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ORIGINAL.

For the Christian Guardian.

ON THE CLOSING YEAR.

Hoary time, with rapid whirl,
Has swept another year away;
Flurried into the dread obscurity
A tale, though brief, of mortal's day.
Since these swift revolving suns
Have cast on earth their parting ray,
Many sleep the dreamless sleep—
Wrapp'd in their narrow bed of clay.
Death,—relentless, cruel, stern,
Without pity, levels all;
Lays the sons of empire low,
And bids the regal sceptre fall.
From the palace—to the cot
Where scant poverty resides,
All are mingled in the dust;
Death without distinction hides.
Has he struck at those we love?
Do we vain their loss deplore?
Let us ever cease to mourn;
A few more suns—and we're no more.
We shall soon see his fiat felt—
Mingle with the valley's cloud—
Join the objects much beloved,
And sleep beneath the green turf sod.
But in yon blest land on high,
Death away is fiercely driven;
There's no pain—no parting there;
All, all is joy and peace in heaven.
Fly, ye circling seasons, fly;
Let old time move rapid on;
Let the wheels of nature break,
Let devastation mount her throne.
Give us but, O God of love,
Grace to keep us in the way;
Lead our weary wandering feet
To the bright realms of endless day.

Toronto.

W.

For the Christian Guardian.

THE EXISTENCE OF GOD.

(CONCLUDED.)

No. IV.

Written and Oral testimony in support of the authenticity of Sacred History has been already exhibited; we proceed to observe that,
Monumental evidence comprises Inscriptions or Ordinances, Coins, Medals, and Inscriptions on Monuments. The Ordinances or Monuments of Circumcision, the Passover, the Feast of Tabernacles and the Feast of Pentecost, viewed as testimonies to the authenticity of the Pentateuch, are commemorative institutions whose observance in consequence, and at the time, of the facts to which they relate, and having continued to the present day, is an evidence the most powerful and convincing. We find these Monuments in existence now; when did they commence, and to what are they owing? The Pentateuch furnishes an answer, and the Jewish people, speculatively and practically admit its correctness, which they could not, would not do, had the events never occurred. Could any Nation be induced to believe, without a solitary exception, that they had witnessed events which never took place, and to observe certain institutions in commemoration? Or, could any Nation be induced to believe that their fathers had witnessed events, observed commemorative ordinances, and transmitted the latter, with oral and written accounts of both to their posterity, and that they, themselves, had received the accounts and observed the ordinances, when, in fact, they had never before heard of either? Certainly not. It is evident, then, that the Record, which accounts for these Monuments, is authentic. The testimony of Coins, and Medals, and Monumental inscriptions is, also, important. "The Mosaic narration of the Deluge is confirmed by a coin struck at Apamed, in the reign of Philip the elder." Hieroglyphical inscriptions on ancient Egyptian Monuments, deciphered by eminent scholars, bear testimony to the Scripture declaration that, "Every shepherd is an abomination to the Egyptians;" to the existence of the very King who oppressed the Israelites; to the existence of the King to whom Jeroboam fled; to the existence of Tihakab, mentioned in 2d Kings xix. 9, and Isa. xxxvii. 9; to the Scripture account of the War carried on by Pharaoh-necho against the Jews and Babylonians, and to the narration of the invasion of the kingdom of Israel by Shalmaneser, King of Assyria. These undesigned coincidences prove the credibility of the Sacred History.
Natural evidence is derived from Natural History, or from physical facts according with the Sacred Writings. The event of the Deluge is attested by the abundance, distribution and situation of marine productions in dry land. Vast quantities of them exist upon the tops of mountains and under the surface of the ground, to considerable depths, over the whole earth, and at all distances from the sea. The Scripture History of the Deluge can, alone, account for this. The physical appearance of the Dead Sea, as related by modern travellers, agrees with the declaration of Scripture and the attestations of Heathen and Jewish History, respecting the destruction of Sodom and Gomorrah. The surprising fertility of

the soil of Palestine, so frequently mentioned in the Scriptures, is confirmed by ancient writers and by travellers. These coincidences of physical facts with the Sacred Record, prove the truth of the latter. The discoveries of marine productions on the tops of mountains and under the surface of the ground could not be foreseen, nor can the physical appearance of the Dead Sea be accounted for, but by the testimony of Scripture.
But the authenticity of the Pentateuch is proved *ad absurdum*. To assert that the Mosaic History is untrue, and the events it records fictitious, is to suppose that a whole nation received as authentic, writings unstained by any proof whatever; writings whose falsity they had every means of detecting; writings which bear upon their own face their own refutation, in plain and palpable falsehoods; and yet, writings which they have preserved with the utmost care and vigilance, regard as of the utmost importance, and whose recorded events they commemorate by painful and onerous rites. If any individual should compile a Canadian Catalogue record of fictitious events; present it as authentic to the Province; declare in the compilation that this generation had witnessed the events; or that their ancestors had witnessed them, and transmitted, by writing and oral tradition, a knowledge of them to the present inhabitants; that public monuments, coeval in their erection with the asserted events have existed to the present day; and that by laws and institutions, enjoined in this record, the whole province has, for a length of time, been governed and regulated; if all this should be declared, who would believe it? Not one man, not even a child, not even a fool. To suppose that the whole Province would believe and faithfully obey it, and their descendants through thousands of years imitate their conduct, is such madness and folly as throws the wildest ravings of the maniac completely in the shade, and implies the foulest and most slanderous libel ever uttered against man. Yet the charging of such folly upon the Jewish nation, and the utterance of such a libel against them, are necessarily implied in the assertion that the Pentateuch is untrue, and the events it records fictitious.
The foregoing arguments are designed, chiefly, to establish the authenticity of the Old Testament History. We have not entered into details, because the brevity of these papers does not admit of it; nor is it necessary, as they are before the public in able and elaborate works upon the Evidences of Christianity. The credibility of the New Testament Narration is proved by arguments equal in kind, magnitude and force, except natural evidence. The truth of this assertion may be seen in the works referred to, and it will supersede the necessity of entering upon the authenticity of the New Testament at any considerable length. A few observations, however, we shall offer.
The Written testimony is derived from the Books themselves, and from the recorded belief or concessions of their recipients or foes. The testimonies of orthodox and heterodox Christian writers are numerous, and from the numerous sects and contentions in the Christian Church, the impossibility of forgery or corruption is apparent. Besides both Jewish and Heathen adversaries have left their written testimonies to the Genuineness, Authenticity, and credibility of the New Testament. As to the Books themselves, they furnish as strong internal evidences of truth as the Old Testament History; they exhibit undesigned coincidences between the historical and epistolary portions, and between the former and contemporary profane writers. The corruption of either the Old or New Testament, at any time, is unproved, impossible, and satisfactorily refuted.
The Oral testimony of the Christian people is as strong as that of the Jewish. Had Christianity been forced upon the world by faggots, fire, and sword, its reception, continuance, spread and triumphs, might be accounted for, but the case is otherwise. It has triumphed over adverse wealth, influence, power, talents, literature and science, and established itself, in every age, in the understandings of men fully competent to examine the nature and character of its proofs. The inference is evident.
The Monumental evidence, derived from the institutions of Baptism, the Lord's Supper, and the Christian Ministry, is most conclusive. Coins, Medals, and inscriptions are also extant, which prove the correctness of Acts xiii. 7; xvi. 11, 12, and 14; xix. 35, and also the conquest of Jerusalem and the subversion of the Jewish state and polity.
From all, then, that has been stated the truth of the Biblical historical Records is manifest. The events they record are not fictitious or imaginary, but real.—Moses and the Prophets, Christ and his Apostles are real persons, not fabulous or mythological. What then is the character of their actions, of the events recorded in the Scriptures? Are human strength and skill competent to their performance? Or do they necessarily imply superhuman energies, the interposition of a God? Due investigation will satisfactorily decide.
The plagues of Egypt, division of the Red Sea; scenes at Sinai, supply of manna, and of water from the rock, division of the Jordan, and other events recorded in

the Old Testament, vastly transcend anything of which man is capable. Of the same character are events recorded in the New Testament; such as the conversion of water into wine, feeding five thousand men with five loaves and two fishes, healing the paralytic, giving sight to the man who had been born blind, raising the widow's son from the dead, and the daughter of Jairus to life; resurrection of Lazarus, and of Christ himself. The bare mention of these events, without the enhancing circumstances, declares an agency which excels in power all with which we are acquainted. It declares a controlment, suspension and counteraction of the laws by which matter or nature is governed, and therefore the interposition of their Author. We challenge the Atheist to account for them on any natural principles whatever. He cannot do it. Mediate or immediately, none but God can control and direct the elements of nature; none but God could accomplish the events witnessed, testified and proved, of which we have spoken; and therefore we read and hear their declaration of the DIVINE EXISTENCE; in them we trace, in legible and glaring characters, the delineations of infinite power, the unparticipated attributes of a Great First Cause.
Proof like this renders doubt impossible, and yet more is given. Incapable of answering the arguments adduced, and unable to disbelieve, yet unwilling to avow his thoughts or to embrace the truth, but disposed to cavil, the Atheist perhaps enquires, Why, if the Deity exists, has he not in an audible voice declared his Being?—He has. At the giving of the Law from Sinai, he proclaimed to assembled, listening and trembling multitudes, "Hear O Israel, the Lord thy God is one God." At the baptism of our Lord and Saviour Jesus Christ, He declared, in the hearing of all present, "This is my beloved Son, in whom I am well pleased." At the transfiguration of Christ, (itself a proof—a miracle) his voice was heard, out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him;" Peter, James, and John being auditors and witnesses. What more, we ask, could be done? If, when the Deity displays himself in the structure and phenomena of nature; if, when he declares his existence with an audible voice, we doubt his being, our conduct is, at once, incredulous, foolish, guilty and inexcusable.
Further proof, however, of the Divine Existence is derived from Prophecy. History is a narrative of the past; Prophecy, a relation of the anticipated future. Miracles are the offspring and evidence of Omnipotence; Prophecies the fruit and proof of Omniscience. The former have ceased; the latter continue, for in the Sacred Writings, we behold a series of prophecies, embracing in their ample range the whole history of the world, the duration of mankind, and meeting on the page of historical record, their comment and fulfilment. Of unfulfilled prophecy, we have now nothing to observe, but from fulfilled and fulfilling predictions, we may derive unanswerable proof of the Being of a God. Fulfilling Prophecy is above and beyond controversy; and the priority of fulfilled predictions to their cognate events is satisfactorily proved by the established antiquity of Scripture records. We shall not now enter into details, for having so greatly prolonged these remarks beyond our original intention, we hasten to a close. Let us consider the Old Testament prophecies relating to the Jewish people, to neighbouring nations and empires, and to Jesus Christ; the predictions of Christ respecting himself, the destruction of Jerusalem, and the church and people; the distant futurity of the events; the contingency of some, the imperceptibility of all to man; their number, diversity, connexion, continuity, and their complete coincidence with the prophecies themselves, and we shall be forced to acknowledge that, in them and by them, the Divine Being is loudly proclaimed, and clearly demonstrated.
In conclusion,—the whole of the foregoing we submit. We cast it "upon the waters," assured that if it be "Bread," it will "be found after many days."
November, 1837. M. N.

For the Christian Guardian.

THEOLOGY.

No. I.

THEOLOGY is a moral and religious science, which treats of the Divinity; of Man, as a moral and accountable being; of the relations in which they stand; of the duties to which these relations give rise, and the appointed means or method of performing them. In its extensive range it includes the past, the present, and the future; it invests with the sublimity, awfulness, grandeur, and importance of eternity the matters with which it is conversant; it distinguishes truth from error, right from wrong, good from evil; it exhibits the true end of man, and the mode of attaining it. It is the foundation, cement, pervading element, and keystone of the whole arch of the Sciences. It renders every branch of Science subservient and contributory to its grand design, and it alone unfolds the office and the end of Nature.
Much has been said, much has been written, and various methods employed to explain, support, defend, and enforce it. The importance of its nature and bearings has even attracted attention and

secured a deep interest in the human mind, while evanescent systems, fanciful theories, and ephemeral conjectures have passed away like the midnight dream of the unheeded murmurs and whispers of the breeze. It has invited and secured the investigation, admiration, love, and obedience of its friends; while, from its peculiar and universal character, regarding all else as its covert or overt foes, it has defied and vanquished their impotent rage, their idiotic contempt, and powerless efforts. Destined to be heard, revered, and obeyed by every Land and Nation, it enlarges the sphere of its operations, augments the number of its friends, multiplies its triumphs and its trophies, and, with the rapid march of time, it demands and it receives increasing attention, homage, and regard. Sooner or later, it will pour its celestial splendours o'er all the darkness of the human race; its unearthly and cheering voice will be heard in every clime, its influence felt in every heart; it will abase the proudest, tame the fiercest, and crush or subjugate the mightiest of its foes; it will break every chain, release every prisoner, bless every soul, and invest with the glories of Holiness and Heaven, our whole habitable globe. Finally, it shall consummate and crown the whole by the end of time, the Resurrection, the Judgment, the Conflagration and Renewal, Endless Destruction, and Everlasting Life and Glory.
Lives there, then, a man who regards it with indifference? Breathes there a mortal who refuses its light, tramples on its mandates, laughs at its threats, and scorns its promises, its glory, and its bliss? Oh! how fallen, how dark and depraved, how degraded and unhappy, must be such an individual! It were good for that man he had never been born. But, praiséd be his Author, there are thousands who receive and regard it as they ought. Impressed with its importance, and partaking of its blessings, they carefully investigate, sincerely appreciate, and cordially receive it. Guided by their example, let us no longer regard it as of minor but transcendent and infinite importance; let us not be satisfied with barely contemplating or admiring it; let us not remain upon its borders, but let us explore it in its lengths and breadths, soar to its heights, and sound its utmost depths, as far as the divinely-aided, but limited human intellect, can accomplish such a work. In the labour itself, in its immediate results, and in its final and inestimable end, we shall be amply rewarded. Advantages in time, the fruition of the Deity, and the society of the first-born sons of light, and of the redeemed among men, in eternity, shall be the fruit of our toil, or, more properly, our pleasure. We know that the time and opportunities of many of its most ardent and faithful votaries will admit of only a limited acquaintance; but there are others—its Heralds, its instruments of promulgation—who have vowed to give themselves wholly to it, who should make it the beginning and the end, the cement, pervading element, and crowning glory, of all their studies. Of all human avocations, theirs is the noblest, the most comprehensive, the most productive and delightful, and, at the same time, the most important and responsible. Devoted to any other science, their researches must be limited, their excursions confined, their attainments defective; but at the feet of Theology every science lays its treasures, and the Minister of the Truth may possess and employ them. In his sphere of effort and research, he ascends the cliff of time to its very summit in the clouds; he descends to its base till merged in eternity; he travels o'er the wide extent of our globe, of heaven and of earth, as far as knowable to man; he contemplates the Deity in his greatness and his goodness, his light, his glory, and his love; he studies nature in its origin, properties, and end; the light of Heaven shines around him; the blessedness of righteousness and truth animates and cheers him; and motives, infinite and eternal, impel him to exertion and fidelity. On none need he look with envy; his abandonment of purely secular, literary, or scientific avocations, he need not regard with regret; ennobled and delighted with the province to which the Highest has called him, gratitude and love should glow in his bosom, and vigour, fidelity, improvement, and usefulness, every moment characterize him. M. N.

To be Continued.

SELECTED.

A THOUGHT ON THE MANNER OF EDUCATING CHILDREN.

BY THE REV. JOHN WESLEY.

(Extracted from the Arminian Magazine, Vol. vi. p. 230.)

1. A gentleman with whom I was conversing awhile ago, was speaking largely on the manner of educating children. He objected strongly to the bringing them up too strictly, to the giving them more of Religion than they liked; to the telling them of it too often, or pressing it upon them whether they will or no. He said, he never pressed it upon his own children, but only spoke of it occasionally in their hearing; and if they appeared affected, then answered their questions, or perhaps spoke to them directly. He thought that the common methods that are used in those that are called religious

schools, of talking about divine things continually, and daily pressing it upon children, did abundantly more harm than good; especially if any severity were used; and concluded with saying, that those children who had been trained up in this manner, as soon as the restraint was taken off, were commonly worse than others.
2. As all this was perfectly new to me, I made little answer for the present; but it put me upon much thought! I knew it was quite agreeable to the sentiments of Rousseau, in his *Emilius*, the most empty, silly, injudicious thing that ever a self-conceited infidel wrote. But I knew it was quite contrary to the judgment of the wisest and best men I have known. I thought, if these things are so, how much mischief have we done unawares? How much hurt has Miss Bosanquet, (now Mrs. Fletcher,) been doing in the world, for many years? How much more have the Misses Owen done, spoiling twenty children at a time? How much mischief is Miss Bishop likely to do? Perhaps more than even Miss Owen! Above all how much mischief has been done and is now doing at Kingswood? Where (if this hypothesis be true) we are continually ruining fifty children at a time!
3. "But (some person may say) be this as it may, I urge the matter of fact, against such an education. The children educated thus, are when grown up, actually worse than other men or women." To whom I reply, I doubt the fact; nay, that is not enough; I totally deny it. As frequently as this has been affirmed, it is notoriously false. Some few, and very few, of those women that were brought up by Miss Bosanquet or Miss Owen, (perhaps never converted to sin,) or have made shipwreck of the faith, and at the same time, of its attendant, a good conscience. And undoubtedly these would be worse than others, than those who had not so grieved the Holy Spirit of God. The same may be said of some of those men who were educated at Kingswood school. If they quenched the Spirit, they would be worse than those that never were partakers of it. But this proves nothing, unless it were a general case, which is not by any means true. Many both of the women who were educated by Miss Bosanquet or Miss Owen, and of the men who were educated at Kingswood are holy in heart and in life, and trust they shall praise God to all eternity, that ever they saw those schools.
4. Yet I allow that what is commonly called a Religious Education, frequently does more hurt than good; and that many of the persons who were so educated, are sinners above other men, yea, and have contracted an enmity to Religion, which usually continues all their lives. And this will naturally be the case, if either the Religion wherein they are instructed, or the manner of instructing them be wrong. But in most of those that are termed Religious Schools, there is a grand error, either in the former or the latter instance.
5. With regard to the former, how few are there of those who undertake the education of children, who understand the nature of Religion; who know what true Religion is? Some of them supposing it to be the bare doing no harm, the abstaining from outward sin; some, the using the means of grace, saying our prayers, reading good books, and the like; and others, the having a train of right opinions, which is vulgarly called faith. But all these, however common in the world, are gross and capital errors. Unless Religion is described as consisting in holy tempers, in the love of God and our neighbour, in humility, in gentleness, patience, long-suffering, contentedness in every condition; to sum up all, in the image of God, in the mind that was in Christ; it is no wonder if those that are instructed therein are not better, but worse than other men. For they think they have Religion, when indeed they have none at all; and so add pride to all their other vices!
6. But suppose those who educate them judge right with regard to the nature of Religion, they may still be mistaken with regard to the manner of instilling it into children. They may not have the spirit of government, to which some, even good men are utter strangers. They may habitually lean to this or that extreme, of remissness or severity. And if they either give children too much of their own way, or needlessly and churlishly restrain them; if they either use no punishment at all, or more than is necessary, the leaning either to one extreme or the other, may frustrate all their endeavours. In the latter case it will not be strange if Religion stink in the nostrils of those that were so educated. They will naturally look upon it as an austere, melancholy thing; and if they think it necessary to salvation, they will esteem it a necessary evil, and so put it off as long as possible.
7. But does it follow, that we ought not to instill true Religion into the minds of children as early as possible? Or rather that we should do it, with all diligence, from the very time that reason dawns? Laying line upon line, precept upon precept, as soon and as fast as they can bear it? By all means. Scripture, Reason, and Experience jointly testify, that inasmuch as the corruption of nature is earlier than our instructions can be, we should take all pains and care to counteract this corruption as early as possible. The bias

of nature is set the wrong way: Education is designed to set it right. This, by the grace of God, is to turn the bias from self-will, pride, anger, revenge, and the love of the world, to resignation, lowliness, meekness, and the love of God. And from the moment we perceive any of these evil roots springing up, it is our business immediately to check their growth, if we cannot yet root them out. As far as this can be done by mildness, softness, and gentleness, certainly it should be done. But sometimes these methods will not avail, and then we must correct with kind severity. For, whose tenderness will not remove the fault, He that spareth the rod spoileth the child. To deny this is to give the lie to the God of truth, and to suppose that we can govern better than him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.
8. In the Name of God, then, and by the authority of His Word, let all that have children, from the time they begin to speak or run alone, begin to train them up in the way wherein they should go; to counter-work the corruption of their nature, with all possible assiduity; to do every thing in their power to cure their self-will, pride, and every other wrong temper. Then let them be delivered to instructors, (if such can be found,) that will tread in the same steps; that will watch over them as immortal spirits, who are shortly to appear before God, and who have nothing to do in this world, but to prepare to meet him in the clouds; seeing they will be eternally happy, if they are ready; if not, eternally miserable.
J. W.
London, July, 1783.

CHRISTIAN EXPERIENCE.

VICTORY AT THE LAST.

Designed for persons in "perfect love," who have had contests in their minds.

1. It is a given point on all sides, I believe, that persons perfected in love, or entirely sanctified, may have some severe mental conflicts. None, therefore, should suspect themselves of imperfect love, for this cause only.
2. In the very nature of the case, severe labours of the mind will be attended with exhaustion of strength in proportion to the length of time they continue, and their degree of severity; or, perhaps, in proportion to the amount of divine assistance had, during their continuance.
3. They may be continued long, and be severe. With this statement there is an agreement in scripture, both in the history of persons who were perfect, and in the declared purposes of God. Modern religious experience confirms the same thing.
4. God does permit, in most cases of this kind, his fixed laws, in relation to labour and exhaustion, to have their usual course. Of this there is proof at hand, if it is needed;—it is found in the Bible, and in daily experience.
5. Great prostration of the mental powers, and of the feeling powers of the soul, called "passions" (such as love, fear, sorrow, and desire) may be had in exercises purely holy and good. Here, too, proof is at hand, if needed. From this exhaustion, or weariness, none should infer that they are unsanctified.
6. In weariness and prostration, a diminution of joy, of love, of hope, and of sensible victory, as also, of a power to resist, with former strength, the attacks of the enemy, must, of necessity, be experienced.
7. But, even in this case, there may be a distinct perception that all the enemy has gained is, to tire, and not a possession of any corner of the sacred fortress. If we pant for breath, still "we know in whom we believe," the Rock which gives us a "shadow" at this weary time.
8. Although God suffers us to be thus wearied, he never will give "principalities and powers, and spiritual wickedness in high places" any inheritance in us, if we use our remaining strength in resisting them.
9. They can weary us only in time; at death we are free,—the "crown of life" will then be given.
10. As victory will be most certainly had at the last, patience should characterize our whole course.
11. Rare cases may be suffered by Him who sees the present and future, for rare purposes.
Co-OPERATOR.

LORD CHESTERFIELD'S ESTIMATE OF HUMAN LIFE.—"I have run," said he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their utility, and do not regret their loss. I appraise them at their value which is truly very low; whereas those who have not experienced, always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pulleys, and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude."—Illustrations of Human Life.

COMMUNICATIONS.

To the Ministers and Members of the Wesleyan Methodist Church in Upper Canada.

DEAR BRETHREN AND FRIENDS,—Wishing you and your families much of the Divine blessing this New Year, there are some points of momentous importance to which I beg to invite your serious and prayerful attention.

civil government affords you ample means of so doing. But, because they ought to be viewed as truly subordinate, I feel it my duty to solicit your paramount efforts as Christians, and to invite your special intercessions at the Throne of Grace, that the evils of the Church may be corrected as preparatory to the removal of those which more particularly appertain to the world at large.

wishes them success in their work of death, is as guilty, in the sight of God, as he that is actually engaged in embracing his hands in the blood of his fellow countrymen.

ments of ordinary education: and even among those of the lower and middling classes who had enjoyed some advantages, such was the system of instruction pursued, that the greater part of them were not only deplorably deficient in the experience and practice of religion, but unacquainted with its first principles.

TO WHOM IT MAY CONCERN. There are few things to which we have a greater aversion than to be frequently proclaiming our poverty, and urging upon our subscribers and agents the performance of duties which ought to be punctually attended to without any other remembrancers than the dictates of their own consciences.

—That she had been engaged that afternoon in conveying men and munitions of war to the brigades.—Instead of this, Governor Marcy affects ignorance on this point, and speaks as though the Canadians looked prospectively upon her as an aggressor.

Table with 2 columns: Name and Amount. Includes 'M. N.' and 'The Guardian'.

