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For the Christian Guardian.  
**PRACTICAL VIEW OF METHODISM  
IN UPPER CANADA.**

No. IV.

I resume my review of the economy of Methodism in Upper Canada. I have adverted to the field that lies before us—to the adaptation of Methodism for the occupancy of that field—to the Itinerant Ministry, the origin and extent of its authority, its qualifications, sacrifices, and advantages.—With occasional practical reflections suggested by a summary investigation of those topics.

Before I leave this branch of our Church Government, I beg the reader's attention to three general remarks.

1. The term Authority or power, in an ecclesiastical or religious sense, conveys a different idea from what it does in relation to political and civil matters. In the latter sense, it is invested with means and prerogatives of compulsion and the infliction of penalties; in the former sense, it is rightly understood, it conveys no idea of coercion. It implies, and only implies, prerogative of instruction, counsel, reproof, reformation, superintendance. A Church (not an Established Church) is a voluntary association, according to certain principles taught in the Bible, and understood, and believed, and applied, according to certain articles of Faith and rules of Discipline—called its Constitution. Now, a voluntary association and coercive power, are contradictions;—they cannot exist together. This remark holds alike good in a voluntary Church, a Bible, or Missionary, or Temperance Society; with this difference; that in the latter, the whole Constitution is a body of mere prudential regulations;—in the former, it assumes and maintains certain cardinal doctrines and principles laid down in the Word of God, which can never be sacrificed or otherwise modified. The office and duties of the Ministry are among the truths revealed and acknowledged upon a higher than human authority. Hence, any attempt to create alarm or suspicion in a voluntary Church, on the ground of power possessed by any particular branch, can only succeed in as far as this term is abused and misapplied—since its meaning in a legal and ecclesiastical sense is as different as the terms force and counsel. And such efforts and feelings uniformly arise from the confounding of civil with religious regulations—the amalgamation of abstract politics with religion—the substituting of the Statute Book and political theory for the Bible; which never fails to produce restless speculation, disquietude, contention, censoriousness, oppositions, spiritual barrenness; and evil surmising; instead of watchfulness, and prayerfulness, growing in grace, and abounding in revival and every good word and work.

2. The next general remark is, that in every church, or voluntary association, there must be government. This is dictated by reason as well as authorised by the Scriptures. What is a family or society, or country, without government or discipline? And how can there be government or discipline without persons to administer it? And who are authorised to administer it in the church but Ministers? Read the Epistles to Timothy and Titus—see 1st Thessalonians, chap. 4, verses 12 & 13;—Hebrews, 13th chap., verses 7, 8, 9, & 17. Hence those who would wrest from a Christian Ministry its authority, are ignorantly or wilfully fighting against God. And let it be remembered, it is hard to kick against the pricks. It will never promote individual peace or religious prosperity; but it is death to both. In the Methodist economy, however, the authority of the Ministry, individually or collectively, extends not to the alteration of a single article of faith, or standard of doctrine, or any general rule of the society, or even to the suspension of a single member, without the concurrence of the representative or official voice of the church.—What more can be reasonably or Scripturally desired? But let it not be forgotten, that the general rules of the society and privileges of its members are one thing, (and are thus established and secured,) and the rules for the government and appointment of the Ministry are another thing. For example, the mode of receiving and appointing Preachers is the business and duty of the Ministry; as also their appointment by an Episcopacy or a Presidency, and the terms of their designation. This is as much the office and duty of the Ministry as the selection of texts and subjects for the instruction of their congregations; and the one no more than the other alters the general rules of the society, or infringes the rights, or privileges, or interests of an individual member. And there is just as rational and scriptural ground of complaint in the one case as in the other.

3. A third general remark that I would make is, that the interests of a ministry and the membership of a voluntary church are and must be the same. The Ministry is depending on the membership for its support—and among the Methodists it is well known how very limited the full disciplinary allowance for a minister is. The raising of this support and its appropriation is with the membership. If interest therefore by any consideration, as well as scriptural duty, must it not be the desire and aim of the ministry to promote the goodwill, affection, happiness and prosperity of the membership? The duty, the obligation, the interest, is mutual. And to suppose that the Ministry could desire or be induced to do any thing injurious to the rights and interests of the membership, is to suppose that it would sin against God and rob itself for the sake of injuring others! Can this be supposed of a body of men to whose Ministry God has added the seals of thousands of souls truly converted and renewed, who have not

counted their domestic comforts and even lives dear unto them, but have, in weakness, fatigue and poverty, labored for the enlargement and edification of the mystical body of Christ.

In my next I shall notice the auxiliaries to the Itinerant Ministry in the extension and establishment of Methodism.

Feb'y. 8th, 1834.

WATCHMAN.

## CHANGE OF HEART.

It is a self-evident truth, that a corrupt tree cannot bring forth good fruit, and that grapes are not gathered of thorns; and it is as true that real and undissembled holiness cannot arise out of a heart corrupted with sin, which has not had its defilements washed away. The object of these remarks is to expose an error which many are apt to fall under, with relation to the work of repentance; for it is a matter of almost daily observation, that persons who have been convinced of the necessity of reformation in life, conceive that an abandonment of past irregularities will effect their restoration to the Divine favour; but this is a mistaken view, or at least entirely too limited to accomplish an effectual and salvable reformation. This mistake might seem to accord with the words of Isaiah, "Let the wicked forsake his way and the unrighteous man his thoughts, and turn to the Lord, who will have mercy; and to our God, who will abundantly pardon;" but unless what is to be inferred from this passage be taken into consideration also, its injunctions would fail to accomplish the end annexed to a compliance with them. No service can be acceptable to God which is not willingly and cordially rendered, and therefore while the heart is in a state of nature no performance of duty can gain His approbation, for He has said that the carnal mind is enmity against Him, is not subject to the law of God, neither indeed can be; so that that repentance which is unto life must be accompanied with a regeneration of the mind from a state of carnal corruption and deadness, to spiritual life and purity. As a fountain cannot bring forth sweet water and bitter, at the same time, let no one think who has come to a resolution to forsake his wickedness and unrighteous thoughts, that he can do so while their fountain remains impure, casting up nothing but mire and dirt. Repentance would avail little where the ability to amend the ways was wanting, or in other words, where the disposition to offend still remained; and such is the human heart in its carnal state, all its desires are impure and in opposition to the pure will of God; and hence such as would become the true disciples of Christ, (whom alone he will save,) must not only repent of their sins, but must be transformed from a love of sin to a love of righteousness, which can only be effected by a change of the heart, which is the source of thought, word and action, from sin to grace. It is to be feared that very many, and especially such as have led moral lives previously, rest contented with the mere form of godliness, without having the power, when some circumstance or other has actuated them to make a profession of the same,—but be it remembered that morality and good decorum are abomination in the sight of God, unless they originate out of a pure heart and sincere love and reverence to Him and his laws; they are in essence hypocrisy, as they are not the fruits of grace, which alone can receive the reward of salvation. It is the motive which characterizes the action; and as it is pure or evil, so will the action be viewed by Him who is to judge them. A knowledge that reformation of life makes no amends for past transgressions, but that they, if unpardoned, will stand against the offender to condemn him in the day of Judgment; and a knowledge that without a conversion of the heart, from sin and the love of it, to God and his righteousness, appears to me to be the only foundation of true religion and vital piety; and with a hope that none may deceive themselves by building on a false foundation, and lose their souls in consequence, I would reiterate the appeal of Divine truth, "Repent, and be converted, that ye may be saved."

York, February 1st, 1833.

For the Christian Guardian.

The following chapter on "Slander" is selected from a late number of the *Christian Advocate and Journal*. The Editors recommended it to the "particular attention of the reader;" and I think its insertion, at the present time, in the columns of the Guardian, may render essential service to the cause of religion in general. Destroying the character of professing Christians, especially of Christian ministers, is the most common and successful weapon of the old adversary against the kingdom of the Redeemer. If he can slay the standard-bearers he is sure of success. If he can assassinate the watchmen, that is, destroy their moral power by impugning their character, he is confident of the prey of at least some of the sheep. And how often does he transform himself into an angel of light to accomplish this diabolical purpose. In revivals of religion how often does he excite misunderstandings from trifling circumstances between even good meaning people, and thus arrests and destroys the work, and produces a great dearth. And when he fails by the opposition of open enemies to defeat plans for the advancement of the work of God, and blast the heart-cheering prospects of widely spreading the gospel of truth and salvation, how often does he attempt, and successfully too, to attain the same end by bringing an opposite power into operation—to enter even within the fold—to excite suspicions, jealousies, wrath and contentions between the pastor and the flock—to separate very friends—to provoke hard speeches—to engender speculative and unprofitable questions;—in short, to do any thing that will grieve the spirit of love, and hinder the work of faith, and divert the attention of Christ's disciples from "working out their own salvation" and "converting sinners from the errors of their ways." How much variance and disquietude were thus produced in the Church at Rome, as we learn from St. Paul's Epistle to the

Romans; and what havoc was made in the Church at Corinth, by creating evil surmising and oppositions in the minds of the converts against those whose labours had been blest to their conversion and edification. And in how many instances were the minds of the sincere and pious for a time wounded and prejudiced, and bereft of the spirit of meekness, kindness and love to the Apostles, and those appointed to minister the word of life. May the Lord save Zion in our day from these old wiles of the devil! Thus may every one that names the name of Christ pray, and act, and live; following peace with all men, and holiness, without which no man shall see the Lord.

A CONSTANT READER.

## SLANDER.

"Oh slander, thy venom'd tongue  
Concentrates all the malice of all fiends."  
BUNYAN.

This awful vice has not only been spoken of by the above well known writer and Christian, but it has been held up to abhorrence, by numerous writers in all ages of the world. And, among the number, the psalmist appears to have been peculiarly impressed with the transcending enormity of this aggravated and aggravating sin.

When he was about to pen the 15th psalm, he appears to have been meditating upon the nature of the human heart, and its proneness to evil, until he breaks out in a direct inquiry, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The answer is from the Lord himself. It is he who speaks, and who thus answers affirmatively in verse 2, "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart." In verse 3, to which I wish to draw the particular attention of the reader, he answers negatively, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." It would seem that the Almighty himself holds the sins mentioned in the 3d verse to be of the darkest hue, or why use this strong negative language, when so full and satisfactory a reply to the query had been made in verse 2? In point of fact, grammatically speaking—and I challenge successful denial—the language used in the 3d verse makes the following implications and references more forcible than is in the power of a direct affirmation, viz: he, who shall dwell with God in Heaven, will say nothing by which his neighbour—that is, any fellow creature—may be injured in his character, person, or property. He will treat him with respect, if respect be his due; and if he be guilty of immoral conduct, he will not publish it on the house-tops, but endeavor to reclaim him by scripture means. The heir of Heaven will forge no calumny; he will not be the author of a slander; he will not by word or action insinuate any thing by which a fellow-mortals may be injured.

The tongue, because of its slanderous propensities, is represented in the nervous original as "kicking" about the character of an absent person. This, alas! is a very common vice, and as destructive as it is common. But the man who expects a seat in the mansions of bliss abhors it, and backbites not with his tongue.

The words backbite and backbiter, are derived from the Anglo-Saxon, and, in the expressive original, fully convey the treble sense of knavishness, cowardice, and brutality. For, certainly, he is a knave who would rob you of your good name; he is a coward who would speak of you in your absence what he would not dare to do in your presence; and only an ill-natured dog would fly at, and bite your back while your face was turned another way. All these three ideas are included in the word—backbiter; and they all meet in the detractor and calumniator. His tongue is that of a knave, a coward, and a dog.

Such a person, of course, has no right to the privileges of the Church militant, and none of his disposition can ever, in peace, see God.

It is implied, that the child of God doeth no evil whatever to a fellow-being. He not only avoids evil speaking, but he avoids also evil acting toward all mankind. He speaks no evil of any one; he thinks not of harming any one, much less will he be the occasion of wrong in any shape; to one created like himself, in the image of his God. On the contrary, he will strive to advance the interests of all around him, both temporally and spiritually. He does not take up a reproach against his neighbour. The word from which our term—reproach—is derived, signifies to strip, or make bare. The application is easy. A man, for instance, of a good character, is reported to have done something wrong; this is spread abroad, and the slanderers and backbiters give it currency. Thus the man is stripped of his fair character, of his clothing of virtue, truth, and honesty. All may be false, or the man in the hour of trial and temptation may have erred, and been wounded in the dark and cloudy day of remission. And very probably he deeply mourns his fall before God. Who, that had a heart not totally void of the kinder feelings of our nature, but would strive rather to cover, than to make bare the faults of such a person?

Those who are like flies which pass over the sound portions of a carcass to feed upon sores and wounds, and many such there are, will take up the tale of scandal with savage joy; and with increased delight hasten to convey the precious morsel to the righteous man; to him who loves and serves his neighbour and his God. But with what reception does the tale-bearer meet? The good man taketh it not up. He will not hear it: it will not be propagated by him. He cannot prevent the detractor from laying it down, but it is in his power to let it lay in undisturbed repose. And thus the progress of the slander may be arrested. This good man "taketh not up a reproach against his neighbour," and the tale-bearer is probably discouraged from carrying it to another door.

Reader, drive slander far from you; and always remember that, by the law of our country, the receiver is as bad as the thief. As regards slander, the law of God is the same. The person who listens with pleasure to a tale of defamation,

is as bad as the one who takes pleasure in propagating it.

"Teach me to feel another's woe,  
To hide the fault I see;  
The mercy I to others show,  
That mercy show to me."

O that God may help us to take the Apostle's advice, and speak not evil one of another; for he that speaketh evil of his brother, of the law, and who judges the law, should remember that there is one lawgiver, who will judge us all; for we must all stand before the judgment seat of Christ.

In conclusion, dear reader, I call your careful attention to the following trite, but no less valuable lines:—

"Have communion with few;  
Be intimate with one;  
Deal justly with all;  
Speak evil of none;  
For God will bring you  
All to face the Son."

C. S.

## "THE RELATION OF CHRISTIANITY TO CIVIL GOVERNMENT IN THE UNITED STATES."

This is the title of a sermon which was preached before the Episcopal Convention of the diocese of South Carolina in February last, by the Rev. Dr. Adams, President of Charleston College.—Unlike most published sermons, it has reached the second edition, and bids fair to be extensively circulated. The sermon, with the notes, occupies 64 octavo pages. It ably discusses a subject of vast importance to the well-being of our country, and a subject, too, upon which information is needed to counteract the impression which has been made in the minds of many, that the Christian religion has no kind of connection with our civil institutions. The following is an extract from its pages.—*Charleston Observer*.

It has been asserted by men distinguished for talents, learning, and station, and it may well be presumed that the assertion is gradually gaining belief among us, that Christianity has no connection with the law of the land, or with our civil or political institutions. Attempts are making to impress this sentiment on the public mind. The sentiment is considered by me to be in contradiction to the whole tenor of our history, to be false in fact, and in the highest degree pernicious in its tendency, to all our most valuable institutions, whether social, legal, civil, or political. It is, moreover, not known to the preacher, that any serious effort has been made to investigate the relation which Christianity sustains to our institutions, or to enlighten the public understanding on the subject. Under these circumstances, I have thought it a theme suitable for discussion on an occasion when the clergy of the diocese, and some of the most influential laymen of our parishes, are assembled in convention.

The relation of christianity to the civil institutions of this country cannot be investigated with any good prospect of success, without briefly reviewing our history both before and since the revolution, and making an examination of such authorities as are entitled to our respect and deference. It is an historical question, and to arrive at a sound conclusion, recurrence must be had to the ordinary means which are employed for the adjustment of inquiries of this kind.

I. The originators and early promoters of the discovery and settlement of this continent had the propagation of Christianity before their eyes, as one of the principal objects of their undertaking. This is shown by examining the charters and other similar documents of that period, in which this chief aim of their novel and perilous enterprise is declared with a frequency and fulness which are equally satisfactory and gratifying. In the charter of Massachusetts Bay, granted in 1644 by Charles I., the colonists are exhorted by "their good life and orderly conversation to win and invite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, which in our royal intention and the adventurer's free possession, [i. e. the unconstrained acknowledgment of the colonists,] is the principal end of this plantation." In the Virginia charter of 1606, the enterprise of planting the country is commended as "a noble work, which may, by the providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in propagating of the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God;" and the Pennsylvania charter of 1682, declares it to have been one object of William Penn, "to reduce the savage nations, by gentle and just manners, to the love of civil society and Christian religion." In the charter of Rhode Island, granted by Charles II. in 1682-3, it is declared to be the object of the colonists to pursue "with peace, and loyal minds, their sober, serious, and religious intentions of godly edifying themselves and one another, in the holy Christian faith and worship, together with the gaining over and conversion of the poor Indian natives to the sincere profession and obedience of the same faith and worship." The preceding quotations furnish a specimen of the sentiments and declarations with which the colonial charters and other ancient documents abound. I make no apology for citing passages without abridgement. They are authentic memorials of an age long since gone by. They make known the intentions, and breathe the feelings of our pious forefathers; a race of men who, in all the qualities which render men respectable and venerable, have never been surpassed; and who ought to be held by us, their offspring, in grateful remembrance. We very much mistake if we suppose ourselves so much advanced before them, that we cannot be benefited by becoming acquainted with their sentiments, their characters, and their labors. The Christian religion was intended by them to be the corner stone of the social and political structures which they were founding. Their aim was pure and exalted, as their undertaking was great and noble.

II. We shall be farther instructed in the religious character of our origin as a nation, if we advert for a moment to the rise and progress of

our colonial growth. As the colonists desired both to enjoy the Christian religion themselves, and to make the natives acquainted with its Divine blessings, they were accompanied by a learned and pious ministry; and wherever a settlement was commenced a church was founded. As the settlements were extended, new churches were established. Viewing education as indispensable to freedom, as well as the handmaid of religion, every neighborhood had its school. After a brief interval, colleges were instituted; and these institutions were originally designed for the education of christian ministers. Six days of the week they spent in the labors of the field; but on the seventh, they rested according to the commandment, and employed the day in the duties of public worship, and in the religious instruction of their children and servants. Thus our colonization proceeded on the grand but simple plan of civil and religious freedom, of universal industry, and of universal literary and religious education.

The colonies, then, from which these United States have sprung, were originally planted and nourished by our pious forefathers, in the exercise of a strong and vigorous christian faith. They were designed to be christian communities. Christianity was wrought into the minutest ramifications of their social, civil, and political institutions.—And it has before been said, that according to the views which had prevailed in Europe, since the days of Constantine, a legal preference of some one denomination over all others, prevailed in almost all the colonies. We are therefore now prepared:

III. To examine with a good prospect of success, the nature and extent of the changes in regard to religion, which have been introduced by the people of the United States in forming their state conventions, and also in the adoption of the constitution of the United States.

In perusing the twenty-four constitutions of the United States with this object in view, we find all of them recognizing christianity as the well known and well established religion of the communities, whose legal, civil, and political foundations, these constitutions are. The terms of this recognition are more or less distinct in the constitutions of the different states; but they exist in all of them. The reason why any degree of indistinctness exists in any of them unquestionably is, that at their formation, it never came to the minds of the framers to suppose, that the existence of Christianity as the religion of their communities, could ever admit of a question. Nearly all these constitutions recognize the customary observance of the Sabbath, and a suitable observance of this day includes a performance of all the peculiar duties of the christian faith. The constitution of Vermont declares that "every denomination of christians ought to observe the Sabbath or Lord's day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God." The constitutions of Massachusetts and Maryland, are among those which do not prescribe to the observance of Sunday; yet the former declares it to be "the right, as well as the duty of all men in society, publicly, and at stated seasons, to worship the Supreme Being, the great Creator and preserver of the universe;" and the latter requires every person appointed to the office of profit or trust, to "subscribe a declaration of his belief in the christian religion." Two of them concur in the sentiment that "morality and piety, rightly grounded on evangelical principles, will be the best and greatest security to government; and that the knowledge of these is most likely to be propagated through all society, by the institution of the public Deity, and of public instruction in morality and religion." Only a small part of what the constitutions of the states contain in regard to the christian religion, is here cited; but my limits do not permit me to cite more. At the same time, they all grant the free exercise and enjoyment of religious profession and worship, with some slight discriminations, to all mankind. The principle obtained by the foregoing inductive examination of our state constitutions, is this:—*The people of the United States have retained the Christian religion as the foundation of their civil, legal, and political institutions; while they have refused to continue a legal preference to any one of its forms over any other.* In the same spirit of practical wisdom, moreover, they have consented to tolerate all other religions.

## RELIGIOUS CONVERSATION.

Religious conversation with enlightened and experienced Christians, is a means of promoting spirituality of mind. This may be proved by a variety of considerations. Spiritual-mindedness is a social principle. There is nothing selfish, nothing exclusive in it. The soul in which it has its residence, is one that is taught not only to love God supremely, but also to love his neighbour as himself. It is the gift of the Spirit, which unites in the bonds of christian affection all the children of God, to whatever denomination they belong. "They have all the same faith, the same hope, the same baptism." The privileges of one are the privileges of all. And though a regard to prudence may prevent the experienced believer from making known to all men indiscriminately the workings of the Spirit within him, it is clear, that duty and inclination prompt him often to say to his fellow saints, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul!" This gives rise to spiritual conversation. The social principle is called into action. The views and feelings, the hopes and joys that are operating in the solitary breast, acquire a deeper interest by their being communicated. "As iron sharpeneth iron, so doth the countenance of man his friend." And the mutual interest that is thus awakened cannot fail to promote spirituality. The scattered embers are collected and fanned into a bright and steady flame. Not in solitude, in cloisters and cells, but in the family circle, in fellowship meetings, in the congregation of the saints, piety flourisheth most. We are told by the prophet Malachi, that in his day, "They that



The Christian Guardian.

WEDNESDAY, FEBRUARY 12th, 1834.

WEIGHTY CONSIDERATIONS FOR THE RELIGIOUS PUBLIC.

From official returns it appears that Upper Canada contains a population of 296,000. It is also estimated upon satisfactory authority, that this population will be doubled in the course of twenty years, without any increase from emigration.

Emigration from Great Britain and Ireland to Upper Canada has of late engaged the serious attention of His Majesty's Government; and extensive arrangements are now being made to add to our population from those sources and under this patronage from 50 to 100,000 emigrants a year. This attention of the Imperial Government to Upper Canada will increase the credit of the Province in the estimation of the British public, and attract the attention of British capitalists, and induce them to invest at least a portion of their capital in Provincial stocks or securities—and encourage the settlement in the Province of vast numbers of persons of property, from different parts of the British Empire.

Thus will the value of landed property increase, as it has done in many parts of the Province for several years past, at the ratio of nearly one hundred per cent. per annum. Of the high credit of Upper Canada at the present time in the estimation of British capitalists, we have a proof in the offer of Thos. Wilson & Co. Bankers in London, to loan to the Honble. Receiver General Dunn £200,000, at five per cent. interest upon Provincial security.

The conclusion to which these remarks would lead are, however, no part of our object in introducing this subject. It is for a more important purpose. From the preceding statement we may rationally anticipate an annual increase of population of nearly 100,000 souls. These souls must be ultimately saved or lost.

To be saved large annual additions must be made to the Church of Christ. These additions must consist of a description of characters, such as the Bible describes Christians to be; that is, such as are "born of the spirit; (John III. 4.) such as are washed, are sanctified, are justified in the name of the Lord Jesus, and by the spirit of our God;" (1 Cor. vi. 11.) such as are "steadfast, unmovable, always abounding the work of the Lord." (1 Cor. xv. 58.)

We rejoice over the addition of a thousand, a hundred, or a score of such characters to the church of God; and we are justified in our joy—for angel intelligences rejoice over one sinner that repenteth. But whilst there is just cause of joy over the salvation of hundreds or thousands, is there not affecting cause of lamentation over the destruction of tens of thousands, who are dying as they have lived, without Christ and a purifying hope in the world? What are the annual accessions of even ten or twenty thousand to the different branches of the Church of Christ in this Province, in comparison of what might be, and must be, even to keep pace with the annual increase of population?

Does not, then, a tremendous responsibility rest upon every individual, and especially such as have learned from experience, that the "Gospel is the power of God unto salvation unto him that believeth?" In promoting human salvation, the Author of it has been pleased to employ human agencies. In the application of this Divine plan to human salvation, it implants, by a supernatural energy, new principles and views, and feelings—not for individual happiness merely, but for active and extended development. Christianity is essentially a system of proselytism; and contains within itself the entire and perfect elements of its own extension; and wherever it comes in its native and full power, it will, heaven like, extend itself. Every one who has felt its diffusive principle of love, must instinctively desire, and pray, and labour for its extension. The native, and heart-felt, and life-acting language of Christianity is,

"Oh, that the world would taste and see The riches of His Grace!"

The inference is, that those who do not thus feel and act, whatever may be their church-membership and profession, and theoretical orthodoxy and knowledge, have no saving acquaintance with Christianity themselves, and are stumbling blocks in the way of others. Reader, what is thy state?

But what are the means adapted to this great object of practically christianizing our country in proportion to its increase of population? Among these are—the Ministry of the Word.—Parental example and instruction.—Sabbath Schools.—Missionary Societies.—circulation of the Holy Scriptures.—individual example, exertion, prayer, and faith. In view of his own, and the ready-work before him, how deeply should every Gospel minister feel and act from the thrilling conviction,

"'Tis all my business here below, To cry, 'Behold the Lamb.'"

Would a Parent wish to see throughout the length and breadth of the country "a people whose God is the Lord?" how can he expect the accomplishment of the general object without securing it in his own household. Nations are composed of individuals, and families, and neighbourhoods; and every national reformation must commence in individuals, and families, and neighbourhoods. Would we have the fountain of iniquity dried up, and the germ of national corruption cut off, and henceforth prevented from taking root in our soil? let children be trained up in the way they should go, and let them every where be placed in the nursery of Sabbath Schools, which should and may be every where established for this purpose.—And to afford a necessary supply of the preached Word of Life to the new, and poor, and destitute portions and aboriginal inhabitants of the country, Missionary institutions and the circulation of the Holy Scriptures must be liberally supported and zealously promoted. All these works of faith and labours of love must commence with, and for their success in regard to agencies, must depend upon individual example and exertion. It is a matter of practical experience as well as of Bible obligation, that "no man (however humble his station and means) liveth to himself, and no man dieth to himself." His principles, his spirit, his conduct have, to a greater or less extent, an influence upon others, either on the side of virtue or vice. We believe that no man ever was or ever will be driven away in his wickedness without having to answer for the sins of others as well as his own. The faithful Teacher says, "Whosoever (whether he be rich or poor, old or young) gathereth not with me, scattereth abroad.—He that is not with me is against me." Every one, then, has something to do both for himself and for others, and can do something, if it be only to lead a holy life and pray in faith believing; and this is a great deal.

When an individual views this great work, both in regard to himself, his neighbours and country, and the world, in all its length and breadth of design, obligation, importance, and present and ultimate effects, how mean do the little strifes and aspiring emulations of the day appear; and how should they be regarded by him who is not of this world, as his Lord and Master is not of this world. With a view to his own welfare, then, with a view to his country, with a view to time and eternity, let every one that names the name of Christ depart from iniquity—let him sow to the spirit, and of the spirit he shall reap life everlasting.

WESTERN CHRISTIAN ADVOCATE.—We have received the specimen number of a paper bearing this title, published at Cincinnati, under the same direction and upon the same principles as the N. Y. Christian Advocate and Journal, designed principally to meet the exigencies and supply the wants of the Methodist Church west of the Alleghany Ridge, in the great Val-

ley of the Mississippi; whilst the Christian Advocate and Journal more appropriately supplies the wants of Methodism in the Atlantic States. Judging from this number, the Western Christian Advocate is destined to inherit all the excellencies of its distinguished and widely circulated Eastern predecessor and coadjutor. The following paragraphs, from the introductory address to the public by the Rev. Dr. Bangs, present a bird's eye view of the Western Christian Advocate's destined field of labour.

"The immense Valley of the Mississippi has, for a number of years, attracted the attention of statesmen of philosophers of geographers, and historians, and more especially of Christian philanthropists. This section of country, which, but a few years since, was a howling wilderness, inhabited only by savages and beasts of prey, now contains nearly 5,000,000 of civilized inhabitants, about 2,000,000 more than the whole population of these United States at the memorable era of our national independence. In the growth of the settlements, which were begun by bold, independent, industrious, and enterprising freemen, large cities and flourishing villages have arisen, seminaries of learning of various classes, from the lowest grade to the highest, have gone into operation. Churches have been built, and the various denominations of Christians have exerted themselves to extend the influence of Christianity throughout the entire length and breadth of this large territory, and neglecting the aboriginal tribes yet left as a sorrowful remnant of what they once were. Among those who have zealously and successfully engaged in this noble enterprise of founding colleges and schools, of building churches, and establishing missions, the Methodists have not been behind their brethren of other denominations; nay, in missionary effort, or in preaching the Gospel of the kingdom, they have been the pioneers in this extensive valley, enlarging the sphere of their labours in an exact ratio with the extension of the rising settlements. The success of these efforts has been, in some measure at least, in proportion to the zeal and a fidelity with which they have been applied.

"As a proof of this, we have now in the bosom of the (Church west of the Alleghany mountains, not less than 250,000 members, and 840 travelling preachers, who are entirely devoted to the work of the ministry, who besides at least an equal number of local preachers, who generally devote the Sabbath to the labours of the sanctuary. On the west of the mountains, there are two branches of the Book Concern, one at Cincinnati, and the other at New Orleans. Several Academies also are in successful operation, two colleges, one at Augusta, in Kentucky, and another at La Grange, in Alabama, under our own control; besides a proportionate interest in several others.—All these important concerns call for our aid.

"Under all these circumstances, fully known and duly appreciated by our brethren in the west, we have concurred with the earnest solicitations of most of them, as they have been expressed individually and in the resolutions of our conferences, in issuing this paper for the special benefit of that portion of the Methodist Episcopal Church, situated in what is now well known as 'The Valley of the Mississippi.'"

MOST CHRISTIAN AND FALSE REPRESENTATIONS.

—A correspondent of the Grenville Gazette, who signs himself a Friend to liberty (to slander his neighbours) besides scandalous misstatements of English Preachers, says the "English Methodists have no Discipline"—notwithstanding we some weeks since reviewed, advertised as on sale, and recommended to general perusal, an account of the Doctrines, and Discipline of the English Methodists; and Books containing every part of which are constantly on sale in London, and possessed by the Methodists throughout the kingdom. This writer also says that in England the Preacher expels members without a committee. Now in England a member has a better security than even a selected committee. The rule is "no person shall be expelled from the Society for any breach of our Rules, or even for manifest immorality, till such fact or crime has been proved at LEADERS' MEETING;" which is a standing official body, and not selected for any particular occasion.—Again, this writer talks about introducing the English Rules into our Societies, &c. On this point we would say that there is not and never has been one word of difference between the General Rules of the Society in England and in Canada, with one single exception; namely, in England the term of trial or probation for a private member is three months, in Canada it is six months. The attempt to assassinate, under a fictitious name and the auspices of the Editor, the character of the Rev. Mr. Stinson, is only equalled by the above noticed misrepresentations, and the attacks on our Conference. By what spirit are such men actuated, and whose service are they doing, when they thus not only bare false witness against their neighbour, but against Ministers, and whole bodies of Ministers, who have been from the beginning owned of God and proved a blessing to the world? And who will have fellowship in such services?

PLANS OF CIRCUITS.—We have been not a little disappointed and surprised at insinuations about "dominancy" and the spirit that has been manifested in some instances, in regard to Circuit Plans for the Local as well as Travelling Preachers' appointments. The Editor has been on one of these printed plans since his residence in York—his name is now on the plan. (The only travelling preacher on it)—this plan, and every preceding one, was made out without his knowledge, (he not having been present at the meetings.) According to this plan he goes the same as each of the nine local preachers in York, from five to ten miles into the country to preach every other Sabbath—sometimes borrowing, at other times hiring, a horse for that purpose. He does not hesitate, and has never hesitated, to have his name enrolled and be appointed in fellow labor with the humblest of his local brethren, and yet he is represented as desiring to degrade and dominate over them! We consider system essential to the advantageous and successful prosecution of any extensive and permanent work; and there can be no system without a plan, and no government without a head. The Conference has recommended (and the Quarterly Meetings have adopted) what its own Editor has acted upon, and does readily act upon, in similar circumstances. Such little petty jealousies and objections are certainly unworthy of the dignity and noble spirit of any christian, much less those who should be examples to the flock. What sort of conformity is there between representing and teaching the sublime truths of man's Redemption, and such querulous nibbling? And what reproach must it not bring upon all concerned, and the more dear cause of our holy religion?

THE STOVELL ESTATE BILL.—By the Parliamentary proceedings in last week's Guardian, the reader will have perceived that this bill has passed both houses, and only awaits the Royal Assent. We only advert to it now to correct two misstatements made by Mr. Perry, in his remarks published last week. He argued, Dr. Stovell willed this portion of his property to the Methodist Episcopal Church. It was willed to the Conference of the M. E. Church—and the Conference legally altering its name no more destroyed its identity or affected its rights, than the alteration of a female's name in marriage destroys her identity or affects her rights.—The reverse doctrine is injustice and fraud in the one case as much as in the other. Mr. Perry also stated that the Editor of the Guardian had given his own version of the debate on a previous reading of this bill, without giving the debate itself. In our remarks on Mr. P.'s opposition to the bill, we referred to the debate given in the Guardian of the previous week; and on that published debate was every word of our remarks founded. But as Mr. Perry has since voted for the bill, and explains that he at first opposed it at the request and momentary instigation of an individual, and not from his own deliberate purpose and judgment, we wish to let the matter drop and be forgotten.

AMPLE SELF DEFENCE.—A number of Editors have most scurrilously assailed the Editor of the Guardian, because he did not speak (according to their wish) in sufficiently high terms of the great leaders of the party of which he said Mr. Stanley stood at the head in the House of Commons. Now these same Editors are crying out with might and main against this same Mr. Stanley.—Again, these Editors have heaped unmeasured abuse upon the Editor of the Guardian, because he spoke favourably of Lord Goderich, and such men as agreed with him. Now these Editors are anxious for the return of Lord Goderich to the Colonial Office, in place of Mr. Stanley, and applaud his conciliating liberality. With whom then lies the consistency? And who is it that by their own works prove themselves to be false accusers? What is the candid and intelligent reader's reply?

Had we known how soon these Editors would have vindicated us by contradicting themselves, we should have thought it sufficient to have waited the event, and not to have otherwise noticed their scandal. It often happens, that those who wickedly dig a pit for others fall into it themselves. Time is a sure defence of truth, though a somewhat tardy disputant—and time will prove all things.

CLERGY RESERVE QUESTION.—It is to be regretted that this all important question appears to receive little or no attention in the House of Assembly, whilst much of its time has been occupied with matters far less important, and of far less interest to the country. We have hon. members redeemed their pledges on this question? We understand that a Parliamentary disposition of this question might not be favourable to the private speculations of some professed friends of the public wishes and interests. But surely from addresses which have been adopted by large majorities of the Assembly, it is pledged to the country to dispose of it as far as in its power, and to place the responsibility of ultimate failure elsewhere—should it finally fail. We believe that should nothing more be done by the present Parliament than repeal that part of the Act of the 31st Geo. III. on which the odious claims of a dominant establishment are founded, and thereby do away with the recognition of politico-religious distinctions in the Province, it will confer honor upon itself and receive the cordial approbation of the country.

THE FIFTH ANNIVERSARY OF THE YORK U. C. AUXILIARY BIBLE SOCIETY was held in St. Andrews Church on Monday Evening, the 10th instant. The Hon. J. H. Dunn, President, in the chair, who after prayer by the Rev. Mr. Rintoul, read an excellent opening address to the meeting, which was large and very respectable, and appeared to feel a deep interest in the Bible cause. Several addresses were delivered and resolutions adopted. The following gentlemen took part in the proceedings of the meeting, namely, the Rev. Dr. Harris, Messrs. Rintoul, Harris, Richardson, Stewart, Sutcliffe, Caldwell, Partington, Parsons and E. Ryerson; Capt. Phillips, J. H. Price Esq., P. Paterson, Esq. and Mr. Penton. Dr. Rolph was prevented attending by professional duties, and Mr. Bidwell by Parliamentary duties.

The whole receipts of the Society during the last year amount to £355 16 6, being £54 8 0 more than the receipts of the preceding year.

The number of Bibles and Testaments issued by the Society during the year is 1306; number issued since its formation is 6265.

The Society has thirty Branch Societies in connexion with it; and one of the resolutions adopted at the meeting strongly recommends the formation of local societies in every part of the Province, where it is practicable; a resolution which we hope will be carried into effect at no distant day—as we are fully convinced that this is the most efficient means of supplying Sabbath Schools and the population generally with the Holy Scriptures. Combined efforts are as much better than isolated individual efforts, as two, ten, or one hundred are better than one. It is of comparatively little consequence who has the precedence in this work.

It is the Bible—and the Bible alone—who ever may circulate it. How very far is the population in most parts of the Province from being adequately supplied with the Scriptures—where can so good and so cheap copies of the Scriptures be obtained as from the British and Foreign Bible Society—and how so readily and abundantly as through Local Societies, which, like so many joint stock companies, may successfully unite to supply a given territory with the inestimable treasure of Divine Truth.

LOWER CANADA.—Affairs in Lower Canada are assuming a serious aspect. Mr. Speaker Papineau has given notice that on the 15th instant he will move resolutions of impeachment against His Excellency Lord Aylmer; he calls the Colonial Secretary "this violent Minister," "the petulant and haughty Mr. Stanley;" and says, "he hopes in this contest with the Colonial and Metropolitan authorities, the House of Assembly will do its duty." Mr. Speaker Papineau has likewise attacked Neilson's old Quebec Gazette (the oldest paper in British North America), and accused the editor with "tergiversation," &c., because, as Mr. Neilson in substance remarks, the Gazette had only desired and contended for constitutional reform, and "would not enter into the reveries and chimeras of one or two leading public men."

TO CORRESPONDENTS.—Our indispensable rule is to notice no communication on which the postage is not paid. We think the sentiments of Zeno had better be expressed in prose than in doggerel poetry; as also those of a Class-leader. We cannot write poetry, but we like to read good poetry, and none but good. Any man can write doggerel—but true poets are born such.

We have to apologise to "a member of the Methodist church," in the Bay Quinte, for not noticing his advice to Local Preachers sooner. He has doubtless perceived that it came too late for the purpose intended. We will extract some paragraphs from his excellent remarks next week; when we purpose to exhibit briefly but fully the Constitutional principles on which our Conference has proceeded in the late union, and to correct some scandalous misrepresentations made in some of the public journals against the Conference and individual members of it. "The friends of the Conference, and of the Church, and of truth, need not be concerned nor in haste—every week elicits something new—every point can be as clearly and as easily elucidated as some have already been, and every attack as completely refuted as some have already been.

We beg to acknowledge the receipt of a Pamphlet of 96 pages, addressed to the congregation of St. James' Church, York, on the Popish Doctrine of Transubstantiation. It is advertised in another column. We shall give it an attentive perusal, and take a formal notice of it next week.

feared the Lord spoke often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him; for them that feared the Lord and thought upon his name." Then the experience of the two disciples with whom Jesus conversed on the way to Emmaus, speaks volumes in favour of the practice I am now recommending. "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the scriptures?" Now, why is it that this is recorded? Why is it that we find Christ on all occasions dwelling on the heavenly themes when conversing with his disciples? Why is it that one distinctive feature in the conduct of believers is, that they have their conversation in heaven? Is it not to remind us of our duty and privilege when we meet in private? As professing Christians, how pure, how holy and heavenly should be our conversation! If the men of the world talk about what is dearest to their hearts, what a reproof does their conduct administer to the servants and people of God, if they do not speak frequently and with the deepest interest of the things that belong to their everlasting peace. It is high time that the religious world should assert its dignity. The low gossip of the day, the talk of the world, is beneath those who are taught the mind of the Spirit. When we meet, therefore, let it be for our spiritual improvement. Let us help one another in our journey heavenward, and like Rutherford, and Leighton, and Brainerd, we shall find that even here a portion of heaven's holiness and felicity is largely experienced, and that to be spiritually-minded is life and peace.—Edinburgh Ch. Instructor.

As the reading of the scriptures is a most important part of Divine service, I am disposed to favour the old custom of Methodism as to the time of performing this part of our ministerial duty; viz. after the first prayer.—When the service is commenced by singing, the noise too generally made by late comers is not so likely to produce disturbance, or to attract attention, as when commenced by reading. And when the lessons are read in the old Methodist season, the congregations are commonly quietly seated, and consequently more likely to be benefited by hearing the blessed truths of revelation.

The same want of "uniformity" prevails in the afternoon service. In the evening service doubtless the most general uniformity prevails among us of any part of our Sabbath duties. But whilst on this subject I would drop a hint (that others may at least reflect on, and I hope, be led to write on), relative to our Sabbath evening services and indeed applicable to all our meetings.

I have a reference to the want of uniformity with regard to singing. Some give out the first two lines of the hymn and no more. Others the first two lines of each stanza. Others follow Methodism, and read every two lines, that "not one in ten only," but that "all" may "sing."

Again, there is a want of "uniformity" during the time of singing. Now where Discipline is not explicit it should either be made so, or we ought to have an understanding among ourselves. And I am ready to conclude, that where we have no regular directory, custom becomes a law. I mean the Methodist custom. What then is the custom relative to the position of body during the time of singing among Methodists? I reply, to stand. Yet how many of our congregations are seated during singing. This innovation on the usages of Methodism appears to have inadvertently crept in among us, where our congregations have consisted of other professing Christians mixing with us, who, according to their custom, have sat during the time of singing; and we have, as a people, in many places permitted ourselves inconsiderately to slide from Methodism into other isms. Certainly standing to sing is in scripture represented as the ancient custom both in heaven and on earth, and the people of God are represented as sitting when they could not sing the songs of Zion.

I love the good old way. The time when some of our congregations manifested disposition to "be at ease in Zion," is of all others the most improper during Divine service; viz. during singing the hymn before sermon—certainly if there be a time when sitting can be agreeably and profitably dispensed with, it must be after sitting to hear the lessons, or kneeling during prayer, and previous to (sometimes a long) sermon. At which time standing must certainly be a relief and accommodation, if not a duty. St. Catharines, 28th Jan., 1834. Jacobus.

SUNDAY SCHOOLS.

Whitby, January 2nd, 1834. Mr. Editor—I beg the privilege of offering a few remarks to the public through the medium of your paper, on a subject which at present appears to be too much neglected—a subject fraught with very important consequences to our country—to posterity—and especially to the church of Christ—I mean the Sunday School Institution—an institution than which none can promise more precious blessings to the rising generation.

Yet this institution so signally owned of God, and sealed with so many indubitable proofs of its utility seems to be rapidly declining among us. My object in presenting these remarks to your readers, is to endeavour to awaken their attention to this subject and to enlist the influence, and exertions of some more able and talented friends and advocates in behalf of this glorious enterprise.

1st. The Sunday school recommends itself to our attention in a literary point of view. You, sir, are aware that in this new and rising colony, there are hundreds of infant minds growing up in a state of gross ignorance, and entirely destitute of improvement and cultivation.—These children are hereafter to act a part in the affairs of their country, and doubtless in some of those obscure cottages, on which the light of science has never yet dawned, are buried talents of the first order—talents capable of wielding the destinies of nations and of guiding the affairs of a state with discretion—talents that would shine with no mean lustre at the bar or in legislative halls of our country. But unless some means are provided to develop those latent faculties, they must forever remain concealed by the sable shades of ignorance, and instead of becoming a blessing to the world they will prove a curse and a nuisance.

Now to the friends of general education, the Sunday school affords every facility for diffusing intelligence and for extending the benign and cheering light of science to every dark corner of our land. And were this simple means alone carried vigorously and perseveringly into effect, in a few years might that hideous monster Ignorance be driven from our borders, and every member of the community become an enlightened and useful citizen.

2nd. This institution claims our patronage and support from a consideration of its moral influence in society. For the fact is notorious that where Sunday schools have not been established, that holy day, set apart for religious devotion, is regarded by the majority of children and youth merely as a day of recreation, and really it is painful to witness the acts of immorality that are indulged in by such persons assembling together to pass away the time in idle sports and vain amusements. Now the Sunday school might do much, very much to stop this torrent of vice that is rolling in upon us. For there are but few who might not be brought within its influence. And who can tell what a moral change would be wrought in their character, when once they began to relish the higher and more rational amusements that would be afforded them there? 1st. The precepts and advice of the teachers and associates; 2d, their examples; 3d, the moral lessons contained in the books which will be put into their hands; and 4th, the employment they will find on the Sabbath—would all have a powerful influence in reforming their lives and disciplining their minds. The mind of man must be active, and if it be not engaged in some laudable pursuit it will be otherwise employed.

3rdly. In a religious point of view this institution hardly stands second to any. Now let it be remembered that the grand design of Sunday schools is to teach the scholars biblical knowledge—to acquaint them particularly with that sacred volume which comes to us enveiled with so many luminous evidences of its divine origin. It is true this is not its prime object. But it seems to me to be a disgrace to the professors of Christianity to suffer their offspring to grow up so little acquainted with that book from which they collect their faith, and on the truths of which they build their hope of immortality. In the great work which the Christian Church has to accomplish, and for which all Christians in common are labouring, it is necessary that every possible lawful means should be made use of. Now it was once said by a judicious philosopher, that "knowledge is power," and a late writer remarks that "truth is power," and permit me to add that in this case the knowledge of the truth must be power. Experience speaks out plainly on this point; for wherever the Sunday school has been faithfully and properly attended to, glorious displays of Divine power have been witnessed in the awakening and conversion of precious souls. Oh! what an army of youthful soldiers might thus be raised up in a few years to push the victories of the cross to the ends of the earth.

4thly. The Sunday school has peculiarly strong claims upon us as Methodists. 1st. Because this is the principal means in use among us for the instructing of children in religion. 2d. Because they have grown up among us—were supported by the worthy founders of Methodism, and may be looked upon as having their birth with its rise. Yes, I am happy to say that this institution which promises so much to the world, received its earliest patronage from the venerable fathers of this branch of the Christian Church.—But at present our Presbyterial brethren in the United States far surpass us in their exertions in this cause.

Have not our preachers manifested too much apathy and indifference in a cause like this—a cause in which the Lord has graciously smiled—and come within which are connected the dearest interests of thousands in this life and in the life to come? Have they not thus, as pastors of Christ's flock, neglected to feed his lambs? Ministers of the Church of God, believers in Christianity, patriots and philanthropists, aged men and youth—unite in this cause! Come to the help of the Lord! Let your motto be "onward." Combine your every effort to help forward a cause the object of which is to enlighten, reform, to bless, and to save. I view the day as not afar off when every town and village, and hamlet, shall be favoured with a Sunday school in the full tide of successful operation—and when thousands and tens of thousands of infant voices shall be tuned to sing Immanuel's praise, and many shall rise up to call them who have been engaged in this enterprise, "blessed!" I am, Dear Sir, YOURS.

MORAL AND RELIGIOUS STATE OF THE SANDWICH ISLANDS.

The result of missionary labours at the Sandwich Islands has been, that the language of the inhabitants has "been reduced to writing; that printing-presses have been put into operation upon the islands; that the new testament and some parts of the old, and a number of other small but highly important works, have been printed in the native language; that some hundreds of schools are instructed by native masters; that many thousands of the natives have been taught to read, and not a few to write; that a considerable proportion of the highest chiefs, and some hundreds of the common people, belong to the christian church; that the influence of the government has been decidedly on the side of piety; that large buildings have been erected by the natives for the worship of God at the several missionary stations, in which large congregations assemble on the Sabbath; that the cause of temperance has made great progress; and that indeed a great and wonderful change has been effected, rendering it proper to call the nation of the Sandwich Islands a christian nation. All this is strictly true. Yet it must be borne in mind that their observance of the christian Sabbath, and their attendance on religious instruction, have resulted in a great measure from the influence of their chiefs, and have been induced by their previous habits, and the state of society among them. The last report of the American Board states, that a "reaction or disheartening reverse of things, has long been feared by the missionaries at the islands, as well as by many of their patrons at home; but He, who is mighty in power and wonderful in working, and whose agency has been most manifest in the history of this mission, may prevent it. It remains, however, to be seen, in the results of the many experiments now making in different parts of the world, and on different classes of men, and on men in very different circumstances, by what process it is desirable, on the whole, that men should be brought under the influence of the gospel; whether by a gradual, tho' constant advance, as in Ceylon, where the real and apparent progress are the same; or by a sudden and general movement, as at the Sandwich Islands, where the real progress is considerably less than the apparent.

Heathen Converts.—Although the number of Indians who have been instructed in christianity is very small, when compared with the number of heathens who have received instruction in other fields, yet 22 of the 39 churches that have been organized by the missionaries of the American Board, and more than 1500 of the 2500 converted heathens received to them, have been among the Indians.

CHARITY IN HOLLAND.

We have frequently reflected on the extraordinary fact, that in Holland mendicity meets the eye far less frequently than in any other country, notwithstanding her population is larger in proportion to the extent of her territory, and that nature has been so sparing in her gifts to her. Without any natural capabilities for manufactures, for there is not a fall of water or a mineral in all her territory; having to resist, at immense labor and expense, the incessant danger which threatens her from the sea; involved as she has been in the deepest political calamities, still her inhabitants present an appearance of comfort and happiness which we in vain seek among people apparently more highly favoured with the gifts of Providence. We shall not attempt to solve the problem. If we account for absence of all external signs of poverty, by the charitable disposition of the wealthier class, or the liberal relief afforded by the government; yet it is astonishing that either the one or the other have it in their power to bestow their gifts with so generous a hand, under the unpropitious circumstances they have to encounter.

The charities of the Dutch are truly on a magnificent scale. In a work recently published in England by Mr. Sadler, it is stated that the number of poor in Holland amount to 193,053, in a population of 2,149,339, on whom was expended 5,955,030 florins, about 80 florins each, equal to about 24 bushels of wheat; whilst the poor of England, in the same year, amounted to 971,912, on whom was expended 6,679,657, or not more than 10 bushels of wheat each. While commenting on this charitable disposition of the Hollanders, Mr. Sadler relates the following interesting anecdote:—"When the Duke of Lethford, joining about the fate of Holland, then threatened by Louis, and basely deserted by Charles the Second, said that oranges would be scarce when the French should have plundered Amsterdam, Charles, who knew Holland well, as a resident there, interrupted his mirth, and, for once serious, replied, I am of opinion that God will protect Amsterdam from being destroyed, if it were only for the great charity they have for the poor."—N. York Courier and Enquirer.

To the Editor of the Christian Guardian.

UNIFORMITY.

The following remarks are made in order to call the attention of our brethren on the subject of uniformity, and to induce the Editor or any other more able writer than myself to give us a little information on this subject. Section 23, Methodist Discipline.—"Question. What directions shall be given for the establishment of uniformity in public worship among us on the Lord's Day?"

"Answer. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching."

A few remarks may serve to show, that this section does not produce "uniformity." To say nothing of the entire neglect of reading the scriptures by some on Sabbath forenoon, I would for a moment present to view the want of uniformity, even among those who do all that the Discipline enjoins, but not in "uniformity." Do not some of our ministers open the forenoon service by singing and prayer, others by reading the lessons? Here, then, is a want of "uniformity." Do not some open by reading a portion of the Old Testament, others by reading the New? Do not some open by singing and prayer read the Old Testament, others the New, only? In a few instances I have seen the lessons read after singing the first hymn, and previous to prayer.







