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AGRICULTURE, DOMESTIC ECONOMY, & GENERAL INTELLIGENCE.

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It is the wish of this paper to be applied to the support of the Wesleyan Methodist Church in Canada, and of widows and orphans of those who have died in the work, and the general spread of the Gospel.

For the Christian Guardian.

THE CAUSE OF MISSIONS.

DEAR SIR,—On reading your announcement of the sum raised by the Wesleyan Missionary Society for the whole of this Province, I must say I was exceedingly surprised. I have been looking for some observations on this subject from some better qualified than myself, both by ability and experience; but when I saw there was no answer, I said, "Hearken unto me, I will show mine opinion; behold I waited for your words, I gave ear to your reasons, yet I attended unto you, and behold there was none of you, (that observed any thing on this important subject.) I said, I will answer my part, I will show mine opinion, for I am full of matter, the spirit within me constraineth me."

I would observe, that as well as being surprised at the fact, I have been thinking of a remedy for this state of things; and I think I can prescribe it in one short sentence,—hold Missionary meetings. Hold them at least in every circuit town, and every principal place; but hold them, if possible, wherever we have a congregation of any standing. If this is done, I will pledge myself, than in one year, we shall have more than double the sum mentioned, and shall very soon multiply it by a digit of a considerable power. This, I may say, has, with the blessing of God, been the sole cause of the great sums which are raised in England. Before this was done, no more than £10,000 per annum was raised, even with all the indefatigable labours of Dr. Coke, in soliciting subscriptions. And while Missionary meetings were confined to large places, no more than about 30, or £35,000 was raised; but now, since they have been held in many small villages, &c. upwards of £50,000 is realized. In the circuit from whence your Correspondent proceeded to this country, which was small amongst the thousands of our Israel, we did not raise £5 per annum before these meetings were established; but it now raises from £125 to £130 per annum; and in illustrating the principle I have in hand, it will not be improper to observe, that there are only five circuits in the Connexion, which does not exceed it in number of members, which raises so great a sum. Your Correspondent had the honour of promoting the first Missionary meeting distinct from the circuit town, and saw before he left it, little Missionary meetings in almost every place. Some villages which before their establishment raised only 10s. or 15s., now raise £7, £10, and £18. Missionary meetings have been the means of spreading Missionary information:—information of the pressing calls, great success, and great prospects: of opening a prospective view of the general establishment of the kingdom of Christ. Often on these occasions we are placed on the mount of observation, and we have seen the men of Macedonia crying "come over and help us;"—"Ethiopia stretching out her hands unto God;"—"superstition vanishing;"—"temples falling;"—"priests forsaking the worship of their false gods, and becoming ministers of Christ;"—"satan falling like lightning from heaven;"—"and the kingdoms of this world becoming the kingdoms of our God and of his Christ." The Missionary spirit has been promoted thereby. It has been caught as a sacred flame, and has run from heart to heart. When once possessed, it seeks ways and means of helping on the good cause. One plan emanating therefrom is the dividing the town and neighbourhood into districts, and appointing collectors, chiefly females, thereto, and regularly canvassing the district from door to door, not passing a single house. Then a variety of other plans have arisen from the same. Missionary boxes: some have set apart some portion of their property, such as an apple-tree, a beehive, a hen, a ewe, &c. &c. and all the produce has been sacredly devoted to the cause. Indeed invention itself has been put to the torture to find out ways and means of helping it on.—A pleasing instance of the Missionary spirit being caught at a Missionary meeting, occurred a little time before I left England. It is with pleasure I always advert to the circumstance that the person concerned was a seal to my own ministry, when I first began to exercise it.—E. D. is the wife of a poor day labourer, and the mother of fourteen children. She had felt, for some years, a desire to do something for the Missionary cause, but had not the means on account of the expenses of a large family. While at a Missionary meeting, in the year 1832, she came to the resolution of attempting something. She procured a Missionary box, and adopted the following regulations: 1. If any one touched the box, he must put something into it. 2. She resolved to devote something to it out of every week's earnings, be they what they might. 3. The money she made from the sale of her rags, mottle, and bones, she would put therein. 4. A widow comes to buy her rags, and by her recommendation she is induced to put a halfpenny in every time she comes. 5. When she has a present made her, she devotes a part of it to the Missionary box. 6. When her children have any pence given to them, she persuades them to put them into the box, instead of spending them in trifles. 7. When her husband earns any thing above the price of a regular day's work, some-

thing on that occasion is put into the box. (N.B. This he sometimes does by watching the game for a gentleman, in a wood in his neighbourhood.) 8. When she undertakes a journey, and on her return finds God has preserved her family in health and safety, she makes an offering of gratitude to God, by putting something into the Missionary box.—I had the pleasure of being present when the first box was opened, and felt admiration and gratitude to find the sum included therein was £1 6s. 10d!! She observed that since they had adopted this plan, they had done better in their pecuniary affairs: before they were often much straitened; but since had not experienced any peculiar difficulties. Well may it be said, "she hath done what she could." To whomsoever may read this I would say, go and adopt the same or similar means. Missionary meetings might be held with good help all over this Province by appointing deputations, after the manner adopted in England.

A variety of observations and arguments might arise on the necessity of this subject, and perhaps, through the medium of your valuable paper, at some future time, I may present a few to your readers.

I am, dear Sir, Yours, truly,

Amherstburgh, Dec. 9, 1834.

For the Christian Guardian.

ON THE DUTY OF PARENTS.

No. II.

The duties of parents are very numerous, onerous, and important; and their responsibility to God, the Church, and their country, is co-extensive with those obligations. "Important, because every human being that is brought into existence must be completely happy or miserable to all eternity! From the very first, wise and conscientious parents will do nothing, for the sake of ease, indulgence, or any other selfish purpose, which may endanger the life, limbs, senses, constitution, understanding, or morals of their children; they will personally attend to every thing relating to them as far as they can, and will be very careful not to entrust them with such persons as are merely influenced by worldly interest in what they do for them. They will perceive the importance of inuring them early to action, application and observation: and of storing their minds, as they become capable of it, with information on every subject which can conduce to render them useful members of the community. They will endeavour to accustom them to such things as are of a beneficial tendency, to preserve them from habits of indolence or self-indulgence, and to prevent their forming improper connections. Many difficulties indeed must be encountered in adhering to such a plan of education, and the success will not always answer the expectations excited by it; but more may frequently be done than many parents so much as attempt. The general education of both sexes, at present, seems calculated to answer any purpose, rather than that of regulating the judgments and improving the minds of the rising generation—of preserving their principles and morals from contamination—of qualifying them for usefully filling up the station of life for which they are designed."—"But the principles of the Gospel will especially influence those who are actuated by them to desire the blessing of salvation for their beloved offspring. This is the most important of all relative duties, and the neglect of it is productive of the most fatal consequences; for, besides those parents, who in various ways are accessory to the murder of the souls of their offspring, even they, who seem to regard other parts of Scripture, often overlook the command 'to bring up their children in the nurture and admonition of the Lord;' and, either by neglect, leave their minds like an uncultivated field, or, by example and harsh treatment, prejudice them against the Gospel, or indirectly lead them into such distorted views of it as are of fatal tendency. Indeed the methods are innumerable by which parents fail of their duty in this respect; and, whilst numbers act as if they did not much care whether their offspring were happy or miserable hereafter, it is to be feared that few, if any, are free from blame in this important concern."—Rev. T. Scott's Essays. xxii.

Many parents think they have done all their duty when their children have received an education in the common and general principles of reading, writing, and the mathematics. Why say they, "We do all we can for our families—we clothe and feed them—we put them in the way of living and being comfortable in the world, and what more can we do?" This is a serious mistake. This would indeed be enough if man was only an animal, if he was not related to another world, and destined to dwell in an eternal state of consummate happiness or ineffable misery. But he has an invaluable soul, an immortal spirit, whose duration will run parallel with eternity; and the interests of his spiritual nature are infinitely greater in importance than his present temporal concerns. On this ground, those parents whose chief solicitude is confined to this world, who provide only for the body, whose care and anxiety are limited to placing them in such circumstances as are likely to secure the necessities and comforts of this life, play the part of atheists! It is practical atheism—it is rank infidelity. And such parents need not wonder when their children become mockers, and despise the God of their fathers, seeing they have thus consecrated them to the world and mammon; yes, devoted them to sin and the devil. It is the bounden duty of all parents first to give themselves to God, then to devote their children to Him, and "train them up in the way they should go;" not merely give good counsel, but habitually set a pious example, to be exemplary and punctual in every thing, and to maintain family religion in all its purity and excellency. The souls of their children are the charge of the parents, equally, nay, even more so than the body. And those parents are awfully criminal in the sight of God who do not take more thought, spend more time, and bestow more labour

and expense on the spiritual interests of the soul than the temporal concerns of this life. The soul must be instructed and provided for as well as the body! But alas! how many parents murder the soul to save the body; and thus invert the order of reason and duty, putting the first last, and the last first. How many never catechise their families, never take any pains to improve their minds; but suffer them to associate with all sorts of companions, to trifle away their time, to break the Sabbath, and neglect God's house! What wonder, then, that God should punish their unfaithful and criminal indifference, by suffering their children to bring down their hoary hairs with sorrow to the grave. We shudder at the infanticide of the heathens; but their sin and conduct are nothing near so cruel, or wicked, or ominous, as the conduct of those called Christians, who destroy body and soul by their criminal neglect of the spiritual interests of their offspring.

Parents, can you bear the thought of your children turning to you in an agony of despair on their death-bed, and saying, "You have given me a good education—you have been kind and indulgent—you have spared neither expense nor pains to make me comfortable in this world,—but ah! what avails all these? for I am dying—I am going into an eternal world! and, what is most distressing, I am going to hell, through your neglect! You knew I had a soul, destined to be ever happy or miserable, but took no pains to impress my mind on the awful subject; you knew that I must die, but never manifested a proper concern for my future but this life; you knew of a day of Judgment, but taught me not to prepare to meet my God. When called to His bar, I shall be condemned through your cruel neglect. There I must lament your folly, and mourn over your unfaithfulness; yes, even in hell I must curse the parents who gave me birth, and suffered my follies and vices to ruin me, without suppressing the one or restraining the other." The above is not an imaginary case; the writer knew of the circumstances of a young, rich, and accomplished lady, an only daughter, who died uttering some of these affecting and soul-rending reflections on her parents. Probably David's pathetic lamentation, over the death of Absalom might arise from views and feelings of a similar kind. How appropriate is this language to the case of many now-a-days. How many have to bewail the death of their ungodly children, and may adopt David's language, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" 2 Sam. xviii. 33.

Dec. 5, 1834.

DELTA.

For the Christian Guardian.

THE COMPLAINTS OF PREJUDICE.

MR. EDITOR.—Though I cannot hope for much sympathy from you, yet as you know "Complaining often gives respite to our grief," I trust your humanity will allow me to utter my complaints through your medium. Amidst the strange vicissitudes of human affairs in the present times, no one has sustained more injury than I, though no one is more venerable for antiquity, or more respectable for the great influence I have possessed in the world, since no person ever inhabited it, without being more or less under my dominion. I have always been of singular service to the cause of religion, by preventing heresy; (though my enemies do presume to say I am the sole occasion of it,) and I hope to convince you that my assistance is still eminently useful. It is of no consequence to me, whether a thing is right or wrong; if it has been long established, I cannot endure that it should be disturbed. I never permit any subject to be candidly examined, and all reasoning or argument I utterly reprobate. For this, indeed I have always a ready reply, which is, "that I know better." However great or good any person may be, if he does not perfectly agree with me in every respect, I never can allow him any merit; I exaggerate and dwell upon his faults, and keep his virtues out of sight; I attribute his conduct to the worst motives; if he is gentle and courteous, I call it artfulness, and flattery; if he is firm in maintaining what he believes to be truth, I denounce him as bigotry, or ignorance; I ever hear him mentioned with coldness, and speak of him with contempt. I always esteem myself better than others, and take great pleasure in wounding the feelings of those who differ from me.—Under my influence people are persuaded, that any notion which they have inherited from their ancestors, or adopted insensibly, however erroneous, is never to be questioned; it may be good, or not, but it would be sacrilege to doubt it. I always magnify every difference of opinion to the largest dimensions, and leave no entrance for these foolish ideas, candour and liberality, with which I maintain a constant warfare. I never permit any one to express their sentiments freely and openly, because if they did I should certainly oppose them, and we know that, "the beginning of strife is as the letting out of waters;" therefore as there can be no free discussion where I am, without strife, I think it prudent to put a stop to it at first. A modern theory is, "that every man has a right to his own opinion;" but this is a great mistake, every one ought to be of the opinion which I entertain, and if this were the case, how happy and peaceful the world would be! In those days which are unfortunately past, when I, and my worthy friend Interest, had the means of enforcing obedience, we exhibited the perfection and beauty of a complete union of sentiment—true we did it at the expense of many thousand lives, but those were cheaply sacrificed to the attainment of such an important object; and we never employed torture, imprisonment, or death, when any thing else would effect our purpose; to make obstinate dissentients renounce their opinions; and if they would not, where was the use of letting them live? How splendid was the empire which once I possessed.—From Kamtschatka to Greenland, I ruled the minds of the people as firmly as the icy fetters of nature bind their frozen soil.—From Pekin to Panama, no state or society, whose

laws were not framed by my guidance; while chief, the Inquisition, stood in solemn grandeur, unrivalled for its power, to preserve peace and concord of sentiment. But in process of time, there arose some, who entirely renouncing my experienced guidance, made the most violent inroads on the long established order of affairs, and set themselves to form every thing according to their own novel and fantastic ideas. As, however, they did not perfectly agree in some points of doctrine, (though they did in all that was essential to practice,) I immediately seized the opportunity, represented every difference of opinion as a fatal error, and soon had the satisfaction of seeing them so fiercely contending with each other, that I retained peaceable possession of all they had left me, I hoped they had totally forgotten those maxims, which were once deemed of great importance amongst them: "Love one another as I have loved you;" "Be not wise in your own eyes;"—"Charity suffereth long, and is kind;"—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you;"—"By this shall all men know that ye are my disciples, if ye have love one to another;"—and many others of a similar nature. But of late, I am terrified to see that these almost obsolete ideas are fast vanishing, that members of different Christian denominations can think and speak well of each other; that while they watchfully maintain the truth, they are willing to allow, that there may be a conscientious difference in non-essential points; that they strive to convince those who differ from them, by patient, and clear explanation, by mild, yet earnest persuasion, rather than by violent, and angry reproach; that they do not excuse vice, and condemn virtue, as either happens to be associated with a particular name; that they regard each other as members of one body, and followers of one Lord, and not merely coldly, "letting each other alone," but are warmly interested in the welfare and prosperity of all who sincerely "name the name of Christ." Thus uniting together they have attacked my dominion on every side, the strongest holds are yielding, and my speedy destruction is confidently predicted. I have hitherto resisted the fatal onset by representing the revived spirit of charity, as resulting from indifference to the truth, and have succeeded in thus persuading many, who are too indolent to examine, or too timid to do what is right, and these, united with the class whose religion consists in an attachment to names and forms, and in a bitter hostility to all others, who can indulge themselves in contemptuous sneers, and degrading insinuations, against those whom they see trying to "walk humbly with their God," and whom therefore they ought, did they possess the Spirit of Christ, to love and encourage, gently to warn, and in meekness instruct;—all these have contributed greatly to paralyze the efforts of their brethren, who wish to see the truth universally prevail, and think that the example of the Church in setting themselves to obey the precepts of their Redeemer would be a blessed means to effect it. But should this result fail, and I be driven from my alliance with Christianity, I can yet retreat to the extensive and shadowy regions of infidelity, where dwell a noble and high minded people, who, though they outwardly disclaim any connexion with me, have ever been my firmest friends. Under my influence they never examine any argument advanced by their opponents, except with prepossessed minds, made up to reject whatever they do not choose to admit, however clear may be the evidence in its favour.

It is maintained by the advocates of revelation, that all the history and experience of mankind evince that the unhappiness and misery existing in the world has been caused by evil passions; which reason, while it showed them to be wrong, yet presented no effectual motives, and gave no effectual aid to subdue—that only a revelation from God could teach us our duty, and only the aid of his Spirit could enable us to fulfil it, and that morality itself is rightly performed only when it results from religion. All this we deny and strenuously assert, that human nature is of itself sufficiently disposed to good—that in the things of this world there is employment enough for all the faculties we possess—that even if there should be a God, and if he has made a revelation of his will, yet he will readily excuse us, for we had neither time nor inclination to examine the proofs,—we will carefully misunderstand our opponents, pervert their statements, misrepresent their arguments; and thus having only false doctrines to contend with, we shall obtain an easy victory, and the world be once more under the dominion of PREJUDICE.

To the Editor of the Christian Guardian.

GENUFECTION.

MR. EDITOR.—I did not think of troubling you again upon this subject, particularly after you promised "to bend a little Editorial attention" towards it; but as you have not—in consequence of other and more important business—favoured the public with that "bend" of "attention," I beg leave to offer the following additional observations.

Perhaps, by the way, it will not be improper, first, to observe the state of mind, and then the position of the body.

1. THE STATE OF MIND.—The mind should be deeply impressed with its own insufficiency and wants—should be deeply humbled and penitent. To rush into the presence of our Creator without these feelings, would have a greater tendency to procure our condemnation than justification.—There should be consideration; wildness and distraction become a heathen more than a Christian, and should not be indulged, as they unfit the soul for the reception of Divine grace, for enjoyment, for the exercise. Serenity and calmness should characterize all our approaches to the Deity.—Faith, affiance in Christ, is absolutely necessary. Earnestness is also one trait.

"Prayer ardent opens heaven, and lets down
A stream of glory on the consecrated hour
Of man in audience with the Deity."

A dry, dull, lifeless prayer is characteristic of the soul that prays, and shows it to be spiritless; whereas we should worship God in spirit and in truth, for he seeketh such.

2. THE POSITION OF THE BODY.—Bishop Hall says, "I will, in prayer, always stand as a servant to receive my Master's commands, or kneel as a subject before my prince." This, fine as it is, is neither the doctrine of his Church nor his Bible; but, as a learned writer says, is a portion of Geneva practice. When we come into his presence, it is not to receive his commands—for them we have already—but to ask mercy for the violations of those commands, to petition grace to help us to keep them, to live holy. Dr. A. Clarke remarks that, "We should consider the immense distance between us and the Creator in point of dignity; this should inspire awe and respect. He is our King, we his subjects, and are bound to obey him; but instead of this, we have rebelled, admitted another sovereign, his enemy and ours. We should, therefore, approach him as criminals do their judge." And when we consider the perdition to which we are exposed, without one ray of hope penetrating the dense and insupportable gloom in which we are involved, with what humility and reverence, self-abasement and fear, anxiety and mental agony, should we cry, "God be merciful to us sinners!" The Apostle of the Gentiles, who was reconciled to God, filled with the heavenly unction, deeply taught in the school of Jesus, and had perfected his instructions in the third heavens, is found upon his knees. If any man could come with boldness to a throne of grace, it was a *fortiori*, the privilege of the Apostle; yet with all his faith, hope, confidence, he is on his knees. But to be short and plain: Solomon kneels on his knees; 1 Kings xviii. 28; 2 Chron. vi. 13; Ezra fell on his knees and spread his hands before God; Ezra ix. 5. Daniel knelt on his knees three times a day and prayed; Dan. vi. 10. Peter fell on his knees; Luke v. 8;—and knelt when he raised Tabitha; Acts ix. 40. Stephen knelt when he was stoned, saying, "Lord Jesus, receive my spirit!" Acts vii. 60. Paul at Ephesus knelt down and prayed; Acts xx. 34,—at Tyre, he knelt down on the shore and prayed; Acts xxi. 5. To finish the evidence, when the Saviour was in his agony in Gethsemane, he knelt down and prayed, saying, Father, if thou be willing, remove this cup from me!—and being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground; Luke xxii. 41-44. Ergo—after all these examples, which we may consider as so many precepts, should we not join with the sweet singer of Israel and, in all acts of social and public worship, say, "O come, let us worship and bow down! let us KNEEL before the Lord our Maker!"

In conclusion, what would be thought of the individual who would sit or lean when addressing a person of respectability? He would be thought extremely rude. But if he approached his king in this manner, would he not be thought a barbarian? What then shall be thought of the person who addresses the Majesty of Heaven sitting, standing, leaning?

Hoping soon to see the "editorial attention,"
I remain, yours sincerely,
Burford, Dec. 1834. SPECTATOR.

For the Christian Guardian.

HINTS TO PREACHERS.

(Continued from No. 4 of Vol. VI.)

Eminent Ministers.—A long list of eminent men, well worthy of the imitation of all engaged in the important occupation of preaching the Gospel, has adorned the Christian Ministry. St. Paul could say, "I count not my life dear unto me, so that I might finish my course with joy, and the ministry I have received."—"I take you to record that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Of the same order was good old Latimer, boldly reproving the king, princes, and nobles; and the bare mention of the names of others of the same stamp might fill volumes.—Our own Connexion is rich in the examples it affords, and which are continued to the present day. Of Mr. Grimshaw, it is said, "His public discourses were adapted not only to the state, but likewise to the capacities of his hearers; the greatest part were of the lowest class, and consequently ignorant and wild beyond conception; he therefore addressed them in the most familiar language imaginable. His sermons were frequently long, sometimes two hours at least." He once apologized to Mr. Newton for the length of his discourses, to this effect, "If I were in some situations, I might not think it needful to speak so much; but many of my hearers, who are wicked and careless, are likewise very ignorant, and very slow of apprehension. If they do not understand, I cannot hope to do them good; and when I think of the uncertainty of life, that perhaps it may be the last opportunity afforded, and that it is possible I may never see them again, I meet them in the great day, I know not how to be explicit enough. I endeavour to set the subject in a variety of lights, I express the same thoughts in different words, and can scarcely tell how to leave off, lest I should have omitted something, for the want of which my preaching and their hearing might prove in vain. And thus, though I fear I weary others, I am still unable to satisfy myself. The same motive that led him to preach long sermons, led him to use the most plain and homely language." He chose to deliver his sentiments in what he used to term his *market language*.—"To give an instance: He was preaching one day on Abraham's offering up his son Isaac; but considering that many of his hearers could form no idea of a ram caught in a thicket, he thus explained it to them: 'That is,' said he, 'a tup which had fastened his head in a bunch of briars.'—Myles's Life of Grimshaw.

Amherstburgh, Dec. 1834.

TEMPERANCE DEPARTMENT.

SLAVE TO A TAVERN KEEPER AND A TEMPERANCE SOCIETY.

A respectable young man, son of a wealthy farmer, married, and commenced the career of life for himself, under very auspicious circumstances. He was industrious and prosperous; and his affectionate wife blessed him with several fine children; but unfortunately for him, a man came into his neighborhood and opened a tavern. The farmer, from the power of social feelings at first, and then from habit, and finally from appetite, visited the tavern more and more frequently, till by imperceptible degrees, he became intemperate; and consequently his property began to waste away, and in a few years he was a bankrupt and a miserable sot, and his wife and children were destitute. For several years he continued in this degraded condition, hanging about the tavern, which had been the cause of his ruin, and performing the most menial offices for the sake of the liquor which he got. At length the news of the Temperance Societies reached the place, and the tavern keeper, of course, began to rail about them. The unfortunate farmer suffered the tavern keeper to think for him, and he too raised his voice against Temperance Societies. But by and by a movement was made in the place where the tavern was, and a Temperance Society was formed. This caused the unhappy farmer to reflect, and he began to think for himself, and very soon abandoned totally the use of all intoxicating liquors, and became a sober man, and went and desired to become a member of the Temperance Society. The Society, however, declined receiving him; and advised him to prove himself first, and see whether he could sustain his resolution. This he did so perfectly for several months, that the Society, on a second application, received him. Not long after this, two men came into this place to transact some business with him, and sent for him to come to the tavern. After the business was completed, they called for some liquor, and asked him to drink with them. He politely declined. They urged but he refused. The tavern keeper, who stood looking on; now interrupted them with a taunting and bitter reproach upon the farmer. "He dares not drink! He is not his own man! He is a slave to the Temperance Society! He is not capable of thinking and acting for himself, and so he has sunk into the base condition of a slave, and has got masters to take care of him and keep him from drinking." The unhappy man felt the reproach keenly, but it neither kindled his wrath, nor shook his resolution. With the tears of tender emotion moistening his eye, he turned and fixed a steadfast look upon the tavern keeper, and with a gentle but decided tone, thus replied to him—"Sir, if I am now a slave to the Temperance Society, remember that I was for many long years a slave to you, and you was a cruel master to me! You kept me in bitter bondage—in the most ignominious vassalage! You found me in prosperous circumstances, surrounded by competence and all the tender charities of domestic life—a happy husband and father, and a contented man; but you have robbed me of my possessions and respectability and peace; you blighted all my domestic endearments, and brought poverty and disgrace and wretchedness upon my family; and the property which would have sustained my wife, and fed and clothed and educated my children, you took away from me for the poisonous means with which you enslaved me. Indeed, you were a cruel master! But, sir, I am your slave no longer! I am certain that the Temperance Society cannot hold me in severer bondage than you did; and therefore, if I must be a slave, I will be a slave to the Temperance Society."

I need not tell you that the tavern keeper had no reply to make to this. The farmer soon recovered his respectability in society, gathered his family around him again, and by industry and frugality, was able to support them comfortably; and peace returned to that family where adversity and suffering long had reigned.—*Genius of Temperance.*

"WHO IS MY NEIGHBOUR?"

We had a good opportunity the other day of gaining a correct practical answer to this question. On attending a temperance meeting in the town of N—d, (Me.) where the cause has greatly prevailed, we were informed on arriving at the place of meeting, that in another neighborhood, a man was likely to fail in raising a building that afternoon for want of help—that he had been round and invited his neighbors (if such they may be called) only four of whom could be obtained, because he had come to the resolution to dispense wholly with ardent spirit. This information was a bold challenge on the generous feelings of cold water men, who had come to hear a temperance address. They immediately bid up for volunteers, and as soon as the meeting was over, which was the more brief on that account, all hands started off with their fellow townsman. We since have learnt that the building soon went up on the arrival of these temperance volunteers, and that all were dismissed before sunset. Every thing was quiet and orderly. What will the friends of the "good creature" say to this? Who were neighbors in this case? Not rum-drinkers certainly, but those who showed favor.—*Morning Star.*

RELIGIOUS & MISSIONARY.

To the Editor of the Christian Guardian.
INDIAN MISSIONS.

Kingston, Dec. 15th 1834.

MR. EDITOR.—One of the most pleasing features in our Mission in this Province, is the number of interesting young men who are rising up in various societies, who are likely to become useful Missionaries. Most of these have been educated in our Mission Schools, several of them are truly converted to God, and are anxious for the salvation of their Countrymen, and are already following them into the wilderness, that they may bring them into the fold of Christ. The knowledge they have of the language, the character, and the habits of their own people gives them an influence among the natives of the Forest which no European can exercise.

The following account of a Missionary Journey taken by two of our Indian Youths, is a confirmation of this opinion. "In the beginning of September Brother Young and his companion, left Majack Bay in a bark canoe, for the purpose of visit-

ing the Pagan Indians on the waters of Lake Nipissing. After a week's voyage they arrived at the usual encampment of the Tribe they sought, were introduced to the Chief, and commenced their work. Brother Young explained to the Chief the design of his visit, and was kindly received by him and his people. At the close of the first interview, Brother Young said to the Chief, "Now Brother, to-morrow is the Christian's Sabbath, there should be no hunting, no getting wood, no play, but we worship God, and hear his good word."

On the Sabbath morning they came together in their best garments (such as they were) clean and decent, and listened with great attention. After the service the Chief said, "He was glad to hear these good words." They had a service again in the afternoon, which continued till near sun-down. Many more came in the evening, and while I was speaking, the Chief would answer me, approving of what I said. I spoke to them a long time. On Monday we had another meeting at the Chief's Lodge, all heard with attention. After this they said they must go and hunt for they had nothing to eat. We said we will go and hunt for you; we were out two days, and caught two Bears, ducks, and other game. On our return we invited all the Indians to a feast, we built a Camp, and all ate together. After the feast we again had a meeting, we sang, prayed, and talked about Jesus Christ the Saviour, and had a good time. Here I spoke to the Chief about their children being instructed to read the good Book, and it was agreed that the children should come together for the purpose on the morrow. The next day the Chief came, and seemed thoughtful, as if wishing something explained. He said, "shall I pray and drink fire-water too?" I said no, the Great Spirit has forbidden to drink the fire-water. He said, that John (the trader) when he went out to trade with the Indians, drank the fire-water, and he pray too. I told him he must not mind that bad man, he always drink, but you must not do so; you must do as I do; the Indians where I live drink none, if we should drink fire-water, the Great Spirit would be angry with us, and we should never come to Ish-pe-ming—Heaven. We pray, live happy in our village, but never drink fire-water. The Chief said he was very glad to hear these words. We taught the children in school all day; on Saturday I went to the Chief's Lodge, he called all his people together—there was not room for all, some listened to hear on the outside. We read in the Gospel of St. Matthew in the Chipewyan language, prayed and sang a long time. The Chief and others seemed to feel much what we said. I then told them, to-morrow is the Sabbath; you must get your wood, and be prepared to worship the Great Spirit all day, we must do nothing but think on the words of the Great Spirit. On the Sabbath all came early, we read the Commandments in the Chipewyan language three times, explained and enforced them—it was a good season; in the afternoon we had meeting again, we spoke to them, sang and prayed till the middle of the night. It was very pleasing to see these wild Indians listening to the truths of the Christian Religion, and so earnestly seeking the Lord. The Chief said, "I never hear such words before, I now fear the Great Spirit, if his fire come I fear I cannot get away from it." We prayed for him, he was much affected, he says he wishes all his people to hear the words of the Great Spirit, and desires a school for his children, and a Missionary to teach them what is right. On Monday morning we met, and had meeting again. The Chief said, they "must now leave for their fall hunt, we shall be gone two moons." I gave them the books I had with me—they think much of the books which contain the words of the Great Spirit, although they cannot read."

Thus you see, the Lord is preparing the minds of these poor wandering pagans to receive the Gospel of our Lord Jesus Christ; and, if we are spared until next spring, we shall establish a new Mission amongst this tribe, and at another place still farther west. We have men who are willing to go, and we doubt not but Christian benevolence will furnish us with the means of sending them. It will be a great and guilty reproach to us as a people in this Province, if we have not sufficient zeal and liberality enough to enable us to carry our missionary operations, at least, as far as enterprising traders go for commercial purposes. From the deep and gloomy recesses of the wilderness we hear a cry, "Come and help us." May it awaken all our sympathies, and lead to increasing exertions to ameliorate the wretched condition of the perishing heathen. Believe me, Dear Sir, Yours truly,

J. STINSON.

For the Guardian.

RICHMOND CIRCUIT.

We have some refreshing seasons on this circuit, but the most remarkable outpouring of divine grace has been felt on that part of the circuit called the North Gower, where a revival has been going on for some time past. It first began among the young people of both sexes, many of whom have been savingly converted to God, and have united with us in Church fellowship; and many of their parents are now serious enquirers in the way to Zion. I am not able at present to state the number of those who have embraced Religion in this place. The good work is still going on, and to God's name be all the praise and glory given. Amen. Yours, &c., J. CURRIE.

For the Christian Guardian.

CHRISTMAS DAY.

OR THE GLORIOUS ADVENT OF OUR LORD JESUS CHRIST.

On this day the shepherds said, "Let us now go even unto Bethlehem, and see this thing which is come to pass." Of all the subjects which can possibly claim our attention, none appear so important as the love of God in the gift of his Son. This is a subject in which all are equally and eternally interested. Christmas day is the time in which we commemorate the incarnation of our adorable Redeemer. Promises were given of this interesting event immediately after the fall of man: such as, "the seed of the woman shall bruise the serpent's head." These promises were frequently renewed and spoken of by patriarchs and prophets, until the expiration of four thousand years, when the Son of God made his appearance among men. Then the morning stars sang together, and all the sons of God shouted for joy, saying, "Glory to God in the highest, on earth peace, good will toward men." This was nothing less than the jubilee of the universe, when life and immortality were brought to light, and salvation offered to man on the most reasonable terms.

In the important event (the birth of Christ) referred to by the shepherds, we discover the attributes and perfections of Deity—his omniscience in foretelling it; this he did by his servants the prophets—his wisdom

in contriving the important plan—his power in effecting it—his justice which required it—and his love which moved him to do it.

"Here the whole Duty is known,
Not dates, or creature guile,
Which of the glories brightest shone,
The Justice of the grace."

On this day the character of Him who was born demands our serious consideration. His name was Jesus, or Joshua the Saviour—a name by which he was designated previous to his birth; "thou shalt call his name Jesus, because he shall save his people from their sins." He is also called Christ, the anointed Prophet, Priest, and King. How mysterious his character! God and man in one person—God manifest in the flesh—God in Christ reconciling the world unto himself—Immanuel, God with us. Well might the Apostle say, "Thou hast given him a name which is above every name, that to this name every knee should bow and every tongue confess."

We ought on this day to reflect on the circumstances attending his birth. He came into the world at the very time foretold in the Old Testament. The seventy weeks, or four hundred and ninety years, spoken of by the prophet Daniel were just expiring when the Redeemer made his appearance in the world. Hence said the Apostle, "When the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." It did not appear proper that Jesus should make his appearance in the world immediately after the fall. The reasons which may be assigned for this are as follows: The insufficiency of all other means to save a lost and ruined world were not fully discovered—the evil nature of sin, the turpitude of crime, and their awful consequences, were not properly understood;—the world had not been sufficiently warned of his approach;—there were not a sufficient number of persons to witness the grand and glorious event. But when the world was prepared for it—when men were expecting it—when the sceptre was departing from Judah—when the world was shaken by the overthrow of the Persian and Grecian monarchies, and the establishment of the Roman government,—then the Son of God came down from heaven—then "the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

In the circumstances of his birth, we discover his perfect humility, although previously clothed with all the ensigns of royalty, and reigning in the grandeur of his kingdom. So great was his benevolence and compassion, that he took upon himself our nature, and was found in the midst of poverty; a stable was the place of his birth, a manger was his cradle. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich."

Let us on this day contemplate the conduct of the shepherds; their language at the head of this article implies anxiety and astonishment. The angels had said, "Unto you is born in the city of David a Saviour." "Let us go and see;" if the statement made by these angels respecting the birth of Christ can be possible. It implies united purpose; not I will go, but "let us go." How pleasing to hear one man say, I will go to Christ; but how much more pleasing to hear men say, let us all go. From the manner in which these shepherds speak, we must suppose they would take the shortest way; they would go even unto Bethlehem, and they felt no disposition to defer their visit. Hence they said, "Let us now go." Now is the accepted time; this Christmas day is the day of salvation; this day we may by faith see an incarnate Jesus. Go to Bethlehem Judah we cannot, but we can go to our closets, to the family altar, to the public means of grace; and if we attend to those religious privileges, we may obtain the same blessings enjoyed by the shepherds, and return from the house of God on Christmas day, glorifying and praising God for all the things we have seen and heard. Now.

"To Father, Son and Holy Ghost,
Who severally all agree
To save a world of sinners lost,
Eternal glory be."

Dec. 17, 1834.

UNUS PARVO.

For the Christian Guardian.

THE RETROSPECT.

"The end of the year reminds us of the termination of life, and of the period when time shall be no longer. Whatever we see reminds us of the lapse of time. The day and night succeed each other, the rotation of the seasons varies the year; the sun rises, attains its meridian, declines and sets; and the moon every night changes its form. The day has been considered as an image of the year, and a year as the representative of life. The morning answers to the spring, and the spring to childhood and youth. The noon corresponds to the summer, and the summer to the strength of manhood; the evening is an emblem of autumn, and autumn to declining life. The night with its silence and darkness shows the winter, in which all the powers of vegetation are benumbed; and the winter points out the time when life shall cease, with its hopes and pleasures. If the whole of life which rolls thus silently along passed uniformly on, we should never mark its approaches to the end of the course. If one hour were like another, if the course of the sun did not show that the day is waning, days and years would glide unobserved."

"Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven;
And how they might have borne more welcome news,
Their answers form what men experience call." Young.

At the close of the year how important that we take a retrospective view of its principal and leading events, and call up to remembrance and improvement our mercies, our deliverances, and the general dealings of God with us. How various and manifold are the proofs of God's kind care and rich goodness towards us! Though we ought daily to observe the course of the passing scenes of life, and ever to keep a watchful eye on the various revolutions of the present world, yet the end of the year seems peculiarly suitable and inviting to contemplate its changes; all of which, more or less, affect us in our present and eternal interests. Nothing is trifling and unimportant; events, apparently the most insignificant, and occurrences to common observation of no interest, have often proved fraught with the most surprising and unexpected consequences; and the smallest and most inconspicuous things are sometimes the forerunners of extraordinary changes in the moral and religious, as well as the natural and political world. There is a connection in all the events of time; and though the links of that chain may infinitely transcend beyond the comprehension of our limited and narrow capacities, yet the unity of design and dependence of parts are not the less true, but more important and interesting on that account. Every thing, therefore, is big with importance; because time leads to eternity, and all the thoughts, words, and actions of men have infinite good or evil connected with them. He lives for eternity, and

"Infinite joy or endless woe
Depends on every breath."

Nothing can more concern us than to ascertain how far we are accomplishing the ends of our probation in the present world. We ought to make a practical improvement of all the various enjoyments of life, the numerous sufferings in the present state, and indeed every circumstance, whether painful or pleasant. This will require constant watchfulness, much prayer, and the exercise of an implicit trust in the wisdom and goodness of Divine Providence. We may indeed be unable to penetrate into the reasons, or discover the order and connection of the dispensations of heaven; yet the truth is not the less certain, nor the duty less obligatory, because we are wholly or partially ignorant on the subject. "The works of God are all perfect; whether we regard the economy of nature, or the mysterious and righteous providence of God in the government of the world. To a superficial observer, or a prejudiced and corrupted mind, many incongruities may appear to present themselves; but the further the researches of honest, sober minds, are conducted by the light of reason

and the Scriptures, the more will their admiration and gratitude be excited by a discovery of the infinite wisdom and love of God in the glorious providential displays of his care and good will towards his creatures. It is true "Clouds and darkness are round about him, (but) righteousness and judgment are the habitation of his throne." Psa. xcvi. 2; and "Unto the upright there ariseth light in darkness;" cxli. 4;—much depends upon the state of the heart; and thus "Blessed are the pure in heart, for they shall see God." Matt. v. 8. For "the very hairs of your head are all numbered," x. 30; and "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. vii. 28. How vastly superior are these views to such as *heathenism* or *infidelity* presents to us! While the former leads to many superstitious fears, the latter deprives us of all hope. This leaves man a prey to every enemy, and that makes him an orphan or the prey of fortuitous events. Infidelity denies the wise and just control to which the affairs of the world are subjected, and *heathenism* admits the interference of a variety of capricious deities. To both, the future is an awful unknown; in the vast range of which, while the imagination of one forms all shapes of terror, the other affects the utmost indifference; and they pursue their uncertain course without a guide and without a comforter. "To us what a relief from those melancholy musings or oppressive fears is supplied by the disclosures of revelation! The views of Providence which it suggests are universally beneficial. They only, however, derive full benefit, whose minds, imbued with the sentiments of Scripture, connect with all the scenes and circumstances they behold those designs of the Divine Being which are there unfolded. Men whose hearts and whose hopes are set upon the present world, are far too confined and limited in their apprehensions of what is to follow from surrounding events, notwithstanding the aid that is furnished for correct and satisfying conclusions in the light shed upon these events by revelation. Hence their perplexity, uncertainty, and miscalculations. They find themselves in a vast theatre where every thing seems to fluctuate amidst the varieties of confusion; the causes and catastrophe being alike unknown. Meanwhile, Christians, placed in the very same circumstances, discern by faith an Almighty Being conducting through all this apparent disorder designs worthy of the admiration of his creatures; and laying, amid the wreck of empires and the desolations of society, the foundations of an immovable kingdom, whose glory shall be the theme of everlasting praises. They see the complicated threads of all events in a Divine hand; in which connection, what was before mysterious and perplexing, brightens into the promise of a consummation full of harmony and glory." Leitch.

"Great God of wonders! (if thy love survive)
And thou the name of God, which to build our trust
What robes are thine, on which to build our trust
Thy ways admit no blemish; none I find;
Or this alone—That none is to be found.
Not one to satiate creature's hungry crime;
Not one to palliate peasant's griefs and complaint,
Who like a demon morn'ring from the dust,
Drives into judgment call her judge, Supreme!
For all! O! blessed thou, most for the severe!"

Young, Night IX.

But as man is fallen and corrupt, he requires a course of moral discipline, to correct his evil propensities, to teach him submission to God, and prepare his soul for heaven. Hence, though we have the most clear and encouraging assurances that God cares for us, yet we must confess "His way is in the sea, and his path is in the great waters, and his footsteps are not known," Ps. lxxvii. 10. And, therefore, with strict propriety, we may ask in the beautiful and eloquent language of Zophar, "Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea," Job. xi. 7-9. The line of the human understanding is undoubtedly too short to fathom the depths of the dispensations, and the most enlarged capacity too narrow to comprehend the ways of infinite wisdom. "There are hard texts in the works as well as in the word of God. We must not dogmatize too boldly and positively upon them. God has set bounds to our curiosity, which no man can, or ought to transgress; neither is it for man to call God to account. His judgments are called unsearchable, that the human mind may not weary and toil itself in vain."—*Flavel*. Though we cannot trace him, yet we ought undoubtedly to trust him. And if we are unable to discover all the reasons, yet we may apprehend some, and comprehend so much of the subject as to compass the ends of God's will in regard to our personal and individual benefit. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James v. 11. We can extract the honey and leave the thorn. All suffering is either penal or corrective. To a good man it may become a means of great and grievous calamity. To the former God works all for good, while the latter makes all into sources and cause of evil. How necessary therefore for us to obtain grace from heaven, to sanctify us, and support the mind in every affliction and trial. Before we can inherit the promises, we must have patience to do the will of God. We must enter the house of affliction, which Luther styles, God's school of instruction, and undergo a course of severe trial and correction. God tries the heart as metal is tried, to ascertain whether it be sound and good. Every grace will be brought to painful and repeated testing, before it can be perfect. Nature, the world and circumstances may produce the man, and form the hero, or the philosopher; but, the spirit and providence of God alone can make the true Christian. Some of the finest sensibilities of our common humanity, the noblest principles of our nature, and the most exalted developments of real greatness of mind are displayed under circumstances of trial and suffering. The mature, the grave and highly finished traits of superior Christian excellence, are obtained only by a long and patient course of duty and conflict in the service of Immanuel; who himself was made perfect by suffering. How indeed can we form the well-disciplined and hardy veteran, but by the toil of many a re-encounter in the field of battle? Where do we find the martial skill, and commanding talent, of the successful general, but in him who has been long practised in the arts, stratagems and manoeuvres of war? Where shall we meet with the profound philosopher, but in the deep thinking, patient and plodding investigator of nature? How indeed can any great man be produced, but by great research and persevering labour, in connection with peculiar and suitable circumstances? How indeed can the eminent christian experience and a superior religious character be attained, but in doing and suffering the will of God. It is not the work of a day or a year: nor is it obtained by a few prayers, or idle wishes; but the result of protracted and persevering continuance in well doing. The Christian has various graces and excellences to acquire in order to be perfected for his eternal inheritance, humility, faith, love, meekness, and patience are the chief habits of mind which are to qualify him for the crown of joy, and the rest of everlasting felicity. Sanctified affliction refines and strengthens them, and all our trials and temptations, when borne in submission to God's will, not only improve, but perfect them.

"All evils natural, are moral goods;
All discipline, indulgence, on the whole,
Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As light to stars, we lustre give to man.
Heroes in battle, slaves in the storm,
And virtue in calamities adorns.
The winter is as useful as the spring."

Young, Night IX.

It therefore becomes a matter of serious inquiry,—how much have I gained this year? What improvement in religious attainments have I secured? Am I more holy? Have I got more humility, a stronger faith, and an increase in love to God and the Church? Am I more kind, forgiving and patient? Has self-will been conquered? and do I find a readiness of mind to be a hewer of wood or drawer of water? Can I bear the reproach of Christ, and take up my cross more cheerfully for his sake? Am I a better man, a better Chris-

tian, and a more useful member of civil and religious society? Am I more thankful to God? and truly grateful for his preserving care over me during this afflictive and trying year? Have God's judgments left a salutary fear? Does my heart serve him as fully and as sincerely now his hand is removed, as when his stroke was upon me, or those around me? Have I less of the world and sin, and more of God than I had last year? Am I a year nearer heaven in the improvement of my Christian graces, and Christian character? What fruit have I brought forth this year? How much, and what kind? What does God think of it? How much have I learned in Christ's school? How much have I done in his vineyard? How many times have I been overcome by passion, or anger? Whose mind have I pained, whose heart have I grieved? What injury has God's work, or cause, or people, suffered by my unfaithfulness or folly? How often have I been a stumbling block to my brother? and have those who were seeking religion been disheartened, by my fickle and unstable conduct? Have not I prevented the more extended spread of piety, by my worldly mindedness, my trifling conversation, and my defective Christian character? Has my covetousness led others to suspect my religious sincerity, or even deny all my claims to piety? What does my enemies say of me? what is the opinion of the Church and the world? but especially how can God and Christ think of me? How do matters stand with my soul?—Speak out conscience, and let the Lord answer for himself. Time is flying, eternity is at hand, and the Judge is at the door. I shall soon go to my account, and this may be the last year of my mortal existence; if so,—

"Where shall I find my destined place?
Shall I my everlasting days
With friends or angels spend?"

Answer, O Lord for me.—Amen.

THE REFLECTOR.

For the Christian Guardian.

ON THE PROPER POSTURE OF WORSHIP.

MR. EDITOR:—Last Sunday evening I attended, as usual, Divine worship; and the place was so crowded I gave, as a matter of complaisance, my seat to another. At the time of prayer I found it impossible to kneel, without reclining on some person, which would have been evidently improper. I am not accustomed to look at the preacher during the exercise of prayer, but on this occasion I casually observed he stood also, and for a similar reason.

A late correspondent of yours censured standing at prayer in unmeasured terms, making no allowance for circumstances, while he passed over the too frequent practice of sitting when professing to address the Deity. Now I certainly consider that if a person should at all reflect on God as his Creator, Preserver, Redeemer, Sanctifier, or final Judge, he would, during the exercise of devotion, place himself if possible in the most humble posture. It appears to me, however, that either standing or kneeling is a matter left to the choice of every individual, except the rules of the Church to which he belongs may have, in this respect, particularly defined his duty. It cannot be successfully denied that either posture is scriptural. Not so in regard to sitting,—this practice can plead nothing in its behalf but extreme physical exhaustion. With this exception, to sit at prayer would seem to argue a mind totally uncultivated—that the person considers himself either independent of the object of Divine worship or equal with him, or that there is nothing real in religion, and that devotional exercises are a mere farce. To say the least, it is an outrage on common decency; and the persons addicted to it appear, to a reflecting mind, in a light in which it is probable they do not desire to be viewed.

107A.

Port Hope, Dec. 10, 1834.

CHRISTIAN GUARDIAN.

WEDNESDAY, DECEMBER 24th, 1834.

CAUSES OF SCHISM IN THE CHURCH.

Of the many causes of schism in the Church, it may be proper to mention two or three. The first is *lukewarmness* in religion, and loss of religious enjoyments. When a person who has known what it was to possess the spirit of adoption, crying in his heart, Abba Father, and to have fellowship with the Father and the Son through the eternal Spirit, loses, from any cause, or combination of causes, that inward witness and heavenly peace and joy, he becomes restless and disquieted in his own mind; he is oftentimes less cheerful and pleasant in the society of his family and friends than formerly; he is less profited by the ordinances; he is less edified by the ministry of the word; like Adam in the garden, he knows that he has lost what he once had, and that he is in some sense naked, and that he robbed him of his enjoyment, will not be at a loss to help him to some *Eve* as the cause of his misfortune. Perhaps it is the minister or ministry; perhaps it is the want of proper discipline in some particular case or cases; perhaps it is too rigorous discipline in other cases; perhaps it is the conduct of some members of the Church, &c. &c. Thus evil accumulates upon evil in his imagination—difficulty rises upon difficulty, and consequently supposed injury or neglect in succession, until the whole fabric of the Church appears to him to be tottering to its fall; and whilst others, pilgrim like, are pressing their way onward to the heavenly Zion, are not unfrequently with songs of rejoicing, his mind, once the abode of peace and joy, is a volcano of tumult and agitation, and ever and anon emitting the lava of uncharitableness, complaint, and accusation,—filling the surrounding atmosphere with its own pestilential qualities, and producing spiritual barrenness over the whole region of its influence. It is thus that a little matter kindleth a great fire, and one sin or backslider in heart destroyeth much good. Let the unfortunate subject of so many church troubles and evils get his own heart alive as in former days, and maintain the same self-denial, and watchfulness, and zeal, and the surrounding scenery of the Church will assume its wonted bloom and cheerfulness, peace will again dwell within the walls of Jerusalem, and songs of rejoicing will again be heard in the habitations of the righteous.

Another cause of schism in the Church, and which, in many instances, is closely allied to the foregoing, is the *increase of wealth among its members*. Not that wealth in itself, or the increase of it, is an evil. When lawfully acquired, it is the gift of God; and like the gift of talent, and knowledge, and every other gift, will be a blessing to its possessor and others if properly employed; but is accompanied with peculiar temptations, and often becomes a *rust* to the spiritual welfare of its possessor and a cankerworm to the interests of the Church. When a professing Christian increases in property, he becomes proportionably liable to two, among many other, temptations. The first is, conformity to the spirit and maxims of the unconverted world; in consequence of which he becomes negligent in his duties, frequent and intimate in his worldly associations—the restraints of the plain unbending discipline of the Church are irksome to him—he remains where he is more from the pride of consistency and personal honor, than from the affections of the heart and the advancing purity and prosperity of his soul. At length, for some continued neglect or aberration, he falls under the word of reproof, possibly of disciplinary censure. He feels his dignity insulted, his honor impugned, his munificence undervalued; he perhaps de-

mands satisfaction—none is given—and he takes himself from the communion of the Church, with all over whom his example has influence. All such should remember that there is the same law for the rich and the poor—that the actions of both are judged by the same rule, which changes not with the changing circumstances of individuals—that liberty to the Church is only a partial restoration in God's own appointed way of what he has given, and imposes upon the Church no obligation to relax its rules, but rather the obligation to increase the vigilance of its watchful care.

But the second and more common evil resulting from the increase of wealth among Church members, is a *Diotrephian* spirit (Third Epistle John, verse 9) which it not infrequently generates. Religion teaches economy and industry, as well as piety and love; and many a one whom it finds in obscurity and poverty, it raises to notice and competence, if not wealth. When an individual thus rises in the Church, and acquires influence and importance in his neighbourhood, he is tempted to think that his means and information and standing in society, claim for him more control in the management of Church affairs. He begins to speculate upon questions of Church order, and abstract right, and balance of power, &c. &c. until, aided perhaps by some republican theory, he sees his rights invaded at every turn, his privileges trampled upon in every arrangement and appointment of the Pastoral head of the Church, though they be the same in every thing but in name with the acts and duties of the same body from the beginning.

In the meditations, feelings and conversation of a person thus exercised, questions of Church order usurp the place of Christian experience; and plans to implicate and oppose the ministers of the word are devised instead of efforts to aid forward with the work; and suspicion and uncharitableness take the place of charity and brotherly kindness, until peace within and without are lost in the chaos of ranting passion and unhalloved contention, which results in the hardening of sinners without and the grieving and withdrawal of the Spirit of God within, or in open schism in the Church. The whole of this may perhaps be traced to individuals who have been exalted in society by the desire and effort for intellectual improvement, and the blessing of God upon their labors, which was acquired through the instrumentality of Methodism, and who are strangely urged on, under some pretext or another, to do all in their power to injure and oppose that very ministry by which they have been turned from darkness unto light, and by the productions and under the labors of which they have been nurtured to their present standing in society. How often has a Christian ministry cause to adopt the language of Isaiah to the Jews, who in their success and prosperity forgot the source of it, "I have brought up children and they rebelled against me." Seldom has any schism in the Church ever been commenced by a person in low condition of life; but almost invariably by those who have acquired their all of property and influence in the Church. Very many examples of this kind are recorded in Mr. Wesley's Journals, and it was doubtless his own observation and long experience in such cases that induced him to give the caution in his rules against building chapels "more expensive than is absolutely unavoidable," assigning as the reason that "the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too." (Methodist Discipline, p. 133.)

Methodism did not originate with rich men, nor was it countenanced by them, nor is it indebted to them for its advancement and prosperity, nor is it depending upon them for its existence and success. It has always been preached to the poor, and, like the Gospel in the first age, has always been most readily received and most faithfully practised by them; though there have never been wanting Josephs of Arimathea among its converts and friends. It has made many poor men rich, who have afterwards turned their backs upon it, and forgotten the hole whence they were digged and the rock whence they were hewn. But it has never made a rich man poor; and contributions to its support have, in most cases when accompanied with prudence in other things, replenished rather than exhausted the coffers of the benevolent contributor. But when any man becomes so exalted in his own pride of intellect as to think that he can mend the rules of Methodism, and so elated in his circumstances as to think he is above submitting to its simple and plain requirements, and that he is important to its prosperity, and will not as heretofore acknowledge the authority of its instituted government, he is no longer a credit or help to Methodism. It triumphed and prospered before he was born; it can do without him, though it is doubtful whether he can do well, in his soul at least, without Methodism. The duty of its promoters in such cases is plain; it is to go forward in the name and strength of Emanuel, turning neither to the right hand nor to the left, and the promise of God and all past experience warrants ultimate success.

A third cause of schism in the Church is *political party spirit*. By this we mean not an adherence to certain principles of civil polity and the upholding of them; but the boiling of party feeling, the despotism of party tyranny, and the slavish subjection to party combination. This is one form of the spirit of the world, as withering to soul prosperity as the spirit of the world under any other form. On whatever side it hoists the party banner, the plant of heavenly-mindedness and genuine Christianity withers under its shade, and dies while it is yet floating in the breeze. Look at Christianity as portrayed in the lives of the New Testament Christians, and how infinitely above and how diametrically opposite to such a spirit! They were firm in the maintenance of their individual rights, yet peaceably and truly submissive to existing authorities, and were never found for three hundred years associated in any combinations or plots to oppress their fellow citizens, or subvert the existing government. They had another calling—they had received another spirit. And wherever party spirit takes possession of any religious community, it produces barrenness, strife and schism; its shouts are not the shouts of the king in the camp of Israel; its songs are not the songs of Zion; its festivals are not the feasts of the Lord of Hosts. We have indeed known persons to secede from the Church because it was not loyal enough; we have known others to renounce it because it was too loyal. In both cases the political god of this world was equally predominant; and in both cases was the Church alike relieved and benefited. One enemy within the walls of a city, can do more harm than a thousand without. In every case where the Church has but one duty—to go straight forward, not trusting in man or making flesh its arm.

The last cause of schism in the Church which we will at present mention is, *erroneous doctrines*. Very few instances of schism on this ground have occurred in

the Methodist Church. There are, however, not wanting examples. Such cases are sometimes more delicate and painful than any of the above mentioned, because they may apply to persons of blameless character and long standing in the Church, and involve not matters of mere feeling, but questions of speculative and abstruse reasoning, and leading to consequences subversive of the whole fabric of the Church. In every such case, when it is brought to a final issue, the duty of the Minister is imperative. He has joined a Church which recognizes articles of faith in the great doctrines of revelation, as explained in the writings of Mr. Wesley. He has professed his sincere and full belief in them. At his ordination he has vowed before God and man to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines." No provision is made for compromise; there is to be no conference with flesh and blood. The only question is, shall Methodist doctrines be sacrificed, or shall they be maintained? They are not accommodated to even rulers, or great men, or to the vain world;—shall they be accommodated to error, supported by whom it may? Every Methodist who is sound in the faith will say, No. Methodist doctrines do still produce in this and in other lands all the moral effects of the Gospel in the first age, in converting idolaters and wicked men to the worship and service of the true and living God; and are therefore of God, which cannot be said of any novelty, however fascinating. Novelty in Theology must be false, or Divine Revelation is imperfect.

We have, as chroniclers of any local events of importance, copied from the *Correspondent and Advocate* (a very ably conducted paper in this city) the organization of a political association, embracing several objects of utility and importance to the country, and respecting which there is little diversity of opinion among all parties. On merely local questions, with the exception of what is embraced in the ninth and tenth articles of this alliance, we have no inclination to express an opinion; on what relates to the connexion of this Colony with the Parent State (respecting the maintenance of which the Society is entirely silent) we are in duty bound to speak, and to ask any one who fears God and has taken the oath of allegiance to the Crown of Great Britain, whether he did so according to the Constitution under which we now live, or whether he did so with a view of getting a new Constitution, embracing what is contained in one of Mr. Hume's published letters,—"the Canadas, and all British North America, to govern themselves by their own Representatives, as the United States now do?"

Our remarks on the subject of *Spectator's* communication (on the first page) are sufficiently anticipated by our more judicious and less pugnacious correspondent, *Iota*, in another column. While we are fully persuaded as to the duty of our own communion, we do not wish to make uncalled for attacks upon the non-essential modes of other religious communities. This is as contrary to our individual feelings, as it is to our course of proceeding as Editor.

FOREIGN AND DOMESTIC NEWS.

No later arrivals from England since our last.

UNITED STATES.

From the New York Christian Advocate and Journal of Dec. 12.

"I wonder what course the Advocate will take in Politics?"

We supposed that we had sufficiently answered this question already. But if any wish for a more explicit answer, we are ready to give it. Our course then is to support the constitution and laws of the country, to oppose all sorts of mobs, and to "do violence to no man"—to use all lawful means to make all men good—understanding this word in a Gospel sense—and to advocate, as a means for the accomplishment of this end, all those institutions of a civil, religious, benevolent, or scientific character, which have a bearing upon the moral, intellectual, and religious condition of mankind.

"But for whom will you vote?" If we can, we will vote for good men; but if we cannot do this, we will vote for none. Others must do as they please. We think the most effectual way to elevate good men to office is just to make the people good. The nation must use such materials to build the national temple as it has. It is not only necessary to have a sufficient number of wise and good men to fill the several offices in the state and general government, but there must also be a sufficient number of electors to put such men into office by their suffrage. Otherwise "the wicked will bear rule."

"We conclude, therefore, that the only effectual way to secure the services of good men in official stations is, for every man who feels for the welfare of his country to use his influence to convert sinners from the error of their ways, to diffuse through the community all sorts of useful knowledge. Let then 'every man teach his neighbor to know the Lord' let parents teach their children right principles; let all who have the charge of youth, whether in the common schools, academies, or colleges, strive to imbue the minds of their pupils with right views of God, of his truth, and of their civil and religious duties; teach them the love of their country, of its institutions and laws—to love all men—to venerate the aged—not to speak evil of the rulers of the people—not to be so absorbed in party politics and religious strife, that they can see no good among any people unless they pronounce the shibboleth of the party."

This is the course the Christian Advocate intends to pursue. It intends to frown upon wickedness of every sort, whether in the Church or state. It intends to set itself against tyranny—which is allowed to consist in acting either contrary to or above law—wherever it may appear, whether among civilians, ecclesiastics, laymen, or the common herd of mankind, who neither "fear God, nor regard man." If any one will point out a better course, more consistent with our character as Christian journalists, he shall have our thanks, and our readers shall have the benefit of his superior light and discernment.

"But which party do you intend to support?" We have already answered this question. We shall strive, by the help of our gracious God, to make as many good men of each party as we possibly can, and then leave it to political partisans to manage their own affairs in the way which may best suit themselves; and if in their strategy they make "bloody noses," they alone must bear the responsibility. Our business is to "pray for all that are in authority," that we may lead a quiet and peaceable life, in all godliness and honesty."

LOWER CANADA.

The political atmosphere of Lower Canada is in a state of violent agitation, which is strongly premonitory of the explosion of a volcano that will either destroy the cause that produced it, or destroy every vestige of British authority in that Province. All the members of the newly elected House of Assembly are of the Papineau or French party, except six or seven. The French inhabitants constituting the majority in all the counties but two or three, and their national feelings and prejudices being excited, rejected every candidate who was not of French origin; so that about one-fifth of the population speaking the English language, and of British and American origin, are virtually excluded from the advantages of representation in Parliament. The French party are resolved if possible to abolish the Legislative Council and to establish an elective one in its place, to obtain an absolute control over the Crown as well as the public revenue, and to place the Executive at the pleasure of the popular branch of

the Government. Mr. Papineau, the Speaker of the House of Assembly and leader of the French party, in a public address which he has just published, has employed language such as was never before uttered in a British Colony, to inflame the French against the other inhabitants who oppose their attempts to obtain an independent Republic, and to reduce the English portion of the inhabitants into subjection to the French. The following extracts from Mr. Papineau's address (which occupies ten columns in the newspapers) will give our readers an idea of the feelings, purposes and objects of the French party.

"The constitution has ceased to exist of right; and, in fact, can no longer be maintained but by force and violence, employed for the oppression of the many in the interest of a small band of pensioners, who work it well to their own advantage, and who, for the good of the mother country and of the colony, cannot be too soon driven from public life; because they are too much corrupted to be reformed, too rotten to be cured. Their contact is contagious; no honest man should act or associate with them, and thereby prolong, even for a few days, their calamitous administration."

"It (the French party) has not, it ought not to entertain, a shadow of hope that it will obtain any justice whatsoever from any of the authorities, constituted as they are at present in the country. If it would entertain the same opinion of the authorities in England that it entertains of the authorities in this country, those obstacles could easily be overcome. Hope is not yet dead in all hearts. Many demand and expect justice yet from the English Parliament."

"The affections of the British for Ireland and the Colonies have never been any thing else than the love of the pillage of Ireland and the Colonies, abandoned to the cutting and carving of the British aristocracy and its creatures."

(Query. Have the Colonies been "pillaged," or made what they are, by the British Government?)

"A local responsible and national Government for each part of the Empire as far as the regulation of local interests, with a superintending power in the Imperial Government to decide on peace and war and commercial relations with the stranger—that is what Ireland and British America demand—and this is what, before a few years, they will be sufficiently strong to take, if others are not sufficiently just to give it to them."

"Restrict your consumption of British produce as generally as possible. Your enemies are not numerous enough to injure you. You are sufficiently numerous to injure them. Break all connexion in business and interest with those who separate their affections and interests from yours. Pardon the ignorant who is mistaken. Chase the rogue who deceives. Let those who are so presumptuous as to prefer their own opinions and will, learn that whatsoever be their titles to favours from the administration, they have no claims to the confidence of the people. Bow not your heads." &c. &c.

Such are the leading features of the lessons inculcated upon the French populace of Lower Canada by Mr. Papineau and his associates, and such are the objects they have in view. Should they succeed, it appears plain that the English part of the population will be reduced to a state of vassalage and wretchedness, and British dominion in that Province will be annihilated. In the mean time the Scotch, English, American and Protestant part of the Irish population, are organizing into a Constitutional Society, which, after detailing the causes of its organization and various proceedings of the French party, makes the following declaration of its principles and objects:

Under the foregoing view of the political state of the Province, the object of the Constitutional Association of Quebec will be—

1st. To obtain for persons of British and Irish origin, and other His Majesty's subjects labouring under the same privation of common rights, a fair and reasonable proportion of the Representation in the Provincial Assembly.

2d. To obtain such reform in the system of Judicature and the Administration of Justice as may adapt them to the present state of the Province.

3d. To obtain such a composition of the Executive Council as may impart to it the efficiency and weight which it ought to possess.

4th. To resist any appointment of Members of the Legislative Council otherwise than by the Crown, but subject to such regulations as may ensure the appointment of fit persons.

5th. To use every effort to maintain the connexion of the Colony with the Parent State, and a just subordination to its authority.

6th. To assist in preserving and maintaining peace and good order throughout the Province, and ensuring the equal rights of His Majesty's subjects of all classes.

Now, we, whose names are undersigned, taking the premises into our serious consideration, do hereby form ourselves into a Constitutional Association for the purposes stated in the foregoing declaration, and for mutual support in the discharge of the duties of our allegiance to His Majesty, as lawful Sovereign of the United Kingdom of Great Britain and Ireland, and of this Province, dependent on and belonging to the said kingdom.

Declaring that we wish for no preferences or advantages over our fellow subjects of whatever national origin, nor for any infringement of the rights, laws, institutions, privileges and immunities, civil or religious, in which those of French origin may be peculiarly interested, and to which they are entitled, or which they enjoy under the British Government, and the established Constitution; desiring more for ourselves the enjoyment of equal rights with our fellow subjects, and that permanent peace, security and freedom for our persons, opinions, property and industry which are the common rights of British subjects.

And in furtherance of the purposes aforesaid, to the utmost of our power, we hereby pledge ourselves to each other and to our fellow subjects throughout the empire.—Quebec, December, 1834.

UPPER CANADA.

UPPER CANADA COLLEGE.

During the last week the annual examination of the scholars of this Institution took place, and on Friday the following Prizes were distributed:

Classics.
7th Form,..... W. Rutan,
6th do,..... Thomas Ewart,
5th do,..... Edward Hurd,
4th do,..... Thomas Hurd,
3rd do,..... Frederick Jones,
2nd do,..... L. Smith,
1st do,..... Clemow.
Preparatory School,..... Bolsford.

Mathematics.
1st Fitzgerald, 7th
2nd Thomas Hurd, 6th
Arithmetic—T. Moore, 5th

French.
1st W. Rutan, 7th
2nd Breckenridge, 3rd

Arithmetic.
1st Larratt Smith, 2d

Writing.
1st Henry Powell, 4th
2nd

Geography.
Breckenridge, 2d
Larratt Smith, 2nd

Reading.
1st W. Rutan, 7th
2nd Thomas Hurd, 4th

Drawing.
1st Thomas Moore, 5th
2nd John Armstrong, 5th

Greek Grammar.
Thomas Ewart, 6th
Edward Hurd, 5th

Equal.
2nd Latin Grammar Prize,..... Sampson, 2nd
His Excellency the Lt. Governor's Prize, G. Colborne, 3rd
1st Classical Master's Scripture Prize, Allan, 5th

Extra Prizes for the same—Keefe, Kennedy, and G. Phillips.

Principal's Prizes for Good Conduct.

Upper Division,..... Thomas Hurd,
Lower do,..... George Smith,
Besides the prize boys, the following names were mentioned with particular commendation:

In Classics.
Fitzgerald,..... 7th Breckenridge,..... 3rd
Armstrong,..... 5th Sampson,..... 2nd
G. Colborne,..... 5th Helliwell,..... 1st

In Mathematics.
E. Hurd,..... 5th Stennett,..... 4th
Armstrong,..... 5th T. Hurd,..... 4th
S. Ridout,..... 4th

In French.
T. Ewart, E. Hurd, A. Phillips, S. Ridout, Fr. Jones, C. Rutan, L. Smith.

In Arithmetic.
R. Lewis,..... 1st Fr. Jones,..... 3rd
Chafee,..... 2nd Sampson,..... 2nd
Helliwell,..... 1st A. Wells,..... 1st

In Writing.
Armstrong,..... 5th Fr. Jones,..... 3rd
T. Hurd,..... 4th Beswick,..... 1st
Sampson,..... 2nd A. Wells,..... 1st

In Drawing.
F. Colborne,..... G. Phillips.

For Lieut. Governor's Prize.
E. Hurd,..... E. Colborne,..... Thomson,
For the second Latin Grammar Prize.
S. McDonnell, A. McDonnell, Patton, W. Hurd.

In Geography.
Third Form—Allan, Fr. Jones, J. Crookshank and Keefe, equal.

Second Form—Ingall, Sampson, Ottley, J. Ewart, G. Smith, O'Hara.

The following boys were nominated by the Masters, for the Principal's Conduct Prizes:—Armstrong—the son of our fellow townsman, Mr. J. R. Armstrong, the Merchant—deserved, and would have obtained the Conduct Prize, had it not been incompatible with a rule laid down, that no boy should receive a Conduct Prize in the same division for two consecutive years. W. Rutan and T. Hurd were equal, but the latter, being the junior, carried off the prize:

Upper Division.
1 Armstrong, 3 L. Robinson, 6 S. Jarvis,
2 T. Hurd, 4 W. Stennett, 7 T. Ewart,
3 W. Rutan, 5 E. Hurd.

Lower Division.
1 G. Smith, 4 Sampson, 8 Baldwin,
2 Bartley, 5 A. Wells, 9 W. Hurd,
3 Nichol, 6 Breckenridge, 10 Helliwell,
4 L. Smith, 7 F. Wells, 11 R. Lewis,
8 Allan.

A short time ago the Rev. Mr. Heath, son of a late Head Master of Eton, and late Fellow of Trinity College, Cambridge, and F. W. Barron, Esquire, Foundation Scholar of Queen's College in the same University, were elected to supply the vacancies occasioned by the retirement of the Rev. Dr. Phillips, Vice Principal, and the decease of Rev. W. Boulton, 2nd Classical Master.

From the Toronto Correspondent and Advocate.

OBJECTS AND RULES OF THE CANADIAN ALLIANCE SOCIETY.

Agreed to at a general meeting held in the Society's Rooms, Market Square, Toronto, on Tuesday, Dec. 9, 1834.

Resolved, That a Society be now formed, with branches in the Canadas and elsewhere, to be known by the title of "THE CANADIAN ALLIANCE."

The objects for the attainment of which the Society is established are these:

1. A responsible representative system of Government, and the abolition of a Legislative Council, the members of which are nominated for life by the Colonial Governors.

2. The prevention of a Legislative Union of Upper and Lower Canadas.

3. A Written Constitution for Upper Canada, embodying and declaring the original principles of the government.

4. The abolition or gradual extinction of all licensed monopolies.

5. A more equal taxation of property.

6. A less complicated and expensive Law System.

7. The amendment of the Jury Laws.

8. The abolition of the Law of Primogeniture.

9. A total disunion of Church and State; the ministers of religion to depend on their congregations.

10. The sale, and disposal of the proceeds arising from the Clergy and Crown Reserves, under the control of the Representatives of the people, for extending the blessings of education, improving the roads and diminishing the public debt.

11. The control of the whole Public Revenue to be in the Representatives of the People.

12. The gradual liquidation of the Public Debt.

13. To lessen the taxation on labour; increase the security of property; and enable the colonists to turn their skill, industry and capital to the best advantage.

14. To oppose all undue interference by the Colonial Office, Treasury, or Horse Guards, in the domestic affairs of the Colonies.

15. The diffusion of sound political information by tracts and pamphlets.

16. The extinction of all monopolizing Land Companies.

17. A speedy, efficient and cheap communication between the Provinces by a responsible Post Office.

18. To watch the proceedings of the Legislature and enforce economy and retrenchment in the expenditure of the Revenue.

19. To support honest, faithful and capable Candidates for all public situations of honor and emolument, power and trust, especially for the office of representative of the people.

20. A Free Press and an amendment of the Libel Law.

21. The Voice of Ballot in the election of representatives.

22. To preserve the public peace and order, and clemency to renegeate whenever the rights, liberties, and interests of the people of the North American Colonies are invaded.

23. To enter into close alliance with any similar Association that may be formed in Lower Canada or the other Colonies, having for its object "the greatest happiness of the greatest number."

(Various regulations were then adopted for holding weekly meetings—at which none but members, their wives, daughters and sisters, are permitted to be present)—taking up weekly collections in aid of the funds of the Society—forming Branch Societies, &c.)

Until the General Election takes place at the end of next January, the officers of the Central Board in Toronto are to consist of—

MR. ALDERMAN LESLIE, President.

MR. ALDERMAN TILLY, 1st Vice President.

JOHN MACKINTOSH ESQ. M. P. P., 2nd Vice President.

W. L. MACKENZIE ESQ. M. P. P., Corresponding Secretary for the Society and all its branches.

MR. T. PARSON, Secretary.

MR. MACDONALD MCKELLAN, Treasurer.

Managers.—Mr. Alderman Morrison, M. P. P. Dr. William J. O'Grady, Joseph Turton, Esq.

The following appointments were also made. John Rolph, Marshall S. Bidwell, and James E. Small, Esquires, to be retained as Solicitors for the Society.

Joseph Hume Esq. M. P. P. and John Arthur Roebuck Esq. M. P. to be the Agents in England.

Daniel O'Connell Esq. M. P. for Dublin, to be the Agent in Ireland.

Samuel Revans, Henry S. Chapman, and E. B. O'Callaghan, M. P. P. Esquires, Agents in Montreal.

Etienne Parent Esq. House of Assembly, Lower Canada, Agent in Quebec.

Jotham Blanchard Esq. M. P. P. for Halifax, Agent in Nova Scotia.

Dr. Carson, M. P. P. Agent, St. John's, Newfoundland.

W. L. MACKENZIE, Corresponding Secretary.

DIED.

In Westminster, on the 14th Oct. 1834, William Routledge, son of John Routledge, in the 5th year of his age.

In Westminster, on the 23d Oct. 1834, Margaret Routledge, daughter of John Routledge, in the 4th year of her age.

In Westminster, on the 5th Dec. 1834, Nancy Routledge, wife of John Routledge, and daughter of the late John Routledge, after a short illness,—the appearance of which was such as did not occasion much alarm in the minds of most of her friends, until within a short time

before her death. On the morning previous to her death, her mother, on entering the room, had her fears somewhat excited that Nancy could not tarry long with her family. She communicated her thoughts to Mr. Routledge, on which he, turning to his wife's bed, said, "Nancy, are you going to leave us?" For a moment the thought seemed weighty, to leave a loving husband and two tender children, rendered doubly dear by the death of two others which had occurred so recently; but on a moment's reflection, she said, "If it is the will of the Lord, I would stay with you a little longer, yet the Lord's will be done, not mine." Here we need scarcely add, that a mother who had been praying to God for her children near forty years, on this momentous occasion inquired of her daughter's future hopes and prospects. At first she appeared somewhat jealous over herself, lest she should express herself in too strong terms, then calmly replied, "I think I am prepared to die—I have been praying night and day that the Lord might prepare me—I have hope." Her mother inquired concerning her views in case she recovered; to which she replied, "If I live, I live to the Lord; if I die, I die to the Lord; whether I live or die, I am the Lord's." Although for the most of her last moments she appeared insensible of passing events, yet her countenance wore a pleasant calmness to the end. Just at evening her countenance appeared to assume an unusual cheerfulness, and calling her sister by name, bade her take hold of her, as she was then incapable of raising her hand, after which she said, "I wish—" her sister asked, "What did you wish for Nancy?" She replied, "Heaven," and sunk again into an apparent slumber, and continued without much alteration until two o'clock in the morning, when she breathed out her soul into the hands of the Lord without a sigh, with her eyes closed so calmly, that her surrounding friends scarce could tell when she ceased to breathe. She died in the 25th year of her age, leaving a tender family, an afflicted husband, and numerous relations to mourn her absence, with the consoling hope, that our Nancy is gone to rest.

Letters received at the Guardian Office, during the week ending December 24, 1834.

C. Stewart, P. Keefe, J. Stinson, J. S. McCollom, J. Currie, (W. C. owes £25 5s.) A. Davidson, R. Jones, (yes.) A. Irvine, R. Phelps, T. Beville, W. Korke, J. A. Keeler, J. Armstrong.

Advertisements.

WHOLESALE AND RETAIL.—CHEQUERED HOUSE.

J. L. FERRIN & Co. have finished opening their Winter Stock of Fancy and Staple Dry Goods, which is very extensive and selected, as formerly, by their experienced partner resident in England, which arrangement affords them superior and undeniable advantages in their line of business.

J. L. F. & Co. are determined that their customers shall have the benefit of their advantages, by getting the best of goods at prices which cannot but prove satisfactory.

A call is only needed from any individual to be at once satisfied with the exactness, justice and propriety of their rules, viz. strict attention to business—one price—and prompt payment.

A great variety of Broadcloths, of every shade of colour and quality, Cassimeres, Vestings, Cambrics, Flannels, &c. &c. at reduced prices. Two bales of the best and stoutest Molesters that could be met with—600 pieces of Calicoes of endless variety—Silks, Haberdashery, Hosiery, &c. &c. in all their branches.

J. L. F. & Co. cannot close the present advertisement without returning the public of Town and Country their acknowledgments for their liberal support since their commencement in business. And in summing up all, they would say that their greatest ambition is to sell to please; and this, they have no hesitation in saying, they are well qualified to do.

Toronto, Dec. 24th, 1834. 267

CITY OF TORONTO TAVERN LICENSES.

Notice is hereby given, that the Mayor and Aldermen will meet at the Mayor's Office, Market Buildings, on Saturday the 27th December instant, at 11 o'clock in the forenoon, to

