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For the Christian Guardian.

THE REV. ROBERT BRUCE.

In reading the memoirs of the memorable John Bunyan, which appeared in the 58th number of your paper, I was forcibly reminded of a remark made by the Author of the "Course of Time"—"The lives and memories of our Christian ancestors, who suffered so much for the blessings of that civil and religious liberty, which the inhabitants of Britain now enjoy, ought to be peculiarly interesting and sacred to us their posterity."

There is something unusually interesting in the history of those christian heroes of England and Scotland, who sacrificed their lives to the liberties of their country and the unbending principles of their faith, in the reign of the treacherous Charles the Second. The perusal of such sketches always has a happy influence in establishing my mind in the unflinching promises of God to his people; it also animates my desires and adds the earnest of an assurance to my longing hopes for the final triumph of that liberty, in the opening campaigns of which our ancestors fought so valiantly, and so nobly died.

One of the most distinguished of the Scottish veterans of the truth, who survived that reign of cruelty and darkness, was the Rev. Robert Bruce. His was a day in which Mr. Pollok says, "The ejected Clergy were forbidden to preach even in the fields: the people, under the severest penalties, were forbidden to shelter them, or even to give them a morsel of bread. People of all ranks and conditions in life, who would not comply with the tyranny of the times, were driven from their houses, and were every day perishing by the hand of the executioner." But Mr. Bruce outlived the brutal carnage of the prelates and bigots of Charles' reign, and was at length gathered to his fathers in peace.—The following particulars respecting this eminent Minister, are recorded by the Rev. Robt. Fleming, in a book, called "The Fulfilling of the Scriptures." They are submitted for your disposal by

A CONSTANT READER. Yonge Street, Jan'y. 4th, 1831.

Whilst Mr. Bruce was in the ministry, at Edinburgh, he shone as a great light through the whole land; the power and efficacy of the Spirit most sensibly accompanying the word he preached; so that he was a terror to evil doers. And the authority of God did so appear upon him, and in his carriage, and such majesty was in his countenance, as forced fear and respect from the greatest in the land, even those who were most avowed haters of godliness; yea, it was known with what reverence King James regarded him, and once said, before many, that he judged Mr. Bruce was worthy of the half of his kingdom.

The great success of his ministry, at Edinburgh, Inverness, and other places, whither Providence called him, is abundantly known. Whilst he was confined at Inverness, that poor, dark country was marvellously enlightened: many were brought to Christ by his ministry, and a seed sown in those places which even to this day is not wholly lost. I shall here set down one passage concerning the famous Mr. Henderson, who was brought into the ministry by those high in power, and against the parish's consent, so that on the day of his admission, the church doors being shut by the people, they were forced to break in by the window to get him entrance; but, little after this, upon the report that Mr. Bruce was to assist at a sacramental occasion, Mr. Henderson wished to hear and see him, and therefore went secretly to the church, and placed himself in a dark part of it, where he might not be known. When Mr. Bruce was come to the pulpit, he, for a considerable time, kept silence, as his manner was, which astonished Mr. Henderson; but much more when he heard the first words wherewith he began, which were, "He that cometh not in by the door, but climbeth up another way, the same is a thief and a robber;" which, by the Lord's blessing, so greatly affected Mr. H. and left such an impression on his heart, that it was made the means of his conversion.

He was one that had a spirit of prophecy in a great measure, and spoke of many things which afterwards came to pass, as hath been attested to me by sober and grave Christians, who were familiar with him. And divers persons afflicted with lunacy and other disorders, and who were past all hopes of recovery, being brought to Mr. Bruce, and after prayer by him in their behalf, were fully recovered.

He endeavored, when he was to appear in public as an ambassador of Jesus Christ, to have his spirit deeply impressed with the majesty of that God of whom he was to speak, and with a sense of what high import it was to the souls of men to have the mysteries of salvation unfolded unto them; not with the enticing words of man's wisdom, but in demonstration of the Spirit & power; without which he believed the gospel, though in itself the word of life, would never be the power of God to men's salvation. And, therefore, though he was known to take much pains in searching the scriptures, that he might know the mind of God, by comparing spiritual things with spiritual, and in preparing suitable matter for the edification of his hearers, which he durst not neglect, yet this was the least part of his preparation-work. His principal concern was to have his soul wrought up to a suitable frame for preaching the unsearchable riches of Christ, and making manifest the mystery of the gospel as he ought; that so his Master, by his service, might see the fruit of the travail of his soul, and be satisfied. And knowing that the success of preaching depended wholly upon the presence of God accompanying the dispensation of the word, and the administration of the ordinances, his manner was to be much in prayer and supplication in private, before he officiated in public; pouring forth his heart before God, and wrestling with him, not so much for assistance to the messenger as the mes-

sage. One instance was as follows: Being to preach on a solemn occasion, he was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay, the bells having been rung long, and the time far spent, the beadle was desired to go and see the reason, who coming to his house, and finding his chamber door shut, and hearing a sound, drew near, and listening, overheard Mr. Bruce often, with much seriousness, say, "I protest I will not go except thou go with me." Whereupon the man, supposing that some person was in company with him, withdrew without knocking at the door; and being asked at his return the cause of Mr. Bruce's delay, he answered he could not tell, but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come, peremptorily declaring he would not go without him. Mr. Bruce soon after came, accompanied with no man, but he came in the fulness of the blessing of the gospel of Christ; and his speech and his preaching were in such evidence and demonstration of the Spirit, that it was easy for the hearers to perceive he had been in the mount with God. Indeed, he preached ordinarily with so much life and power, and the word spoken by him was accompanied so manifestly with the presence of God, that it was evident to the hearers that he endeavored, to the utmost of his power, to present every man perfect in Christ Jesus. For though he was no Boanerges as to his voice, using a slow and grave delivery, yet he spoke with so much authority and weight, that some of the most stout-hearted of his hearers were often made to tremble, by having the secrets of their hearts made manifest, and went from hearing him under a deep conviction that God was with him of a truth.

The Rev. Robert Blair, another eminent minister, says upon his first going to preach, he had by a remarkable providence, Mr. Bruce for a hearer, and as he was very desirous of having the judgment of so great a man concerning his discourse, he inquired what it was, and should never forget his words, they had been so much blessed to him. They were, "I found your sermons very polished and well digested, (which was very easy for one of his parts,) but one thing I missed in it, to wit, the Spirit of God, I found not that." This, Mr. Blair often mentioned to others, and said, it helped him to see it was something else to be a minister of Jesus Christ than to be a knowing and eloquent preacher.

A little before his death, when he was at Edinburgh, and through weakness kept his chamber, there was a meeting of several godly ministers there, upon some important concerns of the church; who, hearing he was in town, waited upon him, and gave him information of those things which caused them considerable uneasiness. After which Mr. Bruce prayed, and in his prayer mentioned to the Lord the substance of what they had said, being a sad representation of the state of the church; at which time there was such an extraordinary influence on all present—so sensible an outpouring of the spirit of God, that they could scarcely contain themselves; yea, and which was most strange, even an unusual influence on those that were in other parts of the house, and were acquainted with the cause thereof at the very instant; one Mr. Weems, being then occasionally present, when he went away, said, "O how strange a man is this! for he knocked down the spirit of God on us all;" expressing himself thus, because, in praying, Mr. Bruce divers times knocked with his fingers on the table. What follows respects his death:

Being now aged, and through infirmity of body confined to his chamber, where he was frequently visited by his friends, to whom the abundant grace of God in him had endeared him, and being asked by one of them how matters now stood between God and his soul, he, with holy confidence and joy, made this answer, "When I was a young man, I was diligent, and lived by faith in the Son of God; but now I am old, and am not able to do so much, yet He condescends to feed me with jumps of sense," meaning by the expression, sensible influences of the Holy Spirit, and abundant consolation.

The morning before the Lord removed him, he came to breakfast, and having as usual, eat one egg, he said to his daughter, "I think I am yet hungry, you may bring me another egg;" but instantly after, falling into deep meditation, he said, "Hold! daughter! hold! my Master calls me!" With these words his sight failed him; whereupon he called for the Bible, but finding his sight gone, he said, "Cast up to me the 8th chapter to the Romans, and set my finger on these words, 'I am persuaded that neither death nor life, &c.' shall be able to separate me from the love of God, which is in Christ Jesus my Lord." Now," said he, "is my finger upon them?" When they told him it was, without any more, he said, "Now God be with you, my children, I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;" and afterwards died: death shutting his eyes that he might see God.

Thus that valiant champion for the truth, who, in his appearing to plead for the honour and interest of Jesus Christ, knew not what it was to be daunted by the face and frowns of the highest and most incensed adversaries, was, by his Master, taken off the field as more than a conqueror; and as the reward of much faithful diligence about the souls of others, and much pains and seriousness about making his own calling and election sure, he had an entrance ministered unto him, abundantly, into the everlasting kingdom of his Lord and Saviour Jesus Christ.

To the Editors of the Christian Guardian. SOCIAL WORSHIP.

Rev. Sirs— A weekly meeting has been recently established in the town where I reside, for the purpose of social prayer, which we have found to be generally attended with a beneficial effect in reference to a few sincere and unostentatious individuals: for in connexion with the Di-

vine influence, "as iron sharpeneth iron, so doeth the countenance of a man his friend." On one occasion, last week, our harmony and peace were in some degree interrupted, and undesignedly, by a circumstance which I shall relate. I am perfectly aware that from its local nature a recital can, in itself, be of no interest to your readers; but as the supposed evil, which it involves, has often to my own knowledge, occurred in various parts of Canada, as well as in several European countries, I beg at once to call the attention of public members of every religious denomination to the subject, without hurting the feelings of the person more immediately concerned, by divulging name or place.

A young man, lately from England, attended accidentally our last meeting; and as he had been in the habit of officiating publicly, we gladly availed ourselves of his offered assistance in the performance of one of the most important of all duties, that of "speaking to God" in behalf of the persons assembled. Considering the awful disparity which exists between the Creator of unnumbered worlds, with all their appendages, and sinful "creatures of a day whose foundation is in the dust," it appears to me necessary to preserve in every devotional exercise the utmost reverence in speech and behaviour, as well as in heart; and even viewing God in the character of Father, to his believing and obedient people, does not by any means annihilate a sense of the necessity of avoiding all improper freedoms in our addresses at a throne of grace. But though the person alluded to is, to all other appearance, truly religious, and possesses in a general sense acceptable abilities as to the matter of his prayers; yet his manner when engaged himself was so boisterous, something similar we may suppose to that of the prophets of Baal in the days of Elijah, and he made use of so many expletives and endearing expressions when others were addressing the Deity, that my mind was very much disturbed, and I formed a resolution, after some struggle from the delicacy of the case, to express my views and feelings at the conclusion of the service, in as mild a manner as I could. As I had hoped, he listened to my remarks in a christian like spirit, but rather seemed to think that it was owing to some defect in myself that I did not imitate him in what appeared to me so much a matter of course; and he expressed a resolution to persevere in the same course, since nothing that I and others offered was to him, sufficiently convincing. Thus my well-meant attempt was entirely frustrated.

Though it is matter of primary importance to have the mind properly disposed and affected in the exercise of religious worship; yet it is also very desirable that such as engage in it publicly, as leading members, should not by any remarkable eccentricity do injury to others. Religion is order, harmony, and love; but the bawling of one person, or of several at once, exhibits little but disorder and discord. Possibly they might possess the essence of religion at the same time, but in my humble opinion they could not take a more inauspicious method of rendering it apparent; and it is an unfortunate circumstance that what some consider to be light, reflected from the Sun of Righteousness, is often in reality produced by a few miserable sparks of their own kindling.

Most of the uncommon vehemence, mentioned in the New Testament, seems to have occurred when persons were first convinced of their lost estate, and their imminent danger of falling into the gulph of eternal perdition. In like manner all excessive demonstrations of joy may probably be referred to the moment when the burden of guilt was removed, and when darkness was turned into day. Under either of these circumstances, uncommon expressions of concern or gladness would, even at the present day, be very exhilarating to every pious mind. Subsequently, however, to the time when first in regard to Divine acceptance,

"Meridian evildence puts doubt to flight: And ardent hope anticipates the skies."

the tendency of religion, in most persons, is to produce a placid serenity of mind; so that professors would generally preserve proper decorum in public or social worship, did they not voluntarily choose to do otherwise. Many such seem to think that the exercise of stentorian lungs will either move the Deity or frighten the hearers into devotion; both of which evince a most egregious mistake. A hearty Amen, on proper occasions, is very becoming; but extravagant gestures, exclamations, and groanings, which might be heard at a great distance, seem to be disgusting to every well informed person, who is concerned for the honor of the cause of God.

In reference to another point connected with this subject, Dr. Adam Clarke somewhere observes, that great length of prayer necessarily involves much sameness, and idle repetition, which seems to imply ignorance or inattention in the Deity; and the writer of these remarks has been favoured with an opportunity of witnessing the consistency of the Doctor, both at his own house at St. Helens, near Liverpool, and in various places of public worship. He is free from any of the faults above hinted at, yet no person can pray with greater energy.

The late Rev. Mr. Newton, a Minister of the English Church, has remarked in regard to prayer, that "Very loud speaking is a fault, when the size of the place, and the number of hearers do not render it necessary. The end of speaking is to be heard; and, when that end is attained, a greater elevation of the voice is frequently hurtful to the speaker, and is more likely to confuse a hearer than to fix his attention. I do not deny but allowance must be made for constitution, and the warmth of the passions, which dispose some persons to speak louder than others. Yet such will do well to retain themselves as much as they can. It may seem indeed to indicate great earnestness, and that the heart is much affected; yet it is often but false fire. It may be thought speaking with power; but a person who is favored with the Lord's presence may pray with power in a moderate voice; and there may be very little power of the Spirit, though the voice should be heard in the street and neighbourhood.

"The other extreme, of speaking too low, is not so frequent; but if we are not heard, we might as well altogether hold our peace. It exhausts the spirits, and wears the attention, to be listening for a length of

time to a very low voice. Some words or sentences will be lost, which will render what is heard less intelligible and agreeable. If the speaker can be heard by the person farthest distant from him the rest will hear of course."

As it is to be regretted that religion, which is in every respect amiable, should be falsely charged with so much deformity, as is here spoken of in a brief and cursory manner, probably should you insert these remarks some able correspondent will further elucidate the subject. Let it be borne in mind that a voluntary and extravagant noise and confusion made by professors of religion, who ought to know better, are chiefly what the writer objects to, and that he has no desire to exclude a proper exercise of the passions in divine worship, or to introduce a formal manner devoid of life and spirit.

I am, Rev. Sirs,

Respectfully yours, D. A.

From the New England Christian Herald.

THE PECULIAR ADVANTAGES OF AN ITINERANT MINISTRY.

Nothing is more obvious, than a diversity of talents among men: a diversity of manner in the exercise of talents, is equally obvious. To distribute as equally as possible for the general good, the exercise of useful abilities, ought to be the object of all associations of men. And the more important the business to be transacted, the more important the demand for this equal distribution. In just the proportion the interests of time bear to the interests of eternity, in the same proportion, is this consideration of more importance to the Church of God, than to the concerns of time. With these considerations in view, let us proceed to notice some of the peculiar advantages of the Itinerant Ministry. And this will be done by first noticing the benefits to the Church, and secondly, to the minister himself.

1. To the Church. It promotes in a manner superior to any other system, this general distribution of talents. Some are peculiarly fitted by nature and grace for informing the understanding, and gaining the assent of reason. After such an one has overthrown the fabric of infidelity, and established the truth of his system in the heart of a people, let him have a new sphere of action, and be followed by a Boanerges, thundering as from Sinai the terrors of the Law; teaching men how fearful a thing it is to fall into the hands of the living God, and pointing also to the Lamb of God, who taketh away the sin of the world. Thus men are first taught to know and then brought to feel. After these sons of the forest are thus filled by the axe of gospel truth, a wise Master-builder, peculiarly calculated to frame together God's spiritual Building, following in turn, establishes the church of God, giving it a permanency and beauty, which few could have done alone. Or to change the figure, when a Paul hath planted, let an Apollus water, and great will be the increase.

2. It spreads the gospel with a greater rapidity than it could otherwise be done. There is not a parish minister in every town where the bread of life is needed. Neither could there be a preacher supported in every district. There are in every town the aged, the infirm, and the young, who could not, and many careless who would not, attend the ministry of the word at a distance. But when the trumpet is blown in their districts and houses, the aged and infirm can often attend, and the careless from curiosity or other motives, often do attend, become awakened and converted, or are greatly restrained from sin.

It is confidently believed, that were this system universally adopted, we should have fewer moral wastes, and spiritual desolations. With the same pecuniary aid, the Gospel can be preached to a much greater number of people by itinerant, than by a settled ministry.

3. It tends to cement the church together by destroying local prejudices, and uniting benevolent feeling, and christian sympathies in one common interest. The people feel interested in all the ministry, the ministry in all the people. Thus union of feeling produces union of action; the church moves onward in a phalanx, and before her the enemies of the cross must give way.

4. It is calculated in its nature to prevent those heresies from gaining admittance, or spreading, which have in different ages, and especially in the present, almost driven pure religion from many sections of the church. If a minister embrace and commence propagating error, he is amenable to a higher tribunal than his own congregation, whom he may by his eloquence and sophistry have corrupted, and thus the spreading plague is arrested and stayed.

5. An itinerant ministry is calculated to keep hirelings from taking the place of shepherds. Where labors and privations are abundant, and there is no hope of wealth, hypocrites will hardly endure the former, nor will they relinquish the hopes of the latter. So this system is calculated to prevent one of the greatest evils that ever befel the church of God. For whenever the sacred office has opened a door to wealth and worldly ease, the standard of holiness has been lowered by unholy men and the blind leading the blind, they have plunged together into the pit of ruin!

6. It is calculated to keep the church alive. It is a well known fact, that few men have variety of matter and manner sufficient to make their discourse lively and interesting to the same hearers, year after year. The same preacher has often continued in the same place, till many of his hearers are not only perfectly acquainted with his manner, style, and phraseology in his prayers and sermons, but can also on most points of theology, anticipate his arrangement and arguments. In this way much interest is lost, much indifference prevails, which might be prevented, and is prevented by the system under consideration.

II. THE ADVANTAGES OF THE ITINERANT SYSTEM TO THE MINISTER HIMSELF.

1. It enlarges his sphere of action, and must be a gratification to him if he have the love of God burning in his soul, to have the privilege of being extensively useful.

2. By being more constantly with the people, going into different neighborhoods and towns, his general knowledge of the state of the church, and the condition of a sinful world, becomes superior to the information of one confined to a particular parish.

3. This peculiar work of the itinerant, helps to keep his own soul alive in his work. A preacher having been some time with a people, and having spoken frequently on most subjects of theology, having often warned the same ungodly persons, and instructed the same church, his manner also, having become familiar, cannot find, in such circumstances, so much to call forth the energies of his mind, as the itinerant, who finds new scenes to waken his attention, and call his powers into action. Continual and various crosses, labors, duties, and contacts with sin and sinners, call for fresh supplies of faith, patience, and love.

4. The itinerant becomes best acquainted with what, next to the science of salvation, is the most important of all sciences for the gospel minister—the knowledge of human nature. On the pages of real life, the only volume which delineates perfectly the human character, he takes extensive and interesting lessons. This teaches him the way to the heart, enables him to lay his plans of attack upon the enemies of truth, and the empire of sin, and prosecute them with uncommon success. Thus his spirit of enterprise is kept awake, and his skill in his spiritual warfare is perfected.

5. It is according to Apostolic example. Witness for instance the journeyings of St. Paul, with what indefatigable labors he travelled from place to place, to spread the gospel. Had the twelve Apostles settled in twelve small parishes, the gospel we believe, would not have spread as it did while the world was their parish, and its inhabitants their parishioners.

6. It is according to the original tenor of the gospel commission. Since the command says, "go ye into all the world and preach the gospel to every creature,"—"go teach all nations," and "as ye go preach," and since God hath so peculiarly blessed this system, we dare not say "settle in this or that parish"—but we say, notwithstanding all the hardships, and inconveniences to which it exposes us, "Lord be thou with us, and we will go even to the end of the earth."

7. So important, and indeed so indispensable is a travelling ministry, that although it has been a ground of serious objection against one denomination, that its pastors are all itinerant; still other denominations, even those who make this objection, are nevertheless obliged to adopt the principle. Hence their extensive missionary operations, domestic and foreign; and hence too their travelling evangelists, which of late years have greatly increased, and are travelling from parish to parish, to stir up the people; and hence also their extensive, and in some cases, their systematic course of exchanges in ministerial labors, between different pastors. These are important arguments in favor of the itinerant system, because necessity has in these cases overcome theory, reluctance, and long established habit, and has thrust out the very men who thought to live and die in their nests, into the wide field of missionary labor.

PHILO ALETHIAS.

Wilbraham, 1830.

From the New York Observer.

"O THAT I WERE AS IN MONTHS PAST."

How was I in months past!—In months past I delighted in the duties of religion: the candle of the Lord shone round about my habitation; I loved the closet; then I could linger with satisfaction in the place of retirement; I loved to hold long seasons of communion with him who sees in secret; my seasons of secret prayer were frequent and interesting; like David I could pray seven times a day, and find that it was no vain thing to serve the Lord. Then I loved to commune also with my own heart. Self-examination was made a daily business. I then loved the Bible; it was my daily and frequent companion; its truths were precious to my taste; yea, sweeter than the honey and the honey comb. My heart was then drawn out towards the Saviour. He seemed to me just such a Saviour as I needed. He was to me the chief among ten thousand; yea, altogether lovely. Then I was punctual in family prayer and instructions. As regular as the sun rose and set I attended to family duties. I also loved the prayer meeting, the conference, and the stated lectures. My place was seldom empty. Neither was my constancy in religious duties a weariness or burden; it was my meat and drink. Then I hailed with gladness the approach of holy time. The Sabbath was a delight, the holy of the Lord, and honorable. I was glad when it was said, to me "Let us go unto the house of the Lord." I then delighted in the company and communion of saints. My feelings glowed with love to the brethren; they seemed like the children of my Father—like sons and daughters of the Lord Almighty. I then felt a deep interest in Sabbath Schools; I looked upon them as the hope of the church, of the country and the world. My heart leaped for joy to hear of revivals of religion, the conversion of sinners and the triumphs of Christ over the powers of darkness. I could then feel for all men, and pray for all men, and contribute cheerfully of my substance to send the gospel to the destitute.

But how is it with me now!—At present I am not as in months past. Instead of animating views of God and divine things, my affections are languid and my heart chilled. Every thing is disordered; the glory is departed, and all is like the darkness of Egypt which might be felt. I have now no ardent love to God, or holiness, or Christians, or duty, or any thing good. I am ready to exclaim—Son of the morning, how art thou fallen! how changed. Instead of the freshness and delights of Eden, all has become a dreary and barren waste. No comfort in prayer, in christian conversation, in self-communion; in retirement, in reading the word of truth, or in praying men to be reconciled to God; all is formality and death.

How has this sad change been produced?—When I enjoyed the smiles of Jesus, I spent much time in religious duties; but at length I suffered the world to take possession of my heart and crowd the Saviour out. Whereas I could once find time to pray, frequently and long, I gradually reduced my seasons of retirement to three in a day; and the length of time spent in the closet was reduced in the same proportion. Instead of faithfully and regularly attending family prayers, and the several meetings which were held during the week, I gradually came down to praying but once a day in the family, and attended only one meeting during the week. I used to be guarded in my appearance and conversation; but I became more and more conformed to the world both in dress, appearance and conversation. I occasionally indulged myself in jesting and laughter, which struck a death blow at all religious feeling. When I first left my ardent zeal to go away from God, I used to look back with mournful sensations to the heavenly places which I once occupied; when I had wandered as far off as the streams of Babylon, I there sat down and wept when I remember Zion. Once my heart was the temple of the Holy Ghost. The Holy Dove then warmed my affections, and quickened me to duty. I then walked in the Spirit, and enjoyed sweet intercourse with the Father of lights. But now I am left of God to mourn my folly for grieving and abusing the Holy Ghost.

How can I become as in months past?—I can repent and humble myself under the mighty hand of God. I will arise and go to my Father, and will say to him, Father I have sinned, and am no more worthy to be called thy son. God be merciful to me a sinner. I will pray more, and will exercise more faith in prayer. Lord teach me to pray, for I know not how to pray, or what to pray for as I ought. May the Holy Spirit pity and help my infirmities with groanings which cannot be uttered. I will seek more frequent conversation with Christians, and endeavour to stir up their minds and to have mine stirred up by them. I will talk more and with more earnestness and feeling with the impenitent. I will be more punctual in prayer, and attending religious meetings. I will watch against temptation, and not give way to foolish talking and jesting. "I will live soberly and righteously and godly in the world." And now, Lord, "Draw me and I will run after thee." Restore unto me the joys of thy salvation, and uphold me by thy free spirit; then I will teach transgressors thy ways, and sinners shall be converted unto thee."

A WANDERER.

GO ABOUT DOING GOOD.

In York Minster, or Cathedral, in England, are twelve niches near the ceiling of one of the apartments, in which formerly were placed the apostles, in silver. It is said that when Oliver Cromwell visited this ancient edifice, he looked up and inquired, Who are those fellows yonder? And on being informed, he exclaimed, "Take them down, and let them go about doing good."—Accordingly they were melted down, and put into his treasury. Is this not a good example for Christians? Let them go through their houses, survey their plate, curtains, costly pictures, ornamental furniture; consider the destitution of their fellow men of gospel privileges; and resolve that these useless articles shall be converted into money for the Lord's treasury, and thus go about doing good after the example of Christ.

New-York Evangelist.

IT IS WORKING, BUT CAN'T BE HELPED.

A merchant who is a professor of religion, excused himself for not attending the usual meetings of his church by stating that his business was such, that he was obliged to be at his store every evening in the week, except that of the Sabbath. "I know it is wrong," said he, "but it can't be helped." Another, who arrived home in a steamer boat on Sunday, said, "it is very wrong, but my business was urgent." Mark the sequel. The first was soon laid up by sickness, and the other was frustrated in the object of his journey. Will Christians never learn, and act upon it, that there is an overruling Providence, who takes cognizance of their actions, and often baffles their enterprises when they neglect duty or commit sin?—God is never put off, though men may be, with the absurd remark, "I know it is wrong, but it can't be helped."—*Id.*

A THING WHICH NEEDS CORRECTION.

The forsaking our customary place of worship, because the pulpit may be occupied by a minister whose gifts do not suit us. It would seem from such conduct, that the worship of God, was not the object, but our own personal gratification.—For the world to act thus selfishly, is not extraordinary; but for those professing Christ's name to do so is quite inconsistent. Our enjoyment in the sanctuary depends upon the presence of Christ, and not upon the minister. We may be highly entertained with a preacher's ingenuity and talents and his discourse may accord with truth; and yet no acceptable worship may be offered by us.—The pleasures derived from it may be merely intellectual, not spiritual. And we not unfrequently deceive ourselves, by mistaking mental for spiritual profit. Our minds go out in admiration of the creature, and we fall short of the elevated and exclusive homage claimed by the Creator.

Our churches are actually withering in their spirituality, under the pernicious selfishness this evil is begetting. It must be corrected. It is a growing evil; it would speedily be eradicated, if every Christian would call to mind his covenant obligations, and act with reference to God's glory.

N. Y. Eap. Reg.

CONTENTMENT.

When Mr. Travers, a non-conformist minister, had been ejected from his living at Brixham, a gentleman procured him the liberty of preaching at a little place near Breatford, in Middlesex, which he did without any emolument. The gentleman meeting him sometime after, inquired what he had for supplying the cure? To which Mr. Travers readily answered, that he had very much; "for," said he, "I never preached to more attentive people in my life." "But," said the gentleman, "what do they give you?" Mr. Travers said, Sir J. Harvey twice invited him to dinner; and being told that was no main-tenance, "Sir," said Mr. Travers, "I thank God & you, that I may preach the gospel. I have dined to day, and God will provide for to-morrow." Although Mr. Travers is described as, at that time, very meanly dressed, "with a few buttons to his doublet, and a blue-leather point to keep the sole and the over-leather of one of his shoes together;" yet he was always cheerful, and displayed resignation and content both in his countenance and actions.—*London Magazine*

RELIGIOUS INTELLIGENCE.

For the Christian Guardian.

Richmond, Dec. 7, 1830.

Mr. Editor.—I take the liberty of communicating to you the following. If you think it worthy of insertion in your very useful paper, it is at your disposal.

After I received my appointment to return to the Richmond circuit I think that my mind was never more seriously impressed with a sense of the importance of my station, knowing that it not only required grace to stimulate, but wisdom to direct and strength to execute, in the superintending of a work under God so great, which was then, and is yet, going on prosperously. During the late session of Conference, our official members were industriously engaged in their calling, and their labour was not in vain in the Lord. Many were hopefully converted to God through their instrumentality and are now walking in the fear of God. In one of the first meetings that I attended after my return from Conference, fifteen publicly professed to be converted to God, and twenty joined our Church; in another six; and at one Quarterly meeting ten—and since several more. Our increase now on this circuit for about a year past, exceeds three hundred souls; and blessed be God, the work is yet spreading fast. Our circuit now embraces in part, or in whole, Backwith, Goulburn, North Gore, Marlborough, Nepean Marsh, and Huntly,—a tract of country that called for labour which was oppressive, until Brother George Jones was sent to help us.

At present our circuit is in a prosperous state; and under God much is owing to the Temperance Societies in the suppression of that diabolical practice, intemperance. The happy influence of Temperance Societies is acknowledged by their professed enemies.

Allow me to tell you of a late and happy wedding which took place here. We spent a part of the evening very cheerfully in conversing on religious topics. At length I was asked to address the company, & he who attended the wedding at Cana of Galilee was soon found to be spiritually present. Several cried to God for mercy; and we invited the penitents forward to be prayed for; and behold, to our surprise, the Bride and the Groom composed a part of the number, and it was a happy wedding indeed for many.

We have peace among ourselves and live in union, and wish to do so with all good Christians.

I subscribe myself yours in Christ, with respect, &c.

JOHN H. HUSTON.

Muncytown, December 21st, 1830.

Messrs Editors, The state of affairs in this place continues much the same as it has for some time past, to which references have been made in some of your late numbers.

After receiving their presents, the Indians proceeded to their Fall Hunt, where the most of them still remain. The reason of their staying so long is, they contracted debts before their conversion, which they are now anxious to liquidate. They are expected back about Christmas. For this reason the school was discontinued for a while. The number at present is 8 or 9. The average number last summer was about 18 or 20, three of whom can read in the English Reader and five in the Testament, the rest are less advanced.

There have been some instances of intoxication among the Christian Indians, but when their peculiar exposure and the means employed to ensure them are considered, it will not appear extraordinary. Notwithstanding our numbers have remained unbroken, besides the return of the deserters. An unusual degree of feeling is at present manifested in our meetings. About two months since the wife of the principal Chief professed faith in Christ. This rejoiced us the more as she would be likely to be a help to her husband, who was converted a year ago.

The Government contract for 10 dwelling houses and a school house is nearly completed. Last Friday one house was burnt to the ground, which happened as the Mason was building the chimney, by some shavings getting on fire under the floor. He escaped with his hair singed and a little burnt on the forehead.

The school is at present in the old school house, as there is no stove for the new one.

Respectfully yours,

THOMAS HUBBERT, Teacher.

SUNDAY SCHOOL DEPARTMENT

SUNDAY SCHOOLS IN IRELAND.

From a letter received by the Editor of the Sunday School Journal, from Hartstonge Robinson, Esq; Secretary of the Sunday School Society for Ireland, the following extracts are made:

"You will perceive that we have had an increase during the last year of 135 schools, 10,000 scholars, and 1,157 gratuitous teachers, making in the whole, connected with our Society, on the 1st of January last, the 196,396 scholars, and 17,994 gratuitous teachers. Our progress since has been considerable, and we continue to receive from our correspondents, the most gratifying accounts of the increased effects of the system. We are happy to perceive a growing spirit of inquiry amongst many of our population, and we have reason to believe that notwithstanding the ignorance and superstition still existing in the country, the influence of the circulation of the Scriptures and Scriptural instruction, is much advanced. In reference to our own Society, we have not only an increase of the school and scholars, but a more general impression as to the importance of the system, and more matured plans for its advancement are at present in operation.

"In many places, Sunday School Unions and associations have been formed. In this city there have been established, within little more than a year, nine Parochial Associations, and besides a number of children, nearly 700 adults have been brought under scriptural instruction. In the county and city of Cork, like measures continue to proceed with vigor; and in the city (Dublin) alone, between 5 and 600 adults have been brought into attendance upon Sunday schools.

"A clergyman from the North of Ireland has lately informed us, that in his neighborhood, nearly one thousand children, who, twelve months ago, spent their Sabbath in idleness or vice, are now enjoying the benefits of Sunday school instruction. These facts, we trust, will prove interesting to you, and may serve, in some measure, to exemplify the present state of our Society's proceedings. But though such circumstances are encouraging, and call for much thankfulness, there are many obstacles still opposed to the progress of scriptural knowledge, and the free circulation of the word of God in this country. But that which now letheth, shall, we trust, be taken out of the way; the people that sit in darkness shall, ere long, we indulge the hope, come to the light, and Ireland, blessed in the enjoyment of her growing privileges, shall shake herself from the dust and seek the salvation of God. We sincerely hope the cause of Sunday school instruction makes progress amongst our Trans-Atlantic brethren, and may it throughout the world, be made happily instrumental to the extension of the Redeemer's kingdom.

ENCOURAGEMENT TO SABBATH SCHOOL TEACHERS.

A correspondent of the Southern Religious Telegraph, writes from North Carolina, that he has superintended a Sabbath School nine years. For several years he had many discouragements but

relying on the promises of God, he persevered. In one year, from the 1st Sabbath in April, 1828, "seventy-four persons who were connected with the school, professed to have hope of salvation in the Lord Jesus." One thing he notices as remarkable—"noty one person of the seventy four has backslidden." The school, now consists of 140 scholars—41 in a Bible Class.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, JANUARY 8, 1831.

IMPORTANT AND GRATIFYING NEWS FROM ENGLAND!

By the last arrivals we have the cheering intelligence, that a complete change has taken place in the British Ministry—a change as sudden, and we trust as beneficial as the late wonderful revolution in France. The Military Premier no longer wields the destinies of the English nation. A new administration has been formed combining a splendid array of talent and patriotism, embracing the leading members of the Great Whig party in both Houses of Parliament, and the friends of the late Mr. Canning. Men whose names are a pledge, that every practicable measure will now be adopted; to use the words of our Sovereign, "to assure more and more the guarantees of civil and religious liberty to the people." The iron age of high toryism in Great Britain, has passed away, and a brighter era has dawned upon our mother country, and we trust its genial influence will extend to these colonies.

Liberal and patriotic men have for some time past been seriously apprehensive that the British Government was gradually tending to a species of Military despotism—but the change in the councils of the nation, which we have the pleasure to announce to our readers, propitious to the British Empire—to the liberties of mankind—and to the peace of the world, will, we confidently believe, forever dissipate these fears.

The advocates of liberal institutions in this province will rejoice to see in the list of the new Ministry, the names of those tried friends of religious liberty—The Marquis of Lansdowne, Lord Holland, Lord John Russell, Mr. Brougham, &c. &c. We hope it will give a renewed impulse to their exertions in circulating the petitions to the British Parliament, on the subject of religious liberty.

Earl Grey, the new premier, was born in the year 1764, and is consequently about 66 years of age. He is a native of Northumberland, and educated in Scotland. He was elected a member of Parliament for the county of Northumberland at the early age of nineteen. He distinguished himself by a bold and persevering opposition to the policy of Mr. Pitt. He has been a uniform and able advocate of parliamentary reform and of civil and religious liberty.

"In 1807 Lord Grey, succeeded, by the death of his father, to the estates and the title of his family, and, of course, took his seat in the House of Peers. Here the scene of his labours being necessarily limited, he has been less before the public; but still he suffers no occasion to pass without exercising that vigilance which he thinks necessary, and expressing his opinions upon the affairs of the government. Upon the occasion of the Queen's trial, the manliness and impartiality of his conduct, and the eloquence of his speeches, contributed mainly to the turn which that unfortunate business had taken, and established more firmly than ever his lordship's reputation. He may be called the head of the Whig party, and is as well its principal ornament as its strongest support."—*Repository of Modern Literature, vol. II. p. 261.*

Mr. Brougham, the present Lord Chancellor, is a descendant of a respectable family in Westmorland, and has highly distinguished himself, both in the House of Commons & at the Bar, as an orator and a lawyer, particularly by his manly and able defence of the late unfortunate Queen Caroline. He has been a uniform Whig, and consequently an avowed advocate of the principles of civil and religious liberty.

"As a literary character he has also displayed considerable talent; some of the best articles in the *Edinburgh Review*; at a time when that celebrated publication was rapidly rising in estimation, having proceeded from his pen. He also wrote several papers in *Nicholson's Journal*, and the *Philosophical Transactions*; in addition to which, he is the author of *An Inquiry into the Colonial Policy of the European Powers*, in 2 vols. 8vo, and of a celebrated pamphlet *On the State of the Nation*, which went through numerous editions, and was highly applauded by the Whig interest, to which he has been steadily, and consistently attached."—*Repository of Modern Literature, Vol. 1. p. 213.*

Lord Plunkett, the new Lord Chancellor of Ireland, is the son of a dissenting Clergyman, and was born in the north of Ireland in 1760, and is consequently 70 years of age. In talents & acquirements he ranks amongst the first orators and statesmen in the nation. He is a whig, and has greatly distinguished himself by his able advocacy of Catholic emancipation and of religious liberty generally.

Lord Holland is the nephew of the celebrated Charles Fox, and like him a decided whig and an uncompromising friend and advocate of civil and religious liberty. He is now 57 years of age.—The name of Lord Goderich, as the liberal and enlightened friend of the Colonies, is too well known in this country to need any commentary.—The Marquis of Lansdowne is an eminent whig nobleman and firm and zealous friend of civil & religious liberty.

Lord Holland and the Marquis of Lansdowne have at different times presided at the Anniversaries of the London Society for the protection of Civil and Religious Liberty—a Society, for advocating the noble principles of which, the writer of this article, with numerous other friends to the liberty, happiness and prosperity of Canada, has been the target at which the arrows of relentless abuse & calumny have been shot with an astonishing perseverance. We know not how those Editors in this Province, who have so zealously employed their pens in abusing the friends of Reform, will adapt their tones to the New Ministry.

We have no room for further sketches or remarks.

We are pleased with the christian and liberal spirit, which breathes throughout the following letter from the Rev. Wm. Marsh, a Minister of the Baptist Church, in Whitley. His remarks on an Established Religion in Canada, we think, are much to the point.

To the Editor of the Christian Guardian.

DEAR SIR, Whitley, Dec. 10, 1830.

I think I began to receive your paper about the first of January, 1830, the year is now almost expired. The question occurs, shall I continue reading your paper another year? I noticed in one of your columns a piece headed "Pay us you go." I admired its contents.—The question arises, have I the Money to pay another year in advance? The answer is, my resources are small, I have no share in the public revenue, the greater part of my time is spent among people in low circumstances; in my advanced years I must use strict economy to procure the plain necessities of life; I must not contract debts without the prospect of paying them. What shall I do? Must I deprive myself of the means of information? Certainly in my situation I ought to know what is passing in the religious world; if no more. The thought occurs, have I received any benefit in reading the Guardian for the past year? I certainly have; I have had information from almost every part of the Globe, relative to the progress of Missions and other exertions made for the promulgation of the gospel among all denominations of Christians. I have heard much pleasing intelligence respecting what has taken place at home, especially among the natives of the forest, the success of Sabbath Schools, the formation Bible

associations, the formation and success of Temperance Societies. On the whole, the time I have spent in reading that paper has been well spent, and if properly improved, it may be useful to myself and others. Therefore, I wish you to continue sending the paper for another year, and I will soon transmit to you the sum required or to your agents.

I have received other benefits by perusing your paper; it has frequently led me into a train of reflections, some of which I would lay before you. I hope they will injure no man. What I refer to in particular is found in the first volume, No. 50, "The case stated." It appears that Mr. Burwell, Editor of the Sentinel, has spoken his sentiments, & those of his brother Clergy, upon that long disputed point, respecting the public lands in this Province, & given his opinion in full how those denominations which they please to call dissenters, should be treated. He appears to be confident that the clergy of the Church of England has as just a claim to the reserves in this country, as the Levitical Priesthood had to the tithes and offerings under the former dispensation. This led me to think, possibly that this writer may be consistent with himself, if not with the truth. I suppose he considers the Christian church is the Jewish church continued. If he can prove this, and that the church of England is that church, then he has in part gained his point. But we are no where informed that the Levitical Priesthood had any land granted them in their charter, but to the reverse; they had their support from the offerings made by the other tribes. Mr. Burwell may reply that the land is granted instead of the daily offerings. This looks like many other things that take place in this Jewish church continued. Here is great wisdom displayed. I admire the prudent measures pursued by the powers that created the present Priesthood: In the former dispensation when the people became corrupt and did not present their offerings as God had commanded, the priest was obliged to repair to the fields to obtain his bread. But O ye sons of Levi, you see better days. The British Parliament, that created your priesthood, saw further into human nature, than he who consecrated your ancient brethren. You have a large share of the soil of the Canadas. You will have bread while time lasts.

But here another difficulty appears. How shall we, ignorant people, know for certainty that the church of England is the Jewish church continued; this must be known in order to put the question at rest; for that is the only claim which they can produce from the Scriptures to these public lands in Canada and the tithes of the old world. Perhaps Mr. B. will say, the Jewish church was a national establishment, so is the church of England. My thoughts respond, the Jews had but one church that was recognized by their law giver, and only one priesthood.

But now Rome, Greece, and Scotland have national establishments. How do we, unlearned people, know that they had as good authority from the Scriptures to establish churches as England? and we think that any of the above order of priests is as likely to be the descendants of Levi as the Clergy of the Church of England.

My thoughts have been occupied about the appellation Dissenter which is given to all denominations of Protestant Christians that do not stand connected with the Church of England. I am at no loss as to what is meant; but I cannot acknowledge the propriety of the term, until I am convinced it properly belongs to us. I think the Church of England dissenters as far from us as we do from them. I suppose they consider themselves a more ancient order. As they dissented from the Church of Rome, they think all others have dissented from them. But this will not be acknowledged by all. I know of one denomination who will never acknowledge that they are a Church, ever stood connected with any national establishment. They trace their origin back to a church that existed some centuries before there was any christian church established by civil law. I should be well pleased if Mr. B. was agreed to have a Board of wise and impartial men appointed, and let each denomination depute one of their number to speak for their brethren, and let us have a scrutiny; and that denomination which bears the nearest resemblance to the apostolic church, let them be acknowledged the most ancient church, and all the others fall in with them, or be content with the name Dissenter. Do you suppose, Mr. Editor, that if such a proposal had been made by Rehoborn to Jeroboam, that the former would have consented? I have my doubts. I think he would have endeavoured to satisfy the unwise minds of his people, by saying, we have ten tribes; we have a priesthood, and an altar, and Samaria is as high to heaven as Jerusalem.

I am yours truly,

WM. MARSH.

STILL LATER AND VERY IMPORTANT FROM EUROPE. London papers to 1st December have been received at N. York, by which it appears that a general war in Europe is considered as almost inevitable. This is the opinion of a well informed Paris correspondent of the London Morning Chronicle, who gives very strong reasons for his opinion, which we regret we have not room to insert. He recommends an alliance between England and France to oppose Russia, Prussia, Austria, and other continental powers. From the general aspect of affairs such an alliance seems by no means improbable. The views expressed by the new ministry in regard to the affairs of France & Belgium increases the probability of such an event. The most active preparations are making in France for the expected War.

The Morning Herald of Dec. 1st, states, editorially, and without qualification, that "The Emperor of Russia has already published a sort of manifesto, in which he states that, besides forcing upon the free people of Belgium a dynasty which they detest, he is also concerned for the honor and authority of the French government, and would save it from measures which the impetuosity of the French people might oblige it to adopt."

Thankful should the people of Canada be, that they are far removed from the horrors of revolutionary struggles and the din of martial contention.

PRESIDENT JACKSON'S MESSAGE.—We have given such extracts from this famous document as our limits will permit, and we have thought would be interesting to our readers. The Message seems to be a laboured vindication of the Executive measures, rather than a straight forward statement of facts, such as we usually find in state documents of this kind. The greater part of it is taken up with the subjects of *Internal improvement* and the *Removal of the Indians*. His defence of the policy of the United States Government in removing the Indians to the West of the Mississippi is very ingenious and eloquent. He observes, "it gives me pleasure to announce to Congress, that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements, is approaching to a happy consummation"—and affirms, that "rightly considered, the policy of the General Government towards the red man is not only liberal but generous." On this very important question, which excites considerable interest in this country, we will not offer any opinion. But there is so much good sense in the following remarks from the Editor of the *Journal of Humanity*, that we venture to insert them. They are applicable to any national policy, that proceeds upon the assumption, that "might gives right," and that expedience and interest are to be consulted rather than treaties or specific agreements, or implied understandings.

"It is worthy of remark, that in the whole course of his observations on Indian affairs, the topic of the *obligation of treaties* is carefully avoided. Indeed, those who advocate the Policy of the Administration towards the Indians, do not pretend that it can be pursued without violating Indian Treaties. The reader will mark what we say. It is conceded by our opponents, that the claims of Georgia, and Alabama, and Mississippi, to jurisdiction over the Indians within their conventional limits, (which

claims the Administration asserts to be valid) involve a violation of treaties with those Indians.

We have neither leisure nor inclination just now to follow the course of the President's remarks, (which seem to us to be full of errors); we only observe that he has not any where touched the real point at issue. On that point we will say a few words.

The constitution of the United States declares *treaties* to be part of the *supreme law* of the land. From the nature of a treaty, neither party to it can disregard any of its provisions without forfeiting its good faith. Now, is what we call a *treaty* with the Indians, really such, according to the meaning of the term in the constitution, and in the diplomatic intercourse of nations? We answer, yes; and for the following reasons.

1. Because from its title, it purports to be such. The word *treaty* is used without any explanation or limitation, and is therefore to be understood in its ordinary sense.
2. Because it has the *form* of a treaty,—the same form, essentially, as treaties with Great Britain, France, &c.
3. Because it is negotiated like a treaty,—in due form, and by the highest functionaries of the governments concerned, or their authorized agents.
4. Because it is ratified like a treaty.
5. Because, if it is not a treaty, it is a compact unknown to our constitution and laws. The constitution does not give the President power, "by and with the advice and consent of the Senate," to make any other compact than treaties. If therefore our compact with the Indians be not *treaties*, our Presidents and Senates, from Washington downward, have all been habitually, and systematically violating the Constitution. *Credat Judicis.*
6. Because it is called a treaty, without any explanation of the term, wherever it is mentioned in our public documents and records. These documents furnish no evidence that the word has been used in one sense in reference to a compact with France, and in another and entirely different sense, when a similar compact with the Cherokee is mentioned.
7. Because, from all these and other circumstances, and from the absence of all evidence to the contrary, it is clear that both parties have from the first and uniformly understood it to be a treaty, in the proper and well-known sense of the term.

But were all this of no legal weight,—yet if the compact under consideration has been legally made and sanctioned, it would be strange logic to conclude, because it is not a *treaty*, that we are therefore not bound by it! Suppose I were to refuse to pay a note of hand, on the plea that it is not a *bond*?

So long, then, as the Indians insist on our abiding by these compact, we must do so, or forfeit our good faith. It is a naked question of right.

On November the 22, the New Prime Minister, in an elaborate speech to the House of Lords, declared the intention of His Majesty's Government to introduce measures of reform, and to enter into immediate enquiries respecting the causes and remedies of the prevailing distress among the labouring classes.

THE ATTORNEY GENERAL OF UPPER CANADA.—We mentioned last week, that we understood the Attorney General of U. C. was a native of the United States. We beg to correct this statement. We have since been informed by that honorable and learned gentleman, that he was born in England. We adverted to the circumstance from the best motives—and we are persuaded in that light it was understood by the exalted individual to whom we alluded.

MEETING OF THE PROVINCIAL PARLIAMENT.—Agreeably to the Royal Proclamation, the Parliament met yesterday at 3 o'clock, in the new Court House. Archibald McLean, Esq., of Stormont, was chosen Speaker.—His Excellency, the Lieut. Governor, will deliver the opening speech this day at 3 o'clock.

THE LIEUTENANT GOVERNOR, SIR J. COLBORNE, A PREACHER OF TEMPERANCE.

I was much pleased with a conversation which I lately had with a Mohawk Chief. Like most of the Six Nations, he had been intemperate, but now appears to be earnestly seeking religion. I was explaining to him the necessity and nature of regeneration, and the impossibility of effectually resisting sin without faith in Christ, and the love of God, and the grace of the Spirit in our hearts. Says the Chief "I always remember one thing what the Governor say to us.—About one year ago we had a great council of all the Chiefs of the Six Nations and the Governor tell us—'If you pray one whole year to the God, and then get drunk only one day, it kills all your prayers; they will do no good; and if you pray all the time every day and then get drunk sometimes, your prayers are no good, it kills all your prayers, they will not help you.' Now this is true; and I always remember this word what the Governor speak to us."—*Communicated.*

REMOVAL.—The Guardian Office is this day removed to the New Brick Building, over the Store of Mr. J. R. Armstrong, King-Street, a little west of the Court House.

Letters have been received at the Guardian Office from following persons, during the week ending Jan. 7.

W. C. Brown, Wm. Ryerson, T. Weddel, S. Falconbridge, T. Bevit, R. Hyland, J. Richardson, D. Youmans, Edley Ryerson, Wm. Marsh, W. Williams, J. A. Keeler, J. D. Gilbert, M. Whiting, D. Wright, D. McMillen, T. Madden.

HIGHLY IMPORTANT.

TWENTY-THREE DAYS LATER FROM ENGLAND.

Since their last publication, the Editors of the *Commercial Advertiser* have received copies of files of London and Paris papers, the former to the 23d of November, and the latter to the 15th of the same month.

POLITICAL REVOLUTION IN ENGLAND!

The Genius of Reform has shaken his wand over Great Britain, and the Duke of Wellington and his colleagues have been driven from their places by the irresistible force of public opinion.

RESIGNATION OF MINISTERS.

House of Lords, Tuesday, Nov. 16.

The Lord Chancellor took his seat on the Woolsack, at ten minutes to five. The space below the throne was crowded to excess with gentlemen, principally Members of the House of Commons.

The Duke of Wellington entered the House at five minutes before five, and took his seat on the Ministerial Benches. In a very few minutes afterwards he rose, and in an instant the most profound silence prevailed. His Grace was very hoarse, looked ill, and in an almost inaudible voice, we understood him to say, "My Lords, it is my duty to state to the House, that in consequence of what occurred last night in the other House of Parliament, I have thought it my duty to wait on His Majesty this day, and to tender to His Majesty my resignation of the office I hold. His Majesty has been graciously pleased to accept of the same, and I now hold the office only till my successor is appointed.

HOUSE OF COMMONS.—Tuesday, Nov. 16.

Shortly after four o'clock Mr. Secretary Peel addressed the Speaker as follows:—It is, Sir, with the most unfeigned respect to the House, that I take the earliest opportunity of publicly stating, in consequence of what occurred last night; that I felt it my duty this morning to wait upon the King, and humbly and respectfully to inform His Majesty, that I could no longer undertake, as far as I was concerned, the administration of public affairs with satisfaction to myself, for advantage to the country; and I have further to acquaint the House that His Majesty was graciously pleased to accept of my resignation. I therefore now only hold office in the Home Department until such time as my successor can be appointed. It only remains for me now to state, that every other member of His Majesty's Government have also tendered their resignation, which resignations have been accepted.

HOUSE OF LORDS.—NOVEMBER 2.

HIS MAJESTY'S SPEECH.

The MARQUIS OF BUTE rose to move an humble Address to his Majesty in reply to his gracious Speech... LORD MONSON seconded the address.

turb the peace of Europe. To this part of the speech he should, therefore, say not content. The noble earl next adverted to the allusion in the speech to the mention of Portugal. It appeared that an amnesty had been determined upon, which meant that it had been promised by Don Miguel; but whether that promise would ever be performed or not, who could say.

Judge Advocate. The Ministers kiss hands to-day at half past 2 o'clock, and the Lord Chancellor takes his seat in the Lords at five. The declaration of the Duke of Wellington's popularity was very sudden, and was mainly brought about by his unfortunate speech in the House on the 2nd.

Denmark.—A treaty has been made with Denmark, by which \$650,000 are secured to the U. S., as an indemnity for spoils committed upon their commerce, in the years 1808, '9, '10, and '11, while Denmark was compelled to adopt the continental system of Napoleon.

PRICES CURRENT. (CORRECTED WEEKLY.) Table with columns for York and Montreal, listing various commodities like Ashes, Pot, Flour, Wheat, Oats, etc.

WHOLESALE WAREHOUSE. THE Subscriber begs leave to inform the Town and Country Merchants, that he has lately received a choice assortment of BRITISH DRY GOODS.

NEW CASH STORE. THE Subscriber having taken the Store lately occupied by C. H. Leonard Esq. at Drummondville, has recently received a General Assortment of Merchandise.

STRAY COW. I have into my enclosure, some time last October, a Red lined back COW, rising 4 years old.

NEW GOODS. THE Subscriber begs leave to inform his friends and the public that in addition to his former stock in trade, he has just received from Europe a quantity of CLOTHS.

NEW IRONMONGERY. THE Subscriber has just received at their Store in the King street of Yonge Street, direct from the Manufacturers in England, a general and choice assortment of IRONMONGERY AND HARDWARE GOODS.

CHEAP CLOTHING STORE. WILLIAM LAWSON, Merchant Tailor, respectfully informs his Friends and the Public, that he has removed to his NEW BRICK STORE, South side of King Street, nearly opposite the Jail.

THE GROVE INN, ON DUNDAS STREET. BUT THE OLD ONE KNOWS THE CORNERS BEST. THE subscriber grateful to his friends and the public, for the very liberal support he has received since his commencement in business, conceives it his duty thus publicly to announce to them, that he has again, at the solicitation of his friends, leased the above well-known HOUSE.

TWENTY FIVE DOLLARS REWARD. BROKE out of New Castle District gaol on the night of the second of December, 1830, JOHN BUTLER, a notorious Villain, about thirty years of age, dark complexion, black hair, a singular look out of his eyes.

Table with columns: Present duty, Proposed duty. Lists various goods like Wheat, Flour, Peas, Beans, etc. with their respective duties.

UNITED STATES. PRESIDENT'S MESSAGE. The President's message was delivered on Tuesday, at 12 o'clock. It was conveyed from Washington to Baltimore by express; from Baltimore to Philadelphia, by a steam boat; and from Philadelphia to New-York, by express, in six hours and twenty minutes.

Meeting of Lawyers in Quebec.—At a meeting of the Quebec Bar held on Tuesday, it was unanimously resolved, that their Commissions do not come within the designation of those allowed to expire in consequence of the demise of the crown.

Colonial Agent in London.—A meeting of the Merchants took place on Tuesday last, at the New Exchange, Sir John Caldwell in the Chair, to name an Agent in London. Six Gentlemen were balloted to assist the Committee of Trade in corresponding with the Agent.

Foreign Relations. This subject occupies a large space in the message. It commences with Great Britain.—An arrangement has been effected with Great Britain in relation to the trade between the United States and her West India and North American Colonies.

THE NEW MINISTRY. From the Times Nov. 22. The following list is not complete, but it is correct as far as it goes: First Lord of the Treasury—Earl Grey.

THE GROVE INN. BUT THE OLD ONE KNOWS THE CORNERS BEST. THE subscriber grateful to his friends and the public, for the very liberal support he has received since his commencement in business, conceives it his duty thus publicly to announce to them, that he has again, at the solicitation of his friends, leased the above well-known HOUSE.

POETRY.

From Pollok's Course of Time. THE DYING MOTHER.

She made a sign To bring her babe—'twas brought and by her plac'd, She look'd upon his face, that neither smil'd...

DEVOTION.

Oh! there is in Devotion a pleasure so dear, It softens the bosom overburdened with care, To the soul, mid its sorrows, such peace it affords...

YOUTH'S DEPARTMENT.

IRRESOLUTION OF YOUTH.

The most usual way among young men, who have no resolution of their own, is first to ask one friend's advice, and follow it for some time; then to ask advice of another, and turn to that; so of a third, still unsteady, always changing...

"MIND YOUR MANNERS."

More depends on address than on talents. The world is so fond of being pleased, that if a man has, at his first setting out, an agreeable address, it often decides his fortune.

MARRIAGE.

There cannot be too near an equality, too exact a harmony between a married couple. It is a step of such weight as calls for all our foresight and penetration; and the temper and education, especially, must be attended to.

CHILDREN'S DEPARTMENT.

I'LL BE EVEN WITH HIM.

"I'll be even with him," said Richard Moore, to one of his school-fellows, as they were walking home, down the green lane, which led from the school; "what business had he to tell the teacher of my playing truant? I'll make him remember it."

Now it happened that Richard Moore's teacher was walking on the other side of the hedge, and overheard his threat of revenge against the boy who had told of his misconduct. At the end of the field he stepped over the stile, and taking Richard by the hand, conversed with him as they walked along.

"My dear boy," said he, "I had hoped that you were truly sorry for your fault this afternoon. I thought you felt that to absent yourself from school, to break the sabbath, and to add to your offence by afterwards trying to deceive me—was really very sinful in the sight of God, and very unkind to me."

reflect whether you would do right to fulfil your threatening.

"If you are a good boy you will be glad your sin is found out so soon, and will guard against it for the time to come, and try to 'recollect these lines."

"I will be even with my bitterest foe, Revenge exclaims, and quick returns the blow. I'll be superior should the Christian say, And mild forgiveness readily display." D.

LITERARY & SCIENTIFIC.

VIRGIL.

Virgil was of a swarthy complexion, tall and athletic, but of a weakly constitution. He was so bashful, that when people crowded to see him, he would slip into some passage or shop to avoid them.

THE NATURE OF FLAME.

Flame is the rapid combustion of volatilized matter. The tallow or the wax is melted and drawn up to the top of the wick of the candle. Here it is boiled and converted into vapor, which ascends in the form of a column.

Cuvier, the celebrated French naturalist, is said to have dissected an insect which, though but an inch long, contained 494 pairs of muscles, connected with as many nerves, and 40,000 antennae.

TEMPERANCE.

A GOOD OFFER.

At a meeting of a Town Temperance Society, not far from Rochester, a few days since a tavern-keeper came forward and subscribed to the constitution. But he did not stop here; he offered every man, who was indebted to him for ardent spirits, who would, in good faith, join the Temperance Society, to forgive him the debt.

THE THREE CLASSES.

Some oppose the Society, because they love to drink; some because they have large orchards, and can make brandy to sell; and some because the temperance institution is new.

INTEMPERANCE AND DEATH.

A correspondent in Mass. where, in a population of less than 1,600, there are about 80 intemperate persons, says:—"I can stand on a spot 100 rods from my house, and recollect fourteen persons, who have died within the last eighteen years, between the ages of thirty and sixty-two, within one & a half miles from said spot, all of them hard drinkers—tipplers, themselves being judges; while I cannot remember one temperate person, who has died within that distance, and between these ages."

INTEMPERANCE IN GERMANY.

We learn verbally, that Dr. Hewitt, late agent of the Temperance Society, has recently received letters from Germany, giving the most animating accounts of the introduction of temperance principles there.

TEMPERANCE IN ENGLAND.

The London Morning Herald says, that the late act of Parliament, reducing the excise on beer, is producing the anticipated effect of encouraging a general habit of drunkenness and dissipation among the working classes.

SCOTLAND ENTRY.

"Since the Temperance Society commenced here, there has been a visible improvement in the habits of the people. Our village, which was so

much given to intemperance, has completely changed its aspect. It far surpassed formerly, many of the surrounding villages for drunkenness; now it is pleasing to relate, it as far surpasses them for temperance.

IRELAND.

The Methodist Conference, at their last meeting, we understood, in Dublin, resolved to revive and re-print the fundamental rules of their society, which prohibits 'drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity.'

Such is the change which Temperance Societies have effected, that whole parishes have voted out all services of spirits at wakes and funerals. In some places, the Roman Catholic priests have expressly forbidden the use of ardent spirits at funerals.

MISCELLANEOUS.

REMARKABLE INSTANCE OF RESTITUTION.

To the Editor of the Wesleyan Methodist Magazine. Sir,—You will oblige me by the insertion of the enclosed letter, which will be found at once extraordinary and interesting.

"The half of a sum of money, specified to be Restitution to Sir Robert Wigram, Bart., paid through the hands of the Rev. J. Gaultier, of Spitalfields, to be paid to the Subscription for relieving the distressed Weavers of Spitalfields, £24."

"The second half to be paid to the Widows and Orphans of the poor Clergy of Essex, £24."

I am yours, &c. J. GAULTIER.

Spitalfields, April 20, 1830.

To the Rev. John Gaultier.

REV. SIR, I charge you in the name of God, and on the honor of your holy profession, (after reading Lev. vi. 1—7), to deliver this money into the hands of Sir Robert Wigram, Bart., if still living.

Should he refuse what is indeed his own, I leave it to your discretion to appropriate it to any charitable purpose (among the Wesleyan Methodists) which you please; and, in that case, please to acknowledge it on the cover of your next Magazine.

A fifth is £8, which x 40 = £48.

Coach hire, &c. 10s.

April 6, 1830. £48 10s.

A FEARLESS SWIMMER.

A case has been in examination before the United States District Court, now in session here, which exhibits a recklessness of death and danger but seldom equalled. James Riding, a seaman, between whom and his captain considerable difficulty had existed, in consequence of certain mutinous conduct, formed a determination to leave the ship, which at the time, was in the port of Trieste.

Nothing was heard of Riding, until some time after, news came that a seaman floating down the Gulf, on a spar, had been picked up on the morning above alluded to, by a Venetian coaster. He had survived nine hours in the water with nothing to sustain him but this slender spar.

CATHOLICS IN ENGLAND.

At the meeting of the Bristol Reformation Society, on Thursday, Sept. 9th, Capt. Gordon, of the British royal navy, stated, that the Catholics in England were making the most strenuous efforts to propagate their doctrines. Conversion to the catholic religion in Lancashire, was common to an unusual extent.

Dr. Chalmers.—Stodious persons who pass a great part of their time in retirement are often ignorant to a degree that is scarcely credible of the most common affairs of life.

Had I a careful and pleasant companion, that would show me my angry face in a glass, I should not at all take it ill; some are wont to have a looking glass held to them while they wash, though to little purpose; but to behold a man's self so unattractively disguised and disordered, will conduce not a little to the impeachment of anger.

York Post Office, December 24, 1830.

NOTICE is hereby given, that after the 5th of January next, the Mails will be despatched from, and arrive at this Office in the following order:—

The Eastern Mails will be closed on Mondays, Tuesdays, Wednesdays, Thursdays and Sundays, at 4 P. M. The United States, or Southern Mail; (via Queenston and Lewistown) and Mails for the intermediate Offices, will be closed on Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays, at 11 A. M.

The Western Mail, that is for Ancaster, and West of it,—also, Mails for Branch Offices on this route, and on the Southern Mail route, will be closed on Mondays and Thursdays, at 11 A. M.

The Northern Mail will be closed also on Mondays and Thursdays, at 11 A. M. The Eastern Mail will arrive on Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays, between 4 and 5 P. M.

The United States Mail, and Mails from the intermediate Offices, will arrive at noon on Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays.

Mails from the West of Ancaster, and from all Branch Offices on this route, and on the Southern Mail route, will arrive at noon, on Tuesdays and Fridays.

The Northern Mail will arrive on Wednesdays and Saturdays, at 2 P. M. J. S. HOWARD, Post-Master.

THE CANADA COMPANY have for Sale in Upper Canada, about two millions five hundred thousand acres of Land, of the following description:

First, Crown Reserves; being Lots of 200 Acres each; scattered throughout the older Townships of the Province.

Second, Blocks of Land; of, from 1000, to 40,000 acres; these are situated in the Townships of the Western Districts, and in the Township of Wilmet, in the Gore District.

Third, a Town and Township called Guelph in the Gore District, in which there are already nearly 500 Settlers; with almost every kind of tradesmen and mechanics; Taverns, Stores, Schools, Saw Mills, &c. and a Great Mill in progress.

Fourth, The Huron Territory; containing one million, one hundred thousand acres in the shape of a triangle, the base resting for upwards of sixty miles, on the bank of Lake Huron.

The Town of Goderich has been commenced on the side of the harbor, formed by the confluence of the river Maitland and the Lake; and as a road is already cut to the Gore District; and another is in progress to the London District, it has already become the centre of Settlement.

There are already about 500 inhabitants in the Huron tract—a Saw Mill is in operation—a Grist Mill building; and several taverns and stores have been established; and a Brewery and Distillery are in progress.

The Land is admitted on all hands to be equal to any in the Province; it produces lime, and building stone, brick earth, and potter's clay, in abundance; and the produce of the country can be carried to market by water, through Lake Huron, by the river St. Clair, to the Lakes Erie, and Ontario, and the river St. Lawrence, to Montreal and Quebec.

AGENTS. John Davidson, Esq. Quebec. Hart, Logan & Co. Montreal. Charles Sheriff, Esq. Ottawa. Robert Sheriff, Esq. Longueuil. Chas. P. Treadwell, Esq. Longueuil. Alex. Fraser, Esq. Verin. James Semson, Esq. Kingston. Allan McPherson, Esq. Napane. James H. Semson, Esq. Belleville. James G. Bethune, Esq. Cobourg. James Kerby, Esq. Fort Erie. John McFarlane, Esq. Aldboro'. Francis Baby, Esq. Sandwich. York, 24th April, 1830. 57

\$20 REWARD! STOP THIEF! STOLEN from the Shed of John Smith Keeper St. Catharines, on the evening of the 19th inst. a small sized Red Roaned Mare 7 years old, she has a Switch tail which she carries a little on one side when trotting, a thin mane, a half moon star in her forehead, a swarthy mark, and a triangle scar on her right shoulder (the scar was occasioned by the kick of a horse).

The above reward will be given for the Mare and Thief or Ten Dollars for the Mare alone by delivering her at Mr. Walter Ditterick's Inn, St. Catharines.—Any person who will give information at the Office of the Christian Guardian, where she may be found will be handsomely rewarded. JOHN JUNKIN, 61st. Niagara District, Dec. 21st, 1830.

JOSEPH BATES, (from London), respectfully announces to the Ladies and Gentlemen of York, that he will paint Portraits in a superior manner, from 1 to \$50. Transparent Window Blinds executed in a style that must ensure general satisfaction; their prices will render them an article of economy and highly ornamental as a sun shade for a drawing room.

All kinds of ornamental Painting will be executed promptly, and every effort made to give general satisfaction. Portraits and transparencies will be submitted for inspection by calling on the subscriber, first Brick House on Yonge Street. York, November 27, 1830. 2if N. B. Profiles in colors and Shade taken with Mathematical precision by a machine, from 2s. 6d. to 10s.

NEW GOODS. THE Subscriber respectfully acquaints his friends and the public that he has just received his full supply of GOODS, consisting of a large and well selected assortment of Hardware, Dry Goods and Groceries, English, Swedes, and 3 River Iron, Cable and Rattling Chains, Needles and Anchors.

A large and handsome assortment of CASTINGS of all kinds, the whole of which, he assures the public are of the very best quality, and which he will sell at uncommonly low prices. PETER PATERSON, 58th. Market Square, York, Dec. 21st, 1830.

NOTICE IS HEREBY GIVEN, that the Debtors in the York Goal, will make application to the next session of Parliament for a further sum as weekly allowance, the present sum being insufficient to support nature. York Goal Sep. 1st 1830.

REMOVAL. NEW AND CHEAP GOODS.

AT WHOLESALE AND RETAIL. R. ARMSTRONG. Respectfully informs his customers and the public generally, that he has lately removed to his new Brick Building, [South side of King Street, a little West of the Court House and Jail] where he has just received a very choice assortment of NEW GOODS, adapted to the season, amongst which are 120 Pieces of FINE & SUPERFINE BROAD CLOTHS, comprising the most splendid assortment ever before offered for sale in this market.

NEW CASH STORE. THE Subscribers having taken the Store lately occupied by Mr. Peter McDoigal in King Street, nearly opposite the Episcopal Church, have just received a general assortment of MERCHANDISE suitable for the season, which they now most respectfully offer to their friends and the public on the most reasonable terms, for Cash.

W. & W. CRAWFORD, 53th. York, Dec. 21st, 1830.

SHEPARD Keeps on hand a constant supply of WARRANTED CAST-STEEL AXES, Inferior to none in America, which he will dispose of by WHOLESALE OR RETAIL.

H. Shepard will make liberal deductions from his low Retail prices to WHOLESALE PURCHASERS; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmers generally to obtain a supply of his superior Axes.

YORK, November 20th, 1830. 1if

STOVES. THE subscribers have just received a very extensive assortment of STOVES, of every size and description used in the country; a great proportion of them are from the Marmora Iron Works, the quality of which are highly approved; together with the most extensive and weighty assortment of IRON WARE which has yet been exhibited in the Province.

The whole of which will be disposed of at very low prices and on liberal terms. WRAGG & Co. 49th. York, 8th Oct., 1830.

ALLIANCE BRITISH AND FOREIGN LIFE AND FIRE ASSURANCE COMPANY, OF LONDON. ESTABLISHED BY ACT OF PARLIAMENT. (Capital—Five Millions Sterling.)

THE Agents of the above Company for Montreal and Upper Canada, announce to their numerous Patrons in the Home District, that they have appointed Samuel Bidout, Esq. as their Agent at York, in the room of Robert W. Prentice, Esq. resigned.

MACKENZIE, BETHUNE, & Co. AGENTS. Montreal, Nov. 21st, 1830. 59

NOTICE. R. D. MULLEN, begs leave to inform the public, that he has received an extensive and general assortment of MEDICINES, which he offers for sale on reasonable terms, amongst which, are some of the latest chemical preparations from London and Paris.

Should gentlemen of the Medical profession and veterinary surgeons favor him with their patronage, they may rest assured that he will make liberal deductions. Hamilton, May 17th, 1830. 30th

SCHOOL BOOKS, &c. THE subscribers have for sale the following School Books, being the manufacture of Upper Canada, viz:—Canadian Primer, Murray's First Book, Reading Made Easy, Mavor's Spelling Book, Webster's do. do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing, and Rapping Paper.

Rags taken in payment. EASTWOOD & SKINNER. York Paper Mill, Nov. 26th 1830.

ENGLISH, Latin, French, and Greek Elementary Works, such as are in general use throughout the Province, have been lately received in great variety, and are for sale on moderate terms, by E. LESSLIE, & SONS.

ALSO:—Juvenile Books both amusing and instructive—Books in elegant bindings suitable for gifts—Sabbath School Library and Reward Books, Tickets, &c.—Bibles, Testaments, Psalm and Prayer Books—Methodist and Baptist Hymns, &c. &c.

The Methodist Harmonist, and Smith and Little's Sacred Music, either singly or by the dozen. P. S. Country Merchants and Schools furnished with Books, Writing paper, Quills, Pencils, Ink, Inkpowder, &c. &c. on the best terms. York, 28th December, 1830. 59.3m.

NOTICE.—The Temperance Society of Hamilton in the Gore District, will hold their Annual Meeting on the third Tuesday in January next, at the Old Court House, at half past 6 o'clock in the evening, a general attendance of all its friends is requested, and especially its members, as some alteration in the constitution is contemplated.

F. LEONARD, Secy. Hamilton, Dec. 27th, 1830. 59

FOR SALE AT THIS OFFICE.—Excellent Bibles and Testaments, printed by the British and Foreign Bible Society, at very low prices; Methodist Hymn Books and Watt's Psalms and Hymns, of different qualities and sizes; also Sunday School Hymn Books of different kinds, and a small assortment of Sabbath School Books.

BIBLE SOCIETY. A Meeting will be held in the second Presbyterian Church, Vaughan, on Wednesday the 12th January next, for the purpose of forming a Society auxiliary to the York Bible Society. Hour of meeting ten o'clock forenoon. The inhabitants of Vaughan are respectfully invited to attend the meeting. Dec. 29. ROWLAND BURR.

TERMS.—THE CHRISTIAN GUARDIAN is published weekly, on Saturdays, at twelve shillings, and six pence, a year, if paid in advance; or fifteen shillings, if paid in six months; or seventeen shillings and six pence, if not paid before the end of the year; exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance.

The Postage is four shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance. All travelling and local Preachers of the M. E. Church are authorised Agents to procure Subscribers and forward their names with subscriptions; and to all authorized Agents who shall procure fifteen responsible subscribers, and aid in the collection, &c. one copy will be sent gratis.—The accounts will be kept with the subscribers individually, who alone will be held responsible.

No subscription will be received for less than six months; and no subscriber has a right to discontinue, except at our option, until all arrears are paid. Agents will be careful to attend to this. Advertisements inserted at the usual prices—all advertisements for insertion must be handed in on the day previous to publication.

All communications, unless from authorized Agents, must be post paid. The proceeds of this paper will be applied to the support of superannuated or worn-out Preachers of the M. E. Church in Canada; and of widows and orphans of those who have died in the work; and to the general spreading of the Gospel.