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We thank our ministerial brother, "L. L." for the following sensible and reasonable paper on a subject exceedingly interesting to our church, and hope its publication will have a salutary influence in every place where our Ministers are or may hereafter be holding Protracted Meetings.—Ed.

For the Christian Guardian.

ON INVITING PENITENTS TO THE ALTAR.

The zeal of the Christian church for the conversion of sinners has been greater during the last century than at any other period since the days of primitive Christianity. The proper ultimate object of preaching the gospel is now understood to be such persons as shall lead to conversion and sanctification. It follows that those are the best means which are best adapted to this end. The Protracted Meeting is admirable, because it secures the fruits of the gospel before Satan has time to destroy the seed. But even this means would be comparatively inefficient, if the rule were not followed, to invite penitents to come forward publicly to the altar of prayer, and to seek for present salvation. The truly attacking sin in its strongest holds, and it has already been crowned with great success. Excellent, however, as it is, there are many who object to it; and it is the design of this paper to state some of the reasons which justify it.

1. It offers to every man, as it is designed as possible, the salvation of the gospel, and affords him an opportunity of manifesting his acceptance of those offers. On common occasions of preaching, the unconverted think they perform an acceptable duty merely to listen to the sermon, or they look upon it as good advice which they are left to consider at their leisure, or else they feel that they have no opportunity practically to show their intentions either to serve God or not. If you only preach, men may be listless and perhaps censorious; but if you ask them to come to the altar of prayer, then you make a proposal in the name of God, which they must distinctly and practically accept or reject. If you only preach, they will go no farther than to be thankful that they have attended the worship of God's house, or they may examine and admire the gospel,—but give them an opportunity actually to seek salvation, and the thought will come home to them with force. "Now life and death are set before me, and I am reduced to the awful alternative of choosing one or the other."

2. Inviting penitents to the altar is calling upon them to seek salvation now; and this is the last refuge in the heart. Who does not know that procrastination is the besetting sin of fallen human nature, which has deceived, to their destruction, more souls than any thing else, and is now paying the road to ruin for millions of travellers? Let the convinced sinner put off the full pursuit of salvation only until he gets home, and the fowls of the air will devour the good seed in his heart. Yes, let every sinner on the face of the earth know that his salvation does not depend upon his present emotions or intentions so much as upon his making a present effort. And let him know too, that though he may allow long to stay a little longer in his heart, yet that death will not wait "a little longer" when he comes with his last summons. "This more than justifies the practice of inviting sinners to the altar. This practice not only requires them to yield now, it also affords them an opportunity to seek under the most favourable circumstances."

3. Yes, it gives the penitent an opportunity of seeking with every encouragement and assistance he can require. Here are offered the intercessions of Christians, who deeply sympathize in his feelings, and who exercise faith in his behalf. Can the contrite seeker fail to be encouraged by their boldness before the throne?—to feel more concerned, by witnessing their anxiety in his behalf?—to feel less shame before men, by seeing their glory in the cross?—to persevere, while others are animated by hope? Will not God hear his people? Will He not give the spirit of true repentance and saving faith, in answer to their effectual fervent prayers? Here, too, the minister can, by suitable remarks, correct his errors, point him directly to Christ, and encourage his desponding heart. Happy are they who can seek with such valuable assistance—with so much sympathy, instruction, and encouragement!

4. By requiring the convinced sinner to take upon him the public profession of religion, he is enabled to confess Christ before men, and is led at once to take up the cross. To confess Christ before men is a duty, which, in its importance, is next to prayer itself. It is thus that we bear a testimony, and set an example, by which chiefly the world is to be converted to God. We to the man who is ashamed of Christ, who will not go to him by night, and who dare not let men know that he is seeking a Saviour. Let not that man expect that Christ will own so treacherous and fearful a soul before his Father and his holy angels. But by going forward publicly the contrite sinner confesses that he needs a Saviour, and his conduct is well-pleasing to Christ. Besides this, the very first act is taking up the cross, and the seeker is given to feel that he must continue to bear the cross. It will be a great advantage to him afterwards, inasmuch as all men will know his profession; which will save him from the embarrassment and the sin of being afraid to manifest his espousal of the cause of Christ. He will not fear to confess the Saviour afterwards if he thus confesses him at first, while men, beholding his courage, will not be apt to trouble him. Oh! how many have offered up secret prayers, and made secret resolutions which have been fruitless, because they dare not confess them before men.

It may be remarked in conclusion, that there does not appear to be any solid argument against the custom we have been defending. It is not said there are no objections, for some professors of religion seem more concerned to preserve the good opinion of sinners than to secure their conversion. The judicious will not say that going to the altar is too heavy a cross, for love is not much more powerful, though infinitely more pleasant than dread, in making men willing to bear the cross; while it is of the utmost consequence that the seeker bear it now, and give his old companions to know that he intends to be a disciple of Christ. Some may object, that while penitents are praying and others interceding, the congregation cannot be edified. This would be a valid objection if it were an ordinary means of grace, where the leading voice should always be heard. But it is not an ordinary means. Its extraordinary and special object is, the present salvation of those who come forward as penitents; and every professor ought, in his place in the congregation, earnestly to intercede for them, or else seek mercy for his own soul, which may stand in as awful need of it as those at the altar. Neither ought it to be said that they can seek as well at home, for this is procrastination; and those who are really in earnest, will find the consuetudinous prayers of fellow-penitents and sympathizing Christians, instead of being a hindrance, to be a great help. The writer of these remarks does not think noise at all conducive to powerful conversion; it is sometimes very injurious; but then if those in distress should feel constrained to cry out from the disquietude of their hearts, or the Christian to plead earnestly in their behalf, let no one, on the peril of the despised soul of such the measure, to forbid it. No, let the blind and the deafing cry out so much more, "Thou son of David, have mercy on me!" It has been said that those who are converted at these meetings soon return to sin. But not if they have been suitably instructed in the nature of conversion; not if they are suitably apprised of the dangers, duties, and encouragements before them; not if they are afterwards cared for as the babes of Christ. Those whose secret resolutions have been like the morning cloud, are much more numerous than those who have fallen away after Protracted Meetings. Tens of thousands now praise God that they ever received an invitation to the altar of penitence and faith. For the sake of the souls of men, then, let us not neglect a means recommended by such evident propriety, and followed by such blessed results. Let every convinced sinner avail himself of it as a channel of divine grace; let every Christian render his assistance, and thus promote the cause of the Saviour; and let every minister confess it to the end of his calling to use such an occasion of crying to every sinner, "At this time, and in this place, come and escape eternal wrath, come and seek eternal life!"

L. L.

For the Christian Guardian.

THE GENIUS OF METHODISM NOT SECTARIAN.—No. II.

The sectarianism of Protestantism is, doubtless, an evil. It may be extended to some extent, but it can never be fully justified. It is made a ground of reproach and objection, not only by the infidel, but also by the bigoted papist. Were the minds and hearts of all Christians right on points of church discipline, and doctrine, and experience, and practice; and were their hearts right towards each other in love—the last cause of sectarianism would then vanish and all Christians would be "perfectly joined together in the same mind and in the same judgment." There would be, in the most emphatic sense, but "one fold and one shepherd." There is, in all respects, that which constitutes "the truth as it is in Jesus." And, doubtless, the design of the Author of our religion in revealing these things, and causing them to be "written for our learning," was that we should believe and embrace them, and that they should influence our affections and our actions. Any departure from this truth constitutes error. It is unquestionably more pleasing to the Great Head of the Church that we should embrace all the truth, than it is that we should embrace error in any of its forms, and it is doubtless more for our own safety and happiness. Now, were truth in all its parts and bearings clearly perceived, and heartily embraced by all that bear the name of Christ, there could not, in the nature of things, exist, in the same locality, two distinct denominations of Christians holding no communion or Christian intercourse with each other. But though we allow that Sectarianism in the Protestant world is an evil, yet no one but the papist would say that Protestantism, as a whole, is in itself an evil in the religious world. The dispensations of God are generally progressive, and gradually develop themselves in the accomplishment of his great designs. He did not see fit at first to usher in the gospel in all its glorious fulness upon the world, but preceded it by an inferior, and, we may suppose, preparatory dispensation of spiritual things. It was of vast advantage to the interests of truth and pure religion, when

God, by the interposition of his gracious power, wrenched so great a part of the Christian world from the tyranny of the "Beast and the false Prophet," though the effect was to leave them, in a great measure, in scattered fragments, disjointed from each other. And it may, perhaps, form the subject of his future dispensations to gather and unite these together in one beautiful and well-compacted whole. And who can tell the effect of such a combination upon the spread of pure religion in the world? Considering the vast amount of means, and men, and talent in the Protestant world, such a combination would probably facilitate the spread of religion beyond all former example, since the days of the Apostles.

The spirit of sectarianism is narrow and selfish; and is opposed to a catholic spirit. This spirit dwells upon those points which have caused its separation from its fellow-Christians. It has its own enclaves, and upon this it principally fixes its eyes. As this spirit prevails, its attention is confined to the interests that lie within the circle which it has marked out for itself. Here all its sympathies are engrossed. Here it can "rejoice with those that rejoice, and weep with those that weep." But it has little fellowship with those interests that lie beyond, though a thousand times more important than its own. If it is compelled to admit that good has been done by others, it is in such a manner as to suggest a doubt of its genuineness. This spirit once appeared in its true character in the disciples of our Lord, he "followed not with us." It is unwilling to believe that any good can exist beyond the pale of its own communion, or that any good can be accomplished unless persons of its own party are employed.

An anti-sectarian or catholic spirit is liberal and large. It does not imply that the individual belongs to no sect or denomination of Christians. This, by common consent, and the state of the Christian world, is necessary. The Christian must have a home somewhere. Those persons who, under pretence of great liberality of sentiment and feeling, refuse to unite with any body of Christians, and associate with all indiscriminately, are of rather a doubtful character—as also those who stand aloof from Christian communion altogether, because they can find no church which exactly, upon all points, coincides with their own notions. Nor is a catholic spirit synonymous with that religious liberalism, or latitudinarianism which pretends to look upon all forms of church order and doctrine with equal indifference, or with equal esteem. The person of the most liberal spirit belongs to some department of the Church of Christ. He has his brethren and his home. He has his preference for those peculiarities of church order, and doctrine, and discipline which obtain with the people and church of his choice. And he has also reasons for that preference; and reasons satisfactory to himself. But then his affections are not confined to these. "He looks not exclusively on his own things, but also on the things of others." He would be sorry were he obliged to believe that there were no spiritual worshippers of God except in his own church. Then indeed would the flock of Christ be a "little flock." And though they may not all pronounce *Sabbath* as he does, yet he is rejoiced to find that under a diversity of names the "Father" has thousands of worshippers who "worship him in spirit and in truth." Looking upon the "field, the world," and seeing the abundance of the "harvest," and the limited resources of his own church in comparison to the work to be done, he knows that it must indeed be a very long time before he could expect to see the gospel preached to the whole world by men of his own denomination. And he is rejoiced to know that there are other portions of the Church of Christ, ready with men and means to take part in the great work of the world's conversion. His heart rejoices to see Christianity prosper in his own church. But he has other sympathies than these. Wherever the name of Christ is successfully preached, in that heart does "rejoice, yea and will rejoice."

And wherever he finds a soul that "loves our Lord Jesus Christ in sincerity," he says "If I find a heart as right, as my heart is with thy heart, give me thine hand." We say, that the genius of Methodism is not Sectarian. We do not mean to say that Methodism is not a sect—understanding by this term a distinct and independent branch of the church of Christ. For in this sense it is most certainly a *sect*; and we think an important one. And there are features and characteristics by which it may be known, and distinguished from others. But the principles which operated in its formation, its real nature and spirit when formed, and the end for which it exists, these things are not sectarian, but eminently catholic and Christian. And in proof of this we shall mention various facts and circumstances.

ANTI-SECTARIAN.

For the Christian Guardian.

THE WESLEYAN CONTINGENT FUND.—No. I.

The time drawing near for making the second collection of the year, to replenish the Contingent Fund, it will not be detrimental, but rather beneficial, to this Fund, if we observe its History, Ends, and Means. This public observation cannot be detrimental, for (unlike some public funds) the Contingent Fund has nothing in its constitution or management requiring a veil; but it will rather be beneficial, if the experience of the present age may be rested on; for that experience shows this principle, that the more the needful religious public funds are known, the better they are supported. Men of the world, who have occasionally cast a glance at Methodism, have been surprised at the vast work performed by this religious system, and with the aid of the government, or the universities, or the established clergy, or the nobility of the nation. But calmness is recovered by the conclusion, that these great efforts must owe their origin to some secret but inexhaustible funds; and these funds, it may be feared, are supplied in a way not the most reputable. If these persons had sought for information, they would have found the Contingent Fund one of the chief causes of that success which raised their wonder; but a fund neither secret, nor inexhaustible, nor suspiciously supplied.

The Contingent Fund, or yearly subscription, (as it was called so late as 1812,) was established in England in the year 1756, by Mr. Wesley, at the 13th Conference, which was held in Bristol. Called "Yearly Subscription," because the members of the Societies were to subscribe yearly, at the Christmas renewal of the tickets, for the fund. Afterwards, the title described not the manner of the income, but the manner of the expenditure; which is contingent or uncertain as to the amount, and also as to the object. At this time it was, and for this purpose, that Mr. Wesley wrote that spiritual appeal beginning with "Men and Brethren help!" a part of which is in our book of discipline, p. 144, and might be still used for the same purpose. The fund was to be disposed of as follows: 1. "Two-thirds of it, at least," says Mr. W. "will be allotted for those public debts, which call the loudest." 2. "The rest will be partly employed in setting at liberty such local preachers as are tied down by small debts." 3. "Partly reserved for propagating the Gospel where there are none to bear the expenses of the preacher." The public debts were for Chapels, and amounted to £4000; a large sum at that time.—For a number of years, the Contingent Fund has been applied only to the third object, a separate fund having been formed for the first, and the second was merely a casual occurrence. What were the receipts of the youthful fund I cannot find, but from 1800 to 1815 the following are some of the receipts with the number of Members:

Year.	Members.	Yearly Subscription.
1806.	143,680.	£3,265.
1812.	197,491.	4,593.
1813.	207,728.	4,822.
1814.	222,020.	5,413.
1815.	230,931.	5,490.

Thus the fund gradually increased with the increase of members, and a little more; for, in 1806, the average was £2 2s., but in 1815, £2 7s. for every hundred members. In my next I shall proceed with the English, then commence with our own, Contingent Fund.

G. F. P.

For the Christian Guardian.

SIGNS OF THE TIMES.—No. V.

In my last I attempted to take a cursory view of the state of the heathen world, that we might see more plainly than we otherwise could the effect the doctrines of the Bible were designed to produce upon them, and the absolute necessity of furnishing it to all the world, if we expect the Christian religion to become universal. That if the Church do her duty—and I believe she will—just so sure as effect follows cause, just so sure will this glorious object be accomplished. I am confident of this, because we have the promise. In this paper I want to give a few extracts from the Bible Society's Report, to show that we have strong grounds for our confidence. This has produced a double effect on my mind. It has strengthened my faith, and has led me to be more faithful in the discharge of my duty. I am convinced that there is too much indifference to this subject; and I think this indifference is, in a great measure, for the want of proper information; and as the Guardian is read by hundreds who may never see the Society's Report, I hope these few remarks may help to stir up many to be more prompt in future "to come up to the help of the Lord against the mighty." But here I find a great difficulty. There are so many excellent things in the Report—so many that I should be glad to have published—that I hardly know where to begin, or leave off. There is so much of common sense in the constitution of the Society, too, that it must commend itself to the understanding of every reasonable man—nothing of that meanness and bigoted exclusiveness that too often characterises the proceedings of some that might be named. By the following extracts may be seen something of their great labours:

"During the thirty-six years of its existence, the Society has put in circulation above twelve millions of copies of the Scriptures, either in whole or in part; and its expenditure, for this purpose, has exceeded two millions and a half sterling. The receipts for the past year alone have amounted to £111,443 13s. 1d., arising from the usual sources of donations, annual subscriptions, sales, and legacies; the payments during the same period have been

£110,175 8s. 5d.; and its outstanding engagements exceed £80,000. There have been issued from its Depositories at home and abroad, within the same year, no fewer than 776,360 copies; and if the aggregate issues of Foreign Bible Societies be added to those of the British and Foreign Bible Society, the grand total will amount to more than twenty millions of copies of the entire Bible or New Testament, or integral portions thereof, in different languages. The Society has promoted the distribution, printing, or translation of the sacred volume, in whole or in part, directly in sixty-eight languages or dialects; indirectly, in sixty-eight more; and that the numbers of versions of the Holy Scriptures, in whole or in part hitherto completed, is 158; of which 105 are translations never before printed.

"There are within the United Kingdom no fewer than 2572 auxiliaries, branches, or associations; and 351 in the British Colonies and other dependencies. There are also fifty-three principal Foreign Societies, with their several branches, affecting their salutary influence over the states of Europe, all more or less effective in the distribution of the sacred Scriptures. In England alone, probably, more than four millions of copies have, in this way, been circulated; and if the principles of our Holy Religion have acquired any greater influence over the public mind, unquestionably much must be attributed to the wider currency of the sacred volume, and a more general appreciation of its doctrines—that 'Law of the Lord, which is perfect, converting the soul.' For Wales, the total number of Scriptures printed to the present time, is 441,479 copies; and 129,465 copies of the Gaelic Scriptures have been provided, which have been most gratefully received. So scarce had they become, that a single copy of the Bible could not be purchased for less than twenty-five shillings. Ireland, so painfully interesting both to the stevedore and the philanthropist, has had a large measure of sympathy. The Hibernian Bible Society continues actively employed; but so inadequate are its own resources to meet the wants of Ireland, that, in addition to all former grants, the following supplies of Bibles and Testaments have been cheerfully voted in the course of the past year:

	Copies.
To the London Hibernian Society.	25,000.
To the Sunday School for Ireland.	26,500.
To the Hibernian Bible Society.	8,500.
To the Irish Society in Dublin.	1,000.
Total.	61,000.

The entire number of copies which Ireland has received amounts to 1140,364. In particular, there have been given successive editions of the Scriptures in the Irish language, some of which are in the Irish character; amounting in the whole to 105,413 copies of the Bible, New Testament, or integral portions. The fifty-three European Societies already alluded to, less free to act than our own, and labouring under many disadvantages, from the prevalence of infidelity on the one hand, and of Roman Catholic bigotry on the other, have, according to their means, been very effective in their co-operation. The whole number of copies of the Scriptures put forth by them, in different languages, amounts to 4,839,230, including those printed by the Russian Bible Society.

"In India, the Bible Societies of Calcutta, Madras, Bombay, and Ceylon, have circulated 935,603 copies of the Bible, the New Testament, or integral portions of the sacred volume, in various languages; all of which, except the revised editions of the Tamil and Malay, and some European versions, are entirely new translations. The laborious missionaries of Serampore have printed about 200,000 copies in the many languages or dialects of India."

A mere glance at these statements must convince any candid man that a great work is being carried on through the instrumentality and noble labours of that honoured Society. From these statements, too, we must infer, that it is in a healthy and progressive state. Though there may be, in some localities, a lingering, yet, on the whole, it is prospering. It also speaks of opposition from infidelity on the one hand, and from bigoted papists on the other; this is no more than might be expected. But this, so far from being a source of discouragement, should rather stimulate to greater exertion every Christian—every well-wisher to mankind. It is no more than might be expected from both these sources. This shows how necessary that Protestants should be more active in trying to give the Scriptures to all the world; that it must be done if we ever expect the Christian Religion to become universal. I have said before, that I find much more satisfaction in looking at the brighter side of the picture than I should in always dwelling on the want of success to the church, in her labours of love;—that, from past success, as well as the promises of the gospel, we have great cause of thankfulness. We must expect opposition, united and vigorous opposition, from the powers of darkness. And if there be a system under heaven that deserves to be denominated such, that system is Popery. One more short extract, and I shall finish this.

"For the Chinese—comprising, probably, one-third or one-fourth of the world's population, many of whom are resident within the British dominions in the East—two versions of the entire Scriptures have been published, chiefly at the expense of the Society. Many thousand copies have been distributed among this jealous people, by means of our missionaries in China, and throughout the Indian Archipelago; and some converts are already gathered into the Christian fold, as the consequence, and as the first fruits, we trust, of larger accessions. In the two other great languages of the Chinese empire—the Manchou and the Mongolian—versions of the Scriptures have also been prepared, at the cost of the Society. In several of the dialects of Africa, a satisfactory commencement has been made;—for the Namacqua, the Sechuana, and the Caffres of the South—for Bulloms and Mandingoes of the Western coast—and for the Berbers of the Atlantic Range."

OBSERVER.

Selected for the Guardian.

WHAT THE BIBLE HAS DONE FOR WOMAN.

There can scarcely be a more degrading view of woman, than the condition which she now presents in pagan lands. And what is that condition, now, in the nineteenth century of the Christian era? Itated and despised from her birth, and her birth itself esteemed a calamity—in some countries not even allowed the rank of a mortal and responsible agent—so tenderly alive to her own degradation that she acquiesces in the murder of her female offspring—immured from infancy—without education—married without her consent—in a multitude of instances, sold by her parents—refused the confidence of her husband, and banished from his table—on her husband's death, doomed to the funeral pile, or to contempt, that renders life a burden: such is her degraded and pitiable condition in almost all except Christian lands. The Bible has an appropriate place for woman, a place for which she is fitted, and in which she shines. It elevates her, but assigns her her proper sphere. It does indeed exclude her from the corruption of the camp, and the debates of the forum. It does not invite her to the pulpit, nor admit her to the place of magistracy. It bids her beware how she overhears the delicacy of her sex, and listens to the doctrines of effeminate debaters, or becomes the dupe of modern reformers, and fashionably journalists. It asks not to hear her gentle voice in the popular assembly, and even "suffers her not to speak, in the church of God." It claims not for her the right of suffrage, nor any immunity by which she may "usurp authority over the man." And yet it gives her her throne; for she is the queen of the domestic circle. It is the bosom of her family. It is the heart of her husband and children. It is the supremacy in all that interesting domain, where love, and tenderness, and refinement of thought and feeling reside. It is the privilege of making her husband happy, and honoured, and her sons and her daughters the ornaments of human society. It is the sphere of piety, prudence, diligence in the domestic station, and a holy and devout life. It is the sphere that was occupied by Hannah, the mother of Samuel; by Elizabeth, the mother of John; and by Mary, the mother of Jesus. It is "the ornament of a meek and quiet spirit, which, in the sight of God, is of great price." It is the respect and esteem of mankind. It is that silent, unobserved, unobtrusive influence, by which she accomplishes more for her race than many whose names occupy a broad space on the page of history. More than this, too, does the Bible do for woman. It opens to her the stores of knowledge. It proscribes her no intellectual advancement. It commits to her intelligent culture the minds of the rising generation. It tells her that her peculiar province is to embellish and adorn. It opens before her the loveliest spheres of active benevolence. And while it tells her to be a "keeper at home," it at the same time points her to the poor, the afflicted, the widow, the orphan, the sick, and the dying, and says "Pure religion, and undefiled before God and the Father, is to visit the fatherless and widows in their afflictions, and to keep herself unstained from the world." It does more for her than for the stronger sex, because it gives her more piety than it gives for pious men; more ardency and devotion in her religious affections; more numerous as well as more illustrious examples of converting grace; a greater reward, and a brighter crown. Nor can she ever know what she owes to the Bible, until she is presented by her great Lord and Husband faithful before the throne.—Dr. Spring's Obligations of the World to the Bible.

ADVICE OF ROBERT HALL ON STUDY.

With respect to the course of study to be pursued, and the proper books to be read by a young man, who is preparing for sacred orders, I am ashamed to attempt to give my opinion, conscious as I am of being so deficient myself, in the knowledge which, if not absolutely requisite, is highly conducive to the profitable discharge of the Christian ministry.

I suppose the most necessary study of all, is the acquiring an intimate acquaintance with both Testaments in their original languages, never losing sight of the Septuagint, which is the best interpreter of the Hebrew words as well as of the Hellenic dialect, which pervades the New Testament.—This I should presume, would form part, and a considerable one, of the daily study of a young divine.

Next, Ecclesiastical History will demand his attention, which, without neglecting some modern historians, will be best learned of Eusebius; and if he wishes to pursue the history of the Church beyond the fourth century, from Socrates of Sozomen.—The compilation of Eusebius is invaluable, and the history of Socrates very entertaining, and full of melancholy instruction. For Jewish Antiquities, I know nothing better than Beza's, and L'Enfant's introduction to the Prussian Testament; though the subject is handled more fully by Jennings, in two volumes, octavo.

Of Commentaries I am not very confident to speak, having not conversed with them very widely. Grotius is perhaps the most profound and enlightening—particularly on the Gospels. His legal views of religion, however, almost always confound sanctification, and justification, and require to be strictly guarded against. Matthew Henry as a practical and devotional Commentator exceeds all praise, and suggests most matter of sermonizing of any. As to general theologians, I must prefer Hume to any whom it has been my lot to meet with. He was at once a man of stupendous genius, and of great unctious; though his style is harsh and repulsive. I should recommend a young man who is entering on the ministry to make himself intimately acquainted with old writers, Barrow, Tillotson, Hooker, Chillingworth, Pearson, &c.—of whom, in comparison with later writers, I should be disposed to say, with very few exceptions, "No one having tasted old wine, straightway desires new, for he saith the old is better."

CONVERSION AT MAST-HEAD.

A letter just received from the Pacific Ocean, gives an account of a revival of religion on board a whale ship. In the account is one thing of unusual occurrence. "One man was hopelessly converted at mast-head looking out for whales." Had he been converted in the cabin, or in the fore-cabin, while upon duty on deck, or in a Mariner's Church on shore, it would not appear strange. Conversions under such circumstances are of frequent occurrence. It is estimated there are now 600 or 700 truly pious captains on the ocean, and some 8000 sailors who fear God. But that one should be sent aloft and there find Him who made the great and wide sea, and "created great whales" to play therein, is somewhat remarkable! An interesting sketch published in the New York Observer a few months since—"Prayer at the mast-head"—showed us the sailor in his closet. This sketch exhibits the sailor in Christ. His convictions were carried from the fore-cabin, where 12 or 14 of his companions were wont to meet for prayer and praise. With a broken heart he climbed to the mast-head to perform a whaleman's duty. And there he cried, "God be merciful to me a sinner." There he cast himself on Christ. There in the language of penitential submission he said,

"Here Lord I give myself away: 'Thine all I can do.' And there his tongue first expressed the grateful emotions of a renewed heart.—N. Y. Observer.

PHRENOTYPICS.

Major Beniowski has been lately astonishing the visitors of the Royal Adelaide Gallery, by his wonderful attainments in the long-lost and little known art of Mnemonics. On Tuesday he gave a succinct history of Artificial Memory, from the time of Aristotle and his pupil, Alexander the Great, down to that of Von Feinberg, Paris, and Crook; and exemplified the excellence and utility of the art, by submitting to the most rigid examination and cross questioning, in the tabular departments of various languages and sciences; among others in a system of Chronology, embracing the whole time from the creation of the world to A. D. 1815: here his rapid answers from the fact to the date, and from the date to the fact, elicited the most unanimous applause. Nor was this all: a date being given, and any one of twelve principal nations in the world named, he recited on the instant the event required; following in the same with the parallel events in the eleven other nations as their names were pronounced. At a repetition of his exhibition on Thursday, he commenced with a lesson, by which he quickly communicated the principles of the art to his auditory; who, upon examination, were found to have learned a table of unconnected words in a few seconds: he did this, in order to dispel a doubt that had been raised as to his power of communicating his method to others. He then distributed copies of the first Book of the Iliad, having the lines numbered, among the persons present; requesting they would express any number, and he would recite the corresponding line; also, that they would recite particular lines, and he would give the corresponding numbers: all this he executed to admiration; and even offered to recite the whole book backwards, beginning with the last or 720th line! His wonderful feat, however, was the calculation of logarithms, from one to one hundred: this he did on the instant, that is, so soon as he had written down the number uttered by an auditor, he followed it by writing the logarithm on the same line on the board, so that the person who had put the question might compare the result with the table in his hands; he performed the same series of difficult operations by *inversion*; that is, when the logarithm was given, he instantly wrote down the original, or radical number. We believe this to be the greatest effort of the human mind that has ever been attempted; may, that it even exceeds the Major's own proposition to his pupils, that of enabling them to learn any language perfectly in three weeks! Already several classes of Phrenotypic pupils have been formed under his direction in the Adelaide Gallery.

THE TONGUE.

It has overturned kingdoms, convulsed empires, annihilated dynasties, subverted thrones, beheaded kings, embattled millions in the strife and confusion of war, drained the world in blood, filled the air with the shriek of departing ghosts, stretched the ploughshare of destruction, and buried the thunderbolt of war through the length and breadth of our fallen earth! Yes, indeed!—It has consumed property, stabbed names of honour, defiled reputation, insulted innocence, corrupted virtue, blasphemed Jehovah, scoffed at death, ridiculed the judgment, mocked at eternity, assassinated the body, plundered the heart, slaughtered the spirit, and submerged forever in perdition the immortal soul! St. James thought the "tongue" should be "bridled." And I think every candid and observing man is of the same opinion. I have therefore prepared, for the use of all who may need it, what may, perhaps, be properly termed *The Gospel Bridle*.—1. Let sobriety form the bits. 2. Charity the head-stall. 3. Humility the front piece. 4. Watchfulness the throat-latch. 5. Justice the curb. 6. Truth and love the reins. 7. Meekness the brackles. 8. Forbearance the loops. 9. Forgiveness the slides.—Let holiness constitute the hand, faith the arm; and firm, prayerful decision, the authority by which the "tongue" is now to be managed. Thus this wild and terrible "member" may be "bridled," and disciplined into perfect submission, fidelity, and usefulness. And thus an ocean of tears, a flood of sorrows, and a tempest of wretchedness, will be prevented.—Christian Advocate and Journal.

For the Christian Guardian.

THE LOVING KINDNESS OF GOD IN REDEMPTION.

(Additional remarks suggested by reading the lines in the Christian Guardian of the 1st inst. on "The Loving Kindness of God in Nature.")
"The loving kindness of our God in Nature."
I've read with care—and find a human creature Can merely, from that source, no change receive, To give a joyful hope beyond the grave;— Our minds must soar beyond such views, to scan "The loving kindness" of our God to man. He gave His Son, a sacrifice to be, To save mankind from endless misery: The more we ponder our lost state, we find That man is "wretched, naked, poor, and blind!" Stripped of God's image, by a breach of law, Required to keep, with reverence and awe; This single crime has given rise and birth To all the various evils done on earth! Sin has infected every human soul, Not one exempt,—it has defiled the whole! This being the case,—how wonderful the love Of God to man! who did in pity move To our relief, and, by His only Son, Redeem'd our loss, and life eternal won.— And notwithstanding we have all incurred His wrath, yet by the teachings of His Word, The narrow path of peace to us is given, How we may safely find our way to Heaven. It doth require that all mankind "repent," With brokenness of heart their sorrows vent,— "Tis in this state the Holy Spirit leads To Christ, before whose "throne of grace" he pleads For mercy,—till the word of grace is given,— Proclaiming "peace with God, by sins forgiven." His cross takes up,—begins to "watch and pray," And "follows Jesus in the narrow way." Thus, by conversion, doth each Christian scan "The loving kindness of our God" to man. Yes, He the humble mourner "justifies,"— And, by being faithful, also "sanctifies."— And cleanses from all sin," through Jesus' blood Presented "pure" before the throne of God! "Tis thus by Christ's salvation we obtain "The loving kindness of our God" to man. "His works of Nature," which we daily see, Proclaim His power and glorious majesty,— But best, we in "His loving kindness" trace,— In saving man from sin and dire disgrace! In our salvation,—His redeeming plan— Stands highest, in his love to fallen man. York, 3rd Concession, Dec. 3rd, 1841.

J. W.

There are some who have never put forth the full amount of their strength and others who only do so at remote intervals; but such cannot expect to rise high in spiritual attainments. Distinction in religious worth is not to be acquired without exerting even the most latent energies.

CHRISTIAN GUARDIAN.

Wednesday, December 15th, 1841.

BIRTH OF A PRINCE OF WALES.

It is with unmingled gratification we have it in our power to announce, that the Steamer *Acadia* has arrived from England, bringing the welcome intelligence, that Her Most Gracious Majesty, Queen Victoria, gave birth to a Prince on the 9th of November. The event was received by her subjects in Great Britain with an enthusiastic joy, and a gratitude to the God of Providence, which we are confident were sincere—both bespeaking an attachment for a Sovereign whose accomplishments, benignity, and generosity, were never excelled by any former occupant of the Throne. God bless the Queen, her illustrious Consort, and their Royal Offspring; and may Her Majesty long sway the sceptre, and be, what she is, the pride and boast of the British Empire!

TO THE AGENTS FOR THE CHRISTIAN GUARDIAN.

We regret that so few of our Ministers have responded to the call we have lately repeatedly made for an increase of subscribers, as we are sure that with only a little unusual exertion more might have done it. We have letters since the commencement of the present volume, when we began to use a superior paper, and made other alterations in the journal, which show that our labours are appreciated. One informs us, that the *Guardian* is "beautiful in appearance, and much liked;" another, that "it is much approved, and read by more persons;" a third, that "it has a very respectable appearance, and is beginning to be useful also;" a fourth, that "it is increasingly acceptable and useful;" and with these testimonials we have received the names of new subscribers. To the respected brethren who have thus promptly acted on our request, and we may add, promised to do more, we offer our cordial acknowledgments. Such attention to our wishes does something towards reducing the perplexities, and consequently increasing the pleasures, of an office, which, though exactly to our taste, is sufficiently onerous in its duties. In consequence of the regulations imposed by the last session but one of the Conference of our Church, we have at present a circulation more to be depended on than that of any former year. But this ought not to satisfy the ministry and membership of our Church: most assuredly it does not satisfy us. The circulation of none of the Canadian journals keeps pace with the growing population, intelligence, and wealth of the country. We know not in what way further to improve ours. Its pages are densely crowded with a small type, and exclusive of postage, the price is but \$2½; which, considering the amount and variety of the matter, is lower than is charged for any other paper in Canada.

Do our Agents bear these particulars in mind? Do they speak of them frequently? If they do, how is it that only a few of them have responded to our call? They have, we are aware, many urgent duties to perform; but it is undeniable that their daily intercourse with their members and hearers affords them facilities for considerably aiding this establishment without any extraordinary exertion. In two months we might have 500 new subscribers, from among our more than 17,000 members, and not less than 30,000 hearers. We have about 112 travelling preachers, who are agents for the *Guardian*. With few exceptions, it is pretty certain every one of them attends not less than 15 or 20 preaching places in the month, at many, if not all, of which we have reading and able friends not subscribers. Other of our friends are equally worthy, but less able; still they wish to have the paper, and could take it in connection with others. We have thousands of such friends, and our agents should advise them to unite, three or four together, and obtain their orders. Where such small associations are called for by limited means, they should be encouraged; and many orders will reach us, which have not heretofore. It ought to be a part of our ambition to introduce the Methodist paper into every shanty, and to have its pages read and approved by every dweller in it, young and old. Let the preachers send us on an average four or five new subscribers each, and the five hundred is made up. They can do it; and we hope they will.

We appeal thus confidently to our Agents, for they, generally, are brethren; not required to act, like some others, from secular, but religious motives; living not for themselves, but the community; one with us in a work which, to a large extent, is tending to make the people wise, and holy, and happy. Methodism is of God, and it is our bounden duty to implant its principles, infuse its spirit, and scatter its blessings everywhere. The number of newspapers in the Province is fast increasing, and we are gratified to witness a laudable emulation among their proprietors and editors. Without it, there can be no perfection. This statement, we doubt not, will have its effect on the Agents of the *Guardian*, one and all, and that within the next two months their letters to this office will afford the plain and pleasing evidence that they are resolved, that our paper, one of the oldest in the Province, and, under the able editorship of our predecessor especially, the means of securing to a great extent the rights and privileges of Canadians, shall not merely maintain its present advantageous position, but extend, by their agency, its influence and usefulness. We want, and need, and must have, an enlargement of the *Guardian*, and shall not rest till it is done. And if it is to be done, and the paper charged no more, or very little more than it is now, of course an increase of subscribers only can remunerate for the additional expense. Week after week we have the mortification of laying aside almost as much matter, original and selected, as we publish. It remains with our Agents to say, whether, and when, we shall have a sheet ample as the design we have long formed to gratify and edify our subscribers and friends, and give the organ of our church a still greater influence in the colony. We know so much of the wishes of the Book Committee on this subject, that we venture to express our belief, that five hundred additional subscribers would induce it to determine on an enlargement. The present appeal to our esteemed brethren is not one of personal interest, but altogether *consequential*. The object to be attained by the *Christian Guardian* is as imperative in its claims as it is praiseworthy; as religious as it is noble, humane, and patriotic. It is thus stated by authority of the Conference in every number of it: "The proceeds of this paper will be applied to the support of the Contingent Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of poor Circuits which are unable to support their Preachers, &c., and to the general spread of the Gospel." We wait for the reply, and earnestly expect the immediate co-operation, of all our Agents throughout the country.

A SERMON has been obligingly sent us by a friend, preached at Perth, on the 12th of July last, to an association of Orangemen, by the Rev. Hannibal Mulkins. We profess no *ism* but Methodism, and shall say nothing of the nature of Orangism; but the Sermon being now public property, and the Methodists as well as others being comprised in the indiscriminate censures of the preacher on dissenters from the Church of England, we think it would be a dereliction of duty not to express our decided dissent from him. The Sermon is erroneous in some of its statements, dogmatical in its general spirit, and libellous from the first line to the last; altogether forming a production which comes badly from a man who owes his all to the Wesleyan Methodist Church in Canada. The Sermon takes for granted, that the great majority of Orangemen are belonging to his Church. If we were not properly forbidden the discussion of political subjects, we should insert an able letter on this Sermon, sent us by "A Liberal, Irish, Orange Protestant." Who does not know but Mr. Mulkins that there are thousands of Orangemen members of dissenting churches. There is another assumption of his founded on this blunder;—that Churchmen only are the defenders of Protestantism. We hesitate not to avow, that Dissenting Churches form the great bulwark of Protestantism, and not the Church of England, which every body knows is daily fast verging, by Oxford-Tract means, to Popery. Modesty and gratitude ought to have deterred him from falsely saying, "They never imagined they could be devoted to the Throne, and yet recalcitrant to the Church." "Are they not often, if not more frequently, at those meetings and gatherings which evince a deadly hostility to the Church?" "Though the Church in which you were baptized holds the truth in purity, and stands an eternal bulwark against Popery, error, and fanaticism, yet how often are they found mingling with her enemies, sustaining and countenancing the oppressors of the national faith." "This, therefore, is a *sin* into which you have fallen, unknown to your ancestors, one that weakens your energies, detracts from your glory, one from which it is easy to recover—and may heaven help you to do it!" From these extracts it appears the Church is the model of all excellence—those who are not of her, papists or fanatics—neglect of her ordinances a "sin." And this from a man who was converted, nourished, and ministerially promoted, by means of the Canada Conference.

LONDON CITY MISSION, SUNDAY TAVERNS, &c.—The London City Mission, headed as it is by the evangelical and noble-minded Baptist Noel, continues its novel, but gospel labours, resolutely opposed to the use of his useful associates are by bishops and ministers of their own church—the Church of England. The friends of this Mission justly conceive, with Mr. Wesley, that it is better to save souls *irregularly* than have them regularly lost. So think we; condemned as the Methodists in this country are by the High-Church party, just as Mr. Noel and his coadjutors are by the same party in England. The Secretaries of the Mission have published a Notice in the *London Patriot* on the subject of Taverns, from which we take this acceptable information:—"The Sunday Taverns in the Metropolis, recently open to collect, amuse, corrupt, and ruin thousands of our population on the evening of the Sabbath-day, are now closed. The gates of the Eagle Tavern, and the doors of the Royal Standard pleasure-grounds, as of all similar places in London, within the jurisdiction of the Magistrates for the County of Middlesex, were closed last evening, for the first time. Henceforth, on the Sabbath, these houses are to be open, only as ordinary public houses. The Committee of the London City Mission devoutly thank Almighty God for this great blessing; preventing as it will do incalculable evil, especially to the youth of both sexes, and necessarily conferring upon all parts of London great good."

JESUITS IN THE CHURCH OF ENGLAND.—In England there is what is called the Protestant Association, whose committee is composed, the *London Christian Observer* says, "of gentlemen, lay and clerical, whose personal veracity is unimpeachable; and the Society enrols, amongst its members, many noblemen and others who are virtually pledged to the truth of the following statement published in the 'Protestant Magazine' for Sept. 1841, under the direction of the Committee:—"Mr. Spencer [who was once a Minister of the Church of England, but is now a Romish Priest,] letter expresses the usual quantum of delight at what he calls 'the Catholic movement at Oxford,' which, he says, 'has arisen, as every one knows, wholly without any encouragement of ours' (the Romanists). This, which he assumes as an universally known fact, is pretty generally perceived to be an untruth. Fresh discoveries are daily made, though all are not openly proclaimed, of the machinery employed in producing that movement. Mr. Spencer knows, and so we do, that certain members of the society, blasphemously called 'The Society of Jesus,' *alias* Jesuits, have succeeded in recently obtaining ordination at the hands of prelates wholly ignorant of their real character; and are now officiating in pulpits of the Establishment."!!

THE "CHURCH," and one of his correspondents, have been thrown into consternation by our two articles headed "Dissent from the Church no marvel." We are charged with making "attacks" on the Church when our articles are simply vindications. The Church, week after week, editorially and by selections, is to push out into notice the Church of England, and vaunt it as the only Christian Church, to the degradation of the Wesleyan Methodist, and all other churches, and then when we, however reluctantly, in defence, expose the errors and evils of that Church, it is an "attack!" Let not the Church and his correspondent suppose, that we shall formally reply to them until they do something more than run round the point of our two articles. We know what merely asserting a thing, or begging the question, is. In writing these articles we numbered our propositions, that our opponents might not mistake; and we call on them to fix upon what we say, not what they make us say, and then to keep to what we say, and answer us fairly, and we shall reply: not without. This, we tell them, they know they cannot do; and should they continue to give us sophistry instead of truth; slander instead of facts; and weekly articles unchristianizing the Wesleyan Methodist Church, we shall make still more glaring our exposure of the unscriptural pretensions, and guilty spirit of the Church.

MERCHANTS' TEMPERANCE MEETING.—Lately there has been held such a meeting in Dr. Spring's church, New-York, which was very respectably attended. The N. Y. *Observer* says, the Hon. H. W. Dwight, remarked, "He rose like the Trojan warrior at the command of the Queen, to utter the unnumbered griefs of the sack of Troy, 'all of which I saw, and in part of which I also was a sufferer.' At the close of the meeting more than forty merchants and merchants' clerks signed the constitution of the Society." What say the merchants and the merchants' clerks of the City of Toronto to this?

CITY OF THE WEST.—A correspondent of the *New York Commercial Advertiser* says of Cincinnati, that it "has within fifty years emerged from the obscurity of an insignificant log settlement with some dozens of inhabitants, to the strength and beauty of a thriving city with 50,000;" and that within the last year 800 houses have been erected.—Of our own city Toronto, His Worship the Mayor, George Munro, Esq., in his late charge to the Grand Jury of the Mayor's Court, gives us some interesting statistics, which we intend to publish. In 1793 this city was surveyed; in 1801 there were men 136, women 66, boys 72, girls 62. We have 14,000 inhabitants, exclusive of military, and 400 emigrants now in the city.

GENEROSITY.—A Mr. Shackford, who died sometime ago in St. Louis, gave the American Bible Society \$10,000, and after bequeathing \$15,000 to his widow, and \$10,000 to each of his children, gave the residue of his property to the American Board of Foreign Missions, Home Missionary Society, American Tract Society, and Marion College, which would each have received as much as \$10,000 had the property been sold at his decease. The *Newburyporter* says:—"The late Wm. Bartlett, Esq., of Newburyport, left to the Andover Institution the sum of \$50,000 to his grandchildren, 21 in number, \$20,000 each. His whole estate amounted to the enormous sum of £235,000, most of which he accumulated by his close attention to business. He retained his faculties in a surprising degree to the last, and died at the advanced age of 93."

ELIGIBILITY TO THE DISTRICT COUNCIL.—Several letters have been received by us from persons wishing to know, whether a Methodist Local Preacher can be elected to the office of District Councillor. We incline to the opinion, he cannot, the 12th clause of the Act stating, "that no person being in Holy Orders, or being a Minister or Teacher of any religious sect or congregation." . . . "shall be qualified to be elected a Councillor in any District Council to be constituted under this Act."

FALSE ALARMS.—There has appeared in several papers a letter purporting to be from Bangor, stating, that Her Majesty's and the United States troops had been fighting on the disputed territory. The affair turns out to be a mischievous, if not a malicious hoax. Another is, that the Cholera was in London making great ravages, that Mr. Goulbourn had become a victim, and the life of Lord Wardecliffe was in danger. Both reports are destitute of truth.

THE REV. ROBERT BAIRD was to sail in the steamer *Calcedonia* from Boston on the 1st inst. The N. Y. *Observer* remarks, "He carries with him the best wishes of numerous friends in this country." Mr. Baird has engaged to keep us informed by correspondence of his labours, and also of matters of general interest to the religious community." So that we may expect often to hear of the proceedings of this generous-spirited man.

A States paper in noticing the Report of the Missionary Society of the Canada Conference falls into two errors. The editor says, "By the separation of the Canada Conference from the British Conference." He has not read enough of the proceedings of both Conferences to know, that it is the British Conference which has separated from the Canada Conference; and not the contrary. Again: "God speed our brethren of both parties in Canada." This wish shows a delicate perception of the great principle of Wesleyan unity, and the undeniable rights of the Canada Conference, and is a delightful exhibition of affection for an injured branch of his own family!

It was our intention to give from the last *Catholic*, which has a ludicrous condemnatory article on our Missions, in reply to the *Guardian*, a third lesson on the etiquette of Rome; but strange to say, we handed the paper on Saturday to one of our Ministers who is to attend many of the Missionary Meetings this winter. We query if any speech to be delivered will bring more dollars to our mission fund, than the *Catholic's* editorial, when read and commented on by the gentleman who now possesses it; and thus, the Vicar General, the Editor, will this year be one of our most eloquent and efficient advocates!

There is a very interesting sketch of the Life and character of the late Bishop Moore in the *Episcopal Recorder*, from which we purpose soon to make several extracts.

REVIVALS.—It is a cause of joy to us to know, that many revivals are now in progress in the Wesleyan Methodist Church of Canada. This is chiefly owing to Protracted Meetings. Let as many as are practicable be held on every Circuit, and this winter will be more glorious, for outpourings of the Spirit, than any our Zion has ever known. The last Church has come out with an article *reiterating* this means of grace. This, to us, is a demonstrative evidence that God is with us.

SIR CHARLES BAGOT left England for Canada on the 12th of November, consequently may be expected here shortly. It was incorrectly reported, that His Excellency, on returning to England, in the *Styx*, would be detained some time. His arrival is anxiously expected.

PROTRACTED TEMPERANCE MEETING.—A correspondent of the N. Y. *Commercial Advertiser* states, that in July last a deputation of reformed drunkards commenced a meeting in Cincinnati, which has been continued for four months! On one occasion, the whole crew of the steamer *Gallant* took the pledge. The Society now numbers 5,000 members. This is success.

BAY OF QUINTE DISTRICT.—Dec. 8th, the Rev. J. C. Davidson, Chairman, writes us thus encouragingly:—"The Quarterly Meetings on this District are well attended. On almost every circuit special tokens of good are appearing, and on some, extensive revivals are progressing."

TRADE.—The *Rochester Democrat*, in giving a table of Exports of every description, from the port of Rochester to Canada, remarks, "Thus it will be seen that the trade direct from this port to Canada amounts to more than \$600,000 yearly—no small item in the business of a population of 20,000."

We thank our good-natured objector, the N. Y. *Commercial Advertiser*, for reminding us, of what we are glad to know, of the progress his people have made in the work of humanity; and anticipate the period when they, with the British, will be able to say, "All are free."

The *Philadelphia Repository* is always received by us with pleasure, and the last number especially, containing as it does, a triumphant reply to a runaway Methodist Preacher, the Rev. John Coleman, now of the Episcopal church.

A magnificent Banquet was given to Lord Morpeth in the city of New-York on the 29th ult. His Lordship's speech is one of the most beautiful unpremeditated effusions we ever read. We hope to be able to copy it from the *Adlon* next week.

A MAIL FOR ENGLAND, via Halifax, will be closed at the City Post Office, on Saturday the 13th inst. at 4 o'clock, P. M.

The twenty-seventh Congress of the States met on the 6th inst.

TO CORRESPONDENTS.—Communications have been received from "Bradford," "Romney," and "Ego" who we hope will "try again." We regret to have to say to an anonymous correspondent whose plagiarisms we noticed last week, that *honesty* to our readers forbids us inserting his last (which is nearly all from Parsons) unless he will furnish us with the quotation marks, or allow us to publish it as a selection.—If our brother, "A Country Housekeeper," will rid his article of all personalities, of which there are none in the article objected to, by "One of Many," and make what he says, a *refutation* of the statements of the latter, it shall have an early insertion.

Quarterly Meetings on the Bay of Quinte District, 3rd Quarter.
Murray, January 1 and 2 Waterloo, February 12 and 13
Colborne, 3 and 9 Hallowell, 19 and 20
Cobourg, 15 and 16 Peterboro', 26 and 27
Belleville, 22 and 23 Kingston, 5 and 6
Port Hope, 29 and 30 Niagara, 12 and 13
Bath, February 5 and 6 Sidney, 19 and 20
J. C. DAVIDSON, Chairman.

THE CENSUS ACT.

Murray, December 3rd, 1841.

TO THE EDITOR OF THE CHRISTIAN GUARDIAN.
DEAR SIR,—In looking over the Act for taking the Census of Canada, I am convinced there will be great confusion in carrying it out, as far as the Methodists are concerned. You will observe that the Methodists are to be arranged under four heads, viz.:—1. British Wesleyan Methodists; 2. Canadian Wesleyan Methodists; 3. Episcopal Methodists; 4. All other Methodists.

I suppose by "BRITISH" is meant those who left the Canada and joined the British Conference. I should be glad to know by what rule these (such as the Rev. Messrs. W. Case, Charles B. Goodrich, &c.) are entitled to the term "British" more than the sixty ministers born on the "British" Isles; the more than one score more born on "British" ground, with the near one score thousand members of the same stamp, who compose the Canada Conference. But supposing they have a superior claim to the above term, let it be remembered that the Canada Conference was designated by it for seven or eight years past. This is one reason why we think confusion will be introduced by taking the Census.

Again—by "Canadian Wesleyan Methodists" I suppose are meant those who belong to the Canada Conference. Let it now be remembered, that in 1829 a party broke off from the Canada Conference and formed themselves into a separate compact, with the title "Canadian Wesleyan Methodists"; and although they do not now exist, the people, their course, and their name, are not forgotten. The name is associated in many minds in Canada with the odious work of schism. Now, Sir, from these facts, with the fact that "Canadian Wesleyan Methodists" is not the proper designation of the Canada Conference, I am sure we shall not have fair play in this business. Indeed, I am extremely sorry that the Legislature should have felt it to be its duty to pass such a bill, while we have reason to believe that the only two members belonging to the Methodists renounced against it. In many instances, without further explanation, when our people are asked, "Do you belong to the Canadian Wesleyan Methodists?" the answer will be, "No." What we wish then to suggest as an antidote against the anticipated evil, that a short standing article appear in the *Guardian* for the direction of the Seasons and the information of our own people. Yours respectfully, R.

TO THE EDITOR OF THE CHRISTIAN GUARDIAN.
SIR,—Upon reading the *Guardian* of the 1st inst., my attention was arrested by a communication headed "Council for those who need it." After perusing it, it occurred to me that your correspondent, who signs himself "One of Many," had omitted one of the most prevalent evils of which we have to complain. I allude to the abominable and filthy practices of some people of bringing their dogs to the house of worship. How frequently have we seen a whole congregation interrupted and annoyed by the yelping of some cur, which a person had seized by the neck for the purpose of putting him out of doors. I know there are people in the habit of allowing their dogs to occupy the same apartments with themselves at home; this, however detestable the practice, they have a perfect right to do if they choose; but this is no reason why an assembly met for religious worship should be disgusted by the sporting gambols of half a dozen dogs, who frequently occupy the altar for the theatre of their amusements. On Quarterly-Meeting occasions, I have several times had my own devotions interrupted with anxiety and solicitude lest the dogs should devour the bread that was prepared for the celebration of the Lord's Supper. I hope the nuisance complained of will be cured.
I remain, yours respectfully, A STEWARD ON THE NELSON CIRCUIT.
Trafalgar, December 4th, 1841.

Religious Intelligence.

[It is with much pleasure we publish the following cheering letter from the excellent Superintendent of the Brantford Circuit, and to find that he has adopted a plan which we have several times recommended. He says, "Prior to the 'commencement' of the Protracted Meeting, 'special means, such as fasting and prayer, were used to secure the Divine blessing.' No wonder that sixty souls, as he says, have become 'the subjects of saving grace.'—Ed.]

REVIVAL OF WESLEYAN METHODISM IN BRANTFORD.

Brantford, Dec. 6th, 1841.

TO THE EDITOR OF THE CHRISTIAN GUARDIAN.
DEAR SIR,—The Lord has recently favoured us with a gracious outpouring of his Holy Spirit in Brantford. The state of religion in our own church, and as I have been informed in all the other churches in this place, has been for some time exceedingly low, and the desertion of the Sabbath, together with significant indifference paid to the public worship of God by a very large majority of its inhabitants, placed Brantford far behind, perhaps, every other place of its age, and population in the Province. Brantford numbers, I believe, about 1,500 souls. There are five places in which public worship is performed regularly every Lord's day. As far as I can ascertain, by strict inquiry, the number of persons who attend divine worship will average something less than 400, leaving about 1100 adults and children who seldom ever, or never, attend the public ordinances of God's house. Such was the state of things when we commenced our Protracted Meeting, which was brought to a close last evening, after four weeks' continuance. This was one of the most interesting meetings I ever attended. In consequence of the unhappy division which took place in our Society here about 12 months ago, occasioned by the dissolution of the Union on the part of the English Conference, our numbers were reduced, and the average number of regular attendants at our chapel was less than it had been. To better this state of things we found that some special effort was required; hence we announced our intention of holding a Protracted Meeting; and, for several weeks prior to its commencement, special means, such as fasting and prayer, were used, to secure the Divine blessing upon our labours,—and, thank God, we did not fast and pray in vain. We found him to be the Author of those means, and while we went forward in the discharge of duty, labouring on at his command, and offering all our works to Him, he deigned to favour us with his special presence and blessing. On

the first evening of our meeting, viz., Thursday, after a discourse founded on Ps. cxvi. 12, 13, 14, an invitation was given to penitent sinners to come to the altar, when a poor backslider presented himself, soliciting an interest in the prayers of the Church;—his penitential sorrow—his tale of self-reproach and reproach, left no doubt upon our mind as to the genuineness of his repentance; and while this caused the angels in heaven to rejoice, it was also a cause of rejoicing to his people in Brantford. We now believed that God was about to do something for us; the spirit of prayer and of faith was given to his people; but the meeting closed without any conversion. On Friday evening penitents were again invited, but none came to the altar; but there was much deep feeling in the congregation, and it was evident that God was working by his Spirit upon the hearts of the people. Saturday, on the invitation being given, two came forward—one of them the backslider, and after an hour and half struggling in doing his first works, he found himself again deeded in his first robes, sitting at the feet of Jesus and in his right mind. This was the first fruits of our Protracted Meeting; we took courage and looked up. On Sunday evening we were expecting to see great things accomplished; but, when the invitation was given, only one came, yet we were not in despair; our faith said, Though thou delayest, it will come. On Monday evening the congregation was large and respectable, penitent sinners were again invited, but none came; still we were determined to trust in God. I believe that this delay was a favourable circumstance connected with our meeting;—it greatly humbled us before God; it led us to examine our own hearts,—our motives; it showed us our own helplessness, and where our great strength lies, and it led us to depend upon Him, without whose blessing nothing is wise, good, or strong. Hence, in humble dependence upon Him, we repaired to His house on Tuesday evening, when 15 repenting, broken-hearted sinners, accepted the invitation to come to the altar. We did not leave that day without any conversions; that night, but on the following night, some were brought into gospel liberty, and for several nights in succession souls were born of God; so that at the close of the meeting it was found that nearly 60 had become the subjects of saving grace. Forty-eight have been admitted on probation; some of them are young men of promise; about 23 are married persons, 12 of whom are heads of families, and in several instances the husband and wife have been brought together. This revival has done, and we believe will yet do much good in this place,—and we wish here to record our gratitude to the Great Head of the Church for the good which has been done. Although he has condescended to use us as his instruments in accomplishing his gracious designs towards his people, the whole is in the merit of Christ, and the glory belongs to him. "Not unto us, not unto us, but unto thy name be all the glory." At this meeting we were favoured for a few evenings with the very acceptable labours of the Revs. W. Coleman and D. Madden, for which we render them our sincere thanks. Yours, &c., JAMES MUSKOVITZ.

UPPER CANADA BIBLE SOCIETY.

To the Editor of the Christian Guardian.

DEAR SIR,—It will cheer the friends of Bible circulation to learn that the good work continues to progress with considerable effect within the bounds of my Agency.

Since June last I have re-visited most of the Branch Societies formed and revived the previous year, and found them, with very few exceptions, in successful operation. We issued from our Depository in Toronto, from May '40 to May '41, 8,721 copies of the Holy Scriptures, being nearly 6,000 copies more than any previous year. The most of these issues were to the order of Branch Societies; and I was pleased to find, on my visits the past summer, at the several Anniversary, that the local Depositories had distributed, at an average, about two-thirds of their stock; so that if the estimate be the correct one, throughout the entire field of our labours, we have distributed more than its being within bounds we have actually, within the past year, put 6,000 copies of the Word of life into the hands of so many persons within that portion of the Province west of Kingston; the greater part of whom would probably have remained destitute to this time but for the exertions of these societies. Besides which, it is with much pleasure I am now enabled to say, that such has been the increasing demand for the Word of God in this western part of our Province, that more than 9,000 copies have gone forth from the Depository here since the 1st of May last. Thus may we anticipate the report of more than 12,000 at our next Anniversary.

We have about 100 Branch Societies. These are scattered through the Midland, Victoria, Prince Edward, Newcastle, Colborne, Home, Gore, Niagara, Talbot, Brock, London, and Western Districts. A considerable amount of funds has been raised by subscription to aid the operations of these Societies, and afford something towards the great christian enterprise in which the Parent Society in England is engaged.

While alluding to the noble institution of the British and Foreign Bible Society, I would just observe that the last Report of its proceedings furnishes the pleasing intelligence of its increasing efforts on the strongholds of superstition and infidelity, particularly in France and Belgium. More than 149,000 copies of the Scriptures in the French language have been distributed since the close of the past year; the most of which were purchased and read with avidity by the people. The Agency of the British and Foreign Bible Society have alone caused 1,546,114 copies to be circulated in France within the eleven years past. But it would encroach too much on your valuable paper to detail at present the doings of that Society; suffice it to say, that more than thirteen millions of copies of the precious Word of the Lord have been, through its means, sent abroad in 135 languages or dialects—east, west, north and south—to the remotest parts of the earth; besides its being instrumental in bringing into existence similar institutions among other nations, some of which are doing nobly,—particularly the American Bible Society, instituted in 1815, which has lately completed the printing of the Bible in the Chinese language, and is supplying South America and the Isles of the Pacific with the Word of life. The aggregate amount of issues from the various Bible Societies throughout the world is nearly 23 millions of copies, in 158 languages or dialects.

What christian can contemplate these facts, in connexion with the other various efforts now being made for evangelizing the world, without emotions of thankfulness to Divine Providence for the numerous facilities afforded him for improving in the knowledge of God, and forwarding the best interests of his fellow-men. And if, as we all believe, the word of God be the good seed of the kingdom, we may surely then, without the least degree of enthusiasm, indulge in the most pleasing anticipations of the future. Yes, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk ch. 2.) Amen. Lord, hasten the day!

Much might be said of the Bible Society as the most efficient means of overthrowing the dogmas of the Papacy, removing the long-prevailing delusions of the false prophet, Mahomed, and drawing together true believers of every clime and name; but the present article was not designed for expatiation, but merely to throw out a few interesting facts.

We have a two-fold object in view in forming our Bible Societies in this Province. We wish, while affording facilities, by means of our numerous Depositories, for supplying our own people with the Word of God, to enlist the aid and co-operation of all christian people to the more general work of translation and circulation in foreign and benighted lands by means of the Parent Institution in Britain.

I have only to add that, in my rambles through the townships and districts, I continue to meet with the most cordial reception and kindest attention from persons of various denominations and parties, and some of our Anniversary have been seasons of peculiar enjoyment; and while many have done well, I cannot forbear mentioning the people of *Trafalgar* in particular, whose praiseworthy exertions and laudable example are so fully set forth in the able Report drawn up and presented by their worthy and indefatigable Secretary, the Rev. N. Bosworth, a copy of which has been furnished for publication, and to which, in concluding, I respectfully refer you, sincerely,

I am, dear Sir, with the highest respect, yours sincerely,

JAMES RICHARDSON, Agent U. C. B. S.

[The able Report referred to in the foregoing very acceptable and pleasing communication is unavoidably laid aside till next week.—Ed.]

MONAGHAN SABBATH SCHOOL.—On the 9th inst. we received the following letter from Mr. Barnard, Secretary:—"In compliance with a resolution passed at our Sunday School meeting, on Saturday the 16th October, I send you for insertion in your excellent paper the proceedings of the school. Our tea was provided and served in the most pleasing manner, and much was due to our female friends who volunteered their services, and provided gratis for our entertainment. The occasion was one of peculiar interest,—all seemed, to an individual, to be highly gratified with the proceedings on the occasion. Between eighty and ninety persons assembled, and participated to the joy and benefit of the meeting. More than one half were scholars; and what added to the happiness and gratification of all present was the attendance and instruction of the Rev. V. B. Howard, who preached a very appropriate sermon from Ecclesiastes, i. 12, 'Remember now thy Creator in the days of thy youth,' &c.; and which was rendered more edifying by his particular address to the young people. I hope it will be long remembered, and produce a lasting effect. If he had not been so tedious, I would beg to say, for about one hour, progress and apparent success of our school. It commenced in the summer of 1837 under rather difficult circumstances; some who were calculated to assist kept back, and labouring under pecuniary embarrassments, the school was for a length of time languid; but exertion and perseverance, with an humble dependence on divine Omnipotence, have finally been crowned with abundant success. The first fruit of our labour, under God, was a promising young girl, who was removed by death a little more than a year past; but there was hope in her death. Although we are deprived of a bright example in our school, no doubt her happy spirit has left the church militant to join the church triumphant in that glorious world to come. At present, our school is in a flourishing state. Those who at first stood aloof from our institution are now coming forward to our aid, and are looking forward to see many precious souls benefited and brought to God through our united exertions."

A PLEASING REVIVAL IN TEXAS.—The Rev. James Hucksens, of Galveston, Texas, in a recent letter to Rev. Mr. Stow, of Boston, says:—"Permit me to assure you that prayer for Texas has been heard by God, and that he has already begun to answer it. Four of our churches are now enjoying most glorious displays of God's grace. In several other congregations the tokens are encouraging. In Washington, on the Brazos river, where three years since a Baptist church was organized, but which soon became extinct, one of our missionaries recently took his stand. This town, I suppose, has exceeded any town in the Republic for its wickedness. Vice, in its darkest and deadliest forms, has, until within a few weeks, maintained an unobscured front. A few months since a church was organized, and since that time public worship has been maintained as often as once in a month. Four weeks since was the monthly meeting, at the close of which brothers Tryon and Baylor invited any who might feel the need of Christ to come forward and be prayed for. About one hundred came forward. And so overwhelming was the interest, that the congregation could not be satisfied without a continuation of the meeting. So it was continued. I have heard several times from the meetings. After it had continued ten days, I received a letter from a friend, who stated that grocery-keepers had closed their shops, that every kind of business was laid aside, that vice had left the place, and that the whole population of the place were to be found in the house of prayer crying for mercy. Thirty had then united with the church, and the work was still going on with increasing energy. Some of the most desperate men in the country were there prostrate before God, pleading for pardon. . . . Rejoice with us, dear brother, and continue to plead with God in our behalf."

STRAY STEER.—Came into the inclosure of the Subscriber
Lot No. 22, Concession C., Scarborough, about the 15th of October last.
A **BRINDLED STEER**, with a spotted face, a white spot across the
shoulders, and is about four years old. The owner is requested to pay charges
and take him away.
Scarboro', Dec. 8th, 1841. STEPHEN WASHINGTON. 32 3p

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