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GENERAL ARTICLES

Communicated for the Guardian

An Address delivered in the Choptaw language to the Mississauga women of the Mission Village, at the River Credit, by PETER JONES, Native Preacher, and translated by himself. They were met together for the purpose of forming themselves into

My Sisters, I am glad to meet with you on this important occasion, and thank the Great Spirit for permitting you to come together at this time. You have met to the purpose of forming yourselves into a Dorcas Society.

My Sisters, it is by benevolent institutions that the words of the Great Spirit are carried, by the ministers of the Gospel, into all parts of the world, wherever the poor heathen are to be found.

My Sisters, a few years ago, we were all strangers to the words of the Great Spirit, and knew nothing about the religion of Jesus Christ, which we now feel in our hearts. We were roving about in darkness, from place to place, being poor, naked, hungry, drunken, and sick. There was no one to tell us that Jesus had died to save poor Indians from their sins, and from going down to the bad place where Manjummnetoo tortments the wicked people.

My Sisters, among all nations, not being stingy of their good enjoyments, but willing that others, who were not of their own people, might also experience the same happiness in their hearts—these good Christians remembered and pitied us poor Indians, they began to pray for us, and to form themselves into Missionary and other religious societies, that they might be able to send ministers and teachers among us, and impart unto us all the blessings of the Great Spirit's religion. The good ministers, sent by their brothers and sisters, came and told us all about the Great Spirit and his Son Jesus Christ, who came into this world to save poor Indians and make them good. We listened and believed all the words of the Great Spirit. And now, behold Sisters! what the Lord has done for us through missionary operations! We now worship the Great Spirit through Jesus Christ, and get happy in our hearts, live in houses and begin to enjoy the comforts of our white friends, and our children learn to write and read the good book.

My Sister, as our Great Father in heaven, has put the gospel into our hands, it now becomes our duty, to hand the same blessing to our unconverted brethren, who are yet remaining in heathenish darkness. The Lord requires it of us, and we must obey.

My Sisters, you are about to form yourselves into a Dorcas Society, as your sister, at Grape Island and Rice Lake have already done. The object of the Dorcas Society is to raise a fund, by selling baskets, blouses, &c to sell, and towards aiding the spread of religion among the heathen. I will tell you from your society is that in the days of the Saviour went away up to his disciple called Dorcas, full of good works. By and by, she got sick. The Christians came to her when he was come, they were he lay and all the things she had made, while she lived. She then kneeled down before the Lord, "Dorcas arise!" and set up. Sisters, you are an work for the poor, and loved her and raised her to

that you are poor and not able to know also that it is your father according to you means, the Lord is saying on among you. Do not think that our Saviour said on this subject in the good Book, that as, "Jesus sat on the treasury, and beheld how the people were rich and many that were poor. And there came a certain poor man and he threw in two mites, which make a farthing, and he called unto him his disciples, and said, 'Verily I say unto you, that this poor widow hath cast in more than all they which have cast into the treasury, for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living.'"

My Sisters, if the poor widow's mite was thus accepted and commended by our Lord, may you not expect your offering to be owned and blessed by the Great Spirit? Yes, Sisters, your baskets and gifts given to the Lord, will be acceptable and accomplish the end for which you give, and you will by no means lose your

Moreover, Sisters, such benevolent Societies have a happy tendency to promote peace and harmony in communities, so that while they are engaged in the work of the Lord, then hearts will be united together in love, and they will prosper in their own souls. Sisters, I bid you God's speed, and pray that your efforts may be owned and sanctioned by the Great Spirit in the salvation of many poor Indians. This is all I have to say.

DESCRIPTION OF AN INFIDEL, AND ORIGIN OF INFIDELITY

He is a man without morals, probity, faith, or character, who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself, an unnatural child, seeing he believes that chance alone hath given him fathers, a faithless friend, seeing he looks upon men, merely as the wretched fruits of a wild and fortuitous concurrence, to whom he is connected only by transitory ties, a cruel magister, seeing he is convinced that

the strongest and the most fortunate have always reason on their side. For who could henceforth place any dependence upon you? You no longer fear a God, you no longer respect men, you look forward to nothing after this life, virtue and vice are merely prejudices of education in your eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even to name are no longer, in your opinion, but human prohibitions, and regulations established through the policy of legislators. According to you, the most horrible crimes, or the purest virtues, are all equally the same, since an eternal annihilation shall soon equalize the just and the impious, and for ever confound them both in the dreary mansion of the tomb. What a monster must you then be upon the earth! Does this representation of you highly gratify your pride, or can you support even its ideas?

Besides, you pride yourself upon irreligion, as springing from your superiority of mind, but trace it to its source. What hath led you to free thinking? Is it not the corruption of your heart? Would you have ever thought of impiety had you been able to ally religion with your pleasures? You began to hesitate upon a doctrine which recommoded your passions, and you have marked it down as false from the moment that you found it unskome. You have anxiously sought to persuade yourself what you had such an intention to believe, that allied with us, that eternal punishments were merely the terrors of education, the inclinations born with us could never be crimes—what know I? And all those maxims of free thinking originating from hell. We are easily persuaded of what we wish. Men had never had passions, or if religion had counteracted them, unbelief would never have appeared upon the earth. And a proof that what I say is true, is, that in the moments when you are disgusted with guilt, you imperceptibly turn toward religion, in the moments when your passions are more cool, your doubts diminish, you render, as if in spite of yourself, a secret homage in the bottom of your heart to the truth of faith. In vain you try to weaken it, you cannot succeed in extinguishing it, at the first signal of death, you raise your eyes towards heaven, you acknowledge the God whose finger is upon you, you cast yourself upon the bosom of your Father and the Author of your being, you tremble over a futurity which you had vaunted not to believe, and, humbled under the hand of the Almighty, on the point of falling upon and crushing you like a worm of the earth, you confess that he is alone great, alone wise, alone immortal, and that man is only vanity and lies.—Massillon

ANECDOTE OF COLLINS AND A COUNTRYMAN

Anthony Collins, who has generally been considered a Free Thinker, one day met a plain country man going to church, "Where are you going?" said the philosopher. "To Church, Sir." "What do you do there?" "I worship God, Sir." "Pray is your God great or little?" "He is both, Sir." "How can that be?" "Why, he is so great that the heaven of heavens cannot contain him, and he is so little that he can dwell in my heart."—Collins afterwards declared, that this simple observation of the countryman had more effect upon his mind, than all the volumes he had perused, written by the learned doctors.—Imp Mag

A DUELLIST WORSE THAN A SAVAGE

Dialogue between Mercury, an English Duellist, and a North American Savage

Duellist—Mercury, Charon's boat is on the other side of the water, allow me, before it returns, to have some conversation with the North American

Savage, whom you brought hither at the same time as you conducted me to the shades I never saw one of that species before, and am curious to know what the animal is He looks very grim—Pray, Sir, what is your name? I understand you speak English

Savage—Yes, I learned it in my childhood, having been bred up for some years in the town of New York, but before I was a man, I returned to my countrymen, the valiant Mohawks, and having been cheated by one of yours in the sale of some rum, I wished never to have any thing to do with them afterwards Yet with the rest of my tribe, I took up the hatchet for them in the war against France, and was killed while I was upon a scalping party But I died very well satisfied, for my friends were victorious, and, before I was shot, I had scalped seven men, and five women and children In a former war I had done still greater exploits My name is the Bloody Bear it was given to me to denote my fierceness and valour

D—Bloody Bear, I respect you, and am much your humble servant My name is Tom Pushwell, very well known at Arthur's I am a gentleman by birth, and by profession a gamester, and a man of honour I have killed men in fair fighting, in honourable single combat, but I do not understand cutting the throats of women and children

S—Sir, that's our way of making war Every nation has its own customs But by the grimness in your countenance, and that hole in your breast, I presume you were killed, as I was myself, in some scalping party How happened it that your enemy did not take off your scalp?

D—Sir, I was killed in a duel A friend of mine had lent me some money, after two or three years, being himself in great want, he asked me to pay him, I thought his demand an affront to my honour, and sent him a challenge We met in Hyde park, the fellow could not fence I was the most adroit swordsman in England I gave him three or four wounds, but at last he ran upon me with such impetuosity that he put me out of my play, and I could not prevent his slipping me through the lungs I died the next day, as a man of honour should, without any snivelling signs of repentance, and he will follow me soon, for his surgeon has declared his wounds to be mortal It is said that his wife is dead of the fright, and that his family of seven children will be undone by his death So I am well revenged, and that is a comfort For my part, I had no wife I always hated marriage

S—Mercury, I won't go in a boat with that fellow He has murdered his countryman, he has murdered his friend I say, I won't go in the boat with that fellow, I will swim over the river, I can swim like a duck

MERCURY—Swim over the Styx! it must not be done, it is against the laws of Pluto's empire You must go in the boat, so be quiet

S—Do not tell me of laws, I am a savage! I value no laws Talk of laws to the Englishman, there are laws in his country, and yet you see he did not regard them, for they could never allow him to kill his fellow subject in time of peace, because he asked him to pay a debt The English cannot be so brutal as to make such things lawful

M—You reason well against him But how comes it that you are so offended with murder you who have massacred women in their sleep, and children in their cradles?

S—I killed none but my enemies, I never killed my own countryman, I never killed my friend Here, take my blanket, and let it come over in the boat, but see that the murderer does not sit upon it or touch it, if he does, I will burn it in the fire I see yonder Farewell I am resolved to swim over the water

M—By this touch of my wand I take all thy strength from thee Swim now if thou canst

S—This is a very potent enchanter Restore me my strength, and I will obey thee

M—I restore it, but be orderly and do as I bid you, otherwise worse will befall you

D—Mercury, leave him to me, I will tutor him for you Surrah, Savage, dost thou pretend to be

ashamed of my company? Dost thou know that I have kept the best company in England?

S—I know thou art a scoundrel! Not pay thy debts! kill thy friend who lent thee money for asking thee for it! Get out of my sight or I will drive thee into the Styx

M—Stop, I command thee No violence Talk to him calmly

S—I must obey thee—Well Sir, let me know what merit you had to introduce you into good company What could you do?

D—Sir, I gamed, as I told you—Besides that, I kept a good table—Late as well as any man in England or France—

S—Eat! Did you ever eat the chine of a French man, or his leg, or his shoulder? There is no eating! I have eaten twenty—My table was always well served My wife was the best dressing man's flesh in all North America will not pretend to compare your

D—I danced very fine

S—I will dance with you dance all day long I do with more spirit and vigour than you, let us see thee best like a post! Has Mercury enfeebling rod? or art thou awkwardness? It be we teach thee to dance in a second I would make thee

But what else canst thou do?

D—Oh, heavens! what can I do with this fellow? I have lost, and his shade seems to

mine

M—You must answer your own desire to have a companion He is not well bred, but he will which you must hear in this been well for you if you had He asked you what you could do dancing?

D—I sung very agreeably

M—Let the devil tempt you war whoop I challenge you to be mute—Mercury, this is a hard thing but lies Let me pull out his tongue

D—The he given me!—and, alas, I resent it Oh, what a disgrace to the family Pushwells!

M—Here, Charon, take these two souls to your care How far the barbarism of the English will excuse his horrid acts, I leave Minos to judge, but what excuse can the Englishman make? The custom of duelling? An excuse this, that in these regions cannot avail The spirit that made him draw his sword in the combat against his friend, is not the spirit of honour, it is the spirit of the furies, of Alecto herself To her he must go, for she has long dwelt in his merciless bosom

S—If he is to be punished, turn him over to me

I understand the art of tormenting with this kick on your breech Get into the boat, or I'll give you another I am not get you condemned

D—Oh my honour, my honour, to what infamy art thou fallen!

DIALOGUES OF THE DEAD

A praise worthy example—A paragraph is going the round of the papers, which announces that the Lord Bishop of Salisbury has intimated his determination to ordain no gentleman to the clerical office who shall hold more than one living, or who will not, if the benefice he is to enjoy have connected with it more than five hundred parishioners, employ a curate to assist him in his important labours We rejoice to find that Dr Burgess is setting such an example to his brethren, an example which we trust they will not scruple to imitate This will prove a more effectual means of removing the causes of complaint among the orders of the clergy than the establishment of societies such as that to which we have adverted We hope the Right Rev Fathers in God, who have patronized the latter, will lose no opportunity of bringing to light (for the purpose of

correction,) all the evils attached to the system they support It is in their power to do much towards ridding the church of her idle and sordid shepherds, for whose continuance within her pulpits they are held responsible If they do not exercise that power, their's will be the disgrace and condemnation In vain do we deplore national formality, and nominal Christianity, while so much inefficiency and supineness is found in those who have the spiritual charge of our parishes Talk we not of the benefits of a national religion, and a state paid clergy, until we have universally, in the establishment, pastors who shall feed the people with knowledge and understanding Until this be the case, the Church of England does but retard the advancement of religion, by occupying stations which would, did she not exist, be efficiently supplied by the Dissenters, and by appropriating resources which might be legitimately and usefully employed, were they left to the disposal of the public Every church in which here is not found a pious, zealous, laborious minister, stands a stumbling stone in the path of Christianity, and a formidable obstacle to the march of national morality—The World

It is said of the excellent Lord Chief Justice Hale, that he frequently invited his poor neighbours to dinner, and made them sit at table with himself If any of them were sick, so that they could not come, he would send provisions to them, waim from his own table and he did not confine his bounties to the poor of his own parish, but diffused supplies to the neighbouring parishes, as occasion required He always treated the old, the needy, and the sick, with the tenderness and familiarity that became one who considered they were of the same nature with himself and were reduced to no other necessities but such as he himself might be brought to

Lay not up money, but bestow your Charities while you have the means, or God, may remove them from you When Mr Baxter lost a thousand pounds, which he had laid up for the erection of a school, he used frequently to be charitable while God gives the power of bestowing, and considered himself as culpable in some degree for having so long delayed the performance of a good action, and suffered his benevolence to be defeated for want of quickness and diligence

How to enjoy earthly blessings—THREE things are necessary to enjoyment of earthly blessings, first, a thankful reflection on the goodness of the Giver,—secondly, A deep sense of our unworthiness,—thirdly, a recollection of the uncertainty of long possessing them The first would make us grateful, the second, humble, the third moderate

A Christian's constant employment—WHEN a lone, he has to watch over his thoughts, in the family, he has to watch over his temper, and in any, to watch over his tongue

AMERICAN BOARD

The following paragraphs are copied from the very interesting conclusion of the last report, of the prudential committee of the American Board of Commissioners for Foreign Missions

In looking back upon the transactions of the year past, the committee can confidently say, that never before have there been so many encouragements within a single year

The number of learners, in the schools of the missions under the care of this Board, has greatly increased The number of readers of the holy Scriptures is of course multiplied, and preparation is made for their being multiplied hereafter to an indefinite extent

Printing establishments are at work, sending forth their publications by thousands, weekly, among various tribes and nations, to which this institution has thus been the instrument of bringing advantages of unestimable value Translations principally of the

Scriptures, are made, and making, by the missionaries of the Board, into ten languages, spoken by heathens. The influence commencing in this manner, will become wider and deeper, till it shall be swallowed up in the universal prevalence of truth and holiness.

Good tidings from Burmah — An extract of a letter from the Rev J D Knowles, of Boston, to the Rev N Davis, of Philadelphia, contains the subjoined cheering intelligence —

“We have had glorious news from Burmah. Nine more have been baptized at Maulmeing making thirty in the year 1828. Mowng Tha ha was ordained at Maulmeing, Jun 4, as pastor of the church at Rangoon. — Thus have we a church of converted heathens in Burmah, with a converted heathen for a pastor! O how must the blessed spirits of Wheelock, Colman, and Price, and Mrs Judson, rejoice, if they know, as doubtless they do know, that the cause of Jesus is triumphing in Burmah! Five more have been baptized at Tavoy, among whom are Karens. More labourers are loudly called for. We pray for them.”

MORAVIAN MISSIONS

According to the most recent returns, the missions of the United Brethren now comprise 39 settlements, 192 missionaries, and 40,000 converts. Of these settlements 7 are in the Danish, and 14 in the British West Indies, 3 in South America, 3 among the Indians of North America, 3 in Labrador, 1 in Greenland, and 5 in South Africa. And of the converts 85,629 are negroes in the West Indies, 259 Indians, 753 Esquimaux, 1690 Greenlanders, and 2414 Hottentots.

It may be interesting to our readers to know from what quarters the income of their mission fund is derived. We therefore subjoin the following items from their general account for 1827 —

Collections in the settlements of the Brethren	5,196 00
Additional benefactions	2,266 00
Friends on the continent	4,800 00
Friends in Great Britain	16,695 00
Friends in North America	2,695 00
Total	\$37,524 00

Of the noble sum contributed by the British Christians above \$15,000 was from the London Association, from the Edinburgh and Glasgow Association, nearly \$4,000 were realized. Among individual contributors we had the satisfaction to observe the name of Mrs Hannah Moore, for a subscription of £2, and a donation of £5. Nothing can be conceived more ennobling to the Christian character than the devoted zeal of one class of Christians, which, contrary to the usual state of things, has so perfectly inspired the confidence of another and distant class, as to dispose the one to make the other the almoner of its bounty to so vast an amount — *Phil Rec*

CHEROKEE MISSION

The Rev Mr McMahon writes as follows: We have lately had a very serious meeting at Connasauga, which we very seriously of these meetings I dedicated 49 persons to holy baptism — 38 adults and 14 infants, all, I believe, natives. Fifteen were received into the society on probation, among whom was Miller, the United States interpreter, a man of respectability in the nation, and I hope he will be useful to the church of Christ among his brethren the Cherokees. Thirty eight were also baptized at the other camp meeting, and 15 received into the church, an a goodly number at both meetings professed to find peace to their troubled souls by faith in Christ. The missionaries were all present at the second meeting, in good health and fine spirits. The quarterly conference at Connasauga licensed two Cherokee preachers, and recommended one to the Tennessee Conference as a travelling preacher. His name is Little Wolf. He is a man of deep piety, solid mind, and great zeal for the salvation of the Cherokees. Indeed he is a man of fine character who has the esteem

and confidence of all who know him. Little Wolf could have been brought forward last year, but as he is a man of family, and our means of supporting the mission in this nation were so very small, I was afraid to give him any encouragement in that way. Only \$1,600 were appropriated for the Cherokee missions under our superintendence and this sum supports ten missionaries, seven preachers, and three interpreters, (four of them married men with families,) including all their travelling expenses, and also the expenses of the superintendent.

I would further remark, that out of the scanty means which we have heretofore obtained for the support of this mission, we have given fifty dollars a year, in books, to the Cherokees, but this I have not been able to do this year. Perhaps not more than twenty five dollars in that way. We wish, if able, to form a circuit, and establish one or two missions in the valley towns, above the mountains.

TRAVEL IN THE EAST

Esq, a late traveller in Egypt, Sept 18, 1829. — The first which it was my lot to visit, and it was, of course, the banks of the Nile, of which Moses was taken of Pharaoh — to traverse across the Red Sea to the behold the stupendous of which, it is at least an additional interest in with its Scriptural history, the state and condition of the those Scriptures were still Government of that country, in the hands of Mahomedans, is rejected, and its professors duties and oppressions. Accord ion of the Scriptures is extremely. Nevertheless, masmuch as there of professing Christians, of the us, Maronites, &c having religious and places of worship in Egypt, the of the Scriptures among them might of difficulty, and from them it might readily pass into the hands of those who otherwise inaccessible, while, in conse of the degraded and corrupt state of the ns themselves, it may be said that the Scrip presented in a language in which they could be arly read, would be likely to effect as great a change among them as among those who profess not the faith, for scarcely any thing can be conceived more remote from the simple purity of Christianity than the rites, ceremonies, and dogmas, designate by that name in the East.

countries that I next visited, and which may be associated together on this occasion as one, Palestine and Mesopotamia, possessed a Scriptural interest than even Egypt. gazing on the walls and towers of Jerusalem, crossing the brook Kedion by the pool of Siloam, — treading the Mount of Olives, and entering Bethany and Bethpage, Bethlehem and Nazareth, — who could be indifferent to the Sacred Volume that recorded all the events of which these spots were the scenes and witnesses? — If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea, — If I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus, — in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and valleys of remoter solitudes, every rock and every eminence, — every brook and every rivulet had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mahomedans, and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims, yet the Scriptures are so little known and understood among

them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the “shepherds that sleep” while the fold is in danger, and the “watchman who slumber” while the citadel is invaded.

In Mesopotamia, the darkness is even greater, still. At Ur of the Chaldees, the birth place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character, so much so, that there is one sect, who consider themselves to be in some degree Christians, as they profess to follow a gospel of St John, but their claim to that appellation may be judged from the fact of their actually paying divine honours to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation, and traversing their vast remains, with the scriptural description of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterised the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mahomedan world. While Persia is therefore, quite as destitute as all the other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than in any other of the surrounding States. I may add to this general assertion, a fact which came under my own personal observation, and which tends to show what might be done in Persia by judicious men and judicious measures. The Rev Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country, and at Shiraz I met with several mollahs, or teachers of the Mahomedan faith, from whom I learnt that Mr Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahomedans and Christians, that the most learned Muftis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first conceived. Such a step as this is most important — because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph. For, as Milton has beautifully observed, “though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple, who ever knew her to be put to the worst in a free and open encounter?”

From Persia I proceeded to India, and there I remained as a resident for several years. It might be expected that in a country so long under our dominions as that had been, the same backwardness with respect to the spread of truth and sound religion would not have been observed, but I regret to say, that while in India the reign of superstition is more widely spread, and more terrible in its degrading effects, than in any of the countries I have yet mentioned, the obstacles thrown in the way of those who are impatient to substitute a better order of things, are quite as great as in either of them. Let me mention only one or two of the revolting practices which their superstition engendered, and still upholds, and you will then see what a vast field a hundred millions of beings so immersed in darkness must afford for British benevolence, and Christian reformation.

The most popularly known of these Indian rites is that of the burning of the Hindoo widows on the funeral piles of their husbands to such a frightful extent is this carried, that, in the course of ten years, according to a Parliamentary Report made on this subject, nearly seven thousand Indian widows were burnt alive! Even if the practice were undoubtedly enjoined by their sacred books, and were always performed voluntarily, there is something in it so revolting to humanity that it ought not to be permitted, but rests upon very doubtful authority, even in their own writings, one of the most learned of the Brahmins having written several works to show that the practice is at least optional, and of comparatively recent date and in by far the greater number of cases, it is not voluntary, the parties being drugged with opiates, deluded by priests, and terrified by threats, into compliance. In addition to this, they are frequently bound down with cords and ligatures to the funeral pile, so that their escape would be impossible, however much they might desire it and in those few instances in which the parties have been left unbound, and have leaped off the pile as soon as the flames began to envelope their slender frames, they have been most inhumanly seized by the fanatic bystanders, and flung back again into the flames, with their scorched and mangled limbs dropping from off their bodies, thus expiring amidst the most horrid and protracted tortures that the human imagination can conceive. And all this, under the sanction, by the authority, and with the countenance and protection, of a Government calling itself Christian, that of the East India Company.

The other abominable rite of which I shall now speak, (for I confine myself to the two prominent ones, although there are a hundred that might be detailed,) is the Pilgrimage to Juggernaut. This is the name of an idol which is worshipped at a place called Pooree, on the sea coast of Orissa, between Madras and Bengal, and to whose shrine pilgrimages are made from different parts of India. The lives annually sacrificed to this monstrous idol surpass all credibility, but it may be sufficient to say that the approach to the temple is made by a cartty miles on all sides round, by the mangled and decayed carcases of those who have perished as his victims. Will it be believed that the East India Company make these horrid and revolting rites a source of pecuniary profit to themselves? Nay more—they receive all the immense revenues arising from the fees and tribute paid to the idol, themselves defraying the cost of his maintenance, providing him with meat and drink and clothing, and keeping up an establishment of courtezans and prostitutes, for the service of the priests! There is besides a body of Pilgrim hunters, under the name of Pundas and Puharees, whose especial business it is to go a broad all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. These pilgrim hunters are actually paid, at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene, and, wherever they find a man who has a sufficient sum of money in his possession, and the hard earnings, perhaps of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on a pilgrimage to Juggernaut. He quits his home, with the promise, perhaps, of a speedy return but, alas! the hour for re-crossing the threshold of his cottage never arrives. He is led, by those delusive guides, to the idol and his car. In the expense of his journey, in fees, and in the premium or head money, every farthing will be exhausted, he enters the Temple, joins in the horrid din of its filthy and brutal uproar, comes out of it pennyless, and, before three days are passed over his head, perishes for want, in the very precincts of the Temple, where thousands are annually expended in the grossest sensualities, and the whole plain, for fifty miles round in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions.

MINISTERS' DEPARTMENT

The importance of human learning to a Minister, may be argued from the nature and extent of the work to which he is called

Some professions and occupations require much less knowledge than others, but there is perhaps no function which requires so much, as that of an able minister. Whoever reads the Bible with the least degree of attention, must be sensible that there is every kind of knowledge laid up in it, natural, historical, moral, civil and other kinds of knowledge, as well as that which is more immediately theological or religious. Now it is the work and business of an able minister not merely to read and meditate upon the several things which are contained in the Bible, in the capacity of a private Christian, and for his own particular advantage, but it is his duty to explain and illustrate to others, the truths which may be hard to be understood, the cause of God and truth against the errors of the world, as well as arguments, and heresies, which of God may be met upon the minds of men without a considerable course of learning? And if knowledge is necessary to a minister, how is it to be obtained? In the diligent use of the Bible, which may furnish us with that which shew the desirableness and knowledge, from a view of it, of the ministerial work, and the mind, it must be, I think, an arduous did the work appear to him, that he cried out, *what things?* But perhaps I may be asked, *is it of God?* And it certainly is, and all our acquisitions from him, nor will either the one or the other be any avail, without his influence and blessing. If knowledge is necessary to a minister, how is it to be obtained? And if means are to be used to communicate knowledge, it is common sense teach us to use the means which are in our power, such as appear to be the best to answer the end? May we not as well walk without feet, to speak without a tongue, to perform the various functions of life without means, as to work without means, or means, which are not adapted to the end? We know that the great can effect his own purposes without any means, he did in creation, when he only spake and it was done, or by means the most inconceivable and improbable, as when our blessed Lord restored sight to the blind by applying clay to his eyes, yea, it is not the pleasure of God to work in this manner, in common, having given to men various powers, and directed them to improve and use them for various purposes of human life and religion, it must be our duty so to do, and it is in so doing, we must have the divine concurrence and blessing. —Rev. J. W. Aldrich

A MINISTER should labor with diligence. He that thinks the work of the Christian Minister is an indolent employment, knows nothing of the true nature of it. Every part of your work requires diligence. Brethren, the time is short, your work is great, and without the greatest diligence you will never be able to accomplish it. Consider moreover the vast importance of the work before you, you are to treat with men about the affairs of their never-dying souls. And are matters of such infinite importance to be trifled with? By no means. An indolent minister is a truly contemptible character. We should consider that our Master's eye is always upon us, he sees if at any time we indulge in an indolent temper, and is much displeased with it. I would thou were't either cold or hot. Let us think of his diligence. I must work into the work, says he, *John ix 4* of him that sent me into the world, whilst it is called to day, the right cometh when no man can work. Do we profess to be the servants of Christ, let us copy then the example of Christ, and walk on as he also walked. —Rev. R. Day

Archbishop Williams once said to a friend of his "I have passed through many places of honour and trust, both in church and state, more than any of my order in England these 70 years before, yet would I but assured that by my preaching I had converted but one soul to God, I should take therein more spiritual joy and comfort than in all the honours and offices which have been bestowed upon me."

How peculiarly placid must the mind of Dr. Watts have been, when in the prospect of death he said, "I bless God I can lie down with comfort at night, unsolicitous whether I awake in this world or another."

PARENTS' DEPARTMENT

IT IS THE DUTY OF EVERY PARENT TO EDUCATE HIS CHILDREN. The words which God hath commanded you, ye shall lay in your heart, and ye shall diligently teach them unto your children.—Deut. vi. Education and Instruct are the means the one by use of the other by precept to make our natural faculty of reason the better and the sooner to judge rightly between truth and error good and evil.—Hooker

Give with a liberal hand the Loon required,
The food sufficient, and so much desired,
Lead them as Israel's Shepherd led his flock
To living streams that issued from the rock
Unfold to them the treasures of truth
The lamp of age the beacon-light of youth
Teach them to live that they may learn to die
And breathe the sweets of immortality,
But higher still their errant footsteps bend,
To Him who reigned on earth the children's friend
M. COTTE

To neglect the education of our children is to refuse to retrench that depravity which we communicated to them. Suppose the Scriptures had not spoken expressly on the subject of original depravity, yet it would argue great stupidity to question it. As soon as infants discover any signs of reason, they discover signs of depravity, and their malice appears as their ideas unfold themselves. Sin in them is a fire at first concealed, next emitting a few sparks, and at last bursting into a great blaze, unless it be prevented in time. Whence do they derive so great an infection? Can we doubt it, my brethren? They derive it from us, and by communicating our nature we communicate our depravity. It is impossible, being our children, that they should not be depraved, as we are, for to use the language of scripture, their fathers are Amorites and their mothers are Hittites, Ezek. xvi 13. Here I wish I could give you some notion of this mortifying mystery, I wish I could remove the difficulties which prevent your seeing it, I wish I could show you what a union there is between the brain of an infant and that of its mother, in order to convince you that sin passes from the parent to the child.

What! can we in cool blood behold our children in an abyss, into which we have plunged them, can we be sensible that we have done this evil, and not endeavour to relieve them? Not being able to prevent, shall we not endeavour to remove their depravity, and to restore them to their original purity? I ought to be reproach myself, and as you feel, all the tears you shed, and all the sighs you utter. Me thinks, every time you cry, you reprove me for my insensibility and injustice. At least, it is right, that as I acknowledge myself the cause of the evil, I should employ myself in repairing it, and endeavour to renew your nature by endeavouring to renew my own. To neglect the education of our children is to be wanting in that tenderness, which is so much their due. What can we do for them? What intercession can we transit to them? Titles? They are often nothing but empty sounds without meaning and reality. Riches? They often make themselves wings and fly away, Prov. xxiii 5. Honours? They are often mixed with disagreeable circumstances, which poison all the pleasure. It is a religious education, piety, and the fear of God, that makes the fairest inheritance, the noblest acquisition, that we can leave our families.

If any worldly care may lawfully occupy the mind of a dying parent, when in his last moments the soul seems to be called to detach itself from every worldly concern, and to think of nothing but eternity, it is that which has our children for its object. A Christian in such circumstances finds his heart divided between the family, which he is leaving in the world, and the holy relations, which he is going to meet in heaven. He feels himself pressed by turns between a desire to die, which is most advantageous for him, and a wish to live, which seems most beneficial to his family. He says, 'I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better, nevertheless, to abide in the flesh is more needful for you,' Phil 1:23, 24. We are terrified at that crowd of dangers, in which we leave these dear parts of ourselves. The perils seem to magnify as we retire from the sight of them. One while we fear for their health, another while we tremble for their salvation. My brethren, can you think of any thing more proper to prevent or to pacify such emotions, than the practice of that duty which we are now pressing as absolutely necessary? A good father on his death bed passes on the same dispositions to his children as Jesus Christ adorned himself with in regard to his disciples immediately before the consummation of that great sacrifice, which he was about to offer to the justice of his Father. The soul of our divine Saviour was affected with the dangers to which his dear disciples were going to be exposed. Against these gloomy thoughts he opposed two noble reflections. First, he remembered the care which he had taken of them, and the great principles which he had formed in their minds; and, secondly, he observed that 'shadow of the Almighty,' under which he had taught them to abide, Ps xci 1. 'I have manifested thy name unto the men which thou gavest me. While I was with them in the world, I kept them in thy name, and none of them is lost but the son of perdition. They are not of the world, even as I am not of the world,' John xv 6, 12, 16. This is the first reflection. 'Now I am no more in the world, but these are in the world, and I commend them to thy Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth, thy word is truth, Father, I will that they also, whom thou hast given me, be with me where I am,' ver 11, 15, 17. This is the second reflection.

These two reflections are impenetrable shields, and a parent should never separate them. Would you be in a condition to oppose the second of these shields against such attacks as the gloomy thoughts just now mentioned will make upon your hearts on that day in which you quit the world and leave your children in it? endeavour now to arm yourselves with the first. Would you have them 'abide under the shadow of the Almighty?' Inculcate his fear and his love in their hearts. Would you have them to say as Jesus Christ did, 'Holy Father, keep them in thy name, that they may be one, as we are?' Enable you then to say as our Lord did, 'I have given them thy word, they are not of the world, even as I am not of the world.'—*Saurin*

approved, ordained, and desired to preach before the bishop. The excellent mother alluded to, in writing to another of her sons on the birth of his eldest child, says, "Give him an education, that his life may be useful, teach him religion, that his death may be happy!"

LADIES' DEPARTMENT

"Mind mind alone bear witness earth and heaven,
The living fountain in itself contains
Of beauteous and sublime! Here hand in hand
Sit paramount the Graces—"

An Accomplished Woman can never become an object of neglect she must always remain an object of distinction amongst her acquaintance. When she was young, she might please more, but as even then she pleased chiefly by her mind, she will continue to please still. The discerning will discover in her, beauties which of age, nor the ravage of sick decline into the vale of the superiority of her exalted figure. Sense, worth and sweetness, are the union of all things else, hence when they lose new graces which Wisdom will not appear with less shall cause that head to pry which she shall deprecate's eye receive new or rather, according to "grey hairs are" them being found in the way *Pordyce*

...les in promoting Christianity
...ch from our manners, none
...as female intercourse. If
...their company, we become ef
...ly excluded from it, we con
...temper, and a negligence of
...our duties, our manners, our
...our sensations are less deli
...more brutal. Who has so many
...heart as a woman?—What influence
...? By means of a connection the
...e, an intercourse the most familiar—
...of words, the eloquence of tears, an
...most lovely and always placed in view
...a thousand opportunities of removing
...is, of fixing impressions, of engaging
...insinuating goodness.—The gospel
...ver a large proportion of Europe, and
...several countries where it prevails to
...this day, chiefly by women, who, not satisfied with
...gunning thrones by their charms, rendered their at
...tractions subservient to their religion, and drew over
...monarchs to the christian faith. These are public
...ements, immortalized in history
...vate instances of this sanctified influ
...e, unknown to the world, but recorded
...of God's remembrance." And if, my
...example succeeds in the conversion of
...a husband from irreligion, shall it not be effectual to
...reclaim him from inferior mistakes and improprie
...ties?—Shall it not advance godliness, where it is
...already found? Warm it where it is chilled? Pol
...ish it where it is rough? And finish it where it is
...outlined?

And how is all this to be accomplished? Not by eccentric efforts—not by starting out of your sphere, but by exemplifying religion as you move orderly in it—not by preaching, but by living—addressing the eye rather than the ear—employing the eloquence which flows from subjection, conversation, chastity, and fear—the manner in which you adorn yourselves—the models you design to imitate.—*Jay*

GENTLEMEN'S DEPARTMENT

QUALITIES OF A MAN IN PLACE

I am persuaded there are few men, of generous principles, who would seek after great places, were it not rather to have an opportunity in their hands

of obliging their particular friends, or those whom they look upon as men of worth, than to procure wealth and honour for themselves. To an honest mind the best perquisites of a place are the advantages it gives a man of doing good.

Those who are under the great officers of state, and are the instruments by which they act, have more frequent opportunities for the exercise of compassion and benevolence than their superiors themselves. These men know every little case that is to come before the great man, and if they are possessed with honest minds, will consider poverty as a recommendation in the person who applies himself to them, and make the justice of his cause the most powerful solicitor in his behalf. A man of this temper, when he is in a post of business, becomes a blessing to the public. He patronizes the orphan and the widow, assists the friendless, and guides the ignorant, he does not reject the person's pretensions, who does not know how to explain them, or refuse doing a good office for a man because he cannot pay the fee of it. In short, though he regulates himself in all proceedings by justice and equity, he finds a thousand occasions for all the good-natured offices of generosity and compassion.

A man is unfit for such a place of trust, who is of a soul untractable nature, or has any other passion that makes him uneasy to those who approach him. Roughness of temper is apt to discountenance the timorous or modest. The proud man discourages those from approaching him, who are of a mean condition, and who most want his assistance. The impatient man will not give himself time to be informed of the matter that lies before him. An officer with one or more of these unbecoming qualities, is sometimes looked upon as a proper person to keep off impertinence and solicitation from his superior, but this is a kind of merit that can never atone for the injustice which may very often arise from it.—*Adams*

FRIENDSHIP AND LOVE ESSENTIAL TO DOMESTIC HAPPINESS

"With rapture I've gazed on the face of a friend,
No loveliest landscape, no sweet setting sun,
Was ever so lovely so simple could lend
To the harp of my feeling its heav'nliest tone
In the bowers of affluence, and pleasure and fame
Let monarchs and nobles delight to reel me—
The pride of thy blessings, lov'd Friendship, be mine,
And give me the warmth of thy holiest flame,
And give me a mortal whose heart is serene
As the face of the heavens on a summer day's wane,
Let the beamings of sympathy sport in his mien,
And truth and intelligence live in his strain
And then sacred Friendship call forth from our hearts
The fairest sensations of hallowed love
And let the whole range of our intercourse prove,
That world of enchantment thy presence imparts"

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith; or, in other words, it is better to have a moderate competency with the pleasures of mutual love, and an agreeable intercourse with those whom we value and esteem, than vast accumulated wealth joined to profusion and extravagance, together with that hatred, strife and envy, which so frequently accompany them. There is not perhaps a set of beings more unhappy than those we, falsely, term the great, whose pomp we see, but do not know their sorrows, so true is it, that a man's riches do not consist in the abundance, not in the quantity, but in the quality of what he possesses. Sensible was the reply of the philosopher to the reproach cast on his small cottage. Small as it is, said he, would to heaven I could fill it with real friends! The highest sensual gratifications (and so the voluptuous man himself will own) quickly pall the appetite, unless heightened and improved by social pleasures, by that double enjoyment which we reap from another's participation of it, and hence it arises, that all the restless sons of avarice and ambition, all the most unwearied pursuers after power and fame, find, in their short moments of reflection, a cruel void aching in their hearts: even those who pretend to hate mankind, and those who shun it, would still be glad to fix some friendships, to form some connections, to have a haven of rest to retire to, a home to shelter themselves in, and a feast of love to partake of.—*Moore*

It is recorded of the mother of the celebrated Dr Doddridge, that she taught him the rudiments of Scripture history from the Dutch tiles round their fire place. He attributed his first serious impressions to this circumstance, and would often recommend the practice to Christian parents.

A Clergyman, who is now fulfilling the duties of his office with faithfulness and punctuality, was asked, when examined for orders by the bishop's chaplain, whether he had made divinity his study? He replied, that he had not particularly studied it, "but," said he, "my mother taught me the Scriptures." "Ah!" said the chaplain, "mothers can do great things!" The young man was examined with respect to the extent of his knowledge, was

* * * 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.

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YORK, SATURDAY, DECEMBER 5

INTEMPERANCE.

'Temperance and exercise—says a good writer—have been justly called the two best physicians in the world and if these were carefully attended to others would not be wanting. The truth of this proposition has been asserted by the most learned and judicious writers in the civilized world, and has been assented to in the most explicit terms by many heathen philosophers. Yet the banner it might have been expected to erect against the progress and influence of intemperance has in every age and nation, fallen prostrate before the gigantic power of an appetite, unnatural in its origin, morbid in itself, and destructive in its consequences, an appetite, that in the whole empire of its cruel sway, blasts the fairest prospects of industry, convulses every part of the domestic territory, saps the foundations of health, and drinks up the fountains of life. That intemperance—we use the word in its common acceptance as meaning excess in the use of ardent Spirits—exists, progresses, nay even marches forward, in its ruinous triumphs, to a most alarming extent in this Province the invoices of our importing grocery merchants—the returns of our inspectors of Still Licenses—the frequency of distilleries and grog shops (those detestable nuisances)—the plethoric contumptions of hundreds—the daily returns of coroners—the death telling annunciations of our weekly periodicals—the tears of many scores of heart broken females, and the soul piercing cries of starving orphans—afford an irresistible and most appalling testimony. This gorged yet hungry monster contents not himself with the refuse of society—he carries on his work of destruction among its most valued members. He cuts the nerve of youthful enterprise—he enervates the arm of manhood vigour—and worse than annihilates the counsel of aged experience. He wages war with the professions—and, at one time reduces to a premature grave or to perpetual debility the brightest ornament of the bar—and, at another time, robs the unfortunate and afflicted of the counsels and prescriptions of the most learned and skillful physician—and, at another time, curses the community with a carousing tipping minister or school teacher, than whom a more dreadful scourge never visited any people. He not infrequently invades our courts of justice and there holds up to public view the trembling nerve—the reddened countenance, and faltering tongue of inebriety instead of the unperturbed sobriety of Areopagan justice—and spreads abroad among society the pestilence of a drunken Magistrate's example. He even places his dilapidating foot within the Halls of our Legislature, and there either presents us with the sorry figure of a grinning, reeling toper, making laws for a civilized intelligent people, or the majestic ruins of what might ornament the Forum—impart a valuable blessing to the nation—and shine with unfading and inconceivable lustre before the Eternal Throne. Did the Giant here fix the confines of his destructive march did the "river of fire" here come in contact with a barrier that could defy the assaults of its mighty surging torrent, did the "deleterious poison" here exhaust the malignity of its body and soul destroying power—did the contagious disease cease to depopulate with these unhappy victims of its bloody career—we might, with propriety, in such a case feel, and weep and pray, and labour to slay the enemy to turn the fiery torrent clean away from human society, to

put the deleterious poison far from the habitation of man, to banish the contagious disease from the world. But oh! when the Herculean foe makes his belligerent visits to the abodes of domestic life, when the destroying angel unsheathes his sword, and with one fatal blow, buries forever the ripening talents of a promising youth—the fond hope of surrounding connexions and the cheering anticipations of an affectionate parent, or when he pours out the vial of his wrath upon the head of a helpless innocent family—reduces the care worn afflicted mother to a walking skeleton, and dooms an infant offspring to the miseries of a premature or phantasm, when the domestic habitation—in which abundance peace, and joy might have cheered every heart and gladdened every countenance—is thus turned into a scene of weeping and desolation should not every feeling heart, every patriotic mind, be fruitful in expedients and labours to alleviate the condition of the unfortunate and to save from destruction our fellow men? We are persuaded that a persevering and persevering feeling of humanity must beat hard against this common enemy. But what stimulus yet be wanted to enlist our nature let us for once quit our rations of distress. Let us yonder sobbing parents say watches of the night weeping carousing at a neighbouring individually crying—"O my Absalom! would to God I had seen, let us go on a few steps where you see the light and hear the chilling wind! Do you see that emaciated for bending over a few coals and her trembling arms, while threasures come around her, each cry. See the mother cast her parents, saying, "My children, I have not ma, says one of the little innocent gone to get us something to eat?" Her breaking heart for tears and sobs reply—"My dears, your mama once had a husband—we intemperance has left your mother a while your father is yet living—and he fire to warm our elms by and food to

We here request the reader to pause a this now besotted unnatural father was on ate, and industrious, and only drank now with his friends, because it was customary

We are aware however, that intemper ways carry his murderous work to this though it should be remembered that no he takes the vapor into his bosom whether or suct death. No man can say to an indulged far shalt thou come, and no farther' The moment he begins with what is called "a prudent use" of ardent spirits, he puts himself in the hands of a giant, that in nine instances out of ten will make him his prey forever. Let it also be engraved upon our memories and our brutal intemperance is a living death and death eternal, the 'prudent use of ardent tain harbinger of it. 'The mind has its limit application and the heart its limits of feeling vious system of healthful exhilaration and

gain through stimulus, by way of anticipation, is only so much intellectual and vital power cut off at the latter end of life. It is this adult intemperance, of daily drinking which generates a host of bodily infirmities and diseases Loss of appetite—nausea at the stomach—disordered bile—abstractions of the liver—jaundice—dropsy—hoarseness of voice—coughs—consumptions—rheumatic pains—epilepsy—gout—colic—palsy—apoplexy—insanity are the body—guards which attend intemperance in the form of tipping and where the odious name of drunkenness may perhaps never be applied."

Now one word upon the remedy. And there is no remedy effectual but that with which we commenced namely, Temperance the best of physicians. To this, almost all concede. The question is, in what way shall we most effectually secure and encourage the application of this remedy? For the artificial appetite has rebelled against the law of reason and custom—all powerful custom—sanctions its traitorous demands. We answer let supplication and prayers be made to the Throne of Almighty Grace—let unwavering faith draw regenerating virtue from Omnipotent compa-

sion. Let the Ministers of the sanctuary lift up their voice like a trumpet—let them cry aloud and spare not. Let dignified example and public opinion be arrayed and concentrated on the side of Temperance. Let our Justices of the Peace—instead of tipping till the midnight hour and by their pestiferous example scourging community with a greater curse than their judicial administration can repair or atone for—let them handle not, taste not touch not the enervating fire. "Ye magistrates to whom the law has confided the discretionary power of giving license for the vending of ardent Spirits and the sword for the punishment of the violations of law will you not stand up to your duty, and do it fearlessly and firmly? No class of men in the community possess as much direct power as you possess and your influence and authority may—by virtuous example—be made irresistible. Remember, then, your designation by Heaven to office for this self same thing—and as you would maintain a conscience void of offence, and give up to God a joyful account we entreat you, to be faithful. Through you the violated law speak out—and righteousness and peace become the stability of our times." Let associations be formed—let Temperate Societies be every where organized and through the influence of these, in connexion with other efforts, let intemperance become as certain and as black a mark of disgrace upon its votary, as is the less destructive crime of murder. On a succeeding page our readers will find an account of a meeting for the suppression of intemperance and while it will tend to prompt them to throw their mite of influence into the scale of temperance—it will also afford peculiar pleasure to every patriotic mind, to see a gentleman who justly ranks with the first class in the two professions of Law and Physic and who fills a distinguished seat in our Legislature voluntarily stepping forth and, by both precept and example advocating entire abstinence from the use of ardent spirits. Equally pleasing must it be to every one who wishes well to our country—and to the youth of our land in particular—that the Honorable Speaker of our House of Assembly has had firmness and consciousness enough to depart from the path of anti christian custom and to entice no tipping visitors to his lodgings with bottles of wine or intoxicating drams. We hope and pray that such examples will multiply, and that the principles which dictate them will prevail until toasts and drams, and healths, are banished from our land. "The caution of an unseasonable wine is a mortal sin (see Esther iv 16) even when he would show his generosity may shame many who are called Christians, that think they do not show their good house keeping, for bid their friends welcome unless they, under pretence of sending the health round, send the sin round and death with it."

In conclusion we would say one word to retailers of ardent spirits, and earnestly beg them to read and ponder up on the following remarks

"Drunkenness is a sin which excludes from heaven. The commerce in ardent spirits therefore productive only of evil in time, fits for destruction, and turns into hell multitudes which no man can number."

"I am aware that in the din of business and the eagerness for gain, the consequence of our conduct upon our views, and the future destiny of our fellow men are not apt to be realized, or to modify our course."

"But has not God connected with all lawful vocations the welfare of the life that now is and of that which is to come? Can we lawfully amass property by a course of debauchery with beggars and widows and orphans in the victims induced in the land by the horrid array—it would appal the nation, and put an end to the traffick in ardent spirits. If in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffick extorts—and the beam out of the timber should echo them back—who would build such a house?—and who would dwell in it? What if in every part of the dwelling from the cellar upward through all the halls and chambers—babblings, and contentions and voices, and groans and shrieks and wailings, were heard day and night? What if the cold blood oozed out, and stood in drops upon the walls, and by preternatural art all the ghastly skulls and bones of the victims destroyed by intemperance, should stand upon the wall's horrid sculpture within and without the building—who would rear such a building? What if at eventide, and at midnight the airy forms of men despoiled by intemperance were dimly seen haunting the distilleries and stores where they received their bane—following the track of the ship engaged in the commerce—walking upon the waves—flitting athwart the deck—sitting upon the rigging—and sending up from the hold within and from the waves without groans and loud lamentations, and wailings? Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships?"

"Oh! were the sky over our heads one great wilderness

* The late Attorney General of the N York State—one of the most splendid geniuses that the U States can boast of—was under the necessity of resigning his office on account of his irreclaimable enslavement to the use of ardent Spirits and in October last, we saw, at the dedication of the Deaf and Dumb Asylum of N Y, the celebrated Dr Mitchell—who stands at the head of the Medical Profession—reeling too and fro, and drivelling "like some paralytick or a fool"

† At a recent meeting—at which we were present—assembled for the purpose of suppressing Intemperance a Representative of one of the most intelligent and wealthy counties in this Province, with his kindred associates stood forward as the advocate of the "prudent use" of ardent spirits, while

—his feeble tongue,
Unable to take up the cumbersome word,
Lay quite dissolved Before his maudlin eyes
Saw dim and blue the double tapers dance,
Like the sun wading through t'e misty sky

gallery, bringing down about us all the lamentation and woe which intemperance creates and the firm earth, one sonorous medium of sound bringing up around us from beneath, the wailings of the damned whom the commerce in ardent spirits had sent thither,—these tremendous realities, assailing our senses would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real as if the stone did cry out of the wall and the beam answered it—as real, as if day and night wailings were heard in every part of the dwelling—and blood and skeletons were seen upon every wall—as real as if the ghostly forms of departed victims fitted about the ship as she passed over the billows and showed themselves mightily about stores and distilleries and with unearthly voices screamed in our ears their loud lament. They are as real, as if the sky over our heads collected brought down about us all the notes of sorrow in the land—and the firm earth should open a passage for the wailings of despair to come up from beneath.

We intended to have made a few observations on the Report of the Committee of the General Assembly on Canadian petitions, but the press of other labour has compelled us to defer it until our next. We will only add as a motto what we may hereafter say that "the heart of the wise is as a well that shall be full of liberal things—and by liberal things shall he stand."

No European news of importance since our last, except official announcement of peace between Russia and Turkey at St. Petersburg, on the 1st of October, by Manifesto.

Under the proper head our readers will find the Royal Proclamation for convening the Legislature on the 8th January next.

The late Rev Mr Clarke, of Frome was one day asked by a friend, 'How he kept himself from being involved in quarrels?' He answered, "By letting the angry person always have the quarrel to himself."

GENERAL INTELLIGENCE

FOREIGN SPAIN

A private letter from Madrid, dated Oct 12th, says Our government is the first which has incurred the disgrace of acknowledging Don Miguel as the legitimate king. Yesterday the Count de la Figuera, Marquis Mortara attended at the royal residence, and was recognized in all the forms usual in such cases as ambassador of Don Miguel 1st, King of Portugal. This event has produced an unpleasant sensation here. It is remarked, that it is not astonishing that he who dethroned his father should have recognized as king him who has dethroned his niece. The apostolics alone are satisfied.

FRANCE

Associations to refuse the payment of taxes laid by the new budget, have been formed in all parts of France. The Gazette de France says, "these are not chimeras. It is a plot developed over the whole surface of the realm. At first abandoned on account of the prosecution instituted against the Journal du Commerce, subsequently resumed at Paris by the leaders of the liberal prints, and spread throughout the provinces, this plan cannot be mistaken."

Inundation happened in the month of September, which has destroyed the villages of Misox and Cianta, where the Moisa and the Calancasca, swelled by the torrents, caused dreadful ravages. Grono was almost wholly destroyed. At Rogoredo, a river now flows in the place, where a few days before, the church of St Sebastian and many fine habitations stood. At Canco the waters threatened to swallow up every thing. The clergyman, with his parishioners, assembled in the church, had given up all hopes of escape, and recited the prayers for the dead, however, only one young man was drowned. On the 20th of September the waters again threatened the communications between Coire and St Gallen, on the frontiers of the Grisons, but the efforts of the inhabitants of Rogatz still kept them within bounds.

Storm on the English Coast.—The Durham Chronicle of the 17th of Oct says—During the night of Tuesday last, and the whole of the following day, the wind blew so tremendously from the

north east, that no fewer than eighteen vessels were, within that short period, stranded upon the coast between Sunderland pier and Hendon, including a distance of about half a mile, the whole of which have already or will shortly become perfect wrecks. What renders the catastrophe more deplorably calamitous is, that most of these vessels were driven ashore at low water, the most unfavourable crisis of the tide, by which they were precipitated on the rocky part of the coast, where wreck was invisible. It is to be apprehended that the loss sustained on other parts of the coast, if not equally extensive, must have been very great.

DOMESTIC



Canada Gazette
NOTIFICATION.
CANADA

By the Grace of GOD of Great Britain and Ireland the Faith, &c &c &c
The Honourable Legislative Council of Upper Canada, and to our Judges of our said Provincial Parliament at our Town of York, on the 1st of December instant, to be read and elected, and to every

our Proclamation bearing date 1st day of October last, we thought Provincial Parliament to the same instant, at which time at you were held and constrained

YE, that we taking into our consideration the ease and convenience of the said Province, have thought fit, by and with the advice of our Executive Council, to relieve you of your attendance at the time hereby convoking, and by these Presents to each of you, that on Friday, the 1st of January next ensuing, you meet us at our Provincial Parliament at our Town of York, to take into consideration the state of our said Province of Upper Canada, and therein to do as may seem necessary, and herein fail not.

In Testimony Whereof, We have caused these Presents to be hereunto affixed—Witness my hand and well beloved Sir JOHN COLBURN, Lieutenant Governor of our said Province, at Major General commanding our Forces at York, this Second day of December, in the year of our Lord One thousand Eight hundred and Twenty nine, and in the tenth year of our Reign.

By Command of His Excellency
HENRY J BOULTON, Attorney General
D CAMERON, Secretary

SUPPRESSION OF INTEMPERANCE

Agreeably to public notice, a meeting of the inhabitants of Ancaster and Beverly, was held in the Union Chapel, Oct 24th, 1829, for the purpose of promoting the cause of Temperance.

Mr Sam'l Cornell, was called to the Chair
Mr Fred'c Dresser, was requested to act as Secretary.

Rev E Ryerson moved, seconded by John Rolph Esq, That the members of this meeting do now form themselves into a society for the promotion of Temperance, to be called the "The Temperate Society, of Ancaster and Beverly." The above resolution was supported by addresses from the mo-

and seconder of the motion, and from the Rev John Ryerson.—The following constitution was then adopted.

CONSTITUTION

Article 1.—The object of this society is to restrain the use of ardent spirits to cases in which the use of them may be recommended by medical advice.

Art 2.—The Officers of this Society shall be a President, Vice President, Secretary, Treasurer, and a corresponding Committee of five persons.

Art 3.—The Officers shall be elected on the Tuesday next after the 4th day of June, annually at which time some person shall be appointed to deliver a discourse at the next anniversary.

Art 4.—The Officers shall annually report to the Society all their proceedings, the number of members belonging to said Society, the amount of their expenditures, together with their correspondence with other societies and with individuals.

Art 5.—All persons becoming Members of this Society shall subscribe their names or forward them in writing to the Secretary.

Art 6.—This constitution may be altered or amended by the consent of three fourths of the Members present at their Anniversary Meeting.

Art 7.—This Society shall regularly meet on the Tuesday next after the 4th day of June in each and every year, at one o'clock in the afternoon, and at such place as may have been agreed upon at their preceding meeting.

It was then moved and resolved, "That the Rev E Ryerson, John Rolph Esq and the Rev John Ryerson, be requested to furnish a copy of their addresses for publication.—(The addresses have not yet been received, Ed.)

Moved by John Rolph Esq, and seconded by Mr Samson Howell, that the Rev E Ryerson be requested to attend the next anniversary of this Society, and deliver a discourse on the occasion.

It was then moved and resolved that the proceedings of this meeting be published in the Christian Guardian.—The thanks of the meeting having been given to the Chairman for his praise worthy conduct in the chair, the Assembly dispersed.

By order of the meeting
F DRESSER, Sec'y
Ancaster, Oct 24th 1829

The following are the Officers for the ensuing year

- REV JOHN RYERSON,—Pres't
- MR SAMUEL CORNELL,—Vice Pres't
- MR CABELL,—Treasurer
- MR F DRESSER,—Sec'y
- CORRESPONDING COMMITTEE
- Conrad Cope,
- Abner Everitt,
- E C Griffin,
- F Mickle Roy,
- W T Coe,
- Sampson Howell,
- W W Simons

WELLAND CANAL.—The weather having moderated, a little vessel called the General Brock, of York, came over from that place to go through to Lake Erie, and the American schooner R H Boughton, Captain Andrew Estes, went from Youngstown, both vessels got safe up to the Deep Cut, and at the Lock, those feelings, that sometimes are called national, broke out, and Capt Estes, we learn, received some personal marks expressive of them.—On Tuesday last, the two vessels were laying in Chippawa, the Boughton, we understand, has gone to Buffalo, and returns to Youngstown in the course of the week.—*Niagara Herald*

DIED.—On Monday last, at 3 o'clock, P M at his father's house at Spadina Quetton Saint George Baldwin.—This youth had nearly attained his twentieth year dearly beloved by his family and friends, and equally esteemed by those with whom he formed friendship at school. A pulmonary consumption of two years continuance, has thus early taken him from life, and has robbed society of all that his amiable disposition and useful acquirements had promised.—but he has gone to a world for which he was better fitted—his perfect intellect and tranquil exit in his last moments, was the surest reward of a life of innocence and his trust in God.—*Communicated*

POETS' DEPARTMENT

From the Evangelical Magazine

THE BIBLE

Precious Bible! o'er whose page
Truth and Grace resplendent shine,
Clasp we here an heritage
Richer than the southern mine
Title this to thrones above,
Bought by a Redeemer's love

Pilgrim! o'er enchanted road,
Danger lurking at thy side,
Seekest thou a sure abode?
Welcome here the pilgrim's guide
Light from heaven who's sacred ray
Cheers the dark and dreary way!
Sailor! tossed by wintry gale
Wouldst thou reach the port sublime?
Wouldst thou steer thy vessel frail
Safe to an immortal clime?
Brightly beaming from afar
Here behold thy polar star!

Soldier! girding for the field,
Life and glory wouldst thou win?
Armour thou must learn to yield
From the Gospel Magazine
This will foil the tempter's art—
This will quench the flaming dart!

Light in darkness—joy in grief
Precious Bible! thou canst bring,
Prompt the tear of sweet relief,
Lure the broken heart to sing!
Plant above the Christian's tomb
Flowers of everlasting bloom!

J M G

SABBATH MORNING

CAN'T thou let thy spirit lie
Cold with inactivity?
Canst thou press thy couch of rest,
Cnervish torpor in thy breast?
On the day thy God has chosen,
On the day thy Saviour rose?

Break the seal that binds thine eyes,
Sleeper! from thy sleep arise!
Wake, as morning wakes from night,
Rise, and Christ shall give thee light

Imp Mag

YOUTH'S DEPARTMENT

How shall a young unstable man,
So evil prone like me,
His actions and his heart maintain
From all pollutions free?" C. WESLEY

Most sacredly observe the Sabbath, and constantly attend the means of grace

Let nothing induce you to prostitute the hallowed day to worldly pleasure. Never listen to the enticements of a companion, who would tempt you, even once, to forsake the house of God. Abandon such an acquaintance. He is unfit for you, and will ruin you. Sabbath breaking is a sin of most hardening tendency. When tempted to commit it, imagine you hear the awful voice of divine prohibition, followed with the loud deep groan of a holy father, and the exclamation of a pious mother, "Oh, my son! my son! do not pierce my heart with anguish." Attach yourselves to a sound, evangelical ministry, and listen not to those who subvert the very foundations of the Gospel. Avoid those Preachers who oppose all that is peculiar to Christianity.

Keep up attention to the private duties of religion

Never let a day pass without reading the Scriptures, and private prayer. While these practices are continued, I have hope of you. They show that piety has still some hold upon your heart. Secure some portion of every day, if it be but a quarter of an hour in the morning, and in the evening, for this most important duty. Should you not have a chamber to yourselves, let not the company of others prevent your keeping up this practice. It would be better, however, in this case, to retire to your room when you can have it to yourself.

Be very careful in the selection of companions

The mischief of evil association will be felt in all its devastating influence. One bad companion, when the character is assuming its permanent form, will give a most fatal direction. Your company will pro-

bably be courted, but resist every overture which is not made by individuals of well known unbending virtue

Strive to excel in the business or profession to which your life is to be devoted

It is quite a laudable ambition for a man to aspire to eminence in his secular vocation. Be not satisfied with mediocrity in any thing that is lawful. Even as a tradesman, you should endeavour to be distinguished. It will give you weight in society, and thus, by increasing your influence, augment the means of your usefulness. A dolt, however pious he may be, possesses but little weight of character. Give your mind therefore to business. Penetrate into its secrets, comprehend all its principles, study all its bearings. Care nothing about pleasure, but find your recreation in your employment. It is astonishing how few rise to eminence in their either in trade or in the professions. The few who are gained by a very small number grovel below. Why? Because they did not give themselves during this important season of their life to diligent and early application will keep you from diligent and early application. Let your mind be occupied, and there will be neither polluting amusements.

If your attention to business is occupied, I advise you to

Make companions of use. You need no other. And as it is essential to excel in his own profession, a relation to that in which you

If you can find a pious and useful companion, "for as iron sharpens iron," man sharpens the countenance. With such a friend, carry on your intellectual improvement, and both must, that it is from the age of fourteen to the character, in relation to both worldly and heavenly things, be formed, judge what manner of person to be at that time, if you wish to be a man, and a real Christian upon earth, and happy spirit in heaven.—James

CHILDREN'S DEPARTMENT

Replies of a Boy in a Sabbath School

When the visitor entered the school, he was reading the first chapter of John, and the seventh verse, viz— "The same came for a witness to bear witness of that light, that all men through him might receive life." I asked him who spoke those words? It was John the Baptist—Who was he? A witness of the light—Of what light, Jesus Christ—Who is Jesus Christ? Son of God—Why was he called Jesus? Because he came to save sinners—Are you a sinner? Yes, and every man living—How do you know that you are a sinner? Because I have broken the commandments—Perhaps every man has not broken them, how then can all be sinners? It is written, "All have sinned, and come short of the glory of God"—As you say you are a sinner, and as sinners are not sufficed to go to heaven, how do you expect to go there? I hope to go there through the merits of the Saviour.

Conversation between two Sunday Scholars

"Jane," said a Sabbath scholar to her companion, as they were returning home one evening, "do you not think my teacher was too strict to day? I only just laughed, while Susan Thorn was reading, and she spoke to me in such a serious manner, as though I had done something very wicked." "Indeed, Anne, said Jane, 'it is very sinful not to pay attention to the Scriptures. Do you not remember, that Mr Jones told us just now, that every time we

trifled with serious things, God marketh down in his book?" "Ah!" said Anne, "but I only thought of the play I had yesterday, and then I laughed, how could I help my thoughts?" "You know, my dear Anne, if you had been attending to what you were reading, such thoughts would not have come into your mind.

"I sometimes think of that text, "Lord turn away mine eyes from beholding vanity," and if I can but remember this text, "Thou God seest me," then I am ashamed of my folly. I remember once laughing whilst reading the Bible. I did not think my teacher saw me, but she looked up at me, so grieved, and said, "Jane, if you were in great distress, without a friend near to help you, and I were to send you a letter with just the relief you needed would you read that letter carelessly, turn away, and think on some other subject? No, you would not when my child," and she, "can you thus make light of God's holy word, which he has sent to turn us from sin to holiness, from the brink of ruin to everlasting happiness?"

"In this way she talked to me for some time. O, I think I can never forget it!" "Well," said Anne, "then my teacher said to me, 'It is by that book I shall be judged, I could not help thinking, O if I should now be called to judgment!' but then I soon forgot that, and—O, Jane, I am ashamed to tell you all, I do now fear, that I have been very wicked." "But there's my mother, looking out for me, and I must go. Good night, and do not forget to say that I may become a good child."

M R

THE GATHERER

Inquisitive people are the funnels of conversation, they do not take in any thing for their own use, but merely to pass it to another.—Steele

Truth will be uppermost one time or other, like cork, though kept down in the water.—Sir W Temple

The shortest and surest way to live with honour in the world is to be a reality what we would appear to be.—Socrates

Immodest words admit of no defence, for want of decency is want of sense.—Roscommon

EXTRAVAGANCE.—By extravagance the higher sort are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing. A ploughman on his legs is higher than a gentleman on his knees.

How excellent it is to do good to our friends, and at the same time to make friends of our enemies.—

Humility makes us acceptable to God, whose communication is with the humble. Without this foundation, our whole spiritual building falls to the ground.

Man's Dependence.—A great man, however high his office and talents, is dependent on little things. Jonah was exceeding glad of his gourd. However splendid and towering, man is crushed beneath the moth, if God does not uphold him. So that, while we are admiring the great man, as he is called, and however he may be disposed to admire himself, and to speak great swelling words of vanity, facts will show that he is a poor dependant creature, who can not live a moment without God. If the Holy Spirit opens his eyes, he will perceive that he cannot stand alone, but can only support himself, and climb, like the ivy, clasping one stronger than himself.—Creech