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Egerton Ryerson,—Editor.

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CHRISTIAN GUARDIAN:

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To the Editor of the Christian Guardian.

"Ye are my witnesses, saith the Lord." Isai. xliii. 10, also Isai. xlv. 8.

REV. SIR,—As the doctrine of the glorious Trinity is viewed by many who set themselves up to be teachers in Israel, I have thought it essentially necessary to shew from the authority of God's Holy Word, the equality of Father, Son and Holy Ghost in their various offices, and operations extended for the benefit and edification of the Church of God particularly, and all mankind in general. Your inserting the proofs, to support the doctrine alluded to, will oblige

Yours affectionately, J. W.

OF THE TRINITY.

The same things attributed to the Father, to the Son, and to the Holy Ghost.

The Father is (Deuter. 33: 27) the Eternal God. The everlasting God. Isaiah 40: 28.

The Son is (Coloss. 1: 17) before all things. The same yesterday, to-day, and forever.—Heb. 13: 8. The beginning, and the ending. Rev. 1: 8. The first and the last. Verse 17.

The Spirit is (Heb. 9: 14) the eternal Spirit.

2nd. The Father omnipresent.—Jeremiah 23: 24. Do not I fill heaven and earth? saith the Lord. Psalms 139: 7. Whither shall I flee from thy presence?

The Son.—The Son of Man which is in heaven. John 3: 13. He filleth all in all. Ephesians 1: 23.

The Spirit.—Whither shall I go from thy Spirit? Psalms 139: 7.

3rd. God's knowledge.—The Lord is a God of knowledge, and by Him actions are weighed. 1 Sam. 2: 3. Known unto God are all His works. Acts 15: 18. Thou only knowest the hearts of all the children of men. 1 Kings 8: 39. O Lord of Hosts that trieth the reins. Jer. 11: 20. No man knoweth the Son, but the Father. Matt. 11: 27.

The Son's knowledge.—Neither knoweth any man the Father, save the Son. Matt. 11: 27. He knew all men; He knew what was in man. John 2: 24. They prayed, and said, thou Lord, which knowest the hearts of all men. Acts 1: 24. I am He which searcheth the reins and heart. Rev. 2: 23, and 5: 6.

The Spirit's knowledge.—The Spirit searcheth all things; yea, the deep things of God. 1st Cor. 2: 10. The things of God knoweth no man, but the Spirit of God. Verse 11.

4th. The wisdom of God.—He is wise in heart, and mighty in strength. Job 9: 4. Wisdom and might are His. Dan. 2: 20. Blessing, and glory, and wisdom, be unto our God. Rev. 7: 12.

The Son's wisdom.—In Him are hid all the treasures of wisdom and knowledge. Coloss. 2: 3. Worthy is the Lamb to receive power, and riches, and wisdom, &c. Rev. 5: 12.

The Spirit's wisdom.—He is the Spirit of wisdom: Isai. 11: 2. Full of the Holy Ghost and of wisdom. Acts 6: 3. The Spirit of wisdom and revelation. Ephes. 1: 17.

5th. The power of God.—Power belongeth unto God. Psalms 62: 11. Thine is the kingdom, the power, and the glory. Matt. 6: 13.

The Son's power.—His name shall be called, the Mighty God, &c. Isai. 9: 6. All power is given to me in heaven and in earth. Matt. 28: 18. Christ the power of God. 1st Cor. 1: 24.

The Spirit's power.—Abound in hope, through the power of the Holy Ghost. Romans 15: 13. Through mighty signs and wonders, by the power of the Spirit of God. Verse 19.

6th. Goodness of God.—The Lord is good: 1st Chron. 16: 34. Psalms 106: 1. 107: 1. 118: 1. Of Christ.—He went about doing good. Acts 10: 38. I am the good Shepherd. John 10: 11.

Of the Spirit.—Thy Spirit is good. Psalms 143: 10.

7th. Works of God.—Creation.—The Creator of the ends of the earth. Isai. 40: 28. God created man. Gen. 1: 27.

Works of the Son.—All things were made by Him. John 1: 3. By Him were all things created that are in heaven, and that are in earth. Coloss. 1: 16.

Works of the Spirit.—The Spirit of God hath made me. Job 33: 4. Thou sendest forth thy Spirit; they are created. Psalms 104: 30.

8th. of sendeth teachers to his Church.—I have sent unto you my servants the prophets. Jer. 7: 25; 25: 4; 26: 5; 35: 15; 44: 4. Pray ye the Lord of the harvest, that He will send forth labourers into his harvest. Matt. 9: 38. See Acts 9: 15; 17; Gal. 1: 15; Eph. 4: 11, 12.

Christ sendeth them.—These twelve Jesus sent forth, saying, Go preach, &c. Matt. 10: 5. He said, I have appeared unto thee to make thee a minister. I send thee to open their eyes, to turn them from darkness to light, &c. Acts 26: 16, 17, 18. Paul said, Christ sent me to preach the Gospel. 1 Cor. 1: 17. We are ambassadors for Christ. 2 Cor. 5: 20.

The Holy Ghost sendeth them.—The Lord God and his Spirit hath sent me. Isai. 48: 16. The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Acts 13: 2. They, being sent forth by the Holy Ghost, departed into Seleucia. Verse 4. Paul said, take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers. Acts 20: 28.

9th. Teachers receive their knowledge from God.—They shall be all taught of God. Isai. 54: 13; Jer. 31: 34.—God shall reveal this unto you. Philippians 3: 15.

From Christ.—Neither was I taught it but by the revelation of Jesus Christ. Gal. 1: 12.

From the Spirit.—It was revealed unto him by the Holy Ghost. Luke 2: 26. The Holy Spirit shall teach you all things. John 14: 26.

10th. God spake by those who were sent.—God spake unto the fathers by the prophets. Heb. 1: 1.

Christ spake by them.—Ye seek a proof of Christ speaking in me. 2 Cor. 13: 3.

The Holy Ghost spake by them.—It is not ye that speak, but the Holy Ghost. Mark 13: 11.

11th. God is in His people, as His temple.—The Most High dwelleth not in temples made with hands. Acts 7: 48. Know ye not, that ye are the temple of God. 1 Cor. 3: 16, 17. Ye are the temple of the living God.—God hath said, I will dwell in them, and walk in them. 2 Cor. 6: 16.

Christ is in them.—Christ is in you of a truth. 2 Cor. 13: 5. That Christ may dwell in your hearts. Eph. 3: 17. Christ in you the hope of glory. Coloss. 1: 27.

The Holy Ghost is in them.—The Spirit of truth dwelleth with you, and shall be in you. John 14: 17. His Spirit that dwelleth in you. Rom. 8: 11. Your body is the temple of the Holy Ghost. 1 Cor. 6: 19. Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you. 1 Cor. 3: 16.

12th. God sanctifieth his people.—To them that are sanctified of God the Father. Jude 1.

Christ sanctifieth.—He that sanctifieth, and they that are sanctified are all of one, wherefore He is not ashamed to call them brethren.—Heb. 2: 11: 10: 10, 14.

The Spirit sanctifieth.—Being sanctified by the Holy Ghost. Rom. 15: 16. 1st Cor. 6: 11.

13th. God leadeth his people.—I am the Lord thy God, which leadeth thee by the way thou shouldst go. Isai. 48: 17. Isai. 42: 16.

Christ leadeth.—He calleth his own sheep by name and leadeth them. John 10: 3.

The Spirit leadeth.—As many as are led by the Spirit of God, they are the sons of God. Romans 8: 14.

14th. God is, and giveth life.—The Lord thy God, He is thy life. Deuteronomy 30: 20.

Christ is life.—When Christ who is our life shall appear, &c. Col. 3: 4. He that hath the Son, hath life. John 5: 12.—Christ liveth in me. Gal. 2: 20.

The Spirit is life.—The Spirit is life &c. Rom. 8: 10, 11.

15th. God raiseth the dead.—The Father raiseth up the dead, and quickeneth them. John 5: 21. God quickeneth the dead. Romans 4: 17. 2 Cor. 1: 9.

Christ raiseth the dead.—The Son quickeneth whom He will. John 5: 21. I have power to lay down my life, and power to take it again. John 10: 18. Destroy this temple (viz. his body, verse 21), and in three days I will raise it up. John 2: 19. The dead raised up. Matt. 11: 5. Persons raised by Christ were the Ruler's daughter. Matt. 9: 25. A widow's son. Luke 7: 11 to 16. Lazarus. John 11: 39 to 44.

The Spirit raiseth the dead.—Jesus Christ was quickened by the Spirit. 1 Peter 3: 18. It is the Spirit that quickeneth. John 6: 63. The Spirit giveth life. 2 Cor. 3: 6.

16th. The Son and Spirit join with the Father in worship. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost. Matt. 28: 19. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen. 2 Cor. 13: 14.

From the New York Observer.

HOW CAME IT TO PASS?
That 3000 were converted on the day of Pentecost, how came it to pass? The truth as it is in Jesus was preached, and the power of God accompanied and made the truth effectual. But had not the meeting for prayer, of which mention is made in Acts i. 14, a close and influential connection with the glorious results of that day and that discourse? Undoubtedly it had. But what was there in that meeting of the one hundred and twenty disciples to exert an influence to the conversion of 3000 individuals? Whence had it that power? I answer, it was a prayer meeting; professedly and mainly a prayer meeting. If it had been a meeting for preaching, it would not have exerted the influence it did, even though prayer had preceded and followed the sermon. It was a prayer meeting; a meeting of Christians to express their dependence on God; unitedly to call to Him for His blessing; to plead the promise, and to wait for the fulfilment of it. These are the efficient meetings, in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer meeting Christians come to exercise the high privilege of intercession for others; to do good and communicate; to act the "more blessed" part; whereas to meetings of another kind they go for the less benevolent purpose of receiving good. Yet Christians value no meetings so little as prayer meetings! And, O shame, no prayer meeting do they value so little as that which Christ himself may be said to have established in saying, "When ye pray, say, Our Father which art in heaven; hallowed be thy name; thy kingdom come." The monthly concert, though it occur but once a month, and though our Saviour, in the prayer he has given us, has expressly instructed us to pray socially for the conversion of the world yet how attended! I pity the heathen, that so few are disposed to meet to pray for them. For the church I blush that it should be so.

But the influence of that meeting of one hundred and twenty, was not owing entirely to its being a prayer meeting. Many meetings for prayer are held, and no such effects follow.—There must have been something peculiar about that prayer meeting, to account for its efficacy. There was much by which it was distinguished from ordinary prayer meetings. The mention of some of these peculiarities may be of service. It may provoke imitation in some churches.

1. All the church attended that prayer meeting.

"These all continued, &c."—There were but one hundred and twenty disciples, and they were all present. Not a member of the church was absent, unless providentially detained. How different it is now! Now, if so many as one hundred and twenty can be collected in a prayer meeting, yet they represent perhaps a church of five or six hundred communicants, and all the rest are with one accord absent! They who meet may agree among themselves to ask for an outpouring of the Spirit, but it is after all but the agreement of a minority of the church.—The majority, by their absence, dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the church was present, and I suppose the males were more than one half the whole number. They did not leave it to the women to sustain the prayer meetings. That prayer meeting has not the aspect of many a modern prayer meeting, in which almost all are of the weaker sex.

3. The most distinguished members of the church attended, as well as the most obscure.—There were all the Apostles, and "Mary the mother of Jesus," and "his brethren." None of them felt above being at a prayer meeting. How is it now? Let that question answer itself.

4. They were all agreed; "of one accord," as it is said. Not merely agreed as touching what they should ask, viz. the fulfilment of "the promise of the Father," but of one mind generally; yea, and of one heart. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer-meetings.

5. They persevered in prayer.—"These all continued in prayer." First they stirred themselves up to take hold on God, and then they said, "We will not let Thee go, except thou bless us." They met often for prayer, and all met, and they lingered long at the throne of grace. There were not some who came to the meeting once for a wonder, or only occasionally. No, "These all continued," &c. It is not so now. But how long did they continue asking? Until they obtained; and then they did but pass from the note of prayer to that of praise. They sought the Lord until he came. It is time we all should do it. They were together, holding meeting, when the spirit descended.

I think if all our church members would habitually attend the prayer meetings, men as well as women, rich as well as poor, and be "of one accord" in heart, as well as in judgment, and would continue in prayer, they would not wait in vain for "the promise of the Father." Oh for such prayer meeting! But now they are despised by many. How often we hear it said, it is nothing but a prayer meeting! Nothing but! I should like to know what surpasses a prayer meeting? And often on what unworthy conditions do those called Christians suspend their attendance? They must know who is to conduct the meeting, who will probably lead in prayer, and from whom a word of exhortation may be expected; and if the meeting is not likely to be to their mind, they will not attend it. This thing ought not so to be.

M. S.

A TIME TO DANCE.

A ball having occurred in the parish of a worthy minister, at a period of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their Pastor, who, in consequence, received the following anonymous note.

"Sir,—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccle. iii. 4. "A time to weep, and a time to laugh: a time to mourn, and a time to dance."

A TRUE CHRISTIAN BUT NO HYPOCRITE.

The Minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others.

MY DEAR SIR,—Your request that I would preach from Eccle. iii. 4, I cannot comply with at present, since there are some duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you comment to my notice, the solution of which I should receive with gratitude from "a true Christian."

My first difficulty respects the time for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly before I preach upon the subject; for it would be as criminal, I conclude to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day or only a part to be devoted to this amusement? And if a part of the day only, then which part is the "time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals or health, no

one will pretend that the evening is the "time to dance; and perhaps it may not be immaterial which portion of the day light is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter and show in what consist the evil of those innocent practices of hating, and making war, and killing men, for which it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to "a true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exodus xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughters of Jephthah "came out to meet him with timbrels and with dances." This was also on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might. But the irreligious Michal, "came out to meet David, and said, "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaid of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this not been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psal. cxlix. 3. "Let them praise his name in the dance." Psal. xxx. 11. "Thou has turned for me my mourning into dancing. The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxx. 4. "Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced, we have mourned unto you and ye have not lamented." That is, neither the judgements nor the mercies of God produced any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demanded their gratitude.

Luke xv. 25. "Now his elder son was in the field; and as he came and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father according to the usages of the Jewish Church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccle. iii. 4. "A time to mourn, and a time to dance." Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xii. 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in power?" ver. 11. "They send forth their little ones, like a flock, and their children dance." They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways, and of their not desiring the knowledge of his ways, and not delighting to serve him, or pray to him.

From the preceding quotations, it will sufficiently appear—

1. That dancing was a religious act, both of true and also of idol worship.

2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias which terminated in the rash vow of Herod, and the murder of John the Baptist.

TO A YOUNG CHRISTIAN.

I hope, my young friend, that you will acquire a thorough acquaintance with the historical scriptures. They are intimately connected with the prophetic, the doctrinal, and the perceptive parts of the Bible. I have, at times, been made to blush for my ignorance of some fact which has been alluded to as a part of Bible history, and especially as quoted by the New Testament writers; not because I neglected the Bible, but because I confined my reading to a very limited portion of it.

It is impossible to understand the prophecies without a knowledge of the sacred history. It is equally impossible, without this knowledge, to comprehend the beauty and force of the Gospels and the Epistles. The more thoroughly you study the Old, the more easily will you comprehend the meaning and beauty of the New Testament. If you will become intimately acquainted with the book of Leviticus, the epistle to the Hebrews will possess charms which you had never attributed to it.

If you have discriminated between the covenant which God made with Abraham, and that which he formed with the people of Israel at Sinai, you will be prepared to estimate the force of the Apostle's reasoning in the Epistle to the Galatians. There is scarcely any part of the New Testament which has not some connexion with the Old. In the historical books you have also an exhibition of the providence of God, and many bright examples of patriarchal Christianity. You cannot fail, therefore, of being amply rewarded by a diligent perusal of the sacred history.—*Instructor and Guardian.*

CHOICE SAYINGS OF HENRY.

He that provided for Adam without his care, and still provides for all the creatures, without their care, will not let those who trust him want any good thing. He that feeds his birds will not starve his babes.

Though we must not tempt God in the neglect of means, yet we must trust God in the want of means.

Nature is content with little, and that which is most natural; grace with less; but lust with nothing.

Even Adam, in innocency, was awed by a threatening; fear is one of the handles of the soul, by which it is taken hold of and held. If he then needed this hedge, much more do we now.

The man was dust refined, but the woman was dust doubly refined; one remove farther from the earth.

The woman was made of a rib out of the side of Adam; not made out of his head to top him—nor out of his feet to be trampled upon by him, but out of his side to be equal with him—under his arm to be protected, and near his heart to be beloved.

They that would not eat the forbidden fruit, must not come near the forbidden tree. The garbison that sounds a parley, is not far from being surrendered. Those that would be kept from harm, must keep out of harm's way.

The way of sin is down hill, and men go from bad to worse.

If sin be harboured in the house, the curse waits at the door, like a bailiff, ready to arrest the sinner whenever he looks out.

The first that went to the grave, went to heaven.

God often takes them soonest whom he loves best; and the time they lose on earth is gained in heaven, to their unspeakable advantage.

Those that work for God, must take their measures from him, and carefully observe them.

God, that is the first, must be first served; and he begins well that begins with God.

Sin that drowned the old world, will burn this. The thicker the cloud, the brighter the bow in the cloud. Thus, as threatening afflictions abound, encouraging consolations much more abound.

Noah lived to see two worlds, but being an heir of the righteousness which is by faith, when he died he went to see a better than either.

Partners in sin are justly made partakers in the punishment.

You may as well find a living man without breath, as a living Christian without prayer.

Friends are soon lost; but God is a Friend from whose love neither the height of prosperity nor the depth of adversity shall separate us.

The remembrance of old friendships should quickly put an end to new quarrels which at any time happen.

Sensual choices are sinful choices, and seldom speed well.

The true Christian is the true hero.

The word says "Ho, every one;" the Spirit says, "Ho such a one." God by his word then does us good when it is spoken by his Spirit to us in particular, and brought home to our hearts.

When passion is on the throne, reason is out of doors.—*Christian, Watchman.*

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

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

Never judge a person's character by external appearance.

TEMPERANCE DEPARTMENT.

SUPPRESSION OF INTemperance. At a meeting held at Mr. Annis's, Kingston Road, Scarborough, on the 16th instant, for the purpose of consulting about the propriety of forming a Temperance Society, Mr. McMillan was called to the chair, and John Taylor requested to act as Secretary.

ARCHIBALD McMILLAN, President. STEPHEN WASHINGTON, Vice-President. JOHN TAYLOR, Secretary. Agreeably to the second Article, there is a Committee of seven persons. Thirty-one have united themselves with the Society. The most part of those are members of the Methodist Society, and are temperate in principle; this same principle has actuated them to set their faces against this prevailing and demoralizing vice; and, as far as their influence and example extends, to stem the torrent of intemperance.

RELIGIOUS & MISSIONARY.

UPPER CANADA.

From the Rev. A. Green, Brockville, April 15th, 1834.—"The Lord has commenced a great and powerful revival of religion in Merrickville, on the Rideau Circuit. Between forty and fifty have united themselves to our Church there within two weeks past, and the work seems to go on in a very pleasing and sweeping manner. They have but little opposition, as the most respectable and influential inhabitants in the place either take a firm stand as leaders in the good work, or give their entire countenance to the same. I spent a few days with them last week, and was very much pleased to see the decorum manifested by the inhabitants, and the greatest attention paid to divine things. The awakening appears to become general; and, from present prospects, it would seem the work has but just begun."

METHODIST MISSIONS IN THE WEST INDIES.

ANTIGUA.—Extract of a Letter from Mr. Croft, dated Willoughby-Bay, October 23th, 1833.

In reviewing the quarter which is past, my soul is filled with gratitude to God for that gracious work which he has wrought in the hearts of many of those amongst whom I labour. Having now but two preachers on this laborious and important station, the work is necessarily very great; yet I have had reason to "thank God, and take courage." I have had demonstrative proofs that my "labour has not been in vain in the Lord." Since I wrote last, many have been added to the church of Christ, such, I trust, as shall be finally saved. At Willoughby-Bay the Lord is evidently with us; and we enjoy a little prosperity. Though a Missionary can only attend one Sabbath in three weeks, yet we not only keep up our numbers, but forty-five have been added to our society the last quarter. Many have also died triumphantly in the faith of Christ. At Stion-Hill, the people flock from the neighbouring estates, that they may hear words whereby they may be saved; so that our congregations, both on Sundays and on week days, are overflowing. Since our last District Meetings we have added near one hundred persons to that small society, and the work of God is in a prosperous state. I feel an increasing delight in preaching to these negroes "the unsearchable riches of Christ." I was never so happy in my life as I am now. "Bless the Lord, O my soul!"

DOMINICA.—Extract of a Letter from Mr. J. Walton, dated September 30th, 1833.

I am happy in being able to inform you that, notwithstanding the all-engrossing subject of slave emancipation, which fills the mouth of almost every individual in this part of the world, things wear a quiet and peaceable aspect. Never was it our lot to witness greater harmony and concord. The slaves, it is true, are anxious for their freedom; but it is an anxiety tempered with prudence. Those who are members of our society conduct themselves, in this affair, with great circumspection; and their influence is great upon others. I have never seen the least appearance of violence or rebellion. I believe there is not a negro who has not a thorough acquaintance with the progress of the Bill, in all its stages, in the mother country; and they seem unitedly determined to wait patiently, and submit to any measure adopted by the Home Government. We have prayer meetings two or three nights in the week on every estate under our care; and they are well attended. I think every estate, without exception, in this island, has one or more prayer meetings every week; (for even the Roman Catholics have of late seen it necessary to adopt them;) and instead of the slaves meeting together in the evening for vain or vicious purposes, numbers of them meet for the purpose of prayer. All these things serve to show that "the Most High ruleth in the kingdoms of men," and that "he doeth according to his will among the inhabitants of the earth."

NEVIS.—Extract of a Letter from Mr. Britten, dated October 1st, 1833.

This year it has pleased God to bless us with some degree of prosperity. Our congregations have greatly increased. Above two hundred persons have joined the society, and several hundreds our scholars. The town chapel we have made half as large again as it was. It is now sixty feet by forty-five, and well filled every Sabbath. We have also fitted up this year another little chapel at the end of the town, (it will seat about one hundred and twenty persons,) in the midst of a dense population proverbial for iniquity of every kind. This is also well attended, and by persons who never used to set their feet inside a place of worship.—The following is a brief outline of the present state of the Nevis Mission. We have four good chapels; above one thousand members; upwards of six hundred scholars in our schools; and from twenty to thirty estates accessible, on which better congregations could be got than in most of the country villages on a week-night in England. There is decidedly a growing friendly disposition to our Mission in the colony; and the intense desire of the slaves for instruction exceeds every thing of the kind I have witnessed since I became a Missionary.—Now, what would be thought of a Methodist circuit in England, containing twenty-five preaching places, and a thousand members in society, with one Preacher only, and not one regular Local Preacher; and especially with such efficient agents as we have here! And yet this is precisely the case with the Nevis circuit. It is true I have one Local Preacher now; but he is on the eve of sailing for England. If "I speak as a fool," you will, I trust, on this occasion, "bear with me."

The following was my appointed labour for the Sabbath.—Preaching in the small chapel in town at six o'clock, A. M.; returning immediately to the large chapel, and giving tickets to the Sunday morning classes; after breakfast, riding to Newcastle; (seven miles)—preaching, and administering the ordinance of baptism, and giving tickets; from thence to Gingerland, (nine miles), preaching, and meeting the Leaders, and afterward riding to town (four miles). Three times preaching, attending to usual society matters, and riding round the island, is at present my ordinary Sabbath day's work.

St. VINCENT'S.—Extract of a Letter from Mr. Bridgdon, dated Sept. 25th, 1833.

You were informed, in the Minutes of our last District Meeting, that a document, signed by the Chairman and Secretary, was prepared and given to me, to be

presented to the Governor and authorities of Grenada, recommending their favourable notice R. Walker, R. Geddie, and J. N. Brown, members of the Methodist society, and of well-known and good character, as fit persons to sustain the office of Local Preachers; and requesting that they might be allowed, and, if the law required it, respectively licensed, to act as such. I accordingly waited on His Excellency, Sir James Campbell, in a day or two after my return from the meeting; and, after presenting him with the above recommendation, &c., was assured that I should hear from him on the subject in a few days. As the period of his service, however, as Governor of the island, was about to expire, or had expired already, and his appointed successor, Major-General Middlemore, was expected daily, he thought it advisable, after I left him, to defer the matter until his arrival, and accordingly did so. General Middlemore arrived in about a week afterwards; and on the day subsequent to his induction into office, I waited on His Excellency, and had the honour of conferring with him on the subject; when he promptly assured me that the above request should be complied with, and that he should always be ready to further the interests of the Mission, in any way he possibly could.

The licenses were duly furnished; so that we have now on the Grenada station, three native and legally qualified Local Preachers. They have been employed as such about four months; during which time I have had several opportunities of hearing each of them, and am happy in having it in my power to report favourably of each. I not only think them better informed on the most important points of theology than could be expected, but also able to express their views, and address themselves to the understandings and hearts of their hearers, in language that does them the greatest credit. In the selection of texts, they are generally prudent and very judicious; and their preparations for the pulpit are not hastily made. They are always glad to be apprized of their faults; and sedulously aim at qualifying themselves for more acceptable and useful labours. You will be gratified to learn that, during the whole of my late illness, they alternately preached in my stead, both in town and country, and gave great satisfaction. Blessed be God for thus raising up men to preach his word, on the very spot where they are wanted! It is his doing, and worthy of him. It is also the fruit of Missionary labour.

BARBADOES.—Extract of a Letter from Mr. Rathbone, dated October 31st, 1833.

The Mission here continues to prosper, and to afford us encouraging proofs that our labours are not in vain. We have recently commenced preaching at a new place, about four miles from town. The prospect is encouraging; but, unwilling to trust too much to first appearances, I shall delay, for the present, to enter into particulars: a few have begun to meet in class, and appear to be under serious impressions; the congregation is regular and attentive. We trust it is a providential opening, and that good will be effected.

JAMAICA.—Extract of a Letter from Mr. Greenwood, dated Kingston, October 14th, 1833.

St. Ann's, hitherto, since the destruction of the chapels, has been a very trying station. The difficulties have appeared almost insuperable. Preachers stationed in such circuits need the prayers and sympathies of a Christian public; and it frequently consoles our minds to recollect, that the persecuted Missionaries in Jamaica are not forgotten in the prayers of thousands of our friends at home. "When I have been in prison, and my life exposed to imminent danger, such thoughts have greatly tended to bear my mind above my trying circumstances. Tell our friends, that, aided by their prayers, we shall triumph, as instruments in the hands of God. Already the cloud is beginning to break; and opposition is subsiding.

Since the riot in St. Ann's took place, circumstances have compelled me to spend much of my time on the south side. On the 16th ultimo, however, Mr. Crookes and I left Kingston to visit St. Ann's and St. Mary's. On the 17th we arrived at St. Ann's Bay, and found that, in consequence of three companies of His Majesty's troops having lately been sent to the parish, affairs were much more settled. On the 19th we left St. Ann's to visit Port Maria and Morley; and we found our people generally in a state of religious prosperity, notwithstanding the persecution which they, in common with their Ministers, have had to encounter. On Friday evening, the 20th, Mr. Crookes preached at Port Maria to a good congregation, and I on the morning of the 21st. The word was received with fervour; and I prayed God to hasten the time when, in every part of that distracted circuit, religion may be not only tolerated but loved by all classes of the inhabitants. After preaching in the morning, we returned to St. Ann's Bay; and on the way we had several pleasing opportunities of praying with different families, connected with religious societies. We met several of the Unionists; but not one of them attempted to insult us, though twelve months ago it was running considerable risk to travel that road. How true it is that God restraineth the wrath of man, and frequently makes that which he will praise him!

On Sunday, the 22d, in the morning, I preached at St. Ann's Bay, in a house that had been registered in the Bishop's office, to about five hundred people. The joy that beamed in the countenances of the auditors was indescribable; so glad were they to hear the Gospel once more. In that parish, where the God of Christians has been so insulted, in the destruction of his houses, and the banishment of his messengers, the fields are white unto harvest; and we have sanguine hopes, that, when proper attention can be paid to the moral culture of the people, religion will spread very extensively.—After preaching, society tickets were given to many of our slave members. In the afternoon we travelled to Ocho-Rios, when Mr. Crookes preached to a large congregation under the cocoa-nut trees, close by the ruins of our chapel, which was burnt down by the white rioters. We were informed that about thirty of the Unionists had assembled there for the purpose of interrupting us; but, if they were there, they hid themselves. Need I entreat you to remember the St. Ann's Preacher in your prayers? Is there any probability of the Home Government doing any thing towards the re-erection of our chapels?

Extract of a Letter from Mr. Bledy, dated Stoney-Hill, October 16th, 1833.

Much anxiety and suspense prevail at present among all classes of the inhabitants of Jamaica, as to the settlement of the important question concerning slavery. When that is finally and satisfactorily arranged, I believe the work of the Lord will greatly prosper in this island. The violent storm of persecution which lately made such havoc in this District, has now nearly subsided into a calm; and things are beginning once more to assume their wonted order. In those places where it would have been death for a Missionary to show his face a few months ago, the glad sound of the Gospel is again heard, and the people flock in crowds to hear.—Faith must and will triumph, till all "the kingdoms of this world are become the kingdoms of our God and of his Christ."

RELIGIOUS STATISTICS OF THE U. STATES.

The American Quarterly Register for February is principally occupied with an ecclesiastical register of the various denominations of Christians in the United States. The following is the general summary. 1. Orthodox Congregationalists.—Estimating the ministers and churches not connected as well as those with the state associations, and also the churches and ministers of the same denomination, out of New England, we may place the total as follows: 1,100 ministers; 1,250 churches; 155,000 communicants. Estimating the communicants as one-ninth of the population, the whole population will be 1,395,000. 2. Unitarians.—170 societies; 150 ministers; 170,000 population. 3. Presbyterians.—2,070 ministers, of which 229 are licentiate; 2,500 churches; 233,580 communicants; 22 synods; 111 presbyteries; additions to the number of communicants in 1832-3, 30,798; net gain in communicants, 16,242. Population, (9 for a communicant,) 2,192,220.

4. Dutch Reformed Church.—167 ministers; 197 churches; 21,115 communicants; about 30,000 families, and 150,000 souls. 5. Protestant Episcopal Church.—18 dioceses; 17 bishops; 648 clergymen; between 700 and 800 parishes. 6. Calvinistic Baptists.—4,100 ministers; 5,500 churches; 450,000 communicants. We have added an amount to the sums reported in 1833, equal to the increase of the preceding year. 7. Methodist Episcopal Church.—6 bishops; 22 conferences; 2,232 travelling preachers; 168 supernumerated; 619,771 members, of which 78,475 are colored persons; increase of members last year, 66,685. 8. Evangelical Lutheran Church.—216 ministers, including 25 licentiate; 800 congregations; 89,487 communicants; annual average number added to the church, between 13 and 14,000. 9. German Reformed Church.—In the following estimates are included the Synod of the German Reformed Church, the Reformed Synod of Ohio, and the Independent Free Reformed Synod in Pennsylvania. 180 ministers; 600 churches; 30,000 communicants; 300,000 population. 10. Associate Presbyterians.—10 presbyteries; 79 ministers; 169 congregations; 5,120 families; 12,886 communicants. 11. Free Will Baptists.—18 yearly meetings; 45 quarterly meetings; 631 churches; 410 elders; 155 licentiate; 30,440 communicants—2,099 increase last year. 12. Six Principle Baptists.—9 ministers; 25 churches; 1,672 communicants. 13. Free Communion Baptists.—2 conferences in New York, and 3,000 or 4,000 population. 14. General Baptists in Kentucky.—8 churches; 214 members. 15. Seventh Day Baptists.—42 ministers; 32 churches; 4,258 communicants. 16. Church of the United Brethren.—33 ministers; 24 congregations; 5,745 members, including children. 17. New Jerusalem Church.—8 ordaining ministers; 8 priests and teaching ministers; 15 licentiate; 25 societies; 123 places where there are known to be receivers of the doctrines. 18. Cumberland Presbyterians.—70 ministers; 110 congregations; 15,000 communicants; 150,000 population. 19. Associate and other Methodists.—400 ministers; 50,000 communicants; 200,000 population. 20. Friends.—Probably 450 congregations, and 220,000 population. 21. Universalists.—300 or 400 ministers; 500 or 600 congregations. 22. Shakers.—45 ministers; 15 churches or congregations. 23. Roman Catholics.—500,000 population. 24. Jews.—15,000 population. 25. Other Sects.—Several smaller sects, and persons of no denomination, would probably amount in population to 500,000 or 1,000,000.

The Christian Guardian.

WEDNESDAY, APRIL 23d, 1834.

DUTY OF PARENTS AND MINISTERS TO BAPTIZED CHILDREN.

Episcopalians, Presbyterians, and Methodists, believe that "baptism is the sign and seal of the covenant of grace under its perfected dispensation;—that it is the grand initiatory act by which we enter into this covenant, in order to claim all its spiritual blessings, and to take upon ourselves all its obligations;—that it was appointed by Jesus Christ in a manner which plainly put it in the place of circumcision;—that it is now the means by which men become Abraham's spiritual children, and heirs with him of the promise, which was the office of circumcision, until "the Seed," the Messiah, should come; and that baptism is therefore expressly called by St. Paul, "the circumcision of Christ," or Christian circumcision, in a sense which can, only import that baptism has now taken the place of the Abrahamic rite."

Into the proofs in support of this view of the sacrament of baptism, or the examination of the objections which have been urged against it, it is not our intention to enter. It is our belief, and, as we conceive, well grounded on scriptural authority. Our present object is to consider very briefly the benefits and obligations of this initiatory rite. Its benefits may be thus summarily enumerated:

"Baptism introduces the adult believer into the covenant of grace, and the Church of Christ; and is the seal, the pledge, to him, on the part of God, of the fulfilment of all its provisions, in time and in eternity; whilst, on his part, he takes upon himself the obligations of steadfast faith and obedience.

"To the infant child, it is a visible reception into the same covenant and Church,—a pledge of acceptance through Christ,—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable, of receiving it; and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present "blessing" of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit in those secret spiritual influences, by which the actual regeneration of those children who die in infancy is effected; and which are a seed of life in those who are spared, to prepare them for instruction in the word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both as to infants and to adults, the sign and pledge of that inward grace, which, although modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation to each of the three persons in whose one name they are baptized,—acceptance by the FATHER,—union with CHRIST as the head of his mystical body, the Church,—and "communion of the HOLY GHOST." To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested; as well as in that solemn engagement of the parents which the rite necessarily implies, to bring up their child in the nurture and admonition of the Lord.

"To the parents it is a benefit also. It assures them that God will not only be their God; but "the God of their seed after them;" it thus gives them, as the Israelites of old, the right to covenant with God for their "little ones," and it is a consoling pledge that their dying infant offspring shall be saved; since he who says, "Suffer little children to come unto me," has added, "for such is the kingdom of heaven." They are reminded by it also of the necessity of acquainting themselves with God's covenant, that they may diligently teach it to their children; and that, as they have covenanted with God for their children; they are

bound thereby to enforce the covenant conditions upon them as they come to years,—by example, as well as by education; by prayer, as well as by profession of the name of Christ."—Watson's Theolog. Institutes.

It is plain that by baptism children stand in the relation of members to the Church, and are to be enrolled in its registers, and are entitled to its privileges, until they by their own voluntary irregularity or neglect forfeit them. In this light should all Methodist children be regarded by Methodist Ministers;—as the lambs of their flocks, as the objects of special care and solicitude, as much if not more so than any other members of the church. Hence our excellent Discipline says, "As far as practicable, it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow," &c. Children baptized into the church are then to be locked upon and looked after as part of our own flocks, and not as other children. We fear this is too often overlooked. They are in the Providence of God and by his ordinance entrusted to us, and for whom we must give an account to the Chief Shepherd at his coming. We have, however, so recently adverted to the duties of Methodist Preachers on this point in a general view, that we will only add two references to the sentiments and example of Mr. Wesley in respect to it. It is well known that Mr. Wesley in his family visits and public ministrations was aimably preoccupied for his care and diligence in the religious instruction of children. His biography abounds with anecdotes illustrative of this remark. In one of his sermons he asks,—"What will the consequence be, if care be not taken of the rising generation? Will not the present revival of religion in a short time draw away? Will it not be as the historian speaks of the Roman State in its infancy,—res unus aetatis—'an event that has its beginning and end within the space of a generation?' Will it not be a confirmation of that melancholy remark of Luther, that 'a revival of religion never lasts longer than one generation?' By a generation (as he explains himself) he means thirty years. But, blessed be God, this remark does not hold with regard to the present instance, seeing this revival, from its rise in the year 1729, has already lasted above fifty years."—Yes, we may now add, that it has lasted a hundred years, and appears to be but in the morning of its prosperity.

Our second reference is the following: The late Rev. Joseph Taylor, not long before his death, stated to a Wesleyan Minister with whom he had the pleasure and profit of some acquaintance while lately in England, that at the last Conference which Mr. Wesley attended, some of the Preachers, supposing they might never see him again, asked him what he would recommend for the purpose of perpetuating that revival of religion which, under God, he had so auspiciously commenced? His reply, as usual, was laconic. He said, "Take care of the rising generation." May his reply sink deep into the heart of every Preacher and Member of the Church!

But the new and solemn responsibility towards Methodist children, resulting from their baptism, is not confined to Preachers. Parents, in bringing their children to be baptized, not only discharge a sacred duty, but they likewise pledge themselves in dedicating their children to God in this holy ordinance, to train them up in His nurture and admonition—not, upon their peril, to take back by their unholiness or negligence what they have solemnly presented to God, but daily renew the offering to Him as they do their own covenant engagements. They should early teach their baptized children, (and what Methodists would leave his children unbaptized?) what is implied in their baptism—the privileges it confers upon them, and the obligations under which it places them. But, alas! how little is this attended to. We cannot so well draw the attention of Methodist parents to this awfully important but greatly neglected duty, and so forcibly point out the manner and spirit in which it should be discharged, as in the plain and pithy language of Mr. Wesley, from his Sermon on Family Religion.

"You should particularly endeavour to instruct your children, early, plainly, frequently, and patiently. Instruct them early, from the first hour that you perceive reason begins to dawn. Truth may then begin to shine upon the mind far earlier than we are apt to suppose. And whoever watches the first openings of the understanding, may, by little and little, supply fit matter for it to work upon, and may turn the eye of the soul towards good things, as well as towards bad or trifling ones. Whenever a child begins to speak, you may be assured reason begins to work. I know no cause why a parent should not just then begin to speak of the best things, the things of God. And from that time no opportunity should be lost, of instilling all truths as they are capable of receiving."

"But the speaking to them early, will not avail, unless you likewise speak to them plainly. Use such words as little children may understand, just such as they use themselves. Carefully observe the few ideas which they have already, and endeavour to graft what you say upon them. To take a little example: bid the child look up; and ask, 'What do you see there?' 'The sun?' 'See how bright it is! Feel how warm it shines upon your hand! Look how it makes the grass and the flowers to grow, and the trees and every thing look green! But God, though you cannot see him, is above the sky, and is a deal brighter than the sun! It is he, it is God that made the sun, and you and me, and every thing. It is he that makes the grass and the flowers grow; that makes the trees green, and the fruit to come upon them! Think what he can do! He can do whatever he pleases. He can strike me or you dead in a moment! But he loves you; he loves to do you good. He loves to make you happy. Should not you then love him? You love me, because I love you and do you good. But it is God that makes me love you. Therefore you should love him. And he will teach you how to love him."

"While you are speaking in this, or some such manner, you should be continually lifting up your heart to God, beseeching him to open the eyes of your understanding, and to pour his light upon them. He, and he alone, can make them to differ herein from the beasts that perish. He alone can apply your words to their hearts; without which all your labour will be in vain. But whenever the Holy Ghost teaches, there is no delay in learning."

"But if you would see the fruit of your labour, you must teach them not only early and plainly, but frequently too: it would be of little or no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul of less value than the body? Will you not feed this as often? If you find this a tiresome task, there is certainly something wrong in your own mind. You do not love them enough, or you do not love him, who is your Father and their Father. Humble yourself before him! Beg that he would give you more love; and love will make the labour light. "But it will not avail to teach them both early, plainly, and frequently, unless you persevere therein. Never leave off, never intermit your labour of love, till you see the fruit of it. But in order to this, you will find the absolute need of being endued with power from on high; without which, I am persuaded, none ever had, or will have patience sufficient for the work. Otherwise the inconceivable dullness of some children, and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination. "And suppose after you have done this, after you have taught your children from their early infancy, in the plainest manner you could, omitting no opportunity, and persevering therein, you did not presently see any fruit of your labour, you must not conclude that there will be none. Possibly the 'bread which you have cast upon the waters' may be 'found after many days.' The seed which has

long remained in the ground, may, at length, spring up into a plentiful harvest. Especially if you do not restrain prayer before God, if you continue instant herein with all application. Meantime whatever the effect of this be upon others, your reward is with the Most High. "Many parents, on the other hand, presently see the fruit of the seed they have sown, and have the comfort of observing, that their children grow in grace in the same proportion as they grow in years. Yet they have not done all."

SUPERANNUATED PREACHERS.

"The hoary head," says inspiration, "is a crown of glory, if it be found in the way of righteousness." Age, in its intellectual ripeness, associated with habitual and solid piety, presents one of the most interesting and impressive objects of veneration; and its infirmities cannot fail to awaken the tenderest and noblest sympathies of our nature. And this veneration and these sympathies, in every virtuous mind, must be accompanied with strong emotions of gratitude, when that age has become hoary, and these infirmities have been multiplied in abounding labors of good-will to mankind. What strong claims then have our aged superannuated, or worn out preachers upon the sympathies, and gratitude and liberality of Methodist congregations? They have worn themselves out in doing good to our country, to our neighbourhoods, to many of ourselves. The newness of the country, even in the days of their vigor and activity, afforded them but a precarious and inadequate support; and the very circumstances which have brought some of them to a premature old age have precluded them from making any provision for themselves and families, when compelled to retire from their fields of labour and end their days in obscurity.

In addition to the annual collections taken up on the several circuits near the close of each Conference year, for the relief of the superannuated Preachers, a considerable sum has been received annually from the N. Y. Book Room. Of this assistance, we regret to say, they are the present year deprived, and are left entirely dependent upon the Collections. The discipline requires a collection to be taken up for this purpose in every congregation, whether large or small, whether ten pounds or ten pence might be contributed. The present Conference year is drawing near its close. Will any circuits do this year as several did last year, contribute nothing to this noblest of our noble works of liberality? Will there appear any deficiency on the part of any of the Preachers this year as there did last year? Will not all the circuits, and all the congregations, do this year as several did last year, contribute liberally? And will not all the Preachers do as some did last year, distinguish themselves for their strict observance of the rule, and their sympathy and zeal in behalf of those who have broken up the fallow ground and sown the seed of our present harvest, but are now retired in decrepitude, as their successors must do a few years hence? God forbid that the dark day of disgrace and abomination against heaven and every feeling of humanity, should ever be witnessed by us, when the scorner will have it in his power to point his finger and say, "There is your Methodism—you boasted of your principles in supporting your Ministers by your voluntary contributions—you declared it to be the only scriptural way, the best way for yourselves and your Ministers, and religion—but where is your fruit for the tree is known by its fruits. Behold, you have not half supported many of your Preachers whilst laboring for you; though you profess to acknowledge and receive them as the Ambassadors of Christ; and as soon as they are worn out in the work, instead of reverencing and comforting and supporting them, as benefactors, as fathers in the Church and fathers in Christ, you treat them as an unfeeling master does his worn-out draught horse, when he turns him out into the highway to starve and die."—We trust we shall never as a people present to the world such a practical refutation of our professed principles and such a humiliating spectacle to angels and to men as this.

The sums collected on each circuit and station, and the appropriations of them, will be printed with the next minutes of Conference, as they were last year. If every hearer of the word will, as the Scripture directs, contribute according to his several ability, there will be no want. And this principle of Christian liberality, according to the ability which God giveth, like every other Christian principle, is stamped upon the disposition and heart of every child of God by the Holy Ghost, and the acceptable exercise of it is no less a joyous privilege than a bounden duty, and as such a means of growing in grace as prayer and praise. Hence it is said by Him who cannot err, "It is better to give than to receive."

MISSION QUARTERLY MEETINGS.

Cold Water, April 23th, at half past 6 o'clock, P. M. Narrows, (Lake Simcoe,) 27th, do. at 9 A. M.

J. STINSON.

The Rev. Mr. STINSON will attend Missionary Meetings, and preach, or with others deliver addresses to the congregations, at the following places, when it is recommended that arrangements be made to hold the Missionary Anniversaries of the Societies, if practicable.

Newmarket, April 29th, at 7 o'clock, P. M. Chapel at Mr. Cummer's, 30th do. do. Brick Chapel, 5 miles from Toronto, May 1st do.

ORDINATION OF METHODIST MISSIONARIES.—The outline of the proceedings of a meeting in London, at which several Methodist Missionaries were set apart to the work of the ministry, will be found on the last page. The abridged report of Mr. Newton's address or charge may be read with profit by every, especially every young, Minister. Whenever a Preacher is received into full connexion in England, or ordained, he gives a public account of his conversion and call to the work of the ministry. We never witnessed a more impressive and affecting scene; and these relations of christian experience have proved instrumental in the awakening and conversion of many. Like St. Paul's account of his conversion before the Roman Governors, it is a direct testimony to the truth from experience, the highest kind of evidence, and as Bishop Horne says, "the best instructor."

AN HONORABLE TESTIMONY.—At the last annual Meeting of the Grenada Branch Wesleyan Methodist Missionary Society (in the West Indies) the Chief Justice of that Island concluded an eloquent address with the following remarks.

"Wherever I see genuine Christianity working its way there I shall ever be ready to lend a helping hand. I oppose none; but wish well, and am ready to give my assistance to all. But, although I disclaim being a man of party, and am not a member of the Wesleyan body, I cannot be blind to the fact, that this Society has done more than any other in promoting the moral and religious interests of these islands. Nor can I forget that, while other establishments here are solely dependent for the support

From the London Christian Observer.
 "FOLLOW ME"—Matt. ix. 9.
 My Saviour, can I follow thee
 When all is dark before?
 While midnight rests upon the sea,
 How can I reach the shore?
 Oh, let thy star of love but shine,
 Though with the faintest ray,
 'Twill guide the edge of every wave,
 And light my stormy way.
 Then gladly will I follow thee,
 Though hurricanes appear,
 Singing sweet carols o'er the sea;
 What can I have to fear?

ORDINATION OF SEVEN WESLEYAN MISSIONARIES, APPOINTED TO THE WEST INDIES.

On Thursday evening the 6th of February, a crowded congregation was assembled at the Wesleyan Chapel, City-Road, to witness the ordination of seven Missionaries, the remaining portion of eighteen, who have recently been destined for the West Indies, by the Committee of the Wesleyan Missionary Society. After singing, and prayer by the Rev. T. Lessey,

The Rev. John Becham, one of the General Secretaries, introduced the Missionaries to the notice of the assembly.

Mr. J. Atkins had been convinced, about twelve years ago, of the necessity of possessing that religion which was pure and undefiled in the sight of God. His first impressions arose out of conversations with a friend at Salisbury, on the subject of death. He retired with that friend into secret, and solemnly engaged to give his whole heart to God. He attended meetings for prayer, and other public ordinances, till he was invited to join the Methodist Society. About a fortnight afterwards, in consequence of hearing the late Mr. Bradnack preach from "Thy sins which are many, are all forgiven thee," deep convictions ensued, by which he was plunged into unspeakable distress for nearly three weeks. God graciously appeared in answer to his fervent prayers, and spoke peace to his soul, imparting at the same time, the assurance, that he would never leave him nor forsake him. An impression was soon made on his mind as to the importance of engaging in the work of the ministry; this has operated as a check to indolence. At the request of the Preachers in the part where he resided, he commenced preaching in country places, but his mind became burdened by a fear that he was taking too much upon him. A sermon, preached by the Rev. J. Baker, from the words "As ye would that men should do unto you, do ye also unto them," was the means of removing his fears, and of causing him to proceed in the work. God had crowned his labours with success in various places. He believed himself especially called to engage in Missionary work, and had always a powerful predilection in favour of the West Indies. He should account it a happy moment, when he commenced preaching to the sable sons of Ham the unspeakable riches of Christ. He trusted he was not wanting in love to relations, to his country, to the perishing souls of Britons; but, constrained by the love of Christ, he wished to go where Christ was not known, and there proclaim his salvation. He rejoiced to behold the liberality of Christians, and if they would freely give their money, he would cheerfully give his life.

Mr. G. Bird, when about eighteen, felt the absolute necessity of being born again. He was in great agony of mind for some time, but in answer to earnest prayer, he received an assurance of his interest in the atoning blood, which assurance he had since maintained. Though conscious of his inadequacy, he felt determined to engage in the work of God with his whole heart; and rejoiced that he had given himself into the hands of the church, to be so employed. He felt convinced that he was going in the way in which God would have him; and hoped that he should continue to prove himself worthy of the confidence which had been placed in him by his fathers and brethren.

Mr. G. Ransall could not but review with gratitude the path through which God had led him. From his childhood the Spirit had striven powerfully with him, and had restrained him from many follies. Still, thoughts of death and eternity made him very miserable. He prayed, made resolutions, but gradually became careless and hardened. He attended the preaching of the General Baptists, in company with his parents; but, in 1826, he heard the Methodists preach. His convictions were deepened, and his hopes encouraged; in 1827, he found the peace he sought. In answer to the call of the church, he began, though with fear and trembling, to call sinners to repentance, but was encouraged by finding that his labours were blessed. The importance of Missionary work was ever predominant in his mind, and he was ready to make every sacrifice, that he might be able to proclaim the salvation of the Gospel to the heathen world.

Mr. H. Fell, while he thought on the vast importance of the work in which he had embarked, was ready to tremble; but, while he called to mind the promises which are made to every faithful minister, he was encouraged to go forward. Duty and gratitude compelled him to acknowledge the love and goodness which had for years been manifested towards him. At the age of twelve he was convinced that he was a sinner, but it was not till he was nineteen that he truly saw and felt the necessity and advantages of religion. When the peace of God first took possession of his soul through faith in Christ, the happiness he enjoyed was so great, that he thought sorrow had forever left him; but he soon found his mistake. The grace of Christ, however, had proved his sufficiency, and he was determined to press on to perfection. He had felt it his duty to make known the goodness of God to others; and having commenced as a prayer-leader, then as an exhorter, then as a Local Preacher, and having seen that the Divine blessing followed his labours, he determined to sacrifice all other interests, and offer his services as a Missionary. He had wished to have gone to the South Seas, but as the Secretary had earnestly pressed him to go to Jamaica, he yielded, believing it to be a call from God. He was happy that he should be among the first to go to that place, after the British Legislature had pronounced the civil freedom of the slaves. He hoped soon to proclaim to them liberty from the bondage of sin and Satan. He went forth willingly and cheerfully, asking, any claiming an interest in the prayers of Christians at home.

Mr. J. Mann could scarce recollect a period when he had not felt the sinfulness of his nature, and the necessity of preparing for a future state. At the age of thirteen, he was led to close with

the offers of mercy. After much earnest prayer, he was made happy in the experience of a Saviour's love, and had determined to consecrate himself fully to the service and glory of God. After engaging for some time as a Local Preacher, he saw the importance of giving himself up fully to the work; but was troubled with the idea of proposing it himself. It was afterwards urged upon him by a friend, and he stood now before them as a Missionary for the West Indies. He felt fully the vastness of the work, but his trust was in the sufficiency of the grace of Christ.

Mr. J. Bissell, soon after he was convinced of his own personal sinfulness, prayed earnestly to God who had in mercy given him the assurance of his adoption into the family of God; and he was determined not to rest till he awoke up after the divine image. He was soon called in the providence of God to engage in the work of the ministry, and had not laboured in vain. He believed himself fully called to engage in Missionary labours, and he should account himself peculiarly happy when he set his foot upon Missionary soil.

Mr. S. Simmons once heard a good man say, that a Minister of Christ should always be ready for three things, to preach, to pray and to die. He thought also that he should be ready to give a reason for the hope that was in him. He was early placed in the school at Kingswood, and was powerfully impressed, while listening to the addresses of the governor, the Rev. R. Smith. At ten years of age he had reason to rejoice that God was his reconciled Father; but his goodness became as the early cloud and the morning dew. He could not but reflect with gratitude on his being placed at that school, and trusted he should ever be found anxious to promote its interests. He attributed his most permanent religious impressions to the circumstance of his father having given him a Bible, and made him promise that he would read one chapter in it every day. He did so, and the result was, that he was convinced of sin—was deeply sorry—hated it—trembled on account of it—sought relief—meditated on the willingness and all-sufficiency of Christ—believed—and received the blessings of salvation. He loved Christ, and hoped to serve him, to the latest moment of his life. When he felt convinced that he ought to preach Christ he sought the counsel of aged and experienced men, and about five years ago, he first declared that the wages of sin was death but that the gift of God was eternal life, through Jesus Christ. Having been received in the usual way, he now stood before them as a candidate for Missionary work; and he trusted that through their prayers and the grace of Christ, he should prove a successful Minister of the Gospel.

The Rev. J. Bunting then read some portions of the Ordination Service of the Church of England; making some few alterations and additions for the purpose of adapting it more fully to Methodist doctrine and discipline. In proposing the question to the candidates as to their readiness to submit to their "chief pastors" in the ministry, he observed that Methodism was not a system of independence as it regarded either ministers or people. Such a system, they believed to be not according to the will of Christ, the great head of the church, nor the principles of the New Testament. But they accounted respect and submission to superintendents to be no burden, but rather rejoiced in it as an ordinance of God.

The Rev. J. Entwistle then offered up the ordination prayer, first calling upon the assembly to engage in it, not as a mere matter of form, but with all their hearts, that their young brethren might be baptized for their important office with the Holy Ghost and with fire.

The respective candidates were then ordained by the imposition of hands of the senior ministers present, the Rev. J. Simmons being called forward to assist in the ordination of his son. After this, the Rev. R. Alder presented each candidate with a Bible, declaring him fully invested with authority to preach the Gospel of Christ. Mr. Becham followed, presenting each candidate with a copy of the Instructions of the Committee; declaring that, as long as they complied with those instructions, the Committee of the Wesleyan Missionary Society, acting in the name and by the authority of the Conference, would rejoice to acknowledge them as Methodist Missionaries. As to the Instructions in reference to the conduct of the Missionaries in the West Indies, a great change, he said, was about taking place in the condition of the negroes; still, the spirit of those instructions would fully apply to their conduct in those fields of labour.

The Rev. R. Newton then cast himself upon the prayers and candour of the assembly, while he proceeded to address their young brethren who had just been solemnly set apart to that great work. He reminded those young men, that there were periods and events in every man's life, which gave a character and complexion to their future history; and that the results of the transactions of that evening would be met in that world where the present life would be all retouched. Having realised the spirit and power of religion—having exercised the gifts of the ministry as probationers with success—and having passed through the usual examinations—they had now been solemnly set apart to the work and office of the Christian ministry. They must remember that the Christian minister must be himself a Christian; he who was King in Zion would not employ as ambassadors those who were disaffected to his government. Christ would have no man call sinners to repentance who was himself impotent—nor preach faith to others who was himself an unbeliever—nor urge others zealously to contend for the truth who had not himself embraced it. No man could teach others that which he himself had not previously learned. When Simon could say to his heart-searching Lord, "Thou who knowest all things, knowest that I love thee," and that I love the souls whom thou hast purchased—the great Shepherd would put the crook into his hands, and say to him, "Feed my sheep." There must be sincere love to Christ, and ardent zeal for his glory. But a minister must be an eminent Christian; he must go before God's people; he must be an example to the flock, in faith, in piety, in charity. They should be careful that their studies were not merely professional. More duty would soon become an irksome task apart from the vital power of religion in their own souls. They must press forward to perfection. But they were called Christian ministers: their paramount duty, therefore, was to preach Christ—in his person—work—atonement—saving acts and benefits; Christ in his supreme dignity—true humanity—spotless life, sacrificial death—Christ as the great teacher—the only saviour—the most "worthy judge" eternal. Christ crucified was not a meagre theme, but one

that was capable of the most extensive variety. As ministers of Christ, they must study, closely, prayerfully, perseveringly. They should study to show themselves ministers approved of God. All their discourses should be the result of much thought, much meditation, much prayer. They must never attempt to feed the people with that which cost them nothing. They should always have some subject on their mind. There was that in the topics which revealed religion set before them by which their mental powers would be greatly invigorated and expanded. They should diligently cultivate their powers of invention, that they might not always be retreading the same beaten track. This would give a character of originality to their discourses, and would keep the attention of their hearers continually awake. He would have them also beware of appearing before their congregations in a borrowed dress: he piled the man who assumed the dress of his neighbour, which ill-befitted him, and often made him appear ridiculous. Let them dare to think for themselves—to plan and to scheme for themselves. It argued great poverty and destitution where a man had nothing of his own in which he could appear with decency before the public. They should study an affectionate and dignified simplicity of style, avoiding all false taste and affectation. He would earnestly caution them against an ornamented style or diction. It argued a sickly taste in a congregation when they could only relish what was ornamented with flowers of rhetoric and figures of speech. Let the food they prepared for the people be wholesome, and let them present it in its own true simplicity. There were many persons in the colonies of good education and sound discernment; and as to those who were ignorant, they should bear in mind the saying of Hooker, "How much talent and learning is necessary to make things plain." He was far from wishing them to indulge in any thing low or vulgar. What he wished them to cultivate was an affectionate and dignified simplicity, in which there would be a beauty, an elegance, a charm, before which all the studied and highly wrought language of the mere orator must utterly fail. They must be faithful also to the word of God, and to the souls of men, whatever might be their various conditions. They must cultivate the most animated zeal—zeal at once enlightened, candid, and benevolent. There could not be a greater contradiction than a dull, lifeless preacher, aiming to rouse dead sinners to life. A man, the dull tinklings of whose bell, served but to lull the flock to sleep. Their ministry should be characterized by energy. Let their lips be touched with sacred fire—a fire to enlighten and to warm. Also, a spirit of dependence on the power and grace of the Holy Spirit. Let them mingle much prayer with all their studies. That would bring them the aid of an Almighty arm—the presence of Him who promised to be with his ministers always, even to the end of the world. He would not have them depend too closely on their previous studies. With the Bible, and a living congregation before them, ideas would spring up at the moment, which might prove the most valuable of the whole sermon. These should be followed up: they might be from above, and would often be greatly blessed to the people. This practice would give them a noble freedom, and would tell on the minds and hearts of the people far beyond the exertions of the man who never dared to step beyond the studied rules of art. They must not forget that they were called to be Pastors as well as preachers. They must visit their people, and get acquainted with their states. A pastor ought to say, in a sense, as Christ did, "I know my sheep, and am known of mine." "Parlour preachers" had sometimes been spoken of with contempt; but by such preaching they might often carry conviction to the mind in a way in which they could not by public discourses. They should try to make their intercourse profitable, and their conversation edifying, always keeping the great end in view, the salvation of souls. If they would find their way to a man's heart, they must first find their way to his house—their people must become the objects of their tender solicitude; and, on proper occasions, they must be ready to say, to the children, "Come, ye children, and hearken unto me, and I will teach you the fear of the Lord." The great Shepherd did not think it beneath him to gather the lambs into his bosom. The sick—the dying, also, would require close attention, and much sincerity and integrity. They must always keep alive in their minds the paramount object of their ministry—viz., to save souls to Christ, the solemn responsibility which rested upon them, and the vast recompense which awaited the faithful labourer. In reference to the West Indies, they were going out under auspicious circumstances. Others, in more senses than one, had borne the heat and burden of the day—they had laboured, and they were about to enter into their labours. He used no figure of speech when he said that they had endured cruel mockings; yea, stripes and imprisonment; and in more cases than one, had suffered even death itself. But the blood of the martyrs would again become the seed of the church. He believed that brighter days than any which the colonies had yet experienced, since days began their rounds, awaited them. A great and effectual door had been thrown wide open before them. They were sent forth by the liberality of the public, of all ranks of society, and of every denomination of Christians, in consequence of a great and glorious change which had taken place, by which the Legislature of the country had decided, to their hearts content, that man should no longer be the property of man. They should feel anxious that the measure might be doubly blessed, and that civil, moral, and religious freedom might go hand in hand. He bade them go forth, with the blessings of their fathers and brethren upon their heads, with the devout wishes and hopes of all the wise and good, in the fulness of the blessing of the Gospel of peace, in the spirit and power of the Lord God of Elijah! Might they prove a savour of Christ! Might they diffuse the rich, cheering, life-giving perfume of his grace wherever they went! He believed that many would be ready to welcome their approach, while thousands of the negroes would say, and even sing, "How beautiful upon the mountains are the feet of those that publish tidings of peace!"

CHARLES O'HARA, of Trafalgar, is very anxious to hear from his nephew, DANIEL O'HARA, who left his home, in the Township of Toronto, about six weeks ago, and has not since been heard of. He hopes, should this notice be seen by him, that he will write to him, or send him word of his being alive. Editors of Newspapers are respectfully requested to insert this notice. U. C., April 2.

For the Christian Guardian.
THE TRUE CHRISTIAN.
 Should nations rise in wealth and fame,
 Or sink by death's destructive rod,
 Nought can destroy the Christian's name;
 'Tis found on high, enroll'd with God.
 But where shall we the Christian find?
 Not surely in the giddy throng,
 That are with each in sin combin'd,
 And unto Satan's tribes enroll'd.
 Nor can we find him joined to those
 Who strict morality maintain;
 For they the Gospel plan oppose,
 "That show us we must be born again."
 Nor neither is he found to be
 Made up of those, whose face to see,
 In Christ, they hope His face to see,
 Whilst works by them is left undone.
 Nor is the Christian found among
 Professors who on works depend,
 Whilst destitute of faith, they bring
 No glory to the sinner's friend.
 But he is found amongst the few,
 Who join both faith and works together,
 And wait their God directs, they do
 Obedient to their loving Father.
 'Tis true, he may not claim his birth
 From men of wealth or high degree,
 He doth derive it from his birth;
 He's of the heavenly family.
 The Christian, is thus "born again,"
 Becomes by faith a child of God,
 And through the blood of Christ made clean,
 Aspires to Heaven, his blest abode.
 The wisdom he enjoys is not
 The fruit of vain philosophy,
 But from his Maker he has got
 The wisdom that from sin sets free.
 Though he of learning may not boast,
 Nor e'er the halls of science trod;
 Yet taught of God, he studier most
 To walk obedient to his God.
 His feet tread in the narrow way,
 And flies from the approach of sin;
 He's saved by grace from going astray,
 With Christ's salvation fix'd within.
 The clothing which the Christian wears,
 To him is given from above;
 The food on which he daily shares
 Is manna of redeeming love.
 The Christian watches unto prayer,
 And from the world himself withdraws,
 And strict observes, with constant care
 With the whole heart, his Maker's laws.
 "He walks by faith, and not by sight,"
 And dwells a stranger here below;
 God's word becomes his whole delight,
 Whilst he the fruits of love doth show.
 He knows his sins are all forgiven,
 And thus redeemed from servile fear,
 He urges on his way to Heaven,
 With evidence both bright and clear.
 The love of Jesus reigns within,
 Which brings him through the vale of death,
 And sanctified from inbred sin,
 Triumphantly resigns his breath.
 Thus wafted high on angels wings,
 At God's right hand he takes his seat,
 To dwell with the great King of kings,
 In joy and happiness complete. J. W.
 U. C., April 12th, 1834.

GENERAL CLOTHING ESTABLISHMENT.
 ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection, which can be warranted prime articles: His
SUMMER CLOTHING
 is neatly and carefully put up, which he has no doubt will give general satisfaction, and gain himself the continuance of the support he has so liberally received to the present; and as he is determined to sell, not only his Clothing, but his Fancy and Dry Goods, at a low profit, he flatters himself that general satisfaction will be given to purchasers.
 N. B. Country storekeepers supplied wholesale on moderate terms, and all orders executed at the earliest time, in the neatest style. 189y
 York, June 25, 1833.

NEW WHOLESALE ESTABLISHMENT.
 The Subscriber begs to intimate to his friends and the public, that he has just returned from a seven months' absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; where he has selected an extensive assortment of every description of GOODS, suited to the trade of this country, which he is now opening at his old stand in King-Street, and will dispose of by Wholesale only, at prices which will be found uncommonly low.
 He flatters himself that from the long experience he has had in the business of Upper Canada, he has been able to select an assortment, in every way suited to the wants of the country; 850 Packages of which have already come to hand. Town and country Merchants will find it to their advantage to call and examine his Stock; and Merchants from a distance will also find it worth their while to visit York, when they are in the way of purchasing Goods.
 He thinks it unnecessary to attempt to enumerate any of the articles of which his Stock consists, suffice it to say, that on inspection he thinks it will be found as complete as that of any House in either Province. GEORGE MONRO.
 York, 6th June, 1832. 135-4f

NEW AND EXTENSIVE ARRIVALS
 of LINEN and WOOLEN DRAPERY, &c. for SALE, Wholesale & Retail, at WILLIAM LAWSON'S BRICK STORE, No. 153 King Street, York, U. C.
 WILLIAM LAWSON, Merchant Tailor,
 Grateful for past favours, respectfully informs the inhabitants of York and its vicinity, that he is now receiving a very large and well selected stock of DRY GOODS, &c. suitable for the season; and from the circumstance that they were purchased in England before the late advance, he offers them for sale at old prices, and some articles lower.
 His Stock comprises a large and splendid assortment of superfine, fine, and middling Broad and plain Cloths, Kerseymeres, Kerseys, Pilot Cloth, lettershams, Flushings, Woollen Velveteen and Corda, Cotton Corda and Velveteen, Beaverettes, Fustians, silks, Valencia, and velvet Vesting; Camlets, Lasting, Plaids, Flannels, Blankets, Baize, Serge; ten pieces of choice Carpeting, very cheap; Merinos, Cottons, Shirtings, printed Calicoes in great variety; Kerseymeres, Thibet, Merino, Worsted, Silk, and Cotton Shawls; Table Cloths and Covers; Lace, Ribbons, Gloves, and Hosiery;—an elegant and fashionable assortment of Ladies' Misses', and Children's Furs; Ladies' and Gentlemen's Cloths, Camlets, and Plaid Cloaks; Ladies' Velvets, Fustian, Leghorn, Straw and Chip Bonnets; a large and fashionable assortment of Gentlemen's Clothing; and orders to Measure executed with despatch, and according to the latest fashions. York, November 5th, 1833. 208

NEW STORE, in the Village of OAKVILLE.
 The subscriber having commenced the Mercantile business at Oakville, would inform his friends and the public that he intends to keep on hand a general assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers low for Cash. JUSTUS W. WILLIAMS.
 Oakville, Jan. 1, 1833. 1f

SCHOOL BOOKS, PAPER, &c.
 The Subscribers keep on hand for sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Reading Made Easy, Mavor's Spelling Book, Webster's do., New Testament, English Reader, Murray's Grammar: Also, Writing, Printing, and Wrapping PAPER.
 N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. RAGS taken in payment.
 EASTWOOD & SKINNER.
 York-Paper-Mill, Nov. 16, 1832. 105.

FALL AND WINTER GOODS,
 (WHOLESALE & RETAIL) just received at 181 King-st. SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicited to merit a continuance of it, begs to call the attention of the public to his stock of FALL and WINTER GOODS, which he flatters himself will be found on examination to be extremely cheap and well selected.
 Fine and superfine WOOLLEN CLOTHS, broad and narrow, of nearly every description, color, and quality, at remarkably low prices, are to be had at his establishment; in fact, all he wants is an examination of the range and quality of his Goods, to ensure to him a continuance of that custom which he has heretofore had.
 N. B. The lowest price which can be taken will be asked for each article, and no second price made. 204
 York, 7th October, 1833.

CHEAP WHOLESALE WAREHOUSE,
 for all kinds of Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. LESSLIE & SONS.
 P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few Barrels of English Lamp Black in papers may be had at a small advance above cost. E. L. & SONS.
 York, Jan. 29th, 1833. 168-4f.

TO BE LEASED or SOLD, 100 town lots
 in Scarborough, lying each side of a gravel spring, on Kingston road, east of the Highland Creek.
 Also, Thirteen Town Lots in the centre of York, to be leased. Enquire of JORDAN POST,
 Scarborough. 213-1f
 December 9th, 1833.

NO MERCHANT'S STORE-KEEPERS, &c.
 A—A respectable Man well acquainted with Store, keeping and general Merchandise Business, including Book-keeping &c. is desirous of obtaining employment, in a respectable House. He would prove a valuable acquisition to any Wholesale Establishment in which an experienced and confidential clerk is required. The best references will be given and security if required.—Terms moderate. Address A. B. C. Post Office York. York December 14, 1833. 214

THE Subscriber continues his LAND AGENCY
 Office at Brantford as usual. LEWIS BURWELL,
 Brantford, 1834. 231-1f
 Dep'y. Prov'l. Surveyor.

FOR SALE, by the Subscriber, at his Boot
 and Shoe Warehouse, 183 and 185, King-street: 250 pairs Ladies' and Children's Snow Boots,
 100 " do. do. Indian Rubber Boots,
 160 " do. do. Prunella Boots,
 400 " do. do. do. Shoes,
 200 " Children's Morocco Shoes,
 100 " do. Calf Skin do.
 30 " Gentlemen's Galoe do.
 together with a very extensive assortment of Men's, Women's and Boy's Shoes and Boots, suited to the season. THOMAS THOMPSON.
 York, December 18th, 1833. 214-1f

FOR SALE—a FARM of excellent Land
 in the Township of Tecumseh, containing 100 ACRES situated on the leading road from Adjola to Yonge street, with a lasting stream of Water, and above 30 Acres of improvement; 10 Acres of the same under wheat; a good House and Barn within 3 miles of two Saw-Mills; with a young Orchard of about 50 thriving Apple trees; and a Garden newly laid out. The above is under good fences. For further particulars apply to the Subscriber on the premises. THOS. BURST.
 Lot No. 16, 8th Con. S. Half, February 1, 1834. 224-6m.

FOR SALE, Lots No. 7 in the 6th Con. and
 13 in the 3rd con. of Hungerford, 200 acres each. Lot No. 6, in the 1st con. of Percy, 300 acres. East half of Lot No. 1, in the 5th con. of Kaladar, 100 acres.
 East half of Lot No. 16, in the 7th con. of Kennebeck 100 acres.
 West half of Lot No. 31, in the 6th con. of Matilda, 100 acres.
 50 Acres in North Crosby, and one Village Lot in De. morestville.
 The above Lots of Land will be disposed of on liberal terms, as it respects price and periods of payment.—For further particulars apply (if by mail post-paid) to the subscriber. CYRUS R. ALLISON.
 Adolphustown, April 20th, 1833. 181-4f.

FOR SALE, 200 ACRES OF LAND,
 in Reach, being Lot No. 3, in the 9th concession, at 12s 6d. currency per acre. Enquire of Mr. Joseph Dennis, on the Highway; or James Richardson, York. November 12, 1832. 203-1f

BOARD and LODGING for Gentlemen in a
 respectable private English family, No. 35 Newgate street. York, Nov 12, 1833. 209-1f.

EDWARD HENDERSON, TAILOR, &c.,
 takes this favorable opportunity of returning his thanks to his friends, and the public in general, for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon John Elmsley's.
 Past Patterns kept on hand for the accommodation of country Tailors, and those who make up their own. Yonge Street, May 23d, 1833. 185-4f.

BEAUTIFUL ENGLISH EDITIONS
 of the following BOOKS are on sale at the GUARDIAN Office, at the London Prices; with a variety of others, both American and English.
 Companion to the Bible, intended for Bible Classes, Families, and young persons in general. Maps. 18mo. half bound.
 Cruden's (Alexander) Concordance. Royal 8vo.
 Edinburgh Cabinet Library, beautifully printed in monthly Vols., small 8vo., with appropriate Engravings by the most eminent Artists.
 Edmondson's (Rev. J.) System of Self-Government. 12mo Short Sermons. 2 vols. 8vo.
 London Encyclopedia (The); or, Universal Dictionary of Science, Arts, Literature, and Practical Mechanics. The Ninth Edition, with Coloured Plates. To be complete in Twenty-two Volumes.
 Newton's (Bishop) Dissertation on the Prophecies. 8vo. Sermons on Important Subjects. By several Ministers of the Wesleyan Methodist Connexion. 8vo. cloth.
 Ward's (Rev. Valentine) Miniture of Methodism; or, a brief statement of facts in answer to the inquiry, "What are these Methodists?" A new edition, with portraits. Watson's (Rev. R.) Biblical and Theological Dictionary Second Edition. Royal 8vo. cloth.
 Conversations for the Young; designed to promote the profitable reading of the Holy Scriptures. Third Edition. With an index to the Texts illustrated in the volume. Royal 18mo. in cloth, gilt lettered.
 Denon's (Rev.) History of the Wesleyan Methodist Missions in the West Indies. &c. 8vo. stiff covers.
 Life of the Rev. J. Wesley. With a portrait. Published at the request of the Methodist Conference. 12mo. cloth.
 Observations upon Southey's Life of Wesley. 12mo.
 Theological Institutes; or, 2 Volumes of the Evidences, Doctrines, Morals, and Institutions of Christianity. Part 1. 8vo. stiff covers. In 3 vols. cambrie, gilt lettered.
 Universal Redemption of Mankind. 8vo. Wesley's, (Rev. John, A. M.) Notes on the New Testament. 24mo.
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