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For the Christian Guardian.

## THE UNITY OF THE METHODISTS.

That nearly forty intelligent Methodist preachers, composing the Canada Committee of the English Conference, with certain other preachers in Canada, should commence and continue, and resolve on continuing, a work injurious and destructive to the unity of the Methodists, is both unexpected and unaccountable. Shall we attribute this conduct to ignorance of the maxim of unity? or to forgetfulness? or to willfulness? The first would be strange; the second, stranger; and the third, the strangest. Or, shall we leave to time the discovery why other men's boundaries are leaped, and why other men's "line of things" is entered? However, this conduct, and the opposition to it, make it necessary that the inquiries, "IS THERE A UNITY AMONG THE METHODISTS?" and "IN WHAT DOES THAT UNITY CONSIST?" be answered; and then all may discover the unlawfulness of the aggression, and the reasonableness of the defence.

In 1784 the unity of the Methodists is first declared. At the Baltimore Conference the organization of the American Methodist Episcopal Church was formed. There and then the following question was proposed and answered returned:

"What can be done to promote the future union of the Methodists?"  
"During the life of the Rev. John Wesley, we acknowledge ourselves his sons in the Gospel, ready, in matters belonging to church government, to obey his commands. And we do engage, after his death, to do every thing that we judge consistent with the cause of religion in America, and the political interests of these States, to preserve and promote our union with the Methodists in Europe."

From this we learn, 1. That the revolutionary war did not destroy the union existing previously; for a union existed at the time of this conference, the year after the recognition of Independence. 2. That the American preachers were anxious to preserve the union, and cleave to Mr. Wesley as the principal link connecting the eastern and western Methodists, promising obedience to him. In 1785 there were more than 18,000 persons members of the American societies.

In 1788 Mr. Wesley wrote his "Thoughts of Methodism." The article thus begins:

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power."

From this it is evident that Mr. Wesley considered the two bodies of Methodists but one people, applying to them the term "sect," although one lived under a democratical and the other a monarchical government.

In 1789 the Bishops of the American Methodists introduced in the Minutes the following:

"Who are the persons that exercise the episcopal office in the Methodist Church in Europe and America?"

"John Wesley, Thomas Coke, and Francis Asbury, by regular order of succession."

The preceding view of the unity of the bodies is here confirmed by the appellation "Methodist Church." Though there was a Methodist Church and a Methodist Episcopal Church, there was no violation of unity, the former containing the latter. Logically considering it, Methodist Church is the species; Methodist Episcopal Church, the individual.

In 1791 the great sentiment of unity was penned and published by Mr. Wesley. In his farewell letter to the American Preachers, (addressed to Rev. Ezekiel Cooper), he entreats them not even to think of a separation; he declares that the two bodies are united; and he commands them to publish to the world their unity and their determination to preserve it. But twenty-nine days before his death, thus writes the Founder of Methodism:

"See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that THE METHODISTS ARE ONE PEOPLE IN ALL THE WORLD, and that it is their full determination so to continue."

"Though mountains rise, and oceans roll,  
To sever us in vain."

In 1820, twenty-nine years after his decease, the English Conference believes and acknowledges the principle. In the Address to the General Conference of the United States, the English Conference states,—

"That this Conference embraces with pleasure the opportunity of recognizing the great principle, which it is hoped will be permanently maintained, that THE WESLEYAN METHODISTS ARE ONE BODY IN EVERY PART OF THE WORLD."

Complaint was made, this year, by the American to the English Conference of the infringement of this principle in Canada, on the part of English preachers. After a consideration of the case, the Conference makes a second recognition of the principle, resolving,—

"That as the American Methodists and ourselves are but ONE BODY, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other's labours."

In this important resolution a doctrine is published, that the Methodists formed but one united body; and a corollary deduced, that for the two parts of the body to have societies and congregations in the same towns and villages is to break that unity.—In the same year, the principle is a third time acknowledged. To the British Missionaries in Canada, the Missionary Committee by their Secretaries, Messrs. Taylor and Watson, thus write:—

"We have given you the resolutions in full, that you may see that we have recognized the principle that the Methodist body is ONE throughout the world; and that therefore its members are bound to cordial affection and brotherly union."

Until the year 1834, the visits of Dr. Coke to and from the Atlantic kept up the familiar intercourse with the European and American Methodists. After, until 1830, the intercourse was suspended; but it commenced again by the American Methodists deputed Mr. Emory to visit the English Conference. In return, the latter deputed Messrs. Reese and Hannah, in 1834, to visit the former. And the intercourse is still continued.

In 1833, the AMERICAN GENERAL CONFERENCE, in the Address to the English Conference, echoes back the same sentiment, recognizing and gladly avouching it.

"We take much pleasure in giving to you the renewed assurance of our unabated attachment to those doctrines and that discipline by which both you and we are distinguished, and to set our seal to the maxim, that THE WESLEYAN METHODISTS ARE ONE THROUGHOUT THE WORLD,—and also our desire that the intercourse between us, by the mutual exchange of delegates, may be kept up and continued."

In 1838, the CANADA CONFERENCE, in a vote of thanks for the company of several preachers of the Methodist Episcopal Church, follows in the same track, and resolves,—

"That we gladly avail ourselves of this opportunity to express our unabated attachment to, and our affectionate union with, our brethren of the south side of the St. Lawrence; and our earnest prayer to Almighty God is, that the great principle of Wesleyan Methodism may ever be maintained and strengthened, that THE WESLEYAN METHODISTS ARE ONE BODY IN EVERY PART OF THE WORLD."

Whether the IRISH CONFERENCE ever uttered, in any of its resolutions and addresses, the maxim, is unknown. But there is no reason to suppose that it differs from the English Conference.

From the above it clearly and fully appears that there has been, and that there still is, a union of the Methodists. This conviction would be strengthened were the practice of the Conferences towards one another mentioned; but omitting this, we approach to the second question, In what does this unity consist? Let the English Conference first answer:—

"Why should the ocean entirely sever the branches of the same family? or distance of place, and distinct scenes of labour, wholly prevent that interchange of the sympathies of a spiritual relationship, which cannot be felt by those who, under God, owe their origin to the labours of the same apostolic man?"—Address to American General Conference, 1833.

And now the American Conference:

"We have been made to feel more sensibly than ever, that in doctrine and discipline, in experience and practice, and in the great object of evangelizing the world, the British and American Methodists are one."—Address to English Conference, 1834.

Observe, 1. The uniting properties are not "chemical affinities," nor abstract opinions on civil and ecclesiastical questions, but the same religious origin, the same religious faith and discipline, the same religious experience and practice, and the same religious object. To these have been added (with a late exception) religious courtesy and religious affection. 2. The terms applied to the persons thus united: They are called "relations," "a family," "a sect," "a church," "one people," "one body," "one." Can any terms describe a closer affinity? In representing the essential union in the God-head, the hypostatical union, and the conjugal unity, the Inspirer of the Scriptures did not select other and stronger terms. As the ocean is one, though formed of innumerable globules of water; and as the atmosphere is one, though composed of an infinity of particles of air; so is the Methodist body one, though made of eleven centuries of thousands of people.

To all the branches of the Christian Church, the Methodists are united on some grounds; but to neither are they united by ALL the properties by which they are united to one another. Even between the true Methodists and separatists there is a wall of partition; built, not by the former, but the latter; and built of, chiefly, differences of affection, discipline, and practice. Yet, doubtless, Methodist separatists, whether in England, Ireland, the United States, or Canada, are not at such a distance from the standing trunk as are other branches of the militant church; and therefore, would they but submit, "might be grafted in" again.

In 1832, the London Wesleyan Missionary Committee thought that the unity of the Methodists only meant "fraternal affection" towards one another. Perhaps the present Committee think the same. Therefore, this singular understanding had better be noticed, and applied to those sentences in which the maxim is found.

"Lose no opportunity of declaring to all men," cries Mr. Wesley, "that the Methodists are one people in all the world." That is, says the Missionary Committee, that the Methodists in all the world have brotherly love. Surely Mr. Wesley did not mean that the Methodists should proclaim, like a trumpet, their own virtue.

The English "Conference embraces with pleasure the opportunity of recognizing the great principle" that the Wesleyan Methodists are one body in every part of the world." That is, says the Committee, the great principle that the Wesleyan Methodists are in "fraternal affection" in every part of the world. Wonderful principle! This would be practice, rather than principle.

"As the American Methodists and ourselves," (English Conference) "are but one body, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place." Here unity and affection are rendered distinct; and it is reasoned that the latter should exist because of the former. Thus the Conference and the Committee are in complete opposition.

"We" set our seal to the maxim that the Wesleyan Methodists are one throughout the world." A strange piece of folly for the American General Conference so formally and gravely to set their seal to a maxim which every body knows, and every body allows, that Christians should love one another! The meaning of the Committee, Mr. Wesley's words will never bear; and being, also, in opposition to the general understanding, must be false. However, the meaning suited the purposes of the Committee in 1832; and the same narrow meaning, the conception of but narrow minds, will be extremely convenient for the Committee of 1841. Yet some will object, that even "fraternal affection" is neither felt nor shown. Thus, the second question has been answered.

From the hostile position of eighteen preachers employed by the English Conference against (certainly neither neutral, and certainly neither is for) the preachers of the Canada Conference, and the intimation that it is "the intention of the Conference and Committee to maintain and strengthen" that position; and from the principle of unity among the Methodists, three important inferences may be deduced.

1. THAT THE UNITY OF THE METHODISTS IS BROKEN.

The great union, the "spiritual relationship," is not and cannot be broken. The relationship of children to parents, or of brothers to brethren, can never be removed. A member of a family may be disowned; but disowning does not destroy the relationship. Disowning the Canada connexion, however, has not been attempted, even by the body in opposition to it; for the term "branch" is still applied to it, and the term "brethren" to its members. An attempt to disown the connexion would be evident folly; for it is as truly and directly derived from the original source as the American, Irish, and English connexions. The lesser union is that broken: the unity of which the Psalmist speaks, "How good and how pleasant it is for brethren to dwell together in unity!" The unity between two connexions, and the unity of one of the connexions, is violated, because eighteen preachers, and those employing them, will not be restrained by, but will go in the face of, our common Founder's earnest entreaty.

"O beware, I will not say of forming, but of countenancing or abetting any parties in a Christian society. Never encourage, much less cause, either by word or action, any division therein." "Be not content, not to stir up strife; but do all that in you lies, to prevent or quench the very first spark of it. Indeed, it is far easier to prevent the flame from breaking out, than to quench it afterward."

The English Conference of 1830 declared its solemn judgment, that "to have different societies and congregations in the same towns and villages, or to allow of any intrusion into each other's labours," is "inconsistent with our unity" as a family. But now, that very Conference is committing that very inconsistency! performing now what it then condemned!

Perhaps the Conference of 1830 expressed its judgment too strongly. The preachers of two conferences stationed in the same country or circuit, is no violation of Wesleyan unity, provided the first occupant consents. Contingent events may make this occasionally necessary. Should the English or American preachers diminish, and the others be superabundant, the one may supply the deficiency of the other. Or, if the American Conferences have supplied the American continent with Missionaries, and have money and men on hand, why may they not use the surplus in the British empire? Or, if the English Conference, after having supplied the English dominions, should have a surplus, why may it not be sent into the United States territory? In neither case would there be a violation of unity; provided the first occupant did not renege, but consent. That this view of the case is correct will appear from one circumstance: In 1790, Mr. Wesley appointed Mr. John McGeary as a Missionary for Newfoundland; and the same year two preachers were appointed by the American Conference. The three, labouring together, were rendered very useful to the people. This was not considered by either party as a breach of unity; for the destination of the people, and the inability of Mr. Wesley to send more than one, made the necessity of two going from the United States.

But there is no precedent in the history of Methodism which can justify, or even extenuate the present unchristian, ungenerous, and unbrotherly proceedings of the eighteen preachers employed by the English Conference. And those proceedings are characterized by such personal meanness, as in degrading to the office and character of those Ministers. That the late President of the Canada Conference, the former editor of the "Christian Guardian," the first Principal of the Academy, and three or four other brethren, should stoop to imitate the vulgar and pernicious practice of the disaffected leaders of the Rytanic and Episcopal factions, and other demagogues,—in fact, to stoop to all the actions necessary to produce a disruption of one party and the organization of another,—is wonderful to many who formerly respected them. Most becoming is the exclamation of the Psalmist, "Lord, what is man!"—The first inference, that the union of the Methodists is broken, leads to a second.

2. THAT THE DISSOLUTION OF THE METHODISTS IS BEGUN.

The assumption may be thought premature, while there is such outward and ostensible prosperity. It should be recollected, however, that the body often presents the aspect of health, while the inward vitals have begun to decay. Disunion in a Christian family is decay, the embryo of dissolution, according to the maxim of the Prince of Peace, "If a house be divided against itself, that house cannot stand." (1) The dissolution of one part of the family of Methodists is directly begun. The perception must not be evaded, by either party, that more than one hundred Methodist preachers, itinerant and superannuated, lie at the mercy of the English Conference for their livelihood and ministerial standing! That the Conference intends to exterminate the Canada body is improbable; but that the Missionary and Canada Committees intend to do so, appears certain from the London Watchman and Montreal Wesleyan, the organs by which those Committees indirectly speak. Of course, extermination is not, and will not, be proclaimed in words; but actions will and do proclaim the intention as truly and perfectly as expressions. Whether the Committees will command a majority of the next Conference is uncertain, but very probable. If so, the eighteen preachers will be maintained in their hostile position, and probably others added to them. Opposition to them will then begin, and their hostility will increase. Party spirit in Canada will create an increase of party spirit in the London Committee; and party spirit in the Committee will probably leave the Conference; and the effect will be, a great increase of preachers to oppose the Canada preachers. The latter will have to oppose on unequal terms,—the former drawing their incomes from foreign sources; the latter, from a distracted people. If the English Conference increase their preachers from eighteen to a hundred, as can easily be done from their copious list of men on reserve; and, if thoroughly determined, sacrifice the Missionary, and perhaps Contingent, fund for their maintenance; what can save the integrity of the Canada Conference and Connexion, but a miracle of Divine Providence! (2) The dissolution of the other part of the family is indirectly begun. If it be not now obligatory on the English Conference to observe Mr. Wesley's maxim, it will not be binding at any future time; and, then, this may be but the commencement of a series of aggressive operations. If the Irish Conference, or the American General Conference, do not keep on good terms with the English brethren, they need fear lest they should suffer as their Canada brethren are suffering. If the Wesleyan family are in arms against each other, what can hinder their coming to nought?—Much can be said on this topic; but we shall stay no longer from the third inference, of which the record is preparatory.

3. THAT, IN THE PRESENT CONDUCT OF THE ENGLISH CONFERENCE TOWARDS THE CANADA PREACHERS, ALL THE METHODISTS THROUGHOUT THE WORLD ARE CONCERNED.

All are interested, for three reasons. First, because Mr. Wesley's great principle relates to the Methodists "in all the world." Second,—because, by the observance of this principle, the Methodists "in all the world" are benefited in various ways. Third,—because, by the violation of this principle, the Methodists "in all the world" are injured immediately or prospectively. Though all are concerned, but few are acquainted with the conduct of the English Conference. Intelligence must be disseminated, that all knowing may condemn the authors of this family jar. Our countrymen in England and Ireland, could they but know the position of the two parties, would doubtless be enlisted on the part of the injured. Our brethren in the United States appear to have received some information through three of the Methodist journals; and the favourable opinions expressed by their editors create thankfulness and encouragement in the party suffering.

As all are concerned, the combat should not be entirely left to the Canada Conference. This body will not passively surrender its right, obtained by nearly fifty years of exclusive labour and occupancy; but will, with Christian boldness and prudence, resist anti-British, anti-Wesleyan, and anti-Christian aggressions. Not to resist injustice, would be encouragement to

Wesleyan, March 18th.

injustice. And the defence of a religious right is as justifiable as the defence of property or person. Yet, unassisted, this Conference may not work out the understanding and observance of the Wesleyan principle so perfectly as it might if aided by other Conferences and other journals. Upon the assistance of other Methodists we cannot so much rely, at present, as on the brethren in the United States. And if the largest body of Methodists in the world step forward in defence of the smallest, its threatened annihilation may yet be prevented, the English Conference may yet be restrained, and the former concord between the two jarring bodies may yet be restored. Most of the great maxims in the sciences and the fine arts, in philosophy and ethics, in ecclesiastical and civil government, now received on demonstration, and followed without demur, have had, however, their day of dispute and battle.—So the present seems the day, and Canada the field, of conflict for the practical maxim of Wesleyan unity. For the conduct of the different bodies of Methodists towards one another, there must be some general directive and restraining regulations, or prejudice and passion may at any time create anarchy and alarm in the sect. Let the four bodies,—the English, American, Irish and Canadian,—unite in devising and establishing such regulations, so that the present anomaly may never be repeated.

This article contains but a few hints on the great subject of it (and "great" it must be, when the interest of thousands of Christian societies and congregations in various nations is concerned by it); and ample scope is left for further discussion. Further inquiry may be made,—In what consists the unity of Methodism? What are the advantages of that unity? What are the evils resulting from its violation? How shall a delinquent body be treated by the other bodies? The answers would be both interesting and beneficial.

Sidney, May 3, 1841. G. F. P.

From the Auburn Northern Advocate.

## CLOSE OF THE BLACK RIVER CONFERENCE.—BISHOP SOULE.

Mr. Editor,—The Black River conference has just closed a pleasant and harmonious session of only six days and a half. Before reading the appointments, our venerable Bishop Soule made some excellent and stirring remarks to the preachers, which I arrived just in time to hear, and a brief sketch of which I will endeavour to furnish for your readers.

After speaking of the difficulties and perplexities of the superintendents in making out the stations at the annual conferences, he remarked substantially as follows:—

We disregard the feelings of no man. We endeavour to please all as far as we can; but when individual interests, or individual gratification, seems to conflict with the general good, we must yield. We bind no burdens upon any man's shoulder which we are unwilling to touch with our fingers. The superintendents share with their brethren the privations and toils of the itinerancy. Are you laborers? So are we. Are you called to leave your families? We do the same. Are you likely to be sick among strangers? This is frequently our lot. Are your wives and children liable to illness and death in your absence? I have passed through this ordeal.

I have often remarked that our happiness does not depend upon external circumstances so much as we are apt to imagine. During the term of my public service in the Church, I have travelled extensively in the United States, and in every state in the Union, from the Atlantic to the western frontier, and from the Bay of Fundy to the Gulf of Mexico. I have met with a great variety of fare, and have been in a great variety of circumstances. More times than I can now remember, I have found myself, at nightfall, in the wild forest, many miles from a human habitation; and there upon the earth, or the snow, with nothing but the heavens for my covering, have I spent the night, alone with God. I have slept with the Indian on his bear-skin, and eaten with him upon the earthen floor of his cabin; and I have gone thence to the stately mansion, and fed at the rich man's table, and slept on a bed of down, and under damask curtains; and I solemnly declare to you, that, as far as my happiness is concerned, I would not turn my hand over for the choice. The soul of a man is an empire in itself, and depends for its enjoyment upon none of these things; and the Christian minister, especially, is above them all.

Brethren, the vineyard of the Lord is before you. You cannot expect to be all equally pleasantly situated; but the work is one, and you will all find enough to do. Some of you may not be so well supplied with the good things of life as others; but you will all have food to eat, and raiment to put on, and a Methodist preacher ought with this to be content. Some will have a small garden, like Rome, to cultivate—let it be cultivated well! Others will have a large farm to take care of, and it will be necessary for them to be industrious and persevering. The forests must be felled—go and fell them! The fallow ground must be broken—go and break it, and drive the Gospel plough all over in its soil!

The Bishop said he would close his remarks with two anecdotes, which he had several times repeated on similar occasions.

Many years ago, continued he, I visited the Creek Indians. They had a mission among them, and their missionary was the venerable Isaac Smith, one of the first Methodist preachers in South Carolina, and one of the holiest men I ever knew. I found it necessary, for certain important reasons, to remove him from the mission. I knew that I had a difficult task to perform; for you must convince an Indian of the fitness of a measure, if you would have him approve. I met the prince of the nation, and his chief, in council; and employed an hour, aided by the United States Interpreter and Agent, in setting forth the reasons for removing father Smith. Then I asked the prince whether they would desire another in his stead. He replied: "We love father Smith. He has been a great benefit to our nation. But the reasons you offer for removing him, are good reasons. We cannot object. We want another, though we do not expect to get one so good as father Smith. You may send another; but if we do not like him, we shall ask you to take him away, and give us another. But you know it will take six moons for us to know whether he will answer for us or not. We shall not object till after six moons; but then, if we do not like him, we shall ask you to take him away." Now there was some philosophy on the part of the Indian prince; and if our people would imitate him, we should hear less complaining among us; especially, if they would spend the "six moons," and all the time they spend in petitioning and fault-finding, in praying for the blessing of heaven upon their ministers.

This anecdote was for the people. The second was for the preachers. I was once superintending a conference, said the bishop, far down on the Mississippi river. In that conference were some very hard circuits; and, as is the case in some other conferences, there was one particularly dreaded by the preachers. It lay over the river, in the swamps of Louisiana. Whoever travelled there, frequently heard the howl of the wolf, the scream of the panther, and the croak of the alligator. These terrible monsters abounded there, and the inhabitants somewhat associated with them. I was reading out the appointments, and I kept my eye on the preachers. All was attention and interest as I approached the name of this dreaded circuit. The brother who was appointed there sat in the middle of the house. When I announced his name in connexion with the circuit, he sprang upon his feet, clasped hands, and exclaimed, "Thank God, that I have any appointment at all!" Now, brethren, I am very sure that no one of you will have so hard a circuit as his.

The venerable servant of Christ thanked the members of the conference for their respectful and courteous behaviour toward him, their personal kindness, their counsels, and their prayers. Not a single prayer, said he, have I heard offered, since I have been with you, but what has included a distinct mention of myself. Brethren, I feel grateful for these your prayers. I believe in their efficacy, and doubt not they will be answered. Let me ask their continuance in my behalf. When you are next assembled, I expect to be on the other side of the Atlantic. I hope you will give me your prayers, that whether in Europe or Africa, or on the ocean, or at home, I may still be doing the whole will of God.

The bishop's simple, affectionate, and apostolic eloquence seemed to dissolve every heart; and when the conference closed, I saw not a gloomy countenance, nor heard a solitary murmur from any one respecting his appointment.

Rome, July 27, 1841. JOSEPH CROSS.

It will be remembered that at the last General Conference, Bishop Soule was appointed the representative of the Methodist Episcopal Church in the United States to the Wesleyan Conference in England, and requested to visit the Liberia annual conference in Western Africa.

A NOBLE EXAMPLE.—Many years ago, in an obscure country school in Massachusetts, an humble, conscientious boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for some intellectual good. He was alive to knowledge. Next we see him put forth on foot to settle in a remote town in this State, and pursue his fortunes there as a shoemaker, his tools being carefully sent on before him. In a short time he is busied as the post country surveyor for Litchfield county, being the most accomplished mathematician in that section of the State. Before he is twenty-five years old we find him supplying the astronomical matter of an almanac published in New York. Next he is admitted to the bar, a self-fitted lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress. Then he is a member of the committee of six to declare the Declaration of Independence. He continued a member of Congress for nearly twenty years, and was acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with perfect ability and honored in every sphere the name of a Christian, he dies regretted by his State and nation. This man was Roger Sherman.—Connecticut paper.

From the Cincinnati Watchman of the Valley.

## HOW TO PROMOTE A REVIVAL OF RELIGION.

Disciple of Jesus, do you indeed desire to see a revival of religion in your church, or neighbourhood? If you are a Christian, you say yes. How much do you desire it? Enough to induce you to labour earnestly for it? for it costs labour. It is labour to pray when you have a spirit of prayer; when "the Spirit maketh intercession for you with groanings that cannot be uttered."

Do you desire to have such a spirit of prayer given you? Then,

1st. Examine your own heart, and ascertain your state before God. Have you left your first love? If so, while you remain in that state you cannot pray for a revival. That you may ascertain this, answer the following questions:—Is your closet a precious and privileged place; do you daily have sweet communion with Christ? Do you know what it is to sit, Mary-like, at the feet of Jesus, and pour all your heart into his? Or, are your closet visits few, and your prayers short and heartless? Then the tale is told; you have left your first love. Again, Is Jesus your favourite theme of conversation? Do you love, and seek the society of warm-hearted disciples, who will probably propose prayer before you part? Is your Bible read with evident pleasure? You may now see how the case stands. If you have left your first love, return at once to the dear Saviour, and he will return to you. Confess, repent of, and forsake your sins. Yield yourself entirely up to him, and he will again breathe upon you, with the command, "Receive ye the Holy Ghost." This being done, consider,

2nd. The importance of a revival of religion. To wake up the church, and bring it into a state of real enjoyment. To break up the worldliness of the church, which is eating out its piety. To heal divisions. To unite different denominations. O how delightful 'tis to see Christians united with one heart in a revival! how fervently they pray! how sweetly they sing! how joyfully they go on their way! Truly do they sing,

"Jesus all the day long Is my joy and my song."

A revival is as important as the honour of God. It is as important as the salvation of souls. Few, as a matter of fact, are converted except in revivals. There must be some extra effort, some powerful influence to get the attention of sinners to the subject of their salvation. See the condition of sinners around you, treading the path to death. You know not how soon your wife, husband, brother, sister or child may be in hell. O Christian, how important that there should be a revival immediately! If you will let your mind dwell upon the importance of a revival you will soon find yourself on your knees, crying in earnest "Lord, revive thy work!" Will thou not revive us again that thy people may rejoice in thee? And it will come. One caution:—Don't say you are only one and it will do no good if you should wake up, and pray and labour, if the rest remain cold. You take one stumbling-block out of the way; who knows how many others will follow? "Behold how great a matter a little fire kindleth." If the fire burns in your soul, you will not long be alone. Let every man build over against his own house. If every one gets his own heart right and has a spirit of prayer, the revival has already begun. It is an individual work after all. Now, Christian, do you really want a revival? If you are not willing to use the means, don't mock and offend God any longer by praying for a revival.

A DISCIPLE.

## The Youth's Friend.

For the Christian Guardian.

## THE LOVING KINDNESS OF GOD IN NATURE.

The love of God is manifested In every thing we see In the beauty of the landscape, In the murmur of the breeze, In the pomp that adorns the temple, In the simple prayer he sends The loving kindness of our God To sinful man is seen.	In the old majestic forests, Which extend from zone to zone! In the glory unapproach'd The starry blue expanse; In the dove that darts the sunlight, In the silver streamlet's gleam; The loving kindness of our God To sinful man is seen.	The simple Indian reads it In the pages of the flowers, And his thanks to the Great Spirit, In the simple prayer he sends The loving kindness of our God To sinful man is seen.	In the fields that graze the pastures, In the insect on the wing, In the bending boughs of Autumn, In the budding bloom of Spring, In the single brook that wanders The quiet life between— The loving kindness of our God To sinful man is seen.	In our frames which are so fearfully, And so wonderfully made! In the rushing of the rivers, In the rolling of the seas, In moon and eve's magnificence, In night's retreat of ocean— The loving kindness of our God To sinful man is seen.
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T. WOODRUFF C. WALTERS.

## A MOTHER'S PRAYER.

A weather-beaten sailor on making his homeward passage, as he doubled the "Stormy Cape," a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and was waiting with the anxiety a mother alone can know, to see her son. But now the storm had arisen, and as she expected, when the ship was in the most dangerous place. Fearing that blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment, news came that the vessel was lost! The father, an uncovered man, had till this time preserved a sullen silence, but now he wept aloud. The mother observed, "It is in the hands of Him that does all things;" and again, in a subdued and softened spirit, bowed, and commended her son and her partner in an audible voice, broken only by the burblings of a full heart, to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waited for the morning, hoping at least that some relic of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided, since its victim was no more. At this moment the little gate in front of their dwelling turned on its hinges. The door opened and their son, their lost, their loved son, stood before them! The vessel had been driven into one of the many harbours on the coast, and he was safe. The father rushed to meet him. His mother hanging on his neck, earnestly exclaimed, "My child, how came you here?"

"Mother," said he, while the tears coursed down his sunburnt face, "I knew you'd pray me home!"

What a spectacle! a wild reckless youth acknowledged the efficacy of prayer! It seems that he was aware of his perilous situation, and that he laboured with this thought; "My mother prays; Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he laboured, till the harbour was gained.

Christian mother, go thou and do likewise. Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted for ever.—He may be saved.

## MARKS OF A GOOD SABBATH SCHOOL TEACHER.

He is sure to be in his place before the opening of the school, in all weathers—whether it rain or shine, whether it be cold or hot. As he is never late himself, he can recommend to his scholars, both by precept and example, the virtue of punctuality. He keeps his place during the whole time of school, and never engages in any conversation, with his class or others, but such as is connected with his duties as a teacher. He is always acquainted with the lesson, and is ready to answer any question that may be proposed by the earnest scholar in his class. He will not allow himself the mortification of knowing less than those whom he has undertaken to teach. He does not confine himself to the questions in the book, but intersperses with the lessons such as are suggested by the subject in hand. These are generally practical, and are designed to make the scholars think for themselves. He is familiar with the books in the library, and knows which are the most suitable for his class; and when they return them, examines them in reference to their contents. If any scholar is absent, he visits him at home in order to ascertain the cause of his absence. He sympathizes with those that are afflicted and supplies the wants of such as are in necessity. He is especially anxious for the salvation of his scholars, and does not think his work done when he has heard them recite their lessons. He gives them much good advice; points out the temptations they will have to meet with and endeavours to guard them against them. He is kind, affectionate, and cheerful, and has acquired a perfect control over the hearts of his scholars. They cannot fail to love him, and there is but little doubt of his being instrumental in their conversion. Such are some of the traits of a good teacher; when any of them are wanting, the effect will be evident in the minds and manners of the scholars.—Philadelphia Repository.

THE NUBLE OF CLEOPATRA, and POMPEY'S PILLAR, colossal objects, which have been celebrated for ages, and excited just admiration for exquisite workmanship and antiquity, and formed one solid block of red granite, originally conveyed from the quarries of Upper Egypt, near the Cataracts, and situated close to the shore. They are each about 73 feet in height, from 150 to 190 tons in weight, and upwards of seven feet square at the base. The four sides are richly adorned with hieroglyphics, sculptured one inch in



CHRISTIAN GUARDIAN.

Wednesday, December 1st, 1841.

OUR APPROACHING MISSIONARY MEETINGS.

We have no doubt there are many persons anticipating, with ourselves, the period now drawing near when the Missionary services will be held, and that they are purposing in their hearts what gifts they will lay on the Lord's altar, and how much further they will go in their benevolence this year than they did last, when they gave with a noble generosity; which we cannot think of without calling to mind St. Paul's address to the Corinthians: "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."

Perhaps our Ministers and Missionary friends generally will allow us to stir up their minds this year by way of remembrance; for we greatly desire that it should exceed the past. We have again published the list of Missionary services for the winter, and we would say,—1. Take care and give the earliest notice of them in every neighbourhood where they are to be held. No place has a Missionary meeting oftener than once a year, and it is important that all the inhabitants be informed of the time it is held, and interested in the object of it. 2. Sufficient preparation should be made for the accommodation and comfort of speakers and hearers. The building in which a meeting is convened should be large enough; well aired; when necessary, a platform erected for those who deliver addresses; and, to make the occasion as agreeable and attractive as possible, the attendance of good singers should be secured. Perhaps we may add, there is not a meeting at which, if possible, one or both these hymns should not be sung:—"From all that dwell below the skies," and "From Greenland's icy mountains." 3. The Annual Report of our Missionary Society should be industriously circulated in every vicinity previous to a meeting. It is a pamphlet which cannot be read without a conviction that the Missionary Society of the Canada Conference is needed, usefully employed, and liberally supported by the community. Gain an admission for it, then, into every family, that the people, old and young, may have information: for we ask not an ignorant support of this, or any of our institutions. The better they are known, the more they will be approved. 4. Special prayer should be offered. There is nothing connected with the Society too trivial to be made a subject of intercession;—the Officers, Speakers, Contributors, Missions, and parts of the country needing missions. We think there ought to be Monthly Missionary Prayer-meetings as there are in England and the States. It is a due axiom:—Much prayer, much success. 5. The Collectors, at every place, in sufficient number, should be quite in readiness to solicit subscriptions at and immediately after a meeting; and, perhaps, none are more suitable for this office than pious, respectable young persons, male and female. Will they give their interesting talents, time, and tongues to this good work? We know from experience some of its gratifications; earnestly call on them for their co-operation; and their reward shall be the instruction of Indian children; their conversion and the conversion of their parents; the supply of white settlements with the Gospel; the satisfaction of their own conscience; and the approbation and blessing of the God of Missions. How great the privilege of being permitted to perform any services for the Redeemer, and when performed, the honour to be rewarded for having done no more than our duty!

The able and respected Ministers forming the Deputations for the different Districts, we have no doubt, will be punctual in their attendance at the meetings, and laborious and acceptable, as they were last year; so that no disappointments, as formerly, need be feared. The appeals they will make, we know will be worthy of the cause for which they are made as to matter, and honourable to those who appeal as to manner; and God will give them success in their "labour of love." One of the most delightful occurrences associated with our Missionary operations last year, was the transmission of handsome subscriptions from Montreal and Quebec; unasked, and therefore unexpected, it is true; but the more welcome for that reason. We have thanked them more than once in public, and oftener in our heart, and we have no doubt their neighbourly and christian deed is registered above.—Let us shew our ingenuity for Christ. Our Report has entries of a pleasing description:—"Master J. C.'s Missionary Box," "Miss C. A. M.'s Missionary Box," "Sabbath School Missionary Box," "Prayer Meeting Missionary Box," "Missionary Tea Meeting," &c. &c. We once heard Dr. Clarke say, "When I was unconverted I was a dull lad; but when my heart was changed, I seemed able to learn my language." When a person is influenced by the Missionary spirit, he can do much. Let us shew our charity for Christ. The command to this is from Him; the call to it is from our Indian Missions and White settlements; and the encouragement to it is derived from past success and the promise of God. The receipts of the Society last year were £2310 8s., and the liberality of its benefactors induced the Missionary Committee to add to the number of their labourers; and the whole work must be sustained. There are twenty-five Mission Stations, or places in part Missions, dependant on the Committee for pecuniary support; besides contingent expenses. The operations of a christian principle, and the excitement of a generous sympathy, beget in us the expectation, that this year will surpass the last in the income and utility of the Society. In order to this, let us shew our self-denial for Christ. We shall conclude these suggestions with the latter part of a letter in the N. Y. Observer, written in the way of response to a late appeal of the American Board of Foreign Missions, which at the time was in debt upwards of \$50,000. The whole letter breathes a fine missionary spirit; but we have only room for that part of it which states the fact of self-denial in the family of the writer. He remarks,—

"We said, Lord, we will make the sacrifice—we believe heaven will approve, and that we shall feel no regret for so trifling a sacrifice, when we meet our Saviour and the heathen at the last day. Thus having arrived at the point of casting in our mite, and of doing something now, permit me in conclusion, with the hope that other friends of the Saviour may be encouraged to taste the joys of Christian self-denial for Christ's sake, to mention our plan of retrenchment for our own duration. Our sources of retrenchment and contribution are from furniture, dress, the table, and from industry, as follows:—

- Astral lamp, (sold), small lamps and candles do very well, \$10
Hair mattress, (sold), 25
Extra table cover, (sold) 25
Suit of clothes for myself and sick dress for my wife anticipated this year, but now to be dispensed with in aid of our humanity and without injury to our influence and usefulness. 40
Having but one dish of fish at a meal, and usually but once a day; and dispensing with all strong drinks, and all rich pastry and confectionary greatly to the advantage of our health and comfort, we save at least 20
The disengagement of ten years deeply interested in Foreign Missions, and who we hope ere long to give up to the blessed cause, insists upon it that \$5 from the avails of her needle shall go to help to keep the dear heathen children in school till she shall go out to teach them. 5
And a pious female domestic in our family whose only dependence is her dollar and a half per week; claims her high privilege of depositing \$5 in this bank for the Bible cause. 5

Total, \$110
We are astonished and delighted to find with what facility we can save \$110, and yet greatly increase, instead of diminishing the comforts of life; and should a similar gain occur in any of our benevolent institutions, we anticipate the high pleasure of following up the present experiment.
Yours fraternally, A FRIEND TO MISSIONS.
East Florida, Oct. 5, 1841.

SCHISM IN THE ROMISH CHURCH.

Where there is so much pretended wisdom and infallibility, a schism is a prodigy. Such is the case with the Romish Church in India, as we learn from the Calcutta Christian Advocate. The affair was recently brought under the notice of Parliament by a Roman Catholic Peer. That paper says,—
The United, the Pope, doubtless felt that this schism in the system was undermining the stability of its throne; and accordingly he sends forth a party of well-to-do and trusty disciples of Loyola—men well skilled both in mollifying and healing the divisions of the system. They have tried to effect that which the inflexible magnificence of the Pope could not accomplish; and they have, of course, failed. The consequence has been confusion worse confounded. One set of officers are fulfilling their onerous duties against the other. Jesuits are contending with the Dominicans and Franciscans, and the poor bewildered laity are thinking for themselves, and impatiently asking strange questions about the inquiry. Fra Sta. Maria de Paula writes pamphlets against Fra O. Donovani, and anonymous lay and clerical scribblers, with all the bitterness of party animosity, pay their orations even in advertisements to the Commercial Advertiser. Now are these subjects of dispute at all minor ones. They involve the very truth of the system. The main point at issue is whether the Pope is the Supreme ruler of the Romish Church, or whether the Bishop of Meilapour shall hold the reins in this portion of his dominions over more than half his subjects. The man sent by the Pope brand the man of Goa with the epithet, "schismatic priest;" and place their churches and acts under ban. While the Goa priests designate them as intruders and busy-bodies in other men's matters. A Goa priest is elevated to the Vicar Apostolicship—the Jesuits refuse to recognise him. The Romish periodical, the approved child of the late Vicar Apostolic, is advertised as no longer worthy of support by the press here. The one party declare the present Vicar Apostolic is no Vicar Apostolic at all, while the nearest questionable authority says that he is. The Vicar Apostolic is the nearest popular minister. The other party oppose his suspension, and the Government do not interfere.

DIVISIVE PROCEEDINGS OF THE LONDON MISSIONARIES.

This is a subject on which our dislike to strife has made us silent for some months, and which we should now leave unnoticed, but for a renewal and increase of provocation on the part of the Missionaries of the London Wesleyan Committee in Western Canada. For our reserve we have been blamed by some persons, who would still have us to blame us, were we not at length convinced that something should be said. Notwithstanding the invasion of many circuits and missions by the Missionaries last Conference year, and the solemn, repeated, and reasonable remonstrances of our Conference, the English Conference has shut its ears to them, and the Missionaries pursue their disgraceful course. Forcible have been made on the Peterboro' circuit, and the Brock circuit, and within a few days we have heard that Belleville has been made the head quarters of one of the Missionaries; at which places the seeds of *Wesleyan anarchy* are scattered widely by men commissioned by the English Conference! A Sunday or two ago they opened a chapel at Pottersfield, built within a few yards of ours, where there is a rival Sabbath school, and rival services. So far these doings have strengthened our interest at that place. Within a few weeks a fresh impetus has been given to the trade of society-reading; affording a demonstration that the Rev. Messrs. Rixley and Evans have returned from the English Conference. To say nothing of the un-Christian and un-Wesleyan character of these proceedings, their barbarism is their condemnation. To the perpetrators of such deeds as those whose existence we deplore and denounce, we might address ourselves in the forcible language of the Rev. Egerton Ryerson. In his last letter to Dr. Alder, contained in a pamphlet published by Tegg in July last, entitled, "Reply of the Canada Wesleyan Conference June 1841, to the proceedings of the English Wesleyan Conference and its Committees, August and September, 1840. With an Appendix, containing the Rev. E. Ryerson's Replies to the Wesleyan Committee, Rev. Dr. Alder, Rev. W. Lord, &c."—in this letter Mr. Ryerson says, "I would ten thousand times sooner bear your heaviest execrations than share your responsibility in this affair. It involves the peace of a noble country; the character of Methodism; and the blood of souls. I forgive you freely, while I rebuke you sharply. There is still an opportunity for you to retrieve the errors and wrongs of the past, as there is a disposition in my mind to bury them in oblivion." Shortly before last Conference we received a communication from "G. F. P." on "The Unity of the Methodists," which a desire for peace has prevented us from inserting till today. With the exception of two or three passages, we commend it to our readers as an excellent article, likely to do good at the present time; but which we should not have published at all, had we not been compelled by the extending unrighteous operations of the Missionaries.

It is not our intention to go largely into this subject, having done it before; still, a remark or two shall not be withheld. I. Judging from their proceedings, the London Missionaries take it for granted, the Union is legally dissolved. In order to this, the Articles of Union should have been adhered to, their infraction proved, and the contracting parties mutual in their abrogation. Has this been done? In what document proceeding from the English Conference or its Committees are objections made to the Canada Conference founded fairly on the Articles? They have been kept back altogether from the English pulpit and the Canadian, by Dr. Alder and his party. It was natural to expect if these Articles had been violated, that the particular Article or Articles violated would have been adduced. But, not a charge has been made, nor a defence attempted on the simple and only binding ground of the legal contract. And yet it is preposterously affirmed, "The Union is dissolved."—If it be, what Union is it? Certainly not that agreed on by the two Conferences in 1833, the Articles of which are in the discipline of our Church. Were there some secret Articles referring to a Church establishment and politics, known only to one party? With such the Canada Conference, fortunately, had nothing to do. 2. The proceedings of the Missionaries are in flat opposition to their Conference's professions of justice, charity, and peace. In the last Address (received) of the English, to the Canada Conference, it is said, that the principles by which that Conference proposed to be guided in Canada were "both just and liberal." They say, "It is our wish and determination to avoid all designedly divisive measures; to repress an unchristian spirit of controversy." Then nothing is to be done by them "that might produce embittered feelings, or injure mutual charity." Here is intention, determination, and profession, hopeful enough; but where is the practice of unity and love? We send our readers to Hamilton, London, Guelph, Peterboro, Belleville, and elsewhere, for the answer. There is practice; but it is unworthy the greatness and goodness of the English Conference. 3. That Conference is the first to trespass on the grand law of Methodist Unity. Had that Conference justly dissolved the Union, no objection could have been made on the score of the law being broken; but when a crusade against our Societies was associated with a supposed dissolution, that law was trespassed. It is unnatural and cruel for the Parent Conference to divide, and harass, and injure the Wesleyan family without a cause. 4. Its proceedings are a virtual *expulsion* of the Canada Conference Methodists from that family. Would they be treated as they are if they were considered legitimate Wesleyans? Two inferences are to be drawn from their present treatment:—first,—either that they are not true Wesleyans, and it is right to treat them as enemies; or, secondly, that they are true Wesleyans, and the English Conference does wrong in using them as enemies. Either position practically excommunicates them from the family. 5. The conduct of the English Conference in this unexampled affair is tacitly condemned by the General Conference of the Methodist Episcopal Church in the United States. That Church does not deny the claims of the Canada Conference Methodists to the rights and privileges of the Wesleyan household. Its Ministers and members have not learned of Dr. Alder and the English Committees how to dishonour the original, Parent Wesleyan Methodist Church of Canada. The Address of the Bishops of the Methodist Episcopal Church in May, 1840, is worthy of their Wesleyan views and Christian feelings. They say, "Our Methodism is one!" "we have one object, one interest, one spirit!" "we shall ever cherish towards you a branch of the same great Methodist family to which we belong;" "assurances of our fraternal regard and affection." Thus, while our fathers and brethren in England would turn the Canada Methodists out of doors, our fathers and brethren in the States (a noble body) acknowledge, love, and honour them as their children and brethren. We shall not forget their Methodist courtesy and christian affection. 6. In Wesleyan consistency the English Conference is outdone by the Canada Conference itself. This Conference was prompted by pure regard to Articles of Union with that, and in no case has broken them. Questions foreign to them were agitated, and the Union was endangered, but, every thing was done by this Conference to preserve it. Letters were written, addresses presented, deputations sent, remonstrances made; but the party addressed listened not, or heeded not, those who desired differences to be amicably adjusted, and the Union to continue. The Conference held in Manchester in July last paid no regard to the reiterated statements and remonstrances of our last Conference; resolved on measures for the further prosecution of the work of division in Canada; and *declared* a controversy with our Conference! Who ever heard of the wise and powerful British Conference docting a controversy of this nature before! The obvious inference is, the cause espoused by that Conference is bad and cannot longer be vindicated; notwithstanding its business of disavowal in Canada is carried on.

In the last Address of the Canada to the English Conference acknowledged by the latter, it is said, "We most anxiously desire to strengthen and perpetuate the Union which now happily exists." The Rev. Messrs. W. and E. Ryerson were sent to England to present this address, and to settle differences; but in vain: the Conference to which they were our representatives persists in their purpose to dissolve the Union—has, as far as they could, done it, and made the Societies of our province scenes of enmity, rancour, and mischief; and the very poignancy of the grief of the Canada Methodists on this account, arises from their just perception of the great principles of Wesleyan unity, and their sincere and deathless affection for their Methodist brethren throughout the world. We have said more than we intended, and cannot dismiss the subject without quoting two beautiful and touching passages from a letter by Mr. E. Ryerson to the Canada Committee of the English Conference, contained in the able and unanswerable pamphlet from which we have already made an extract. He says,—

"Gentlemen, when I think of your costly and magnificent Centenary Hall, your great wealth, your numerous missions, your expansive operations (and God grant you still more abundant success in them), the numerous calls upon your labours and benevolent exertions, from Europe, Africa, Asia, the West Indies, &c.; and yet that you cannot allow your laborious brethren in Upper Canada to live in poverty, but must waste your resources in warring an expensive and wanton warfare against them; employing from twelve to twenty missionaries (so called), not one of whom, as far as I have learned, has formed a new society, since you dissolved the union without dividing a society of the Canada Conference; and the majority of whom do not preach in a single neighbourhood where the Canada preachers are and have not been accustomed to preach. I say when I think of these things, I am reminded of the exclamation of Caracatus, when exhibited as a captive at Rome: 'Alas! how is it possible that a people possessed of such magnificence at home, could envy me an humble cottage in Britain.' Your Canada brethren, in labours, and in perils, and poverty, have erected more chapels, and collected more converts and congregations in Upper Canada, than your missionaries, with your assistance, have done in all the other provinces of British North America; yet are our cottages empty."

"I therefore call upon you once more, by the obligations of contract, by the principles of justice, and by the considerations of religion, to pause, and calmly review the past, before you rashly proceed further, in the work of injustice, oppression, and schism. Is such a work the design of your missionary funds? Is it the design of your official appointments? Is it the glory in which you wish to enshrine Methodism? Is its reward the inheritance after which you aspire? Think of your Upper Canada work—setting christian tribes of Indians in array against each other, instead of converting heathen tribes—and employing more than twelve men on regular Methodist circuits to rent and divide Methodist Societies, instead of employing them amongst the destitute who are perishing for lack of knowledge. Have you your own imaginations to complete the picture? But what a work for a missionary committee and missionary agents to be em-

ployed in! What will be your view of it on a death-bed? What will the next generation say of it? A work which probably makes as many infidels as it converts sinners! A work which must and will be judged, not by the worth or worthless of Egerton Ryerson, but by its own fruits of hatred, strife, schism and division!

You may be told that you have many supporters and friends in Upper Canada. So you have; but not in unnecessary and unholly warfare against the Canada Conference—the spiritual parent of Methodism in the country. In such a warfare you have, possibly, from 4 to 10,000 supporters in Upper Canada; but these form the exceptions to the religious and prevalent sentiment of the country, rather than the index of them. In the Home and Gore districts, two of the metropolitan and wealthiest districts in Upper Canada, where your agents have endeavored far and wide to establish themselves, your supporters form the exception, and the friends of the Canada Conference constitute the general rule. Let two facts speak, and be not imposed upon by interested and partisan representations. 1. You have some twenty missionaries, so called, in Upper Canada; there are, say 113 Canada Conference preachers. The people of Canada support the latter; help must be obtained from England to support the former.

2. The Canada Conference builds its own chapels throughout the province; your agents cannot build chapels even in Toronto or Hamilton (your two strongholds in Upper Canada) without going to England to borrow or beg money to do it. These facts speak volumes. The Canada Conference, a large majority of whose members, as well as of the members of its Societies, are like yourselves, natives of Great Britain and Ireland,—ministering to 850 congregations,—whose labours are associated with the earliest recollections of the earliest settlers of Canada,—is not to be swept away by the breath of your resolutions, or the wand of your (in this province) misapplied funds. You may retard,—you may, *evr*, trouble, and agitate; but you cannot annihilate. In such a work, in more ways than one, you will gain a loss in Upper Canada."

MONTGOMERY, THE POET.—This amiable and popular man has recently visited his native country—Scotland, and been received with the cordiality and honour he deserves. He was entertained at a public breakfast in Glasgow, and delivered to the ministers and gentlemen assembled on the interesting occasion a speech in the Poet's own simple, thrilling style, consisting of incidents of his history since he left Scotland at the age of four years and a half. His parents died Missionaries in the West Indies—for thirty years he was the conductor of a paper; at the close of this period the inhabitants of Sheffield, (his place of residence), of all classes, gave him a dinner, and presented him with two hundred guineas, which he applied to the revival of a Moravian Mission, delicately wishing it might be called after his father. His principal theme as a Poet was "liberty and patriotism." On one point he had differed from many of his contemporaries—"that point was, that the aim of his writings was to promote the glory of God and the peace and happiness of mankind." This is his highest prize, which will live when the names of some others shall rot. During the delivery of the speech applause frequently broke upon his ear. Venerable man, fast "verging upon three score years and ten," brilliant has been thy day, and peaceful shall be thy grave; and when at rest here, it will be said of thee in thy own beautiful language—

"Grave! the guardian of his dust,  
Grave! the treasury of the skies,  
Every atom of thy trust  
Rests in hope again to rise."

REV. JOHN WESLEY.—John Adams, Esq., of Broomsgrove, in Worcestershire, Mrs. Housman's only brother, recollects having seen John Wesley at his father's house at Ashby; he also heard him preach in a field adjoining. On this occasion his prayers were unusually short, not extending beyond a period of four minutes; and his sermon, which lasted scarcely half an hour, was plain, direct, and unimpassioned. A little before ten o'clock at night Mr. Wesley lighted his bed-candle and took out his watch; and with the watch in one hand and the candle in the other, continued talking at a great rate until the hour was completed. He then abruptly retired, leaving the conversation to be resumed in the morning. Mr. Adams says, that the popular portraits of the illustrious founder of Methodism are exaggerated. Mr. Wesley was neither so thin as he is represented, nor did he wear his hair so long. He exhibited wonderful cheerfulness of spirits.—Life of the Rev. R. Housman.

SIR CHARLES BAGOT.—The steam-frigate Styx, having on board His Excellency, has been obliged, late English papers say, to return to Portsmouth, having had her machinery damaged. Sir Charles was to sail on board the war ship *Illustrator* for Halifax; and, therefore, cannot be expected to arrive in Canada for some time yet; which is much to be regretted, important duties requiring his presence. His Excellency, Sir Richard Jackson, was expected in Kingston last Monday from Quebec, whither he had gone to meet Sir Charles. Since writing the above we have found the following official letter in the Quebec Gazette of the 24th ult.

Quebec, Nov. 23rd, 1841.  
Sir,—I am commanded by the Administrator of the Government to inform you, that by a despatch received this morning, it appears that H. M. steamer Styx, on which the Governor-General and his suite were embarked, had been compelled, in consequence of an accident, to put back to Portsmouth, and that Sir Charles Bagot would, therefore, proceed to Canada on board H. M. ship *Illustrator*, which was expected to sail about the 10th instant. As, however, it would be impossible for that vessel at this season to enter the St. Lawrence, His Excellency would proceed at once, either to New-York or Boston, and from thence direct to Kingston, where he may be expected to arrive about the middle or end of December.

The despatches contain no other intelligence which His Excellency considers it necessary to communicate to the public. I have the honour to be, Sir, your most obedient servant,  
T. W. C. MURDOCH.

PERSECUTION OF THE BAPTISTS.—From a late number of the Boston Watchman we learn, that the Baptists in Copenhagen and Langeland, Denmark, are suffering from persecution. Two Pastors, Messrs. Mønsther, have been imprisoned, one four, and the other nine months; a poor man, named Andreas, has had to lose all his goods, and is incarcerated; and fines and punishments are threatened against all Baptists who do not bring their children to the Lutheran font. They are complained of on account of their having no confession of faith, on the subject of marriage, and their alleged instability of sentiment. Here is National-Church dominancy again. The Rev. Messrs. Giles and Dawson have been sent from England if possible to remedy the evil, and have addressed the King of Denmark and the Bishops and Clergy on the subject; with what success it is not said: we hope not in vain.

MISSIONARY DEBT.—The N. Y. Christian Advocate and Journal contains an address to the ministers and members of the Methodist Episcopal Church on the subject of a debt of more than \$50,000 incurred by the Missionary Society of that Church, and states a plan for its liquidation. But the most surprising and painful part of the address is that which says, that in consequence of the debt, the Society's Missions in South America are to be abandoned. We fervently hope this will not be done. There are members sufficient in that Church to pay the debt, and increase the number of Missions, without even great exertion.

TEMPERANCE.—It affords us pleasure to see from the last Kingston Chronicle, that the cause of Total Abstinence is promoted more and more. The meeting held there on the 26th ult., at which the Rev. Mr. Wilkinson was chairman, and the Rev. Mr. McEwan, Mr. McDonald, (Temperance Agent,) and others, speakers, is in proof. The intended Ward Meetings will do good there, as such meetings have in this city.

MR. Codd's ROBBERY.—It will be remembered that sometime ago, Mr. Codd, of King Street, in this city, had his house robbed of an iron chest containing, we believe, £1000. Last Sunday week, a man of the name of Earast was arrested and is now in jail, whose apprehension, it is confidently supposed, will lead to the discovery of the persons concerned in the robbery, if not to the recovery of the property. It is very desirable that a band of rogues who have too long infested this city should be suppressed.

OMENS.—In the last Church we have, 1. A wandering fallacious editorial of three columns on the "Succession" against the Wesleyan! 2. "A Plan for the Union of Wesleyan Methodism with the Church!" 3. "A Proposal for the Reconciliation of the Protestant and Roman Catholic Churches!"! What next?

BRAZILIAN CORONATION.—The N. Y. Commercial Advertiser of the 19th ult. publishes an account of the Coronation of Don Pedro II. Emperor of Brazil, and in a very respectful way says, it "appears to have been conducted without the least omission of the solemnities which belong to coronations on the other side of the Atlantic." We are struck with one circumstance.—The metropolitan gave the crown to the Emperor, and it is said, "His Majesty put it upon his head;" in fact crowned himself. The description of his dress is a novelty, and of the whole ceremony, entertaining.

ETIQUETTE OF ROME.—SECOND LESSON.—Last week we gave an example of the politeness of the Catholic at Hamilton to the Church; this week, we are amused to find, the courtesy of its editor is extended to us. We wish it to be borne in mind, that the following extract is from the pen of the Very Reverend William P. McDonald, Vicar-General.—

It is very satisfactory to us to know, that the TEMPERANCE HOTEL on Yonge street, opened by Mr. Elliott some months ago, is well supported by the public. Will other Tavern keepers in the city discard at once that mischief maker, Alcohol, from their bar-rooms? It will be done some time, and it is high time; for during one week lately we saw six or seven persons laying drunk in the streets of our sober city!

A recent London Watchman has a long and decisive article against the war in China. The N. Y. Advertiser says, "It is stated that the greater part of the six millions of dollars paid by the Chinese for the redemption of Canton turns out to be bad silver." This is "tit for tat."

A Mr. Gould has published the full trial of Mr. McLeod in an octavo volume of 400 pages, at a dollar; which may be had at Messrs. Gould, Banks & Co., New-York, and Gould & Co., Albany. Mr. Fowler of Canada assisted in the preparation of it.

On Wednesday last the Hon. J. S. Macaulay was elected an Alderman for St. Patrick's Ward, in place of W. H. Boulton, Esq., resigned.

For several days we have had fine sleighing in this vicinity, so that we enquire, whether even Kingston has been favoured with as much snow and music as Toronto.

A mail for England, via Halifax, will be closed at the Office in this city, on Saturday, the 4th of December next, at 4 o'clock, P. M.

We have received "The Self-Instructor," which is entertaining and useful; though rather enthusiastic on self-instruction.

TO CORRESPONDENTS.—Communications are received from "Observer," "Wilton," and "Whisky." "One of Many" will please send us the remaining paper, and what else he may have leisure to prepare. What "Anti-Sectarian" has sent will make three papers, which we hope will be followed by what he names. The communication from Mount Pleasant is hardly admissible.

APPOINTMENTS FOR MISSIONARY MEETINGS.

Table with columns for location, date, and speaker. Includes entries for Hamilton, City Toronto, Niagara, and various other locations with specific dates and names of ministers or speakers.

COUNSEL FOR THOSE WHO NEED IT.

To the Editor of the Christian Guardian. MR. EDITOR,—I am an itinerant Minister of the Wesleyan Methodist Church; I have been employed in the field between thirteen and fourteen years; and, belonging to one of the inferior grades of ministerial talent, I have been occupied a good part of the time in cultivating country and bush circuits. And in the course of my extensive and diversified travels and labours, I have observed several things, not immediately connected with religion, yet of importance in their place, among some of our people, which require amendment; but which, on account of their peculiar character and delicacy, I could never, to any considerable extent, in my personal and ministerial capacity, bring myself to interfere with—on which, however, they need counsel; but which counsel they are not likely to get, unless they receive it from us. And, after revolving the subject in my mind, at intervals, for a length of time, I have come to the conclusion to address them, with your kind permission, through the Guardian. I know there are those of your readers to whom these counsels are unnecessary; and there are others who need them much, who seldom or never see the paper. But if the intelligent readers of your excellent journal think these thoughts calculated to serve a useful purpose, let them circulate. And now the impatient will by this time say,—"What, in the name of wonder, would you be at?" I answer, candid friends, I would give the pious some advice on two subjects: viz. POLITENESS and CLEANLINESS. But some will exclaim—"What have these things to do with religion? or a Methodist preacher with them?" I answer, much every way. Does not the Bible direct us to be "courteous?" And is it not an aphorism, the truth of which is admitted by all, that "cleanliness is next to godliness?" Allow me then—1. To make some remarks on POLITENESS. But let none suppose that I am going into all the particulars which might be mentioned under this head; much less that I propose teaching them to bow and scrape—accomplishments in which I am no great adept myself. I merely intend to mention some of the more palpable violations of propriety and decency which I have observed from time to time. (1) It is a breach of all propriety to run bolt into a room occupied by another, though it be in the same house, without tapping at the door. How often is the privacy of a person, in dressing or devotion, invaded or interrupted by this blunder. (2) How exceedingly offensive and disgusting to any person of common decency is the practice, at table, of dabbing the spoon, or knife, or fork, which has been twenty times half-way down the man's throat, into the common dish of meat or vegetables. And what an oversight in any mistress of a family not to provide the butter-plate with a knife, and the other dishes with implements accordingly, if she has them in the house. (3) How excessively sickening it is to see a person one moment with his hand in his pocket, or his finger in his nose, (both of them utterly abominable,) and the next handling the bread, or in the dish of eatables. (4) A man should not grasp his knife or fork so far in the middle as to bring his elbows in a direct line with the table and in contact with his neighbour's ribs. (5) I should consider it unnecessary to say, if I had not seen the direction violated a thousand times, that the practice of interrupting a person in the middle of a story or remark, by telling him we have heard it before, or by commencing one of our own, is very impolite. (6) That the practice of spitting on the floor, especially in the house of God; and of hawking and spitting at the fire, when cooking is in progress, is super-







