin to see that the best support they can give to Christianity is to afford full protection in the exercise of their religion to all their subjects equally, without favour or partiality for one denomination more than another; and to allow religion to stand upon its own basis, supported by the free will offerings of the people. And wherever this policy in relation to religion is adopted by any government, we may reasonably expect an improvement in the moral condition of the people, similar to that produced upon the commercial interests of a country by the abolition of monopolies of trade, and throwing it open to a competition calling into exercise all the enterprise, industry and resources of the nation.

The surprising change produced and producing among the inhabitants of the numerous islands of the Pacific and Southern Oceans, by the labors of Christian missionaries, is another of those momentous events to which we allude; and when the means by which this has been effected are considered—not by the din of arms, the intrigues of politicians, nor the influence of state power—but by the plain preaching of Christ crucified and the demonstration of the truth, in its appeals to the consciences and understandings of men, the change appears as astonishing in its rapidity and extent as it is beneficial in its results.

We come now to events nearer home, where we find no less striking manifestations of the peculiar operations of Divine Providence of which we are speaking. To say nothing of the liberal course of policy already auspiciously begun in the administration of public affairs in our own land, and the consequent improvement we may anticipate in the civil, commercial and moral relations of the country, we confine ourselves to what is more immediately interesting to the Christian—the vast field for missionary exertion which continues to widen to the north and west; witness the information received and published in the last number of the Guardian, from John Sunday and his colleagues, now laboring among their native brethren of the forests at the Sault St. Marie, the success attending their efforts, and the prospect opening before them, on the shores of Lake Superior. We recommend the attentive perusal of this letter to our readers. The work among the aborigines of our land, bordering on our settlements, by which so many hundreds have of late years been brought from their Pagan idolatry and wickedness to the blessed light of the Gospel of Christ, appears now to be but just the beginning of success—only the first fruits of a glorious harvest of souls into the garner of the Lord.

The call of the "Flat Heads" from beyond the Rocky Mountains, which we noticed a few weeks since, is another of those extraordinary events which mark the signs of the times.

More might be said on this subject did our limits permit, but we trust this hasty and imperfect glance may serve to awaken attention, and cause reflection that will be productive of increased exertion. Every one should ask, Is all this going on in the agency and providence of God, and am I inactive? Is my agency engaged in it? Am I a co-worker with God in this? If not, it is time I should be. Let me now do something according to my means, be they great or small. I can do something. "The time to favour Zion, yeat her set time is come; for her servants take pleasure in her stones and favour the dust thereof." But "wo to them that are at ease in Zion," who do not "come up to the help of the Lord against the mighty." May

both writer and reader mark, learn, understand and do, what the Lord requires of each in his day and generation; that we all may be prepared to stand before the Sox or Max, as having done our duty, that we be not condemned with the world. Christians have been too long negligent. The blood of the heathen will be found in their skirts. O! that the present and succeeding generations may make some amends for the negligence of their fathers. Let them—"discern the signs of the times."

"YANKEE METHODISTS."

Much has been said and re-said about "Yankee Methodists" in this Province—their "republicanism, revolutionary principles," &c. &c. and numerous other frightful things, truly alarming to those strangers among us who are possessed of loyal feelings and have a regard for British rule in Canada, and who have not been long enough in the country to know the real state of things. But how surprised most they be when they come to understand that all this cry is "much ado about nothing," a mere Don Quixote exploit—when they learn that there is scarcely such a thing as a Yankee Methodist in Upper Canada, much less a host of them revolutionizing the country!!

We of course understand who are meant. The Episcopal Methodists—no, not they as a body, more prudence must be observed, they are too many to attack in the lump—their preachers are the men. These are the "Yankee Methodist demagogues" these must be put down by a hue and cry from every hiring press in the Province. How very discriminating!! Well, what of these? How many may there be? What's their origin as to country, kindred, &c. &c.? Why, they number nearly seventy in the whole; and as to their country, 5 have come from England, 2 from Scotland, 16 from Ireland, 32 were born and raised in Canada and other British provinces, and the remainder came from the United States some 10, 15 and 20 years since; most of whom, if not all, are naturalized subjects, and domiciled inhabitants of the Province. "But what is their connexion as a religious body? Are they not under some control or subjection to the Methodists in the U. S. States; which justifies the above appellation?"—not so; they are connected with no other body of Methodists but only by the ties of Christian regard and brotherly love, such as exist between the members of the Methodist family in the United States and Great Britain.

"But are they not modelled in their church government &c. after the fashion of those in the United States, and may not this give rise to the appellation?" Their church government is similar, but the model is derived from Mr. John Wesley himself, whom the Methodists throughout the world acknowledge as their spiritual father. "Well, perhaps it is owing to their avowed political principles that they are thus styled." This cannot be, for they have never avowed any political principles but those common to their fellow subjects of the British Empire. Their principles are to "fear God and honor the King," and to be subject to the powers, that be, as saith the Apostle; and their most inveterate enemies can produce no part of their actions, writings or sayings to the contrary—we defy them to do it.

Then these cannot be the persons meant, there must be some others, for surely all this cry out, by grave and knowing editors, statesmen and lawyers, cannot be about nobody. One would not suppose they would make such fools of themselves. Why even that very knowing one of the "Patriot" acknowledges in his last number that he "has ever been among the foremost in the ranks of the stigmatizers;" but then, to be sure, not "Canadian Methodists," but only "American preachers"—those "Yankee Methodists" of whom we are speaking; and surely he would not be so foolish in his old days as to be "beating the air" which must be the case if there are none or next to none to be found. We leave these editors & others, who have made them selves so ridiculous by their reiterated exclamations,—"Yankee Methodists," "republican demagogues," "revolutionary press," &c. without producing a single overt act, or saying or writing on the part of any one, to show to whom these approbrious epithets apply, to satisfy their readers and an insulted public as well as they can; only just remarking that all this appears to be not without design; and that a dark one too. They would have people believe these things that they may impose upon their credulity, and obtain their support in opposing the liberal policy which the Methodists generally are in favour of. All who have manifested any disposition to promote the liberal policy in the administration of the government now recommended by His Majesty's ministers, no matter what their country or creed, must be denominated "Yankees," "rebels," "demagogues," "revolutionists," &c. &c. to make them odious; even Lord Goderich himself cannot escape the filthy abuse of some of them. But here they have over shot the mark, and the mischief is falling upon their own heads. The loyalty of the people of Upper Canada has been too well tested to suffer seriously from the imputations cast upon them by those base declaimers. And the good people of this Province, Methodists as well as others, may rest assured, that though a few interested individuals may encourage and keep up this clamour for a while, it will in the end avail them nothing; for His Majesty's Government at home are too well informed to be imposed upon, or to believe those accusations of disaffection and disloyalty in Canada without proof thereof.

CHANGE IN THE MINISTRY.

It will be perceived, under the head of Foreign news, that Lord Goderich has been promoted in the Cabinet, and his place in the Colonial Office filled by Mr. Stanley; and that Lord Howick has retired from office, and a Mr. Lefevre is under secretary. This change has been proclaimed through the town with great triumph by the Courier, sending his boy blowing a tin trumpet along the streets as he distributed a "bulletin" announcing it. "What reason he or his party has to rejoice in this change time will show. The political character of Mr. Stanley's, which has been that of a staunch reformer, affords very little ground for the Courier's joyful anticipations, unless he means to turn about & rejoice in reform and the downfall of abuse; but alas! who can hope for so salutary a change. This boasting bulletin contains as usual a liberal quantum of abuse upon the Methodists, proclaiming their downfall, &c. We have only to say, that the foundation on which the Methodists build is too solid to be shaken, much less overturned, by any or all of the political changes that may happen. They have no peculiar political rights, but only share in common with their fellow subjects, in the prosperity or adversity of their country. Their loyalty, however, has been tried, and found somewhat more sterling than that exhibited of late by the Courier and his friends; a specimen of which was given in our last.







Poetry.

For the Christian Guardian.

WHAT IS MAN?

PSALM 8, v. 4.

Part 2—What is man in a state of grace. I now the opportunity embrace...

And from whom you may receive adequate support in the same. Indeed, my child! He is the great Parent of all creatures...

THE GRAVES OF THE INDIANS. No nation or people have ever lived upon earth with whose history and exploits we are so deeply interested...

THE SOCIAL PRINCIPLE. The queere has often been propounded, what is man? As one answer among the numerous which may be given...

Our attention was directed by a friend a few days since, to numerous artificial mounds near the bank of the creek, about a mile from this village...

Several other mounds were afterwards opened and in each skeletons were found, and with them pipes, tobacco, buttons, beads, some of glass, and others manufactured of beads and shells...

Of the time these interments were made, nothing definite can be ascertained. The farm on which they are found, has been known to the whites for near 150 years, and there have been no burials since that time...

WANTED.—As an apprentice to the Medical Profession, a respectable youth of suitable education Apply at this office.

HOME DISTRICT FAIR;

At a meeting of the Directors of the Home District Agricultural Society, held pursuant to notice on Saturday the 13th April inst.

It was further ordered that the sum of £50 be appropriated to be distributed amongst such persons as shall grow on one acre, the largest quantity of the best wheat, barley, oats, peas, potatoes and Indian corn...

CLERGY RESERVES. Commissioner of Crown Lands' Office York, 1st February, 1832.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorized to be sold during the ensuing year...

WHOLESALE HARDWARE ESTABLISHMENT, YORK. Subscribers beg leave to inform the Merchants and Public of Upper Canada...

HARDWARE SHELF AND HEAVY GOODS, which they will dispose of on as advantageous terms as can be procured from any Establishment in British America.

THE IMPORTATION CONSISTS OF Iron, Steel, Castings, Tin, Wire, Anvils, Vices, Nails, Blacksmiths' Bellows, Chains, Joiners' Tools, Japanese Ware, Plated Ware, Saddlery, Files, Saws, Edge Tools, Paints and Cordage.

NOTICE. I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself.

JOHN ARMSTRONG. Merchants and the public generally that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adze and other Edge Tools Wholesale and retail at his Factory Hospital Street.

REMOVAL. THE Subscriber begs leave to inform the Public in general, and his friends who have continued to be his steady customers for the last twelve years, that he has removed his Establishment to No. 116 north side of King-street, in a large brick building...

NOTICE. TO all whom it may concern. The Partnership heretofore existing between Smith Griffin, Esq. and Henry Griffin, and the firm of Smith Griffin & Co., is this day dissolved by mutual consent.

FOR SALE, BY THE SUBSCRIBERS IN YORK. 300 Boxes Lorraine Soap, 200 Boxes English Soap, 50 Boxes Mould Candies, SPANISH INDIGO, Port, Madeira, Scellian Wines.

SOAP AND CANDLES. NOTICE.—The Subscriber having been appointed Agent for Mr. P. FARLAND of this place (so long celebrated for the superiority of his manufacture in Montreal) is enabled to offer the articles of SOAP and CANDLES of a very superior quality at reduced prices...

OST, between York and the River Credit, a small PORTMANTEAU, containing Brushes, Medicine, and a few other articles.

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and public, that he has just returned from a seven months absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland...

NEW GOODS. Wholesale and Retail Store; AT THE CORNER OF YONGE AND LOT-STREET. JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Cloths, best South Sea Seal Gloves, very best Seal Caps, and common Caps in great variety...

WHOLESALE AND EXAMINE FOR YOURSELVES. WILLIAM LAWSON, Merchant Tailor, &c. invites the attention of his friends and the public, (whose liberal patronage he has hitherto received) to his extensive selection of Fine Goods, which is now completed...

NEW GOODS, CHEAP GOODS, AND GOOD GOODS!!! AT S. E. TAYLOR'S WHOLESALE AND RETAIL STORE. No. 181, South side of King-st. a few doors East of Yonge-street.

PIROGIX FIRE ASSURANCE COMPANY. OF LONDON. This Company established its Agency in Canada in the year 1801, and continues to insure all kinds of Property, against Loss or Damage by Fire, upon the most reasonable terms.

SANDAUER & OVEREND (FROM LONDON). Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers.

LOOKING GLASSES, PRINTS &c. &c. ALEXANDER HAMILTON, Gilder, &c. Respectfully returns thanks to the Ladies and Gentlemen of York, and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business...

UNION FURNACE: SIGN OF THE GILT PLOUGH, YORK. THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be enlarged as to be able to make Castings of any Size up to two Tons weight.

MILL IRONS AND MACHINERY CASTINGS of superior workmanship, and all such Castings in general as are made in common Cast-iron Furnaces; also has on hand a variety of Plough Patterns both iron and cast-iron; amongst which is one lately invented by him self, of a medium shape between the common and Scotch self, and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country.

NOTICE.—A Fair will be held on Richmond Hill in Yonge Street on the last Thursday in March, June, September and December. Richmond Hill, Feb. 1832.

CHEAP WHOLESALE WAREHOUSE FOR ALL KINDS OF

Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. L. & SONS. 168-17.

GARDEN SEEDS. AN ASSORTMENT of Shakar's and English Garden Seeds for Sale by J. W. BRENT & Co., Druggists, King Street. 168-17.

R. H. OATES CHEMIST and DRUGGIST, No. 101 King-Street, opposite the English Church, respectfully begs leave to inform the Public, that he has just received from Montreal a fresh supply of Medicines, Paints, Oils, &c. Also, 30 DOZ. POWELL'S BALM OF ANISEED, for Coughs, Colds, Shortness of Breath, Asthma, &c.

SWAIM'S CELEBRATED PANACEA, for the cure of King's Evil or Scrofula, for sale by R. H. OATES, Druggist, 161-17.

NOTICE. ALL persons indebted to the Estate of the late A. JOHN THOMSON, Physician, by Note or Book account, are required to make payment without delay and any persons to whom the said Estate may be indebted, will present their accounts duly authenticated to the Executors.

NOTICE. ALL persons having any demands against the Estate of the late HENRY DANIEL, of Henheim, deceased, are desired to send in their accounts, duly authenticated, on or before the first day of January next and all those indebted to the said Estate are desired to make payment without delay to either of the Subscribers, ESTHER DANIEL, Administratrix, JOHN H. GODD, Administrator, Henheim, March 18, 1832.

WHEREAS Administration of the Goods Chattels, and credits of RICHARD DARKER deceased, has been granted to the subscribers, notice is hereby given to all persons indebted to the said Richard Darker, at the time of his death, to pay their respective debts to the undersigned DAVID LACKIE and LEONARD WILLCOX; and to all persons to whom the said Richard Darker was indebted, to send in their accounts to the said David Lackie or Leonard Willcox without delay.

Farm for Sale.—In the fifth concession of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are cleared for meadow. It has on it a good well of water, and also a stream running through the lot. Enquire of the Subscriber on the premises. JOHN FRANK, Vaughan, 20th March, 1832.

FOR SALE. THE best improved Farm of London, Upper Canada. The Subscriber in making his work at this place, will be disposed of some time in June, next, four ready made water privileges, well adapted for manufacturing purposes, or mechanical operations. There will be about half an acre of Land with each privilege. Any information respecting them, or the purposes to which they could be adapted, will be given by the subscriber if addressed by letter post paid.

FOR SALE. Also, For Sale, one hundred acres of good land, being the East half of lot No. 11 in the 13th concession of Gara Fata, about fourteen miles from the town of Guelph and on the same stream. THOMAS FARRE, London, 23rd March, 1832.

FOR SALE. CRIST MILL, SAW MILL, and LAND. The East half of Lot No. 29 and 30, in the 1st Concession of Markham, east side of Yonge Street, 12 miles from York, 130 Acres, about 70 cleared. Lot No. 12 in the 1st Concession of Scarborough, 184 Acres, 70 or 80 cleared. Lot No. 21 in the 1st Concession of Hallowell, South side East Lake, 200 Acres, 10 cleared. For particulars, apply to the owner at York, if by letter, postage paid. DANIEL BROOKE, 177-17.

SCHOOL BOOKS, &c. THE Subscriber has for Sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Reading Made Easy, Mavor's Spelling Book, Webster's do., New Testament English Reader, Murray's Grammar; Also, Writing Printing, and Wrapping PAPER. N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. RAGS taken in payment. EASTWOOD & SKINNER, York Paper Mill, Nov. 16, 1832.

BOOKS, on sale at the Guardian Office: Clarke's Commentary; Watson's Theological Institutes; (a most valuable) Watson's Life of Wesley; Life of Barnwell;—Hymn-Books of different sizes; Josephus; Watts on the mind; Clarke's Ancient Scriptures; Wesley's Sermons; Clarke's Sermons, &c. &c. &c.

MURRAY NEWBIGGING & CO. FURNER the Public their acknowledgements for liberal support, and respectfully announce arrivals of the Regular Traders from Great Britain, and now offer at Wholesale and Retail an extensive and unequalled assortment of articles in FANCY & STAPLE DRY GOODS, comprising every thing new and fashionable. Having imported their stock of goods expressly for this market, and of a description decidedly superior to goods which have generally reached this quarter, they flatter themselves that their articles will give great satisfaction. They would intimate that their advantages from connections in Trade and the extent of their transactions, enable them to sell their goods at lower rates than can be afforded by any similar establishment.

WOOLLEN FACTORY. THE Gananogue Woollen Factory is now in successful operation, where Wool will be Manufactured into Sattinets, and the various other kinds of Cloths usually worn in the country either on shares or for payment. Cloths constantly on hand and exchanged for wool on liberal terms.—C. H. Peck Esq. Agent Prescott, Geo. Langley Esq. Maitland, Messrs. H. & J. Jones, Brockville, John G. Parker Esq. Kingston, C. Boches Esq. Hallowell, C. H. McCulloch Esq. Belleville, who will forward wool and deliver Cloth in return. Terms for manufacturing may be seen at the different agents. WEBSTER & CHAMBERS, Gananogue, 1st April, 1832.

N. B.—Country Carding, Cloth Dressing and Weaving carried on at the Establishment. W. & C.