

# Christian Guardian.

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

Vol. XIV. No. 2.

TORONTO, WEDNESDAY, NOVEMBER 2, 1842.

Whole No. 108.

For the Christian Guardian.

## "WE HAVE ABRAHAM TO OUR FATHER."—No. II.

Have the Jews left any successors? We venerate antiquity. We cherish feelings of high regard for things and persons nearly lost in ages long since gone by. This is perhaps owing to something in the constitution of our nature. I have often thought that the less we know of ancient characters the more highly we think of them—if the occasion upon which they are introduced gave an opportunity for the display of some exalted virtue. Our veneration appears to increase with the distance of time and the little we know of them. Perhaps there are few Christian Churches who do not think more of themselves on account of the excellent and great characters who were instrumental in their first organization, and who were associated with their early history. We dwell with feelings of delight and satisfaction upon things of this kind. But whenever the piety of our predecessors is produced as an argument in our favor instead of evidences of vital godliness, and fruits of good living at the present time; or whenever the piety of former days is brought in to cover present defects, it is an approach to the spirit of the Jews. "We have Abraham to our father." If we are correct, no Church has dealt more in this kind of argument than members of the Church of England. The early fathers of that Church, we believe, would not suffer by comparison with men of any community, or of any age; nor have there ever been wanting, in that Church, persons who have been bright examples of every virtue which can exalt human nature, and every grace which can adorn the Christian character. But in the later period of that Church's history such characters have been scarce.—This has been the exception, rather than the general rule. There has been a falling off. The majority have not possessed the spirit of Cranmer, Ridley, and Latimer, and the early confessors and martyrs of the Church of England. Nay, it has come to pass, that while they profess the highest esteem for those persons so justly celebrated in their history, they regard with suspicion those who possess most of their spirit; or use terms of ridicule or censure, or manifest a spirit of persecution against such as imitate their zeal for the glory of God and the salvation of men. But when this sad falling away from the primitive spirit and character of their Church is pointed out, resort is frequently had to an argument substantially the same as that employed by the Jews. Instead of proving that the primitive spirit and character of their Church remain; instead of referring to persons once noted for vice now reformed and saved by their ministry as proofs of their piety; instead of showing that the spirit of glory and of God still rests upon them by the abundance and success of apostolic labors for the spread of scriptural holiness in the world, we are informed of the purity of their doctrine, the excellency of their prayers, and the homilies and liturgy as contained in the Church service; the scriptural form of their Church order and government; the long list of martyrs and confessors which their Church has produced; or their descent from earlier times. Now these things may all be very good; some of them necessary. But pure doctrine, and scriptural prayers, and excellent sermons, and correct forms printed in a book, and acknowledged as the service of the Church, do not constitute a genuine Christian Church. There is a wide distinction between the one and the other.—The faith of the present members of any such Church may be widely different from their printed articles of belief. And they may be destitute of the vital godliness recognized in their prayers, and inculcated in their Church service.

The Jew might have said, "Where will you find any writings which can compare with the excellency of our Scriptures? Where have such men ever been found as our nation has produced? Where will you find so distinguished and exalted a character as Abraham, the father of our race? What nation has ever given birth to such men as Moses, and Joshua, and Samuel, Elijah and Elisha, David and Solomon, Isaiah and Daniel; these were all of our nation, and surely you will not imitate that there is any danger that we should be cast off, and our nation destroyed, and our religion abrogated.—We have Abraham to our father." But the answer of God to all such claims and reasonings is,—"The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "My ways are equal. I will judge every one of you according to his works." "Through these three men, Noah, Daniel, and Job stood before me, they should deliver neither son nor daughter, they should only deliver their own souls by their righteousness." The faith and piety of living characters cannot benefit their contemporaries who do not imitate that faith, or who are not careful to be possessed of that piety. It appears that temporary favors may be shown to the living on account of the prayers and piety of those with whom they are connected; but there are limits beyond which these benefits do not extend.—The righteousness of others is beneficial to us only as it is the means of leading us to acquire the same conformity to the Divine will, and the same meekness for glory. Beyond this it is of no religious importance to us. There is no such transfer of virtue or moral excellence from one individual to another as speeches of this kind appear to suppose. They are founded upon assumptions not contained in the Holy Scriptures, and which God will not recognize in his dealings with men at the last day. There is no such thing as works of supererogation in our present frail and imperfect state. The utmost that we can do will not merit salvation in our own behalf. God has a claim, in justice, upon all that service which we are able to render, and still we come far short of discharging our obligations to his infinite mercy. At last, after all that we can do, we must accept salvation as the reward of merit not our own, but the gift of his free grace through the Mediator. "When we have done all, we are unprofitable servants; we have done what was our duty to do." Mere duty can never merit anything. We can make no claim on the score of justice, because we have done what we were under previous obligation to do. Still after all we are but "scarcely saved." It is then absurd to suppose that good men in former times have left a stock of merit over and above what was necessary for themselves, as the property of the church to which they belonged; and that this redundancy descends to successive generations to supply any defect which may chance to exist. This notion is unscriptural and palpably absurd.

I have often had my own thoughts upon other things which, perhaps, have some connexion with what I have stated above. That is, the manner in which I have heard persons of my own communion (Methodists) express themselves towards the Church of England as she now exists, (the membership constituting the Church) on account of the purity of her doctrine, and liturgy, and the excellency of those characters who have from time to time been of her communion. We have heard the Church commended on account of the almost inspired character of her liturgy; the writings of her ministers being the lights of christianism; and the noble army of her martyrs and confessors; and a great deal that is similar. We have heard such things till we were tired with hearing them, in the manner in which they have been spoken. "True, to such language as the above, making some statement for hyperbolic expressions, we have no particular objection. We would desire to pay the same regard to truth and virtue wherever they may be found. We believe that no persons more highly esteem such characters as are mentioned above, whether of ancient or modern time, than we ourselves do. We venerate their memories. We regard them as having been blessings in their generation. And we ardently wish that the number of such were greatly multiplied: Yes, that all ministers of all churches were such "burning and shining lights" as these were in their day. When these things are mentioned as facts of history, or when such persons are held up as worthy examples, "whose faith we should follow," so far all is very well. To this we have not even the shadow of an objection. But when the same eulogia which is due to those ancient worthies, on account of their high moral worth, is claimed for others, without respect to their character, who, perhaps, can bear no comparison with the former, who may be infinitely short of their excellency, or directly their reverse in doctrine, in piety, and in practice—merely because they are of the same Church, to this we deny. We may admit the predicate but not the inference. We see no necessary connexion between the one and the other. Besides, there appears to us, in this manner of speaking, to be a real, though indistinct and unavowed recognition of the popish doctrine of the merit of good works—that those persons mentioned have performed more than were necessary for their own salvation, that they have left behind them a stock of merit, which, by some kind of transmission unscriptured, and perhaps indescribable, descends to those who succeed, and compensates for their deficiencies. However high may be our opinion of the founder of Methodism, we do not think that the present generation of Methodists are deserving of any more respect on that account. When we attempt to form an estimate of any character, we would wish to divest them of all circumstances that are foreign to the point in hand, to contemplate the aspects which that character now presents, and to weigh these in the balances of truth and righteously, and not more. And by the same rule would we judge of all others, leaving "the righteousness of the righteous upon him, and the wickedness of the wicked upon him."

September 23th, 1842.

LATE AT CHURCH.—"Late at Church," is one sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow-worshippers by their noisy footsteps, with what degree of reverence can such a man regard the presence of the High and Holy One, of whom it may be said, "The Lord is in his holy temple; let all the earth keep silence before Him." Take such an insult and "offer it now unto thy Governor; will he be pleased with thee, or accept thy person?" No, they would fear to offend a king, but not the King of kings. The manifold sins involved in a want of punctuality in the attendance of God's house, must make it to be regarded as one of the greatest evils resulting from this bad habit. Their own devotions are hindered, those of others are disturbed, their minister is grieved, their God insulted, and all for what? for a trifling indulgence of sloth or self-will.—*Chambersburg Messenger.*

## DR. TYNG'S RECOLLECTIONS OF ENGLAND—INTERESTING ACCOUNT OF THE BRITISH AND FOREIGN BIBLE SOCIETY—PRINCIPLE OF UNION—FRIENDS OF THE SOCIETY.

From the Episcopal Recorder.

Dear Brethren:—The Anniversary of the British and Foreign Bible Society is always one of the most important and interesting of all the Annual religious meetings in London. On the occasion which I attended, the Hall was well filled, and with as dignified and respectable an audience as I saw at any meeting. I was surprised, however, not to find it more crowded. But the divisions which have been made among the friends of the Society, upon the various questions which have been agitated upon the subject of its organization and operations, have tended to diminish the attendance of late years at its Anniversary. Some have withdrawn on the Baptist question, which is simply whether translations into foreign languages shall be allowed to use the word immersion for baptism, and thus to teach heathen converts to Christianity, that there is no baptism without immersion. Others have separated, because Societians were allowed to form a part of the Society, and because the meetings were not introduced by prayer. These have mostly united in a new Society called the Trinitarian Bible Society, the Anniversary of which I was unable to attend. That Anniversary was held at the Freemason's Tavern, and I understand was very thinly attended. The receipts of that Society are about £1,200 or \$6000. Its operations are therefore very limited, though many of the Clergymen and Laymen who sustain it, are of the most respectable and influential character. Still further many of the clergy of the establishment have withdrawn from the Bible Society who were originally connected with it, in consequence of their unwillingness to act in any way for religious purposes with Dissenters, among whom there is often a bitterness of spirit against the Established Church, which I think can find no justification or reasonable defence. Several persons I know, who are strong opposers of the Hyper-Episcopacy of the Oxford party, but who cannot feel, as they said to me, a sincere fraternal spirit with men who on all other occasions are so decidedly the opposers of the Church. I did not wonder at this course after the many things which I heard myself, but I certainly deeply regretted it. I am fully convinced, that the extreme acerbity of many modern dissenters has done very much towards driving many very catholic men in the Church to a stand against them, which they have taken very unwillingly. This subject, however, I shall have occasion to speak of in another communication, and will defer further remarks upon it now. But all these causes have operated to diminish the attendance upon the Anniversary of the British and Foreign Bible Society, which is by no means the most numerous meeting, though excelled by no other in the character of the assembly.

The visit which I made at the House of the Bible Society much pleased me. Their establishment in Earl Street, near Blackfriars' Bridge, is a very plain one, though extensive and capacious. The Secretaries of the Society, the Rev. Mr. Bramford and the Rev. Mr. Brown, the former a clergyman of the establishment, the latter a Dissenter, are gentlemen of the highest character, and most agreeable deportment. I was received by them with an attention to which I could only be entitled as the delegate from the American Bible Society. Every thing in their concerns seems to be conducted in the most orderly and neat manner. Their efforts and influence are known to be most extensive;—with an income of near \$500,000, and circulating near a million of copies of the Bible every year, in 150 languages; they stand pre-eminent among the great instruments of God for the promotion of his plans of mercy for man and of glory for himself. So important, simple, holy, and uncompromising for any Christian principle, seems to me, the organization of the Bible Society, that I deeply regret to see it in any degree neglected or slighted by those, to whom union with it would be now, and will hereafter be seen to have been, one of the highest of privileges and honors.

This Anniversary was attended by many of the most distinguished of the Clergy and Laymen of the land. The venerable Lord Bexley took the chair as the president, and his appearance upon the platform was welcomed by long-continued and most cordial greetings of applause. It is delightful to see in him, as in our good old Bishop White, how long-titled integrity, and Christian wisdom, and meekness, gain the confidence and respect of a community. Every Christian in England venerates the character of Lord Bexley; and when he expressed in a short address his pleasure at being allowed in his advanced age to meet the Society again, though his voice could be heard only within a short distance around him, the loud response of the meeting spoke again their pleasure in seeing him once more. The venerable Lord Harrowby, so long known in the political history of Britain, was on his left, and the good Bishop of Chester on his right.—Bishop Stanley of Norwich, the Earl of Chichester, Lord Glenelg, Lord Sandon, Lord Teignmouth, and many other noblemen, were on the platform around him. It was a dignified assemblage indeed. The speakers were of a high character, and some of them of great interest. BISHOP SUMNER, of Chester, was the first speaker;—a plain, meek-looking man, of sixty years of age perhaps, whose aspect and countenance reminded me much of our dear Bishop Meade. He makes no display in speaking, but speaks with great wisdom, and directly to his point. His character and wisdom carry great influence with all that he says. He seems to be everywhere beloved. And whether in London, or Chester, or wherever else he was spoken of, it was always in the same manner, with the highest expressions of affection and reverence. His influence is that of very decided piety, united with great wisdom and moderation. His whole appearance is consistent with this character; and when he rises to speak, you have the instant impression that a holy and apostolic man is asking your attention. His speech was upon the principle of union in this Society, in which he exhibited the blessing of God, which had rested upon it, and the effects which had been produced by it. I can give but little idea of his admirable address, or of the conviction which it produced. It was an admirable argument indeed. Yet I deem its arguments so important, and its counsels, as coming from him, of so much authority, that I must record as large an extract from the address as I can. He said, "If we go back to the beginning of this century, and consider how not only this country, but the face of the whole world has been changed and altered through the instrumentality of this Society, as regards the word of God, we shall, and not till then, have a just view of what this country and the world at large owes to its exertions. For another reason, too, I should be glad if we could take this survey of the Society's operations; I think it would go far to rekindle the ardour of some, which, I grieve to say, has been sadly chilled in this country. I think it would not only encourage us to further exertions, but also tend to mollify the feelings of those who are extreme to mark what they think amiss in the constitution or measures of this Society. I would go back to the time when the demand of this country for printing the Scriptures was satisfied by 20,000 or 30,000 copies in a year, when men would have been startled at the thought of 800,000 copies being required by this Society;—when, throughout the Roman Catholic population of Ireland, the Scriptures were an unknown book;—when, with regard to the Principality of Wales, it was hopeless to procure a single copy;—when you might go over the great part of the Continent of Europe, and scarcely find a copy of the Scriptures to be procured, even at the largest price;—when there were but thirty-seven translations of the Scriptures into foreign languages, and most of those chiefly confined to the knowledge of the curious; and in this way would I meet the objections which we sometimes hear against the constitution and plans of this Society. I would, in this respect, take an example from the great Athenian commander, who, when assailed by calumny, replied to his accusers in one word, 'truth'; and that word was 'Marathon.' His enemies calumniated him, but his friends deigned only to repeat, 'Marathon.' So when we are told of our indiscriminate associations with others, and of our imperfect constitution, let us answer, that we have 137 translations of the Scriptures; that we have circulated 14,000,000 of copies of the word of God; and have more than 7,000 kindred or affiliated Institutions. There is another matter of encouragement and confidence; it is that the endeavours we are using to circulate the word of God receive the blessing of Him who gave it. Will it be said by any that this is dangerous ground, and that we are not at liberty by the event to judge of the propriety of any operations? In some instances, I am aware, success would be an improper criterion whereby to judge of the favour of God; but here, where questions of right and wrong cannot be confounded, we are at liberty thus to judge. In mere matters of expediency, I think it is right to consider whether our measures have the favour of God, and are such as we ought to pursue or not. Now in that matter which is brought against the Society, that many persons who differ upon the interpretation of the Bible unite in circulating it, there can be no wrong; no question of right and wrong can here be confounded. Even under the most selfish expectation, even supposing what I believe never entered the head of any one connected with the Bible Society, that a person united with it because he desired an opportunity to promote his own views, the objection cannot hold; for no one has any private opportunity beyond another of carrying his views out, for he must circulate the Scriptures without note or comment. So, then, even here no question of right and wrong is concerned; it is a mere question whether such co-operation is likely to succeed. And now, we may safely inquire, has it succeeded? The answer is, look at the operations of the Society during so many years! And we may safely appeal, too, to the count which has amounted the proceedings of the Committee, and the general concerns of the Society, and say, that concord produced amongst such persons, and existing on such a subject, is a strong proof of the blessing of God, and that he is guiding the minds and influencing the actions of those concerned. If the result also be such as the Report has declared, then we have a proof of success; and success, under such circumstances, is a proof of the Divine blessing. Am I wrong if I think we may even here introduce a Scripture

example? Are we not allowed to form our judgment by Scripture? I need not remind this assembly, that it was a question with the apostles themselves, and with others in the early days, of which we read in the Acts of the Apostles themselves, whether the Heathen converts were justified in not observing the ceremonies of the law of Moses, and that there were those who disturbed and perplexed the Church, saying, 'Except ye observe these ordinances, ye cannot be saved.' To what did the apostles refer with regard to this question? They inquired what effect the Gospel, received without the ordinances of the Jewish law, had upon their hearts and lives; had it the effect it was intended to produce, which it ought to produce, and which it must produce, if blessed of God, and which it could not produce without,—had it the effect of purifying their hearts by faith? The answer was given by Peter, 'Seeing that God hath put no difference between them and us, purifying their hearts by faith, therefore let us not perplex or trouble them, or lay a yoke upon their neck, which neither we nor our fathers were able to bear.' Therefore, I would say, since God has thus blessed this Society, which its enemies say cannot be blessed; since the Spirit of God has produced a concord and a unity which they declare never can be produced among persons who differ in things to themselves important, but still not in the sight of God essential—let us not trouble or perplex the Society with questions of this kind, but let us proceed on our way, believing that we have the countenance and support of Him whom alone we desire to serve and to whom we give all the glory. There is another question connected with the Society which may perhaps be treated in somewhat the same way; and I regret to say, that it is a question on which many excellent men, many with whom I desire to walk in the house of God as friends, differ from us. They complain of the practices of the Society, and many of them refuse to unite in its proceedings because they are not satisfied with regard to the perfection of our versions. I believe that the versions circulated by this Society have not in any degree the imperfections which have been laid to their charge. But let us put the question in the fairest way; many of them are imperfect versions; they are made in languages with which we have but a trifling acquaintance, and some of them are versions which Roman Catholics will recognize. I was going to say that Roman Catholics will approve, but I am convinced that Roman Catholics will approve of no version. They will never admit one any further than they are obliged. Still there are versions which they will recognize. But the question is, Have these versions the effect which the Scriptures ought to have? Do they transform the characters of men—are they found to convey the way of salvation through Christ Jesus in such a manner that they who read them will learn that way and follow it? We cannot read the records of this Society without finding numerous instances of this sort; and therefore I say, why perplex and trouble the Committee with questions of this kind, which may have full confidence they will always judge of with the fullest desire to honour God's word and perform his will? Let us not lay a yoke on them, but let us gladly join in circulating these versions, the best we can procure, trusting that He who has hitherto blessed them, and by whom alone they can be made a blessing, will continue to carry home that Word to the hearts of all to whom it is sent. Indeed, it is a great comfort with regard to the proceedings of this Society, that we cannot proceed one step in it, except as God, I may say, leads us by the hand. His words are our rule, and we attempt to do nothing which has been often considered; I am sure not by the enemies of the Society, for they have not looked into its concerns, and they know not how it is carried on. But it is worth while considering that there is one thing only which the Society can do without the co-operation and blessing of Almighty God. The Society might purchase Bibles, stow them away in chests, and freight vessels to carry them out, and land them on foreign shores; (indeed, this is what some people imagine to be the character of our operations, for it was only last week that I read, in a tract intended for general circulation, that shiploads of Bibles had been sent to foreign countries and trampled under foot there, and no thought taken whether the people who had them; but can we incline the people to whose country these Bibles are sent to become distributors in sending them through the land? For instance, in France, could we provide that there should be eighty-four colporteurs to carry our Bibles through the provinces of that kingdom? Or could we persuade the Declunans to give up their sheep or their goats to purchase the Scriptures we have sent? Can we make the people of Madagascar, who cannot read their Bibles without danger of being put to death, complain that their books are wearing out, and ask for new ones? No. The Society employs agents, but we know on whom the agency of the heart depends. It is God's own Spirit that moves the heart, and inclines the people to receive his own word, and provides beforehand the means necessary for his purpose. We have heard such interesting accounts of the Society's operations in its thirty-eight year, that we must say, though it has now arrived at its manhood, it shows no signs of approaching old age. I trust it will go on and prosper, that those who hesitate will hesitate no longer about giving their hands to this work; certainly, that none of its friends will think of leaving it. I wish nothing more than this, that as it is a Bible Society for the world, so it may be the Bible Society of the world."

The next speaker was LORD GLENELG, well known both as Sir Charles Grant, and under his present title, as one of the cabinet in the late ministry. He is a tall, thin man, with white hair, and an intelligent and rather striking face. His religious character and his evangelical principles in religion are extensively known. His address was also extremely good.—I cannot resist the impulse to add a portion of it to the extract I have made from Bishop Sumner's. Lord Glenelg seconded the same resolution, and spoke of his gratification at the Bishop's speech, of which he said,—"I shall say no more in his presence than that it was able, wise, and judicious, adapted to the circumstances of the Society, worthy of the cause he advocated, worthy of the man by whom it was delivered, and worthy of the Church whose ordinances he administers. I am happy in being able to declare, that I look upon it not merely as a duty, but as a high privilege, to avow my unshaken allegiance to this noble Institution. In making that avowal, I am sure I utter the feelings of all I now address. We are met this day to declare, that, as we have given in former times our sanction to the principles of this Society, so nothing has since occurred to shake our confidence in those principles, or to withdraw our dependence upon those by whom those principles are carried into effect. Almissions have been made to circumstances which might seem calculated in no small degree to counteract the operations of the Society.—We have, indeed, had difficulties to encounter; at the same time I must say, that those difficulties have been fewer in number than those which other Institutions have been called to experience. There have, indeed, been days of darkness; but surely, in the time of the infancy of this Society, when its powers were yet immature and unknown, we were not induced to abandon its cause, the present is not the period we should choose for relinquishing our support. Now, when, in every part of the habitable globe, its labors are extended and its success recognized,—when we hear of fourteen millions of copies having been circulated throughout the world, eight hundred thousand being issued during the last year,—when we hear of seven thousand kindred Societies,—when every sun lights up some memorial of our triumphs, and every moon repeats the history of our success, this is not the period, of all others, when we are to be dismayed and tremble for this Society; this is not the period when we are to doubt its success, to relinquish its banners, or to despair of its final triumphs. There have been days, when the great, the learned, and the wise, set themselves in array against this Society, as yet unconformed in its strength, and enticed in the exertion of its latent energies. But, if assailants were not wanting, neither were there wanting champions in our cause; and those who then conducted the Society,—some of whom still continue among us, though others have been removed to their reward,—went forth to the battle, not trusting in human armor,—not arrayed in the panoply of mortal arms,—but they sought and they found their victorious weapons in the armory of God. They went forth to the battle, not regarding those who differed from them in this country as enemies; these were not the enemies against whom they marshalled their array. No; the enemies they fought, were ignorance, and vice, and iniquity, under whatever shape, in whatever land; whether under the smiling aspect of an over-elaborate civilization, or the more obtrusive and disgusting vices of Heathenish atrocities. These were the enemies whom they pursued; and they went forth to the contest in the spirit that animated every heart in that selected band of three hundred, who, on a memorable occasion, in a state of weariness and hunger, came to Jordan's bank, faint, yet pursuing. The time of faintness is, I trust, past; but the time of pursuing, remains. So long as there are territories to be explored; so long as sin and vice are to be subdued,—so long the pursuit must be continued and war hotter from day to day. We know that it is destined, that the sacred volume which we circulate shall one day be the law of the habitable globe. We know that all the events and circumstances of this great object—the establishment of one magnificent dominion, under that great Potentate to whom the eternal promise has been given, 'I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' At what period that glorious consummation may arrive, it is not for us to say. This rests in the mind and will of Him with whom a thousand years are as one day; although, in the present aspect of things, one might perceive somewhat of approximation to that grand consummation in the general movements throughout the globe, in the jostling and hurrying together of great events, in the varying positions and diversifying phases of the great states of this world; in all these things we see some preparation for that great period."

There were other excellent addresses also to which I have not space to refer. Lord Sandon, the son of Lord Harrowby, and Dr. Peypers, the Bishop of Worcester, were both interesting. The Rev. Dr. Vaughan, an independent minister at Kensington, and a very leading man among the dissenters,

delivered an address displaying much mind and thought, though having no unusual eloquence in its style or enunciation. It was the only speech which I heard at any anniversary that sounded as if it had been previously written. This in a good degree diminished the interest of it for such an occasion.—Indeed I think but little is ever gained on such occasions, by going into discussions which seem to be abstract, and to have been finished for the purpose previously. They always lack the animation, and adaptation to present circumstances, which are the chief points of interest in anniversary speeches. I was much interested in a short address from the Hon. and Rev. H. M. Villiers, a young clergyman who has lately come to St. George's, Bloomsbury, as the successor of Dr. Short, the present Bishop of Sodor and Man. He is brother to the present Earl of Clarendon, is decidedly evangelical, and is one of the most useful of the London clergy. On this occasion he came forward very distinctly to announce, with others, his devotion to this cause. The other speeches I do not pass over because they were less worthy of notice. This was far from the fact. But I profess to give only recollections of what were most interesting to myself, and I have not room to carry even these out to the extent which would be agreeable. I considered the two addresses to which I have particularly referred, as so important to the cause, that, from my anxious desire that all should love it, and unite in it, I could not refrain from extracting largely from them. The meeting was a very impressive and useful one. None could fail, I think, to be encouraged, and animated, and convinced by it, in this great and important course of Christian duty. I met with several persons at this anniversary, whom I had much desired to see; among them was Mr. Wilks, the Editor of the Christian Observer; Mr. Carus, of Cambridge, the successor of Mr. Simson, who was afterwards to me a brother indeed, and of whom I shall have much occasion to speak in a future letter; and also, good old Josiah Pratt. When first seated on the platform, a venerable-looking clergyman at my side addressed me in words of great kindness and affection. His countenance was the picture of benevolence, wisdom, and love; I was delighted with him but did not know him. I begged him to give me his name. "My name," said he, "is Pratt." "What," said I, "Josiah Pratt?" "The same." "You are one of the very men," I replied, "that I came to England to see." I could not but rejoice indeed thus to meet a man of whom I had known so much, and whose character I had so sincerely venerated. I had subsequently a more intimate acquaintance, and the more I saw of him, the more I revered and loved him. I do not refer to the effort in speaking which I made myself on this occasion. Your readers have had some account of it, and it is of little consequence. It was received with far more attention and respect than it deserved, and I could have no other feeling than a deeper humiliation over my own unworthiness, while God allowed me to be so cordially welcomed and esteemed among his servants, so eminent and important in his Church. No one can have the opportunities which I have had to notice the manners of English Christians, and especially the clergy of the Established Church, without being much impressed with the uniform blandness and cordiality by which they are distinguished. The apostolic precept "be courteous," they exemplify in a very attractive way. And such deportment adds a very peculiar charm to Christian Society and intercourse in their connexion.

The officers and leading friends of the Bible Society dined on the day of the anniversary with Lord Bexley, who had honoured me with an invitation to meet them. It was a large and brilliant company of gentlemen of much and varied distinction in the Church of our Lord: The venerable Earl of Harrowby and his son Lord Sandon, the Marquis of Cholmondeley, the Earl of Chichester, Lords Glenelg and Teignmouth, the Bishops of Chester, Winchester, Worcester, and Norwich, Dr. Pearson the Dean of Salisbury, Chevalier Bunsen, the Prussian minister, Sir Thomas D. Acland, old Dr. Steinkopf, and many others, all of whom, in their character and history, presented points of interest to me. A more affectionate and truly Christian party I have never met, and the occasion was very delightful and improving. I had much pleasant conversation with the Bishops of Winchester and Worcester before dinner, both of whom were interested in inquiries concerning our Church and country. The Bishop of Worcester is a son of Sir William Peypers, the correspondent and friend of Hannah More, whose benevolent and spirited letters have thrown such a charm into her memoirs. His whole aspect and deportment would certify his personal resemblance to the excellent and attractive character of his father. All that I saw and heard of him was in correspondence with this impression. I was seated at dinner between Lord Glenelg and Sir Thomas D. Acland, and here again was charmed with the truly religious and frank conversation of men who are equally distinguished for intelligence and worth. The splendours of nobility were before me and around me, in all the magnificent provisions for the dinner. But though I am not an inattentive observer of these things, and have no affinity with the spirit which would affect to despise them in their proper relation, I could not but think, over and over again, of the honor which England gains from the piety and religious influence of so many of her distinguished sons, as far above all the honours of their rank and station among men. These men are the glory of the nation; and to see them and converse with them, was to me equally an honour and a delight. Nothing can exceed the beauty of this unaffected kindness and dignity, united with undignified love and defence of the Gospel, which mark the conversation and conduct of such men. I hope, in such an expression of my feeling; I shall not be considered as having unduly spoken of persons who shrink from such remark. But this whole day was to me one of the most delightful and instructive days I passed in England, and I cannot but always cherish with gratitude a recollection of the exceeding kindness with which, in public and in private, I was this day received. None of these men of God shall I probably meet again in this world, but I rejoice to remember that we are journeying together to a glorious kingdom, where all the children of God shall dwell in everlasting union and intercourse and bliss.

S. H. T.

## GIDEON OUSLEY.

The following beautiful and striking miniature likeness of that great and good man, Gideon Ousley, is from the pen of Dr. Elliott, editor of the Wesleyan Christian Advocate. There was something in Mr. Ousley's refusing the peerage and estates of his ancestors, and "choosing to suffer affliction with the people of God," so strange that we question if his parallel can be found in all history, except in the case of Moses. Blessed man, his reward must be great!—*N. Y. Advocate.*

Mr. Ousley was a marvellous man. He possessed a strong mind, well cultivated with a good university education. He was of a noble family; but became an itinerant Methodist preacher early in life, and for about fifty years kept the field, in labors most abundant. He preached in the Irish and English languages with equal fluency. The Irish language (the opinion of others to the contrary notwithstanding) is the foremost language under heaven for the pulpit. In this he preached with power to those who understood it. His pulpit performances usually amounted to twenty-one each week; two each day, in the open air, and one each evening, in a church, house, barn, &c., as the case might be. He preached thousands of sermons on horseback, in the markets, at horse-races, cock-fights, &c.; and when the multitudes were inclined to leave, which was seldom the case, he followed them in their movements. He was often persecuted, way-laid, and beat so as to be left for dead; but God always raised him up. The Popish clergy hated him to excommunication; and though many attempts were made on his life, he always escaped, except with the loss of one eye. His violent persecutors mostly came from an untimely end. So manifest was the hand of God in his preservation that the Papists concluded it would not do to kill him, as by this means he would obtain the reputation of a martyr. He controverted, most freely, the errors of Popery, and exposed them unsparingly, always remembering to point the errorist to the Lord Jesus Christ for mercy. Many thousands were converted from Popery through his instrumentality.

At the death of Sir Gore Ousley, his uncle, he became heir to his estate and his peerage; but he relinquished both in favor of the next heir, and continued his preaching till death. Few men of the age equalled him for usefulness and labors.

## I'M GOING HOME.—By THOMAS RAO.

A poor aged Christian, who had passed upwards of seventy years on earth, seeing her friends weeping round her death-bed, exclaimed—"Mourn not, I'm going home."

"I'm going home, prepare the bridal wreath!

My Saviour bids my happy spirit come.

Damp not with tears the Christian's bed of death;

Rejoice!—I'm going home!

"Earth hath its cares; for three-score years and ten

My lot has been 'midst thorny paths to roam;

I would not track those desert scenes again—

'Tis past!—I'm going home!

"The dove hath found her nest—the storm-tossed,

A place of rest beyond the dashing foam;

Of grief's wild billows; (thither am I bound:

Joy, joy!—I'm going home!

"Earth's flowers all fade,—there fadeless roses glow;

Earth's sunniest light is shaded by the tomb;

Earth's lores all slumber in the vault below—

Death dwells not in that home.

"I see the city of the blest on high,

With the freed spirit's ken, I come! I come!

'Ye calling voices, catch my heart's reply—

Home! home! I'm going home!"



## CHRISTIAN GUARDIAN.

Wednesday, November 2nd, 1842.

## THE TIME FOR SPECIAL EFFORTS.

We wish not to be classed with persons who are advocates for periodical revivals only, while our settled opinion is, that it is the privilege of the Church of Christ to have uninterrupted and interminable revivals of religion. Were there any interruption to the flood-stream of man's iniquity, or any prospect of its cessation without Christian efforts, then might there be a semblance of reason for holding the doctrine of occasional outpourings of the Spirit of truth and salvation. But the stream of man's iniquity flows—rushes—widens—desolates—threatens to desolate still more; and the Scriptures furnish not a single sentence to sanction that doctrine. Revivals may be common and constant. Nevertheless, accommodating our language to the circumstances of the population of the farming portions of this Colony, and somewhat to the expectations and expressions of pious people, we say, the time for special efforts among the Wesleyan Methodists is arrived. Though we think all months in the year are favourable to such efforts, the winter months are most favourable, and should, without delay, be turned to the best account.

Since last winter, when so many successful Protracted Meetings were held, a portion of the Press has showed itself adverse to them, and a Minister of another Church has sent forth a Puseyite veto on them, which we noticed in several defensive articles, to which we beg to refer the reader. Imaginary and horrible evils were exhibited, and our adversaries with a more than Napoleon prowess battled them, while our vindication went to say, Why beat ye the air? Some are beating it still, and splendid are their victories! The Rev. Albert Barnes, in one of his excellent "Sermons on Revivals" we have just obtained, well says, "It is to be feared that not a few professing Christians in all Churches in cities regard, at heart, revivals of religion as of doubtful value, or as scenes of wildfire, and fanaticism. . . . Are there not many that would concede all that the sceptical or the scoffing opponent would desire to have conceded?" Except in the way of defence, the time is past for us to prove that such Meetings are of a Scriptural and saving character.

This being a settled point with us and the Ministers of our Church, we beg, in view of the approaching winter, to offer them a few suggestions intended to stir up their minds, and direct them in their momentous work of saving souls.

1. Immediately make out a *comprehensive plan* of Protracted Meetings for every Circuit, and Mission. We, of course, cannot say how comprehensive, but sufficiently so to embrace all the places in their charge, which time, the number of labourers, and their strength, will admit of. They must judge of each of these; and where the governing principle in coming to a decision is a burning love for perishing souls, the plan will be as comprehensive as possible. Then give the earliest notice of the plan at all the places it comprehends. How much depends on this! when we know that the success of many a Meeting, as to the number of hearers, has been owing to anxious expectation, and a preparative feeling and sympathy resulting from it. The notice should not be less than a month.

2. Do not wait for weather. Our zealous and useful friend, Mr. Long, who is experienced in Protracted Meeting labours, tells us, he has always found it best to commence a meeting at the time appointed, and continue it, whatever the weather might be. It is a fact that hundreds of persons who have many times apologized for their absence from the house of God during the year, have gone to the Protracted Meeting despite of showers, sledge, or storm. What are these, or opposing men and devils either, when the Spirit is in a neighbourhood. Then it is felt and seen that the business of salvation must be done—done now.

3. Let special Prayer Meetings precede a Meeting for some time. Whatever a commercial, scientific, or medical man attempts to do, it is a matter of daily occurrence that attention to preliminaries is indispensable to secure success. It is necessary in the most important of all matters—the work of God.

4. Give all the official members of our Church something to do. Methodism is a machine of many dependant parts, and not one can be spared. Cooperation is conquest. And each labourer is to employ all his talents. The Rev. Robert Young remarks, "Employing one talent is no legitimate argument for hiding others in the earth; as all the powers with which we are invested are to be employed for the glory of God, and the benefit of man."

5. Adopt the best method for conducting a Meeting. This advice comprises preaching, invitation, praying, and receiving persons on trial into our Church. What method is best? That which saves most sinners. The absorbing and controlling object must be the PRESENT SALVATION OF SOULS. If he who fixes his attention and heart on this will know how to speak and pray. Let the Law speak to the confusion of scoffers. Let the Law speak to the conviction of sinners. Let the Law speak to shut them "up unto" Christ. Be the theme of the preacher and of the exhorter—practice—practice, now—now. Insist on this, nor take a step from your earnest position. Ask in every prayer for this; wander not in prayer from this. When the sinner trembles, weeps, and, smiting his heart, cries out, "What must I do to be saved?" rush to his relief with the Gospel, the balm for the wounded. The popular William Dawson, at the first Wesleyan Missionary Meeting held in England, said, "We believe that this salvation is of infinite importance, as being a complete deliverance from infinite evils, and a personal possession of infinite benefits." Invite the penitent to the altar for this salvation, and "compel" him to be saved. These means judiciously and unweariedly used in entire dependence upon God, He will bless them.

6. Be shepherds of the returned wanderers. Some objections have been raised to a Minister publicly giving persons under religious influence an opportunity of joining the Church. And if compulsion were used, or illiberal remarks made on other Churches, we should object to it. Why should not a Christian Minister stand forth in a congregation, and, like Moses, ask, in reference to membership, "Who is on the Lord's side?" Do it observed, whoever unites with our Church, does it as a catechumen for six months, and, while reasons for its being done are assigned, the act on his part is voluntary and in the face of many who are witnesses of it. When we say, Be shepherds, we think, too, of the requirements of the New Converts, and Seekers, when a Meeting has terminated. Then is there most for a Minister to do. Visit—from house to house, or much of your arduous toil at the Meeting will be lost. It is important to bring souls in; but how much more important to keep them! God has made them your charge.

On the imperative demand there is made upon Ministers and people to save souls, we add, in the words of Mr. Young, as we find them in his practical "Suggestions for the Conversion of the World," "It is cruel to destroy the character of man, either by artifice or falsehood; the property of man, either by fraud or violence; the life of man, as did the Spartans, for a mere pastime amusement; but what is character, however dear; property, however valuable; or life itself, however precious, when compared unto the soul? Character may be regained, property may be recovered, and if a man die he shall live again; but when the soul is lost, it is lost forever!"

Constrained by Divine love, then, let us seek the souls of men; influenced by the Divine authority, let us rescue them; and in all our doings, believing the truth of the Divine promise, let us say,—

"Light of the world, again appear  
In midst of majesty of grace,  
And bring the great salvation near,  
And claim our whole apostate race."

CAMP-MEETINGS.—The excellent *Pittsburgh Christian Advocate* says, "This has been emphatically the Camp-Meeting year; we do not recollect ever to have heard of so many in one year; nor do we remember ever to have learned that this means of doing good was more signally blessed." This is an answer for the enemies of Camp-Meetings in Canada, some of whom, and Journalists too, have affirmed that as society becomes more intelligent such Meetings will go down. With an increase of Schools and Colleges there must be an increase of Camp-Meetings. Men need heat as well as light; grace as well as gifts.

BENEVOLENCE FALSIFIED.—In the last Hamilton *Catholic* we see an article headed "Nice Pickings," showing the receipts of the various religious societies in England, in which it is said, "Yet with all these abundant means of doing good, both at home and abroad, no pagan nation has been converted by them to the Christian faith, and the mass of the English population are described by the Bishop of Oxford as little better than pagans!" A self-evident falsehood, like this, needs no reply.

## THE CHRISTIAN GUARDIAN—NEW VOLUME—AGENTS.

This is the second number of our *Fortieth* Volume, and we cannot commence it without presenting our warmest acknowledgments to all persons who have in any way promoted the acceptability and circulation of the *Christian Guardian* during the past year;—the Subscribers, Agents, and Correspondents. At present we have more subscribers than we had at the Conference, some of whom have been prevented by the unfavourable state of money affairs in the country from paying as punctually, as they wish, but who, we have no doubt, will no longer postpone the time of payment. The religious and literary contributions of our correspondents have been received by us and read by others with approbation, and from them we hope in future to receive many short, suitable, well-written articles. It is hardly necessary for us to repeat what we have already reiterated, that no exertions will be spared by the Book Steward to secure the earliest and regular transmission of the Journal to the subscribers, while none shall be spared by us to render it worthy of transmission and support.

While we thank our numerous Agents for their attention to the interests of the Journal, which has a wide circulation, we are sure, that with very little exertion several hundred more paying Subscribers could be immediately obtained. A few reasons may be given why this should be attempted by the Agents. To them we say, the Journal is the organ of your own Church; it contains more religious, Wesleyan, temperance, and literary intelligence than any other journal in the Province, and a large supply agricultural and commercial; it is low in price; the paper on which it is printed is of its best quality; no labour is withheld to have every article that appears in it correct, and the utmost punctuality and despatch are observed in sending it out. How is it then that in some neighbourhoods where we have fifty members, and three or four times that number of hearers, we have not more than two or three subscribers? How is it that so many Methodist families, and other families favourable to Methodism, are kept in ignorance of the proceedings of our Church, and the progress of religion in the world, both which our Journal states? Let our respected Agents, then, in every house they visit, ask, Do you take the *Guardian*? If not, Will you take it—take it now? When it would be too much for one individual to pay for it, let three or four persons be called on to unite in taking it. This plan would succeed in a hundred places. Inquire of the new-settlers. Diligence ought to be laid aside in this important matter. Wesleyan Ministers have from the first had not only to preach, but sell their Connexional publications, for the diffusion of truth and the glory of God. Duty, Conference authority and funds, the religious claims of our people, and the wants of the population generally, all conspire to urge on you the obligation of an increasing and untiring activity to extend, at once, the circulation of the Conference paper—the *CHRISTIAN GUARDIAN*.

We highly approve of the following editorial from the *Richmond Christian Advocate*; supposing that, when the excellent writer advises the bringing of the subject on which he writes before the people "from the pulpit," he means on a week-day, and then not during a service, but at the close of it.—"This understood, we earnestly commend his suggestion—all his suggestions, to our Agents."

"JUST WHAT WE WANTED.—We have often expressed the opinion that, if public efforts were made to increase the circulation of the *Advocate*, they would be crowned with eminent success. And we have repeatedly implored our brethren to make the trial. Now and then a brother has proceeded just far enough to satisfy himself of the expediency of the thing, and to confirm us in the opinion of the practicability of increasing, by a general and persevering effort, the subscription list to FIVE THOUSAND. This ought to have been done several years since. We have another instance to record of the success that has attended the bringing of the claims of the paper before the congregation. The Rev. R. C. Maynard, of the North Carolina Conference, in a letter received last week, says:—'I received your letter relative to the R. C. *Advocate*, and proceeded forthwith to urge the claims of the paper upon the Church, before several of my congregations: the result may be seen below.'—And it was thus seen and felt. FORTY-THREE NEW SUBSCRIBERS. We will confess it, it made us glad; we were delighted at the result; and confirmed in our opinion of the expediency of the subscription to Five Thousand. We are anxious to reach that point. Brother Maynard, we thank you, and beg you to go on. Don't stop. Who will 'go on' do likewise?"

Brother! you have a circuit of from eight to twenty congregations. How many families in each are without any religious periodical? And how much do they suffer, how much does the Church lose, by their want of information? May not the failure of many of our most promising local and general enterprises be traced to the limited circulation of our periodicals? Look this matter right in the face. How many springs of charity might be set in operation by the regular perusal of a religious paper? Ought you not, as one powerful means of doing good, to give more attention to this matter? The people will read. That cannot, ought not to be prevented. Ministers should direct their reading in a proper channel;—a channel that will bring most good to them, and thereby render them capable of greater usefulness to the Church!

But you may have a station. Well, are there not many of your people that need just such reading as a religious paper affords? And ought you not to bring the matter before them from the pulpit? Try it for once, when the congregation is large.

Presiding Elders! You may do much in this matter. Your congregations are generally large, and your influence over your people deservedly great. Will not you make a trial of this matter? We would like to see each of you heartily engaged in this work. Come, brethren, see the younger brethren an example in this good work. We venture to predict that such a union of effort would secure the object in less than much at heart; and in which all of us have a mutual interest. Dwellers, begin this work. "What your hands find to do, do it with all your might."

TO STUDENTS IN THEOLOGY.—The following directions by the fine-spirited and useful BUNYEN, an intimate friend of the Rev. Richard Watson, are worthy the pen, head, and heart from which they come. The Ministry is not what some think it is, and call it, a profession followed for a livelihood; it is not a mercenary affair; not a ladder to mere popularity, pleasure, and applause. If it is to be called a profession, it is one Divine in its character, spiritual in its aims, solemn and eternal in its results. It has to do with the soul, Calvary, heaven, hell. Woe be to the man who enters it with an unsanctified spirit, or follows it for gain! Woe be to him who enters the sacred desk named by God and anointed by the Church of Christ! Better had it been for that man he had never been born. Gives God the gospel trumpet into the hands of a man who has not himself obeyed its sound? Does the God of love commit the truth to unfaithful men? Does He bestow the bread of life for distribution on him who has never partaken of it himself? Can He employ a man hastening to perdition, to deter others from doing it? Such is not the conduct of the Head of the Church. If these observations be correct, every Student in Theology should ponder them well. A theological training for the Ministry is not of an ordinary character. It is not a business, but a privilege under the teachings of the Great Teacher, and the haloing inspirations of the Holy Ghost; and this for highest saving purposes, and the glory of God. We commend these directions to all such Students. We have read them with great satisfaction, and we hope advantage. In all our studies how important it is that we should, as expressed in the seventeenth direction, "cultivate, with daily solicitude, spirituality of mind!"

1. Reflect much on the indispensable and transcendent importance of personal religion.  
2. Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.  
3. Repress, to the utmost, the feelings of vanity and pride, and the undue desire of popular applause.  
4. Let the grand points in religion have their due prominence in your discourses.  
5. Aim, in preaching, at the utmost seriousness and earnestness of manner.  
6. Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.  
7. Let there be in your discourses the utmost clearness of discrimination between the two great classes of characters of which your hearers must necessarily consist.  
8. Let pointed appeals to the heart, and direct applications to the conscience, form a prominent feature in your discourses.  
9. Do not aim at a degree of originality to which you are not equal, or of which the subject under consideration does not admit.  
10. Study assiduously the best way of access to the human mind.  
11. In your preparations for the pulpit, endeavour to derive from the subject on which you are about to preach, that spiritual benefit which you wish your hearers to receive.

12. Attach due importance to the devotional parts of public worship, and be solicitous to conduct them in a spirit of evangelical fervour.  
13. Cherish earnest desires and encouraging expectations of success.  
14. Exercise an humble and entire dependence on the promised influences of the Holy Spirit.  
15. Endeavour to adopt the most interesting and efficient methods of conveying religious instruction to the young.  
16. Endeavour to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.  
17. Cultivate, with daily solicitude, spirituality of mind.  
18. Cultivate and display Christian zeal for the general interests of true religion, both at home and abroad.  
19. Propose to yourself, as a model, the character of the Apostle Paul.  
20. Guard against every approach to a sectarian and party spirit; and cherish the feeling of christian love to all who embrace the faith and "adorn the doctrine" of the gospel.  
21. Do full justice to the talents and excellencies of other ministers, without the spirit of rivalry or jealousy.  
22. Deem it not justifiable for a christian pastor to indulge, beyond certain limits, in the pursuit of literature and science.

23. Suffer not the pressure of public engagements to contract unduly the exercises of private devotion.  
24. Guard against levity of spirit and demeanour.  
25. Cherish the strictest purity of thought, of sentiment, and of demeanour.  
26. Cultivate and display the most delicate sense of honour in all the intercourse of life.  
27. Remember the pre-eminent importance of prudence and discretion.  
28. Study to display that courtesy which is the essence of true politeness.  
29. Observe punctuality in all your engagements.  
30. Do not hastily abandon a station of usefulness, in which you have acquired a moral influence.

PUSEYISM.—We have not been in error when we have said that the views of Puseyites were opposed to Methodism and Scripture truth. Methodism is a system which has not been exceeded in its usefulness since the days of the Apostles, and tens of thousands of our fallen race have had the best reason for thanking God it ever came into operation. In Ireland it has succeeded to a remarkable extent, and we have no doubt that country has often been indebted to it for peace, when anarchy threatened to overwhelm it. Notwithstanding its advantages in social as well as religious life, the *London Church Intelligence*, under the head of "Methodism in Ireland," on the 20th of last July contemptuously and slanderously says:—

"The Conference of the preachers of the Wesleyan religion in Ireland has just been held in Dublin. Mr. James Dixon, president of the Wesleyan Conference in England, presided. A person of the name of Soira, from America, and who calls himself a bishop, was present; but he is just as much of a bishop as any of the 'Brimmagem priests,' the manufacture of which commenced at Birmingham about six years ago. And these Wesleyan Irishmen ordained, as they call it, half a dozen young men in the line of the 'Brimmagem succession,' using in the ceremonies a mutilation of the Church Ordination service. It seems that this sect in Ireland has increased by 362 during the last year, but has lost 369 by emigration; so that in fact it has decreased. Fifteen thousand pounds appear to have been engorged out of these poor deluded people towards the 'centenary fund'; that is, towards a fund for proclaiming to the world that the Wesleyan religion is only a hundred years old, and that it is consequently false."

"To the doctrine of baptismal regeneration we have again and again decidedly objected, it being in our judgment denied not only by the Bible, but the plainest common sense. If the water can wash the soul, we cannot see what need there was for the blood of Christ to be shed. If a mere ablution is saving, Christ died in vain. And yet we are boldly informed, in the following extract from the *New-York Churchman*, that the infant is made a child of God by a sacrament! We never saw the error so unblushingly stated."

"That paper says,—  
"We hold the doctrine of baptismal regeneration. The baptized infant is with us, a member of Christ, a child of God, an inheritor of the kingdom of heaven! And this is made by a sacrament—a mysterious and inscrutable means of conveying God's grace, the regenerating influence of the Holy Spirit. And this is no figure, no metaphor embodied in action, no type, no holy symbol, no signifying that which may be, or may not be; no Jewish sacrament, as Timothy Dwight would make it—but a saving ordinance, a reality tenfold more real than any phenomenon that is presented to us in type, or yet in space."

BRITISH AND FOREIGN BIBLE SOCIETY.—It affords us much pleasure to present on our first page to-day a most interesting letter respecting this Society by the Rev. Dr. Tyng, a Minister of the Protestant Episcopal Church in the States, of a charming spirit. It is long; but the magnificence of the Bible Society, and the fact that Puseyites in Canada are attempting its injury, if not destruction, are sufficient reasons with us for its insertion. Besides, the testimony of Dr. Tyng in its favour is the testimony of a Churchman! We beg, of course unofficially, to remind the Ministers of our body of the Circular they received during Conference from the Upper Canada Bible Society, and to say, the request it contains claims their immediate attention and merits their best services.

BENEVOLENT SOCIETY THIS EVENING!—A Soiree for replenishing the funds of "The Toronto Female Benevolent Society" will take place in the Wesleyan Church, Newgate Street, this evening, at half-past 5 o'clock. By reference to particulars stated in another place, it will be seen where and at what price Tickets of admission can be obtained, which, in our opinion, are too low for so praiseworthy an occasion. Little need be said in commendation of it; but it may be well for us to remark, that this Society is not sectarian. Contributors to its funds are found in nearly every Church in the City, and the distribution of articles to indigent and sick females, is not confined to the members of one Church, but extends to all. The visitors never ask, What is your creed? but, What is your temporal condition? We are ready to hope that the Meeting will be attended by all charitable-minded persons whose time allows it. It is gratifying to us to be able to say, that among the Ministers expected to address the meeting, is the Rev. George Cowpey, a Native Missionary from the far North West. It is a delightful consideration, that the deeds of the Christian friends of such a Society for the poor and afflicted, are memorialized in Heaven.

SUCCESS OF METHODISM.—In the *Western Christian Advocate* we rejoice to find it stated that, at the seven Conferences of the Methodist Episcopal Church, recently held in the West of the United States, it was ascertained that there had been an increase of members to the amount of 37,964; and, reckoning a proportionate addition to the other Western Conferences, the total increase will be 50,000. The Editor very opportunely says, "Our object in noticing this topic for the present, is, to exhort our ministers and people to consider how great their responsibility is, arising from so vast an increase to their number." Success is delightful, but solemn in its obligations. Verily, God is in the West. May our brethren there see a still greater spiritual light!

QUEEN'S COLLEGE.—Dr. Liddell has just returned from Scotland, bringing with him the Rev. James Williamson, recently appointed Professor of Mathematics and Natural Philosophy. The *Kingston Chronicle* says, "We have great pleasure in announcing to the public, in connection with the opening of the College, that a Preparatory School is now in operation and attached to the College." The School, it is said, is to be conducted by Professors Campbell and Williamson. These movements, in friendly conjunction with others of a similar character, promise much for our favoured Colony.

ARRIVAL OF BISHOP SOULE.—We are happy in being able to announce that Bishop Soule, and Brother Sargeant, who sailed from Liverpool on the 1st instant, arrived in this city on Monday last. We never saw them in better health!—*New-York Christian Advocate*, Oct. 26.

A REBUKE.—The *Dayspring* says, that "the heathen of a single city have contributed almost as much to support one religious festival as all Protestant denominations of Christians in the world gave last year (1841) to send their religion to the heathen!"

A young gentleman when begging a paper should pay postage.

THE TORONTO FEMALE BENEVOLENT SOCIETY will give a SOIREE, in the Wesleyan-Methodist Church, Newgate Street, on Wednesday Evening, November 2nd, at half past 5 o'clock. The proceeds to be applied to aid the funds of the Society.

The objects of this Society are, (1) to provide the Children of the Poor with articles of Clothing, to enable them to attend the Sunday Schools; (2) to assist poor Women in sickness or need; and (3) in any other way which may be approved, by a majority of its Members, to accomplish the ends of Female Benevolence.

TICKETS, 1s. 6d.—To be had at the Guardian Office, at the Stores of Messrs. J. R. Armstrong & Co., and of Earl, G. Simmon, J. Sanderson, I. Robinson, G. Walker, R. H. Brett, R. Brewer, J. Leak, W. Flock, &c.

TEMPERANCE MEETING.—A Public Meeting of the Temperance Reformation Society will be held in the Congregational Chapel, on Friday evening the 4th November, to commence at half-past 7 o'clock. Addresses will be delivered by Rev. Messrs. Ross and Lamb, and Mr. McDonald (an Agent of the Montreal Society). Mr. McDonald will exhibit Dr. Sewell's celebrated Lithographic Prints, showing the effects of Alcohol on the Human Stomach; he will also extract Alcohol from fermented or vinous Liquors.

As the funds of the Society are more than exhausted, a Collection will be taken up, to which circumstance the attention of the friends of the cause is specially invited.

For the Christian Guardian.

## A DIALOGUE ON DRESS.

A rap was heard at the door one fine evening, when the maid opening it, neighbour A was announced to my host, who, being a most affable man, arose, evidently delighted, to bid welcome to his visitor; and, in the most cordial manner, giving him his hand, said, Good evening, brother B: I am most happy to see you, and hope you may have leisure and the disposition for conversation this pleasant evening.

A. I thank you, brother B, and shall be happy to enjoy the pleasure of your society for an hour or two, with your permission.

B. Amongst the interesting topics of the day, the changes that have taken place in the social world, from primitive simplicity, may be considered one of the most prominent.

A. Ah, neighbour B, I see at once what you are aiming at; particularly as I am acquainted with your aversion to the innovations of fashion, and especially as they affect our own Church; and shall, therefore, prepare myself for a reproof, as you and I differ on this point.

B. My expressed sentiments on this subject are my true ones, and I hope to convince you of their correctness; and shall with pleasure listen to your objections, with a view to correct them.

A. Will you be so kind as to state the position you will take in the argument?

B. With pleasure. I contend that too many persons who love gaiety and ornament in dress, glory in their abridgment; and if they are professors of religion, that they set in conflagration to the spirit of the Gospel, which declares that the friendship of the world is enmity against God.

A. I presume you are not opposed to decency in dress, even amongst our own people?

B. Certainly not; but to effeminacy and pride I am. I wish every thing to "be done decently and in order." But decency in this respect must be made up of cleanliness, neatness, and comfort, under the supervision of christian humility and the principles of true modesty. Where it is evident that the study of the individual has been to attract the attention and admiration of others, a departure has been made from "the rule of christian duty, offensive to God, and detrimental to the spiritual welfare of him or her so offending."

A. But you would not have our richer brethren and sisters to place themselves on an equal footing with the poorer in this respect; in short, should we not dress according to our ability?

B. Now, brother A, you have come just to the point,—that point where so many have become the victims of delusion and error. Yes, they say, we should dress according to our ability! Now, examine this rule for a moment, and see the result. It lays no restraint but the want of means; and implies, if we had the wealth of nobles and princes, we should appear in the style of nobles and princes; and what becomes of the wholesome disciplinary rules upon this subject, and of the bar between the spirit of christianity and the spirit of the world? Can you tell?

A. Why, I must confess, it would give too wide a latitude, and perhaps lead to the overthrow of disciplinary barriers, and let in, as you remark, the spirit of the world,—from which as christians we are to stand aloof; but what is to be the standard of duty in this matter?

B. The standard of duty should be the Bible, and a conscience enlightened by the spirit and precepts of the Gospel; a heart glowing with love to God and man; and, in forming judgment thereon, a submission to the guidance of the rules of the excellent Discipline of our Church, drawn as it is from the Word of God, will direct us rightly and safely. In general, the wealthy are so to attire themselves as not to move the envy of the poorer brethren, and give them cause to suppose that they are proud, especially by their wearing luxurious and useless ornaments; for this thing will surely beget murmurs, and so disturb the feelings and sentiments of love between those who should love as brethren, that estrangement and hardness will arise, destructive at once of the unity and prosperity of any class or society where these circumstances may exist. Again: Methodists should not dress so fast that they are afraid to stand in the house of God, and in consequence become advocates for standing with addressing a Throne of Grace, lest they should soil their "purple and fine linen," and also to wish to avoid the contact of perhaps a poorer brother or sister, as if afraid of pollution. We should cherish the axiom, True worth needs not such decoration. Dress, moreover, brings with it the love of show in other respects. St. James gives us some good counsel on the subject of showing preference to the rich to the contempt of the poor, which is most worthy of our attention.

A. I see it useless to try to justify the practice of some persons, and hope a reformation may take place; and as the evening is growing late, I must beg to dismiss the subject at present.—To resume it, perhaps, at some other time.

B. But, brother, before we part, let us, as blessed with abundance, strive to set a good example to our people, and, by self-denying spirit, arrive to do good with that which we have spent hitherto in useless vanity, and God will reward us; while we shall have the satisfaction of knowing that we have been a blessing rather than a curse to society.

SPECTATOR.

## FIRST IMPRESSIONS OF THE WEST.

From a Correspondent of the New York Observer.

CINCINNATI, Ohio, June 25, 1842. Messrs. Editors.—I arrived in "the Queen City," as they call it, on the morning of a market-day; and if I had seen all the hosts of Israel, mounted each on a camel's back, the impression would not have been more singular than the sight of the 300 or more tent-like awnings, which crowded the streets. It looked amazingly like "Laid times!" Large kama for 3 or 4 "bits" (shillings) a-piece; butter 6 to 10 cents a pound; eggs 4 cents a dozen; strawberries 4 or 5 cents a quart, and hundreds of bundles of a morning. Surely the poor people of Cincinnati must be in a starving condition!

But "money is very scarce at the West!" Yes, terribly scarce! The first thing I saw on landing was a piece of silver, lying among the stones, which I picked up and pocketed. A day or two ago the Rev. Michael started the project of purchasing a telescope, and forthwith moved that \$7,000 were subscribed for the purpose; the astronomer has started for Europe, with \$1,000 dollars in his pocket for expenses; and, shortly, if Prof. Hopkins, of old Williams, wants to see the little star, he will have to turn his back on his observatory, and look through the Cincinnati magnifying glass. The White Water Canal needed a lift, and very soon a sum sufficient to complete the enterprise was subscribed. And benevolent matters are by no means neglected. Dr. Bercher's church alone contributed this year \$1,000 to the A. B. C. F. M., and the Secretary of the Tract Society received not far from \$1,000 as the result of his recent visit. Yet it is "hard times," and always will be so, so long as men have not as much money as they want. Shame on this incessant craving, when God is showering upon this nation such manifold mercies! when the earth groans with an abundance of food, and the markets of the civilized world, and when, too, blessings richer infinitely than mere temporal gifts, are strewn over the land with a divine profusion! O for a little of the spirit of humility and contentment of the Shepherd of Salisbury, to be diffused over the mass of this wonderfully favoured community!

I believe I commenced talking about the markets. One is surprised, in passing through them, at the number of Germans attending. Perhaps one third or one half of the people from the surrounding country, whose wagons crowd the streets, are of this class. They have a great horror of the forest and the axe, and take good care to locate themselves on farms which the Yankees have improved. Then they procure their own peculiar mode of culture, raising all the small garden and fruits which are easiest brought to market, and afford the best profit. They form a large and increasingly important part of the population of the West. Not less than 32,000 or 34,000 of the population of Cincinnati are Germans; and at St. Louis there are 8,000; and in all the West at least 1,000,000. The characteristics of this population, their moral condition, and the means of their evangelization, will form the subject of a future communication.

The market houses, which are very handsome, are used for other purposes than those of traffic. Almost every Sabbath, during the warm season, they serve as places of worship for the English or German attendants. Rev. Mr. Nast, the leading German Methodist Preacher of the West, often preaches the truth in the street. A Sabbath or two since I heard Rev. Mr. Mills address some hundreds of people in the 31st street market house, from Isaiah iv. 6, "Such ye the Lord," &c. &c. The subject was admirably chosen for the occasion, and there was a directness and vividness in the style, well adapted to arrest the careless hearers. For the most part, there was respectful attention and but little interruption. An old black woman, however, could not well keep her peace, but cried out, in some familiar tone, or simple thought was uttered, "Bless the Lord! my soul hears witness!" &c. The preacher, after enduring the interruption for a time, requested her not to interfere with the enjoyment of others. "Well," said she, as if thinking aloud, "I'm so happy, I can't help it. I shall have to go home, then!"

Cincinnati has an able ministry. Rev. Drs. Beecher and Wilson are well known to your eastern readers, especially the former. The latter is in such a course of health as to be in the apprehension that his work is nearly done.—His son is now settled as his colleague. Dr. Beecher is a man of the highest vigour and strength of his earlier years, and is beginning to bid the sad and important position in the esteem of his own church, that he formerly held in N. E. It is worthy of remark that whatever of influence or reputation a man has at the West, he must acquire here. "Every tub stands on its own bottom" in this valley; so that however great a man may be on the "Atlantic coast," it is of little worth when he crosses the mountains.

## Religious Intelligence.

For the Christian Guardian.

## BRANTFORD—SUNDAY.

I had seen the war-dance of the Pagan Indian; but on this morning, at the Mohawk Church, for the first time I beheld the red men in the worship of the true God. This primitive looking structure is said to be the oldest in Western Canada, and the first to send forth the sound of the "church-going bell," a date upon it is 1725. The house was nearly full when I entered, the males on the left and the females on the right; presently came in a clean, healthy-looking company of boys from the Institution, all dressed alike, accompanied by their Tutor, who led to the place of prayer. The subject was admirably chosen for the occasion, and there was a directness and vividness in the style, well adapted to arrest the careless hearers. For the most part, there was respectful attention and but little interruption. An old black woman, however, could not well keep her peace, but cried out, in some familiar tone, or simple thought was uttered, "Bless the Lord! my soul hears witness!" &c. The preacher, after enduring the interruption for a time, requested her not to interfere with the enjoyment of others. "Well," said she, as if thinking aloud, "I'm so happy, I can't help it. I shall have to go home, then!"

Cincinnati has an able ministry. Rev. Drs. Beecher and Wilson are well known to your eastern readers, especially the former. The latter is in such a course of health as to be in the apprehension that his work is nearly done.—His son is now settled as his colleague. Dr. Beecher is a man of the highest vigour and strength of his earlier years, and is beginning to bid the sad and important position in the esteem of his own church, that he formerly held in N. E. It is worthy of remark that whatever of influence or reputation a man has at the West, he must acquire here. "Every tub stands on its own bottom" in this valley; so that however great a man may be on the "Atlantic coast," it is of little worth when he crosses the mountains.

JENKINSVILLE.—Rev. B. F. Lambord writes, 11th inst., "The Lord has, for some months past, been pouring out his Spirit in this village in a remarkable manner. That a marked alteration in the views, habits, and manners of many who were vicious and profligate has transpired, must be apparent to the most incredulous. Probably a more devout and attentive congregation is rarely to be found in the community than in this village. Sometimes they appear to yield to the word, like the budding trees under the zephyrs of heaven, encouraging hope that the Gospel will soon become the power of God to their salvation. More than forty have already professed to find God's pardoning mercy, and many, with heavy hearts and downcast looks, are seeking the Saviour. As Paul confessed, 'I was once a persecutor, and injurious,' so these confess, we were Sabbath-breakers, profane swearers, &c.; but God has pardoned us, and the remainder of our lives shall be devoted to His glory. On the 3rd Sabbath in September, we baptized twenty-three, and administered the holy communion; and it was a glorious and refreshing season. Upwards of thirty were joined to the Church on probation, the most of whom are going on to perfection, and I trust will all be members of the Society. Several with a holy life, and at last reach the abode of the blessed. It is our earnest prayer, that the Spirit may never be restrained, either through irregular conduct, or sinfulness, on the part of Christians; but that it may continue to descend as the rain, and distil as the dew, till not an individual shall be found like 'the heath in the desert, not knowing when good cometh.'—*Zion's Herald*."







