

*W. Gibbons*

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## GENERAL ARTICLES

*Speech delivered by the Rev. John Ryerson, in Urno Chapel, Ancaster, at a Public Meeting called for the purpose of forming a Society for the suppression of Intemperance Oct 23rd 1829*

[Concluded from our last]

But it may be said that the characters of intemperance that we have given, apply only to persons corrupted in the extreme, and the question arises, "may not a person use a little for the stomach's sake, &c. without exposing himself to such misfortunes?" We would beg leave in reply to say, that some of the above remarks are applicable only to persons extremely corrupted. But to that extreme, it will be recollected, no person ever arrived at a single step. Intemperance is a vice which creeps upon it, votaries by degrees, and gradually entwines around them those cords by which they are by and by bound, and, at length, not only deprived of their freedom but also of their fortune, their health, and the friendship of both God and man. A learned author remarks with respect to vice generally, "that we cannot say to it, 'thou shalt thou come, and no further,' that having entered into its territories, it is not in our power to retreat when we please, for he that committeth sin, is the servant of sin." So we may say in respect to intemperance particularly, that those who begin to *tipple*, will soon be the servants of their cups and the day is not far distant, when, if they do not speedily desist and put the accused thing away from them, they will, in most cases be brought to that state in which nothing will be left to them, but to look back upon the forsaken path of temperance and happiness, and, severely sensible of their degradation and misery, groan under those chains which they despair of ever breaking. See that being, in the form of a man, lying beside yonder highway, covered with filth, from whom the very swine flee—he was once a "temperate" tippler. See that terrifying spectacle, once called a man, reaching through yonder streets, driven along at the mouth, with inflamed eyes, a swollen and disfigured face, at whose presence fools laugh, and the virtuous shudder and turn pale—he, too, was at

once only a friendly moderate dram drinker. Where is he now? Alas! how odious! how execrable!—the pest of society—the infamy of human nature—the scourge of his family—and the curse of his neighborhood.

These are a few, of the many considerations, which induce me to believe, that it is alike our duty and our interest, to unite ourselves together into a temperate society, and by our precepts and examples, do every thing we can towards suppressing the deleterious practice of drunkenness & tipping. I say Sir, we ought to bring into disrepute the use of ardent spirits by our *example*, and that example should be one of *entire abstinence*. In vain shall we try to cure others of this disease, or prevent our friends from becoming infected by it, if they have any grounds to take up the Proverb of reproach against us, and say, "Physician, heal thyself." We should show them by our lives the practicability and utility of using no intoxicating liquors on any occasion whatever—unless directed to do so by medical advice, and the lessons we give may then have a salutary effect—but not otherwise. Nay, on the contrary, should the sober part of the community, and especially those who belong to temperate societies, allow themselves to take the "friendly glass" on any occasion, what incalculable harm would their example do? It would give the lie to their profession, and demonstrate them, in the public estimation, to be hypocrites. It would confirm the drunkard in his habits of intemperance, it would remove the scruples of those who are halting between two opinions, and embolden them to pursue the downward road of tipping, until they plunge in to the abyss of destructive indulgence, and perish forever. Yes, Sir, and the blood of those who might thus perish through mightily mingling strong drink, would be found in our skulls at the last day. Let us, therefore, enforce the necessity of temperance, and display its superior excellence by our own example. Let us become, as far as in us lies, living Epistles, read and known of all men. But this is not all that we should do, having given the world a good example, we should—as my learned friend has most clearly shewn—do all the good we can, by our active operations, viz by attaching ourselves to a Temperate Society—by having no communion with any one in any way, except to reprove him who is in the practice of dram drinking, or in any wise accustomed to mingle strong drink.

In this way the female part of the community can render essential service in supporting the cause of temperance. Let them turn their backs upon all tipplers—let them exclude from their society all those who are in the habit of visiting the bottle—let them never stain their unblemished reputation so much as to be found on any terms of intimacy with those animals, in human shape, who pay an idolatrous worship to *Ardent Spirits*. And, Sir, what might not the fair Sex thus do in suppressing drunkenness and promoting the virtue of sobriety and temperance. Were they to speak out on this subject—as certain ladies of a city in the neighboring States did, who resolved not to give their daughters (and in this resolution their daughters cheerfully concurred) in matrimony to any dram drinker, nor allow them to have any correspondence with persons of this description—were the ladies of this Province thus to speak out, their voice would be heard, and the salutary effects of their example would be extensively felt. It is said that *union is strength*, and were the sober and virtuous part of the community, of both sexes, in their appropriate and respective spheres of action, to use their united efforts—were they to go forth sowing the precious seed of sobriety and virtue, by their precepts and examples, there can be no doubt that they would ere long return triumphantly exclaiming over the horrors of intemperance, "no man is his

thousands and tens of thousands, "this enemy is subject unto us."

Before I sit down, permit me, Sir, to add still farther, that to do all we can in this business, is a duty—it is a pleasing and delightful duty. It is an enterprise in which we shall certainly be successful—No one can doubt that it is a duty, who recollects that we are commanded to do good—to be followers of him who went about doing good, healing both the bodily and spiritual diseases of men. It is in the very work which this society is engaged in, that we are discharging a duty imposed upon us by the clearest and most explicit commands of Heaven—that it is a *pleasing* duty can be doubted by no one who has ever felt the joy resulting from having converted a sinner from the error of his ways and covered a multitude of sins. This very work of righteousness, when done with an eye single to the Divine honor, is peace, and the effects thereof may be quietness and assurance forever. Happy, more than happy is the man, who, as it respects the example he has given the world, has a conscience void of offence, and who is conscious of having contributed to the utmost of his power, in the promotion of institutions, the objects of which are, to make our sins and our sufferings less. And, Sir, this enterprise, to a greater or a less degree, cannot fail of success, so long as it is written, "be not weary in well doing, for in due season ye shall reap if ye faint not." Let us therefore undauntedly go forth in humble dependence upon Him, without whose assistance Paul and Apollos may do all in vain, and we shall return rejoicing, bringing our sheaves with us.

I have only to express my earnest wish that the proposed resolution, will be unanimously adopted by this meeting.

## RELIGION—ITS FRUITS AND ADVANTAGES EXEMPLIFIED IN THE CONDUCT AND DEATH OF MISS CLARA MORLAND

Ye good district!  
Ye noble few! who here unbending stand  
Beneath life's pressure Ye bear up a while  
And what your bounded view which only saw  
A little part, deem'd evil, is no more!"

Thomson

Miss MORLAND was an individual of respectability and fortune, and, in the estimation of the world, both as a gentleman and a member of society, he stood high in the scale of excellence. The good opinion of his fellow men was indeed the chief point of his ambition, nor did he consider any sacrifices too great to obtain so desirable an object. Methodism he ever connected with hypocrisy, and all religion that exceeded a mere attention to external duties, he considered as fanaticism and insanity, of course, every individual, whose character, principles, and prospects were grounded upon the oracles of God, were regarded by him with contempt, if not with absolute abhorrence. He well knew, however, how treacherous his actual sentiment beneath the semblance of liberality, and whatever were then tenets of their professions, he could not be come all things to all men.

At home, however, his native character appeared in all its hideous deformity, and while to others he was courteous and obliging, the members of his own family he treated with moroseness, ill nature, and disdain. One of the number, in a peculiar degree, was the object of his hatred and contempt, it was his daughter Clara, upon whose mind it had pleased the God of all grace to produce that superhuman renovation which the incarnate God denominated the new birth.

Nor was her father the only enemy with which Miss Morland had to contend, for by far the majority of her kindred and relations regarded her with derision, and treated her with neglect. She was in fact almost excluded from the ordinary

privileges of a child and a sister, and day after day the contemptuous epithets of "methodist,—fanatic,—and saint," were plentifully bestowed upon the amiable Clara, but, like her divine Master, "when she was reviled, she reviled not again, when she suffered, she threatened not." It was her constant endeavour to evince by her demeanour the veracity of her professions, and to manifest to all around her, that her religion taught her not to return railing for railing, but to love her enemies, and to pray for her persecutors.

One privilege, however, she had hitherto uninterruptedly enjoyed,—it was that of an attendance upon the ordinances of the gospel. Never, unless providence interposed, was her seat unoccupied, never did the scrutinizing eye of the hunter search for Clara, to be disappointed, and He who will always follow with his blessings the diligent discharge of duty, and constant attendance upon the means, continually watered her soul with "the dews of his heavenly blessings," and she "grew in grace, and in the knowledge of her Lord and Saviour Jesus Christ."

Nor were all within the circle of her family either opposed to her principles, or unconscious of her virtues. Mrs. Morland, though herself a total stranger to the power of religion, could not but observe its influence upon the character and temper of her pious daughter, and if she disliked the cause, she admired the effects, consequently regarded her with some degree of partiality, and protected her from insults that would else have been almost too poignant to endure. But earthly friends are at best but uncertain supporters, and the Providence of God often considers it expedient to remove them from our arms. Scarcely had she attained her eighteenth year when her mother was seized with a lingering disorder, that finally terminated in her decease, and thus was Clara bereft of her best human friend, and exposed, without a protector, to the taunts and derision of her unprincipled relatives. This was too much for a constitution naturally delicate, and to the day of her death she never totally recovered it. Such an event, to one "without God in the world," must have been painful in the extreme, it must have stripped them of every consolation, and deprived them of every support. But Clara had one to whom in this afflictive crisis she could look for assistance and strength. He who had supported her in six troubles, did not forsake her in seven, but, with his "everlasting arms," beneath her, she was enabled to bear up amidst all her most pungent sorrows, yea, to exclaim in the full assurance of faith, "It is the Lord, let him do as seemeth him good."

Immediately after her mother's decease, poor Clara found her situation, bad as it was before, to become materially worse,—her kindred were her enemies, and her nearest relatives her greatest tormentors, but she did not murmur or repine, she remembered one "who was despised and rejected of men, a man of sorrows, and acquainted with grief," and with so illustrious an example before her, she, like him, returned only good for evil, and benignity for contempt.

One morning, while her heart was still bleeding with the wound that the loss of her mother had occasioned, her father entered her room. An air of extreme hauteur was seated upon his brow, and anger was impressed upon every feature of his countenance. Immediately upon his entrance, Clara rose from her seat, and offered him her respectful salutations, but without noticing or returning her courtesy, he walked contemptuously to the window, where he remained for some time, apparently regardless of her presence. At length, turning suddenly round, and looking sternly at her, he said,— "You have long been in the habit of attending those damned conventicles, and consequently you have brought a disgrace upon your family, by turning methodist. I give you this warning,—the next time you go with those canting, psalm singing hypocrites, you shall enter my doors no more." Thus saying, he left her a prey to the melancholy reflections which such a speech was calculated to produce. But see how this amiable girl exemplified

the spirit of the gospel. To thwart a worldly man, is to excite his most rancorous odium, and to lessen his enjoyments, is to call forth his bitterest exertions. But was it thus with Clara? No! the Bible, which she had drunk that living water which alone can slake the thirst of an awakened mind, had taught her to "love them that hated her, and to pray for them that despitefully used her."

At length the Sabbath dawned, in which the faith and fortitude of this youthful Christian was to be cruelly and severely tried. She had often hailed the sacred day with ineffable delight, and welcomed the first golden beams of the emerging sun with tranquil pleasure, and with holy joy, but now, though it arose with all its accustomed splendour, it could not dispel the gloom that clouded her soul. The sabbath had often been to her a welcome respite from trial, and a sweet repose amidst the sorrows of her pilgrimage, it had been to her soul as a garden of roses in an arid wilderness, and the conviction that it was approaching had frequently consoled her in the season of its delay, but how different an aspect did it now assume! now it was pre-eminently a day of trial, in which she was either to swerve from the path of rectitude and duty, or exclude herself from her family and her home. She knelt in fervent supplication to the footstool of the Most High, she poured out her sorrows and her complaints into the compassionate bosom of her Father and her God, nor did her cry return unanswered or unheard, but when she arose from her knees, her mind was soothed and invigorated by the hallowed exercise. She was happy in the conviction that *Die providentia mundus administratur*, and therefore she determined, in dependence upon divine assistance, rather to trust the goodness of that Providence, than to afford to her deriding relatives any reason to dispute the vitality of her principles, or the stability of her faith. The hour approached—her determination was unmoved—and she quitted her paternal residence, to enter it no more for ever!

Too well acquainted with her father's resolute temper, and convinced that he would gladly embrace her apparent disobedience to exclude her from his house, she knew that it was almost useless to hope for a revocation of the cruel edict. She did not, however, continue long in her distress, and she received from a stranger those comforts which her own father had denied her.

To be continued

#### THE ADVANTAGES OF CLASS MEETINGS, AND THE BEST MEANS OF RENDERING THEM PROFITABLE

Those who are exercised by various temptations and afflictions learn, in the company of their Christian brethren, that there is nothing new or strange in their case. "Knowing that the same afflictions are accomplished in their brethren that are in the world" (1 Peter 1:9). Here the saints are built up on their most holy faith, they find the truth of that saying of the wise man, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17). In these meetings religion appears in its experimental and practical character, not as consisting in mere notions and speculations, but in the dispositions and affections. True believers "have tasted that the Lord is gracious" "unto them he is precious" (1 Peter ii. 3, 7). When Christians meet together with the same views, the same feelings, and have the same end before them,—the glory of God, in the salvation of each other's souls,—the Lord condescends to fulfil his gracious word "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20, Acts i. 1). They are enabled, therefore to say, "Lord, it is good for us to be here" (Matt. xxviii. 4). "Did not our hearts burn within us, while he talked with us by the way?" (Luke xxiv. 32).

That these meetings may be made as profitable as they are capable of being, let the Leader be careful to begin at the time appointed. This will be one way of teaching the members to be there in proper time. If only two or three should be present at the time, he should begin. As he should be punctual in beginning, so he should, in general, conclude in proper time. There may be seasons when there is a more than ordinary influence of the Holy Spirit vouchsafed, but even then the meeting should not be prolonged till the bodily and mental powers of the people are exhausted. Let it be our care to send the people away better than they came, with warm and gracious feelings in their hearts, so that they may look forward with desire to the time when they will have to meet again. If the meeting be kept too long, other bad consequences will follow, parents, especially mothers, will be impropriely kept from their children. There will be distraction and confusion in families, and a danger of losing much of the spiritual good which had been received.—One religious duty should not supersede the right performance of another. When Class meetings, or Prayer meetings, are kept too long, family worship is often neglected, or performed in a loose and unprofitable manner, so that, admitting that some persons have received spiritual good, their families lose by it, rather than gain.

Persons who meet in Class should carefully guard against formality. They should not go to the Class meetings merely out of custom. It is their duty and privilege to wait on the Lord. What they do, therefore, should be done unto the Lord. He is present, they meet for his sake, in subjection to his authority, and out of regard for him. The end of their meeting is, to get their hearts and minds affected, to gain fresh knowledge and renewed enjoyment, to know more of themselves, and more of Christ, to feel more sensibly the vanity of earthly objects, and the danger there is of being eternally injured by an undue attachment to things which are lawful in themselves. While they are thus watchful, and careful to keep their hearts in the means of grace, they will worship Him who is a Spirit, in spirit and in truth, they will have no need to borrow the words, and, in a sense, the experience of others. Out of the abundance of their own hearts their mouths will speak, to the edification and comfort of others. I have often thought that there is an indication of this formality in some persons who meet their Class on the Sabbath day, when they could, with scarcely any inconvenience meet on a week day evening. They will attend a Prayer meeting, hear two or three sermons, and meet their Class on the Sabbath day, and probably never come near any place of public worship during the remaining six days of the week. Has not this at least the appearance of hurry and formality? As if they thought it enough to despatch all their religious concerns on the Sabbath. Would it not be better for thousands, who could easily do it, to attend their Class meeting on a week day?—Such a religious service, in the midst of their secular avocations, would promote their spiritual strength and comfort, and have a powerful tendency to check their ardour in worldly pursuits. It would damp their earthly joys, and tend to increase their gracious fears. Besides, with many who are perpetually engaged in public worship during the Sabbath day, there is a neglect of the very important duties of self-examination, meditation on the word they hear, and the catechetical instruction of their children.

While, on the one hand, we caution the members of Society against formality, we would warn them against neglecting to attend their Class. It is customary to meet once a week. While we love God and our Christian brethren, we shall not suffer little things to hinder us in meeting with those who are partakers of like precious faith, for our mutual advantage. We generally find that young professors attend these and the other means of grace with great diligence, and how is it that after a time many are less diligent? Do they become wiser, and see, in the light of heaven, that such diligence is not necessary? No, it is because they lose their spiritual vision and warmth, that they thus decline in their attendance on the means of grace. They fall, through unwatchfulness, give way to unbelief, and foolish reasonings, acquire hard and uncharitable thoughts of their brethren, do not like reproof, and are soon offended. In this way many

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decline to hold communion with God's people. If we are not in so good a state as we formerly were, that is no reason why we should neglect our Class. Rather let us go and humble ourselves before God and our brethren, and God will lift us up, and renew our strength.—*Wesleyan Methodist Magazine*

RELIGIOUS INTELLIGENCE

River Credit Mission, }  
December 15th, 1829 }

Dear Brother,—As you requested me to give you an account of my late visit to the Grand River I now send you the following extracts from my journal.

On the 25th of Nov last, Thomas McGee, John Thomas and myself, left the Credit, in order to visit a tribe of Chippeways from Lake Huron, whom we heard were hunting in the township of Waterloo, at the Grand River. Thomas and John went by the way of Guelph, while I went round by Brantford. On Sabbath the 29th I attended meeting with the Mohawk brethren, at the Upper Mohawk Mission. When I arrived at the Mission house I found them engaged in the Sunday School, there were 25 scholars present, mostly young men and women, who were instructed by some of the Indians themselves, both in the Mohawk and English. About noon public worship commenced, there were about forty present, who appeared to be deeply engaged in prayer during the exercises of the meeting. After preaching we had class meeting. I spoke to a part of them, and poor lame Henry McKay led the rest. The spirit of the Lord seemed to rest upon us, and we had a good time to our souls. I was informed that the reformation at the Salt Springs was still in a prospering condition.

On the 1st of December I met about twenty of the Lake Huron Indians, with brother Thomas McGee and John Thomas, at Abraham Erb's Mill, in Waterloo, and was welcomed by these newly converted heathens. We sang, prayed and thanked the Great Spirit for bringing us together. In the evening we had a meeting at the Dutch-school-house. All the Indians attended.—We commenced by singing and prayer, after which, I addressed them on the goodness of God, in preserving our lives and in bringing us to know and to feel the necessity of serving the Great Spirit. When I got through speaking to my Indian brethren, I spoke in English to the Dutch people present, who listened with the greatest attention. We gave out another appointment for to-morrow evening at this place.

December 2nd.—In the morning we commenced the exercises of the day with our Indian friends, I expounded to them the Ten Commandments, in doing so, they first repeated them 2 or 3 times in the Indian, for the purpose of fastening those solemn words of God upon their memory. After meeting I gave them several of our Chippeway hymn books, and the Scriptures translated into the Chippeway tongue, which they received with apparent joy. In the afternoon I instructed them on the 5th chap of Matthew 1-16. Brother Thomas McGee and John Thomas exhorted. Several of the Indians were much affected during the meeting. According to our appointment, we assembled at the school house in the evening for divine worship. Thomas McGee opened the meeting and addressed the Indians. He first told them of our former wretched condition, and in doing this, he gave an account of the prodigal son—his depravity, and his return, and welcome reception at his father's house, this he said was our situation when the Great Spirit met us, and received us into his favour. The Dutch people who crowded the house, looked on the Indian speaker with astonishment. When Thomas got through, I spoke to the white people from Matt v 8. The congregation remained in perfect silence during the meeting, except when one of the Indian women got happy and fell to the floor, this frightened some of the white ladies who sat near her, who spoke out, and said—"Oh! see the Squaw is fainting—Sec, she is fainting." So ignorant are these nominal Christians of the operations and power of the Spirit of God upon the human heart.

December 3rd.—In the forenoon we had a class meeting with our Indian brethren, they spoke of the goodness of God to them with much feeling, and with many tears. The nature of their remarks was as follows—"Brothers and Sisters, I thank the Great Spirit for what he has done for me. I have long been in darkness, and knew not Jesus Christ, nor this good religion. Since I have found Kes-hamunnetoo, I have prayed to him every day, and he makes my heart very glad. I think of him while I am chasing the deer in the woods, and kneel down before him now and then by the side of logs. I love God. I love all my brothers and sisters. I will always hold fast on Jesus as long as I live."

These Chippeway Indians are the same that we visited in July last, on the south shores of Lake Huron, and it appears that from that time, they began to pray to the Great Spirit through the Saviour. I was informed by them, that at one time nearly all the tribe belonging to them, became serious and attended their meetings, but that an Indian trader at the river Saukeeng, had got many of them to quit going to meeting, and to return to their drunkenness again. They further told me, that when any of the Indians refused to drink the fire waters, he would lay hold of them and pour it down their throats. O what an awful account will such enemies of all righteousness, have to give at the bar of God for such monstrous conduct! Lord have mercy upon them, and show them the errors of their ways before it shall be for ever too late. About 20 of them appeared to have remained faithful, their meetings have been led by a family that were converted at the River Credit about three years ago. Before parting we commended each other to the care of God in prayer, and then bade them farewell and departed, leaving brother John Thomas with them as a leader. They told us that they would visit us at the Credit about Christmas.

Thomas McGee and myself went down to brother S. Cornell's, where we had a meeting in the evening with our white friends. I endeavoured to preach to them, after which Thomas addressed them in English, as well as he could.—The following is the substance of his talk, as near as I could recollect it in his own words—"My white friends, I try to speak to you some in English, I can't much, I am poor Indian. I want tell you what him de Jesus do for me de poor Indian. Oh my white Christian friends, him our God do great deal for me. Me once poor drunken Indian. I used to live here de Waterloo—All time get drunk—I go some times on dis road in the night, some times midnight—go up de river to Sall house, after de whiskey. You I no v up to Sam Aby's Still house. Me was very poor, me hungry, me naked, me know nothing about de Jesus. About dice years ago, I go to River Credit, den me hear about Jesus. Me den very sick in my heart, I so poor, me cry, me pray to Great Spirit, den he hear me, and bless our de poor hearts. Now me no more get drunk, me no more ask for de whiskey, but sometimes when me get hungry, me go white man's house me ask for some bread me eat, dis is good, whiskey, no good. O my christian Brothers, de great Spirit do great deal for poor Indians. You know Old Jack, he used to make camp here about dis river—you know he's very wicked, all time get drunk, and very cross, want fight. He hear about de Jesus die for poor Indians, den he pray and Jesus make him his heart very happy, he no more drink whiskey, he no more cross. Old Jack very sick at de Credit when me come way, may be he now in heaven.\* Some white men say Indian he got no soul, me say, Indian, got soul, as well as de white men—because Jesus die for poor Indian, and Jesus make poor Indians' soul happy.—Yes my friends, me now feel happy in my heart—me love God—me love all people. But my christian friends, me afraid some white men he got no ligions, I see him sometime when poor Indian

\* Old Jack was father in law to Thomas McGee and lived with him—he died as Thomas expected before his return. Thomas was at a meeting of Class leaders after he returned and stated that he heard of Old Jack's death before he came home and that the tears run out of his eyes as he walked along the road to think his old father had died happy."

me, white man he laugh at de poor Indian, because he cry—I see him, in Oxford in meeting he laugh when Indian pray—den me tell him he laugh now but by and by he no laugh, when Jesus come to call him all people to him, den poor white man he cry—he go down bad place in hell—he no more laugh. My Brothers, Sisters, I want you pray for poor Indians in de woods. By and by all Indians find him Jesus. Brother Peter Jones he say more dan one thousand Indians got ligions and get happy every day—I believe all he say, because I see him good many Indians pray at de Credit, Lake Simcoe, Maljedusk. My Brothers, Sisters, I love you all dis is all I say, I cant speak much in english, in d Indian I speak great deal."

Yours truly,  
PETER JONES

THE BIBLE IN GREECE

The Rev. Mr Robertson, Episcopal missionary in Greece writes to the Rev. Dr Milnor, of this city [New York] under date of Bassea, (Arcadia) July 21 1829 as follows.

At Argina I had the pleasure of forming the acquaintance of Mr Benjamin Barker of Smyrna Agent of the British and Foreign Bible Society. He had brought a large number of New Testaments for priests and schools. The divine word was introduced with success into the large orphan school established by government and which is the head and model of the other schools of mutual instruction throughout the country. When Mr Barker and Mr King paid a farewell visit to the school previously to their departure for the Cyclades the master presented them to the boys as the individuals to whom they owed the present of the Gospel. Immediately there arose a loud cry as if from the entire body, though wholly unpreconcerted, Long live the Philhellenes! Mr Barker was actually besieged during almost his whole stay at Argina. I scarcely ever called upon him without having to make my way through a crowd of boys from various private schools who, with their respective masters had come to beg for Testaments. To each one who upon trial, could read, a copy was presented. From sunrise in the morning until late in the evening, a throng surrounded his house.

There is something wonderful in this hunger for the bread of life in Greece, which I have never witnessed elsewhere. I cannot but consider it as a token that Providence has in preparation great spiritual blessing for this people. It seems to pervade all classes. Books of every description are indeed received with avidity but on none is such a value generally set as upon the word of God. As far as evidence can be obtained it is not laid by in neglect. Mr Barker had an application from a poor old man who had lost his eyes in fighting for the freedom of his country. "Of what use is it to be to you?" said he "you are unable to read?" I called a boy to read to me, was the answer. As he had brought a good recommendation, Mr B gave him a copy and a day or two after, passing through the streets had the pleasure of seeing the same individual sitting under a wall and listening intently to the contents of his newly acquired treasure which a small boy was reading to him.—*N. Y. Obser*

EPISCOPAL CHURCH IN THE UNITED STATES

Report on the State of the Church in Connecticut

The number of clergymen in this Diocese, at the Convention in June last was 59 and the number of parishes 78.

Since the last Triennial Convention, ten Presbyters and ten Deacons have been ordained and seven hundred and eighty four have received the rite of confirmation. The present number of candidates for holy orders is 12. There has been a respectable increase in the number of communicants but the imperfect returns exhibited in the parochial reports render it impossible to state the exact amount of that increase. Sunday Schools have been organized in nearly all the parishes in the Diocese. They are, for the most part in a very flourishing condition and are in connection with the Protestant Episcopal Sunday School Union, whose system of instruction is generally adopted.

The cause of missions, domestic and foreign is assuming more and more the importance it deserves in the estimation of the Episcopalians of Connecticut and a general conviction exists that it is closely identified with the prosperity of the church at home, and the increase of individual piety.—Some of the congregations have set a noble example of Christian liberality towards this object and from no quarter do the friends of missions meet with any thing deserving the name of opposition.

Episcopal Missions.—We mentioned a short time since the departure of Bishop Brownell on an extensive missionary tour. It seems that \$650 were contributed on a single Sabbath, by three Episcopal Churches in New York and one in Brooklyn in favour of this object. Do the high church take much interest in this subject? Or is it principally the evangelical who are interested.—*Phil Rec*

Extraordinary Collection.—The anniversary meeting of the Baptist Missionary Society was held on Monday evening in the chapel in York street where the collection amounted to no less than £1,000 5s.—*Manchester Mercury*

[From the Youth's Magazine] THE NATIVITY

The day declines the sable night come on And with her mantle covers Beth'lehems plains, Creation sleeps, the evening zephyrs float And, wrapt in darkness solemn silence reign

The crescent moon arises in the east And gently sheds her light o'er nature's face The rosette dews then balmy sweets distil And lightly falling woo the earth's embrace

The city's din is hush'd - all eyes are clos'd Save ho's who all night long watch o'er the sheep, To guard them from the prowling beasts of prey, Who rapt by stealth the hurdled pen o'erleap

The lonely shepherd, as they tend their flock, At once beaold the night give place to day, Celestial rays and clouds of glorious hue Illum'd with living sapphires, round them play,

Hark! what joyful sounds I hear, Lo! the heavenly hosts appear, An angelic army bright, From a golden cloud of light, Swiftly to the earth descend, Gory to the meadows lending, O'er turf and hillock landing, See the radiant seraphs standing Loose their airy robes are flowing Heaven in every face is glowing

Behold their chief, advanced before the rest And thus in accents mild the trembling swains address'd, 'Tis not, ye shepherds from Heaven's courts I bring Good tidings of great joy - To you is born a king! Haste ye to Bethlehem, your Saviour see, In swaddling clothes array'd - Shepherds that babe shall be'

Heirs and smil'd the angelic host arise, And sing, returning to their native skies, 'Glory to God on high good will to men, Peace shall visit earth again' Rang they chanted till the countless host, High in the heavens, mid the clouds was lost, Yet we could hear their songs, and all around, The floating ether trembled with the sound 'To Bethlehem straight the shepherds bend their way, Behold their God, and bless the glorious day

PELLEGRINO

FOR CHRISTMAS DAY

'For, behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord - Luke II, 10, 11

Behold, in effect, the grand tidings which, for our thousand years, the world had expected, behold the grand event which so many prophets had foretold, so many ceremonies had figured, so many righteous had awaited, and which all nature seemed to promise, and to hasten by the universal corruption spread through all flesh, behold the grand blessing which God's goodness prepared for men, after the infidelity of their first parent had rendered them all subject to sin and death

The Saviour, the Christ, the Lord, at last appears this day on the earth. The over shadowed brings forth the righteous, the star of Jacob appears to the universe, the sceptre is departed from Judah, and he, who was to come, is arrived, the age of darkness is accomplished, the promised sign of the Lord to Judah hath appeared, a virgin has conceived and brought forth, and out of Bethlehem comes the leader who is to enlighten and govern all Israel

What new blessings, my brethren, does this birth not announce to men? It would not, during so many ages, have been announced, awaited, desired? it would not have formed the religion of a whole people, the object of all the prophecies, the unravelling of all the figures, the sole end of all the proceedings of God toward men, had it not been the grandest mark of his love which he could give them. What a blessed night is that which presides at this avine bringing forth! It hath seen the light of the world shine forth in its darkness, the heavens resound with joy and songs of thanksgiving

But, my brethren, we must participate in the blessings which this birth is meant to bring us, in order to enter into all the transports of delight which it spreads through the heavens and the earth. The common joy is founded only on the common salvation which is offered to us, and if, in spite of this aid, we still obstinately persist in perishing, the church weeps over us, and we mingle mourning

and sorrow with that joy with which such blessed tidings inspire it

A universal peace reigned throughout the universe, when Jesus Christ, the "Prince of Peace," appeared on the earth. All the nations subject to the Roman empire peaceably supported the yoke of those haughty masters of the world. Rome herself, after civil dissensions, which had almost depopulated her walls, filled the islands and deserts with her proscribed, and bathed Europe and Asia with the blood of her citizens, breathed from the horrors of these troubles, and reunited under the authority of a Caesar, experienced, in slavery, a peace which she had never, during the enjoyment of her liberty, been able to accomplish

The universe was then at rest, but that was but a deceitful calm. Man, the prey of his own violent and inquisitive passions, experienced within himself the most cruel dissension and war. From God, delivered up to the agitations and frenzies of his own heart, combated by the multiplicity and the eternal contrariety of his irregular propensities, he was unable to find peace, because he never sought it but in the source of all his troubles and disquiet. Philosophers made a boast of being able to bestow it on their followers, but that universal calm of the passions which they gave hopes of to their sages, and which they so emphatically announced, might suppress their sallies, but it left the whole venom in the heart. It was a piece of pride and ostentation, it masked the outward man, but under that mask of ceremony, man always knew himself to be the same

Jesus Christ comes to die upon the earth, to bring that true peace to men which the world had never hitherto been able to give them. He comes radically to cure the evil, his divine philosophy is not confined to the promulgation of pompous precepts, which might be agreeable to reason, but which cured not the wounds of the heart, and, as pride, voluptuousness, hatred, and revenge, had been the fatal sources of all the agitations experienced by the heart of man, he comes to restore peace to him, by draining them off, through his grace, his doctrine, and his example

He is born at Bethlehem, in a poor and abject state, without external state or splendour, he whose birth the songs of all the armies of heaven then celebrated without title which might distinguish him in the eyes of men, he who was exalted above all principality or power, he suffers his name to be written down among those of the obscurest subjects of Caesar, he whose name was above all other names, and who alone had the right of writing down the names of his chosen in the book of eternity, vulgar and simple shepherds alone came to pay him homage, he, before whom whatever is mighty on the earth, in heaven, and in hell, ought to bend the knee. Lastly, whatever can confound human pride is assembled at the spectacle of his birth. If titles, rank, or prosperity, had been able to render us happy here below, and to shed peace through our hearts, Jesus Christ would have made his appearance clothed in them, and would have brought all these riches to his disciples, but he brings peace to us only by holding them in contempt, and by teaching us to hold them equally in contempt, he comes to render us happy, only by coming to suppress desires which hitherto had occasioned all our disquiet. He comes to point out to us more solid and more durable riches, alone capable of calming our hearts, of filling our desires, of easing our troubles, riches of which man cannot deprive us, and which require only to be loved and to be wished for, to be assured of possessing them - Massillon

THE ADVANTAGES OF OUR LORD'S INCARNATION By the Rev. J. Benson

Unto us this child is born, a declaration like that of the angel to the shepherds, "Unto you is born this day in the city of David, a Saviour." Well might it be said, unto us, for the advantages which we derive herefrom, are indeed, many and great. Some of these I shall here name. 1st Partaking thus of our common human nature, he became, not

the relation of angels, but our relation, our brother, bone of our bone, and flesh of our flesh, which is a blessing particularly noticed by the apostle, where he says, "both he that sanctifieth, and they that are sanctified, are all of one," of one father Adam, as well as of one Father God, and therefore of one common nature, "for which cause he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren. In the midst of the church will I sing praises unto thee." Now, by this event, our common nature is at once unspeakably honoured and advantaged. For hereby, 2dly, he was made acquainted by experience with our infirmities, learned to sympathize with us under them, and became as willing as able to succour and support us in all our trials and troubles. "It behoved him," says the apostle, "to be made like unto his brethren, that he might be a merciful and faithful High Priest" and again, "We have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Thus, 3dly, He was qualified to appear among us, as one of our selves, and to instruct us, in a free and familiar manner, so as neither to overawe and claim our minds nor astonish and overpower our faculties, which would have prevented all just discernment of, and rational information concerning the important truths he was sent to communicate. Thus, 4thly, His example became adapted to our weakness, and proper for our imitation; which the example of a spiritual and heavenly Being that had never dwelt in flesh, could not have been. And I need not say how much such an example was wanted, to direct mankind in their pursuit of spiritual and moral excellence. It is, however, of more importance that I should observe,

5thly, That, being thus clothed with flesh, and made man in our nature, he was qualified to atone for sin, by suffering the penalty due to it, a penalty, which was necessary to be suffered by one that was very man, that sin might be condemned in the nature that had offended. "It behoved him to be made like unto his brethren in all things," says the apostle; "that, as a merciful and faithful High Priest in things pertaining to God, he might make reconciliation for the sins of the people." And in what way he made this reconciliation, is not a subject of conjecture. It was by offering up on the cross his whole human nature, soul and body, as a sacrifice for sin. For he himself, in the whole human nature, the man Christ Jesus, "gave himself a ransom for all, and was offered to bear the sins of many." And, as he was thus qualified to expiate sin, and to procure for us redemption through his blood, even the forgiveness of it, so thus it was, 6thly, that he overcame death and the grave. For in him we see our very human nature raised from the dead, and invested with immortality. Hence, we are said to be begotten again to a lively hope of a heavenly inheritance, by the resurrection of Christ from the dead, he being raised from the dead, as "the first fruits of them that sleep," and his resurrection being a pledge of ours. Now, if he had not been truly man, but a being of an entirely different nature, his resurrection could have been no earnest of ours, nor could it, in the nature of things, have afforded us any just ground for hoping that we should rise also. But when we see one of ourselves, one that was as truly man as we are, rising from the dead, we have good reason for believing that we shall rise also, especially considering that he rose as a public person and representative of all his people, and for this very purpose among others, to give us assurance of our resurrection and immortality. Thus the author of the Night Thoughts, in just and expressive language,

"Whose nature then Took wing and mounted with him from the tomb? Then then I rose, then first I saw my triumph pass'd the crystal portals of light (Stupendous guest!) and see'd eternal youth Seal'd it in our name."

CONCLUSION OF DR. A. CLARKE'S SERMON ON JOHN III. CAP. 15th VERSE

I have only one word to add to what has already been said, and that shall refer to the incomprehensibility

of that love which induced God to give His Son for the redemption of the world. *God so loved the world,* says the text, *whomsoever he loved*—no description of his love is here attempted, its length, breadth, depth, and height, are like the nature of that God in whom it resides, all indescribable, because all incomprehensible. To the same subject the apostle declares, *1 John 1, 'Behold what manner of love the Father hath bestowed upon us, that we should see His only begotten Son.'* In the *hymn*, so, of the *gospel*, and the *epistle*, with *travert*, of the *epistle*, God has put a eternity of meaning, and has left a subject for everlasting contemplation, wonder, and praise, to angels and man, though not directly interested in the subject, yet *these things the angels desire to look into*—and to see them in all their relations, connections, and endlessly continued results, would be sufficient to constitute a heaven of heavens to all beatified spirits, were there no other subjects relative to *creation, providence, and the economy of grace*, to be investigated in a future state.

I shall now conclude with the principles with which I commenced. From the text, and the reasonings on it, it appears evident,—

1. That the world, the whole human race, was in a ruinous condemned state, in danger of perishing everlastingly, and without power to rescue itself from the impending destruction.

2. That God, through the impulse of His own infinite love and innate goodness, provided for its rescue and salvation, by giving His only begotten Son to die for it.

3. That the sacrificial death of Jesus was the only means by which the redemption of the world could have been effected, and, such is the nature of this Sacrifice, that it is absolutely sufficient to accomplish this gracious design, nothing greater could be given, and nothing less could have been availing.

4. That sin is an inconceivable evil, and possesses an indescribable malignity, when it required no less a sacrifice to make atonement for it than that offered by *God manifested in the flesh*.

5. That no man is saved through this Sacrifice but he who believes, i. e. who credits what God has spoken concerning this *Christ, His sacrifice, the evil for which it was offered, and the way in which it is to be applied in order to its becoming of actual*.

6. That they who believe secure a double benefit

1. They are exempted from eternal perdition—that they should not perish,—2. They are brought to eternal glory,—that they should have everlasting life, this double benefit proving,—1. That man is guilty, is exposed to punishment, and needs pardon,—2. That man is impure and unholy, and, therefore, unfit for the glory of God,—3. That the merit must be infinite which procured for a fallen world such inestimable privileges,—and, 4. That man owes to God his Creator, to God his Redeemer, and, to God his Saviour, the utmost gratitude, the most affectionate obedience, and unbounded praises, throughout eternity.

Therefore, "To Him who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever—Amen!"

THE INCARNATION

No less than a whole choir of angels were worthy to sing the hymn of glory to God for the Incarnation of His dear Son! What joy is enough for us, whose nature he took, and whom he came to restore from the ruins of the fall. If we had the tongues of angels we could not raise this note high enough to the praise of our glorious Redeemer! No sooner do the shepherds hear the news of a Saviour than they run to Bethlehem to seek him. Those that left their flocks to seek their Saviour, leave their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls. It is not possible that a faithful heart should hear where Christ is

and not hasten to the sight and fruition of Him. Where art thou, O Saviour, but at home in thine own house, in the assembly of thy saints? Where art thou to be found but in thy word and sacraments? Ye see there thou seekest for us. If, then, we have not to seek for thee, we are worthy to want thee—worthy that our want of thee here should make us want the presence of thy face for ever.

BISHOP HALL

HIM GAVE HIMSELF FOR US

The Eternal speaks all leaves attend  
Who will the human race defend,  
While justice smites the blow?  
See! nature trembles at their fate,  
Death with his iron sceptre waits  
Hell opens her adamantine gates,  
And triumphs at their woe.

Which of the bright celestial throng  
With love so warm and heart so strong,  
Dares languish on a cross?  
Who can leave liberty for chains,  
Abandon ecstasy for pains?  
What angel fortitudo sustains  
Th' inestimable loss?

He said, and death like silence reigned,  
Deep in their awe—the radiant bird  
The mighty task decline  
At length heaven's Prince the silence broke,  
And ardent thus the Sire bespoke,  
None but thy Son can ward the stroke—  
Then let the task be mine.

Mine be the feeble infant state  
Mine in return for love be hate,  
A manger be my throne  
Pain, when thy glory calls me on  
When man's in danger tortures place  
Shame praise—a paradise abyss,  
Then yield thy darling Son.

The Almighty radiance smiled assent,  
Loud was the shout that ether rent  
All heaven was in amaze  
Go my loved image said the Sire,  
Be born in anguish to expire  
Earth, triumph—angels, strike the lyre  
To everlasting praise.

While we speak, the envious day  
Sottly steals itself away,  
Seize the present in its flight  
Nor trust a dubious morrow's light. HON. TRAY

Were we ever to bear in remembrance the value of time, seeing that when past we cannot recall a moment, but that the number of our days is daily decreasing, and every rising and setting sun brings us nearer and nearer to eternity, that our life is but a vapour, or a watch in the night, yet at the same time, that this short period is one during which alone we can have an opportunity of fleeing from the wrath to come, and obtaining the salvation of our souls—were we, I say, to keep these truths in our minds, would not our conduct be different, our time less wasted, and our sinful practices and desires more restrained? The poet was anxious to seize the present opportunity for the indulging of his earthly desires, and for enjoying his carnal delights and pleasures, lest death should intervene and crush all his expectations and deprive him of his enjoyments—thus adopting the language of the epicure, "Let us eat and drink, for to-morrow we die." But we, who are blessed with a revelation the poet never had, recollect the brevity of life, and the certainty of approaching dissolution, is it not high time to awake out of sleep, to cast away the weight of darkness, putting off the old man with his affections and lusts, and to dedicate ourselves, soul and body, to the service of God?

Year after year has past, begun and ended, one event has succeeded another during the time that is gone by, but what awaits us we know not, we call to mind the circumstances of former days, but futurity is hid from our sight—one thing we know, sooner or later death must (and e'er this year is past may) come. Seize then the present opportunity, nor say, "to-morrow I will attend to the concerns of religion." The present moment is ours, but the next is involved in obscurity. Now is the day of salvation, and how shall we escape if we neglect it? Look at the years that are past, and do not they suffice to have lived according to the course of the

world, without hope, or pardon, or peace? How much time have we trifled away on earthly follies! how many opportunities have we slighted! Let us beware lest God should swear in his wrath that we shall never enter into his rest. Has not he called upon us by his word, his ministers, his providences, by the secret convictions, and workings of our own consciences? And is it not of forbearing and long-suffering grace alone that he has not cut us off in the midst of our sins, and said to us as to others of old, "Because I called and ye refused, I stretched out my hand, but no man regarded, I also will laugh at your calamity, and mock when your fear cometh."

Careless sinner! dying as you now live, O how will you regret the many, many hours you have spurned to improve, and the many offers of grace you have rejected! O how will you cry out in the bitterness of despair, "the harvest is past, the summer is ended, but my soul is not saved!" Then

Let each one ask himself am I  
Prepar'd should I be call'd to die?

And that ere another year, day, or hour, is past? Have I an interest in Jesus, washed in his blood, clothed in his righteousness, and accepted in the beloved? Oh, if conscience constrains us to say that the contrary is our real condition, how anxious should we be in this all important matter. Soon must we all die, and after death the judgment, at the awful bar of justice we must all appear, but have we an advocate, an intercessor, one who may plead our cause, obtain our pardon, and secure our salvation? Such a character is Jesus, but is he so to our souls? For there is no other name, whereby we can be saved, but the name of Christ. Seek the Lord while he may be found, call upon him while he is near. Days after days fly away apace. Oh! delay no longer, seek, and you shall find, knock and the door shall be opened to you—but be ware of procrastination—for as this same poet says in another place,

Improve the present hour for all beside  
Is a mere feather on a torrent's tide. Cowley

When once the door of mercy is shut, it is shut for ever. Take warning then, nor longer delay the all important concerns of your immortal soul.—*London Youth's Magazine*

TO MORROW

To-morrow! G and deceiver of our race!  
For thee, still unimprov'd to day gives place  
The heart's bad choice, and hence the tongue still say,  
To-morrow!

To-morrow! False foundation broken reed!  
Who ever prosper'd that to thee gave heed?  
Who madly wastes to day will never speed  
To-morrow!

To-morrow! Phantom of the idler's brain!  
To day, as yesterday has come in vain,  
To him, who, trifling wisdom hopes to gain  
To-morrow!

To-morrow dost thou say, thou'lt never be?  
'Thou fool! This night thy soul's requir'd of thee,  
To day is lost, no shaft thou ever see  
To-morrow!

To-morrow! I let the man of heart sincere,  
The present time improve his God reverse  
Who wisely lives to day, has nought to fear  
To-morrow!  
JOSEPH

THE DYING BELIEVER

The following Lines were found in the Coat Pocket of Mr William McLeary of Edinburgh, who died March 16, 1788—a man of exemplary piety.

Come stingless Death! heave o'er, lo here's my pass,  
In bloody characters by his hand who was,  
And is and shall be Jordan, cut thy stream,  
Make channels dry, I hear my Father's name  
Stamp'd on my brow I'm ravish'd with my crown  
It shines so bright Down with all glory, down,  
That worlds can give I see the pearly port,  
The golden street where blessed souls resort,  
The tree of life, floods gushing from the throne,  
Call me to joys, begone short woes, begone  
I lov'd to die but now I die to live,  
I do enjoy more than I did believe  
The promise—me into possessions sends,  
Faith in fruition, hope for glory ends.

Imperial Magazine

\* \* \* The proceeds of this paper will be applied to the support of supernumerated or worn out Preachers of the M. E. Church in Canada and of widows and orphans of those who have died in the work and to the general spreading of the Gospel

## CHRISTIAN GUARDIAN.

YORK, SATURDAY, DECEMBER 26

"Honesty is the best policy"

'In necessary things, Unity—In non essentials, Liberty  
In all things Charity

We were just preparing some observations on the recent policy of some injudicious friends of the Scotch Kirk, in connexion with certain dignitaries of the Church of England when we received the following communication—from the pen of an able and experienced friend—in which this important subject is so comprehensively and clearly brought before our readers, that we think it unnecessary to add anything more, at the present time, than merely to express our increased conviction that the latitude of Canada never was designed to wear the shackles of an ecclesiastical or literary despotism, that if our Government will be based upon the affections of an enlightened people—if justice have any place in its policy, and prudence in its councils—if the scourge of religious animosities is to be removed from our land and the means of education will ever be brought within the grasp of the lower as well as the higher classes of the community—if our literary, religious and various internal improvements are to keep any kind of pace with those of our enterprising neighbours across the St. Lawrence our Chief Magistrates must render themselves worthy of the endearing appellation of *Fathers*, and deal alike with all their equally deserving children—must imitate the example of the "Great God Our Saviour," and be no respecters of persons

[For the Christian Guardian]

Messrs Editors

It was with feelings of astonishment and regret that I read in the Kingston Religious Advocate of the 20th ult. the Report of a Committee of the General Assembly of the Church of Scotland on the Canada Petitions respecting the Clergy Reserves. I allude particularly to that part of the Report which professes to state the number of the adherents of the Scottish Kirk in Upper Canada. I believe it is now generally known to the public, that a small body of our fellow subjects in this Province professing to belong to the Kirk, or the Church of Scotland have for the last two or three years, been endeavoring to establish a claim to be a moiety of an Established Church in this Colony, and to obtain one half of the Clergy Reserves.

In regard to the character of such a claim advanced by any body of Christians or Clergy, I believe it has been unequivocally declared by the public voice both in and out of the House of Assembly to be unfounded, impolitic, unjust and destructive to the best interests of the country. That monopoly of patronage, exclusive privileges and power, and the system of priestly domination, so deservedly odious to the people of this country and so warmly opposed by them, when claimed by the Episcopal Church will lose none of its deformity and malignant qualities, when strengthened and increased by being extended to two bodies of Clergy instead of one.

Besides, on what principle of moral justice can the Clergy of the Kirk in Canada claim exclusive power and privileges and a liberal support from the public funds, any more than the Presbyterians, the Roman Catholics the Methodists or Baptists. A few years ago our brethren of the Kirk could see the evil of partial laws and sectarian literary institutions as clearly as others, they felt the pressure and they cried out mightily against such things. I leave it to themselves to explain what weighty reasons produced such a change in their views as to induce them to abandon the cause of religious freedom and to labor with so much zeal to build up the strong holds of bigotry and intolerance, which they once endeavoured to destroy. Their secession it is true has taken a little from the numerical strength of the liberal party, but nothing from the moral power of the righteous cause in which they are engaged. That will ultimately triumph maugre the puny efforts of interested men to oppose its progress. Religious liberty is dear to the people of this country and they will not tamely surrender their inherent rights. Public opinion has pronounced sentence of condemnation upon every system of intolerance and it cannot be stayed in its victorious march, but sooner or later will prevail.

But it is very possible that these gentlemen of the Kirk see no injustice in appropriating for the exclusive advantage of a few all those resources of the country which can be legitimately devoted to the purposes of religion and education and leaving the body of the population destitute of the means of education, and so far as public patronage goes of the means of religious instruction. The exalted opinion which they may entertain of the excellence of their own communion, or of their own pre eminent merits arising from the prejudices of education, may make it appear but just and reasonable that they should be clothed with superior power, and should possess peculiar and exclusive rights and privileges. Such probably being their feelings, I cannot so much blame them for striving to become in conjunction with the Episcopal Church the exclusive establishment, patronized and paid by the government of this country.

But though these considerations go to palliate the conduct of our Kirk friends in regard to the end they aim at, yet the ungenious not to say iniquitous means used, admit of no such palliation. We can excuse them for wishing to be exalted over our heads and to have their feet placed upon our necks but we cannot excuse and justify the duplicity and misrepresentation used in order to obtain this pre eminence. As to the character of the means used we have a specimen in the Report before us. "With regard to Upper Canada says the Report it is established beyond all question by these returns that of the whole body of the inhabitants of this province supposed to average three hundred thousand and augmenting with great rapidity every year by new importations, one half at the lowest estimate are decidedly attached to the doctrine and discipline of the Church of Scotland. And in addition to this they go on to state that the Seceders from Ireland and Scotland and the Presbyterians from the United States are extremely anxious to be connected with these 150,000." This precious information the committee profess to have received from their friends in this country. By giving us this information, they have exculpated themselves from the responsibility of this monstrous misrepresentation and have thrown the odium of it on their friends who are living amongst us.

This certainly equals any thing to be met with in the famous "Ecclesiastical Chart"—Half the population Scotch Presbyterians and many others sighing to be connected with them? Why then is the connection not formed? Ask the independent Presbyteries of Upper Canada. I am only astonished that any respectable body of men in this Province having the least regard for their character would venture to forward to Great Britain a statement so palpably erroneous. Was it expected, like the "Ecclesiastical Chart" to effect its object before it could be controverted?—To attempt to disprove it in this country where the facts are known is quite superfluous. It is obvious to every one that the Kirk is amongst the less numerous of the different bodies of Christians into which the population of this country is divided. I will venture to affirm without fear of successful contradiction that they do not at most average more than one in fifteen or twenty. It does not even embrace much more than one half of Scotch Emigrants. I know Scotch settlements in this country nearly all Baptists, others Roman Catholics.

But facts known to the committee themselves ought to have convinced them of the great inaccuracy of the statements to which they were about to give currency by the sanction of their names. They know how small a number of Scotch Clergymen was employed in this Province. And could they for a moment believe that 150,000 of their communion spread over an extent of country larger than Scotland and these persons as they stated zealously attached to the doctrines and discipline of the Kirk? I say, could they believe that so many of their brethren would live for years without the ministry of the Gospel or be contented with the services of five or six ministers while the Baptists & Methodists who, according to their own and Dr. Strachan's division of the population had no existence, employed more than 100 ministers? While at the same time so small was the demand for Church of Scotland Ministers that their own schoolmasters, as they state, were taking orders in the Episcopal Church.

But Messrs Editors had this display of numbers been only an idle boast without any ulterior object in view—were it merely the effusion of national or sectarian vanity—I would most cheerfully let our brethren enjoy their imaginary superiority—But when I consider it as intended to influence the decision of the British Government on a question affecting the vital welfare of this Province, to mislead the Imperial Parliament, when legislating on a subject involving

our religious rights and liberties and dearest interests and finally as designed to rivet upon the hands of the people of this colony the fetters of spiritual bondage when I view these statements in this true light they assume a character of fearful importance, and I am constrained to consider them as an insidious & dangerous attack upon our rights and privileges. For suppose Dr. S had succeeded in making the British Government believe that one half of us were church men, and the authors of these statements that the other half were zealously attached to the Church of Scotland, what would be the necessary result? Most certainly that we should have a double priest hood established by law and our civil, religious and literary institutions so modelled as to suit this state of things while our interests would be sacrificed and our liberties prostrated.

When the Noble Lord who was the bearer of the documents furnished by the General Assembly went to London he went impressed with a belief that half the people in this Province were Scotch Presbyterians. He would of course endeavor to impress that opinion on the minds of His Majesty's Ministers, and on other members of Parliament—Other Scotch Peers and Members of Parliament receiving their information from the General Assembly had the same opinion. What effect these things may have had or are now having on the plans of the Government relative to Canada, I cannot precisely say but this much we may be assured of that it will be most unfavorable to the general interests and welfare of the Province.

But if the members of the Kirk in this Province have made these statements inadvertently without any design to misrepresent, as I would wish to believe to regain the public confidence they are called upon out of a regard to their own churches, as well as by the voice of an injured country to disabuse His Majesty's Government and the British Parliament by confessing the errors into which they have unintentionally led them. If the members of the Kirk will be advised by their best friends they will retrace their step and again number themselves amongst the advocates of liberal principles and institutions. The dangers to our civil and political as well as religious liberty which would be the inevitable consequence of an exclusive religious establishment are clearly and ably portrayed in the Scotch Pastoral letter, published at Montreal 1828 and it is much to be regretted that the same persons, who could express such truly Christian, manly and liberal sentiments as are contained in that letter should join with the English Church to bring upon the country those evils which they then so feelingly deprecated. I should rejoice if our brethren would apply to the rights and liberties of other denominations the sound and conclusive arguments which they adduce in defence of their own privileges.

I do not, Messrs Editors make these strictures in a spirit of hostility to the members of the Scotch Church in this Province, for I believe their claims to be as equitable and as just as those of the English Church, or rather that both are equally unfounded and unjust. On the grounds of Scripture justice, and sound policy I am alike opposed to the exclusive claims of any denomination of Christians. But I shall greatly rejoice to see the day when without legislative exclusion or partial patronage every denomination of Universal Christians will be left to carry into efficient and universal operation their benevolent plans for the instruction of the whole population of the Province.

As a contrast to the sectarian and selfish views and plans of many members of the Churches of England and Scotland in Canada—I wish, in conclusion to notice the principles and proceedings of what, in religious matters, is called the liberal party.—This embraces at least nine tenths of the population including many intelligent and patriotic members of the English and Scotch Churches, Roman Catholics nearly all of the Presbyterians Methodists, Baptists &c. One grand principle in which they all agree is this—viz "That liberty of conscience and worship is the unalienable birthright of every man as a member of the social body"—And that consequently, "no civil disabilities should be imposed on any man on account of his religious opinions.—They contend that in this Province no particular form of Christianity is established by law with exclusive and peculiar privileges, but that every peaceable and loyal subject has equal rights and is entitled to the enjoyment of equal privileges and immunities.

Their proceedings have been open, manly disinterested and magnanimous. They have petitioned openly and publicly both to the Provincial and the Imperial Parliament that the Clergy Reserves may be sold, and a fund formed from their proceeds to support a general system of education.

on free from all religious tests and disabilities, that Colle...

Were the prayer of the petitions granted, it would bring...

But I would warn the friends of religious freedom that...

Dec 21st, 1829

To AGENTS AND SUBSCRIBERS—Although our first impres...

With the latest European news we present our readers...

All persons who wish Job Work or Advertising done...

QUARTERLY MEETING in the Methodist Chapel in this...

Correspondents who wish their communications inserted...

FOREIGN NEWS

[From the N Y Com Advertiser Dec 13th]

LATEST FROM LIVERPOOL

By the packet ship William Byrnes Capt Hackstaff we...

FROM OUR CORRESPONDENT

LIVERPOOL Nov 9

The Review—A London morning paper announces, that...

Manchester Nov 7—The following paragraph is from...

State of Trade—We regret that we cannot yet agree...

From the Times Nov 9—We see with great concern that...

[From the N Y Spec of the 15th ult]

STILL LATER FROM EUROPE

Since the above was in type the packet ship De Rham...

sailed on the 12th of November By this vessel we have...

The London Morning Chronicle of November 6th states...

The Courier of the same date states that despatches had...

A Paris paper of the 7th of November says that the vin...

We learn from Perpignan that immense mischief was...

According to accounts from Barcelona that city has re...

The Austrian Observer under a Constantinople date of...

Commerce of the Black Sea—A commercial letter of the...

Sir Pulteney Malcolm arrived at Constantinople on the...

The Nuremberg Gazette contained advices from Constan...

Private letters, received at Vienna on the 29th Octobe...

It was pretended at Vienna that the three Powers who...

It was generally believed in the Russian army that the...

Intelligence had been received at Paris by telegraph of...

The following intelligence from Bucharest is of the 16th...

The Russian authorities express perfect satisfaction with...

The following article of news was given as a postscript...

The French Government and the members of the diplo...

FRANCE

From the general tone of the French journals of both...

UNITED STATES

EXTRACTS FROM THE PRESIDENT'S MESSAGE

Fellow Citizens of the Senate, and House of Representat...

Our foreign relations, although in their general charac...

Of the unsettled matters between the United States and...

With Great Britain, alike distinguished in peace and war...

The questions with Great Britain that remain unadjusted...

With the other European powers, our intercourse is on...

To save is to gain!

Whose who want bargains in DPY GOODS, GROCE...

CHEAPSIDE,

King street near Yonge street to examine the stock now...

PHILAN & LAVERTY

York Dec 26th 1829

NO COUNTRY DEALERS AND PEDLARS—

CHEAPSIDE by

PHILAN & LAVERTY

York, Dec 26, 1829

VARIETIES

Carriages and Sedan chairs — It was towards the latter end of the reign of Elizabeth that coaches were first introduced into England. The Earl of Arundel was the first who rode in one. Prior to this, the queen always rode, on the same horse, behind the lord chamberlain. In the reign of James, sedan chairs were first brought into use by the king's great favorite, the Duke of Buckingham. The duke was very far from being a popular man, and thus of course did not merit the matter. The people, on first beholding this simple vehicle, exclaimed with great indignation, that "the duke was employing his fellow creatures to do the service of beasts."

First Coffee house in England — In the year 1612, Mr Daniel Edwards, a Smyrna merchant, brought over with him to England a Greek servant, named Pasqua, who made his coffee, of which he drank two or three dishes at a time, twice or thrice a day. This gentleman seems to have been one of the first that made use of coffee in England, though Dr Harvey, the discoverer of the circulation of the blood, is said likewise to have frequently drank it. It gradually made its way into private houses, which induced Mr Edwards to set up Pasqua as a coffee man. He got a shed in the church yard of St Michael's, Cornhill, and thus opened the first coffee house in England. In the year 1699, the annual consumption of coffee in Great Britain amounted to about one hundred tons, and it sold at the rate of 14l per ton.

The price of coffee in England, since that period, has fluctuated between 50l and 180l per ton, and the consumption has been multiplied in hundred fold.

Steam vessels — There are 510 steam vessels of all sizes in Great Britain. The largest in England is the Soho of London, which registers 353 tons, and in Scotland, the United Kingdom, of Glasgow, which registers 335. The smallest is the Fortfield, of Sunderland, packet, which is but four tons. The smallest in the Thames, is the Rapid, of 33 tons.

Prosperity of Switzerland — Switzerland no longer finds it necessary to seek employment for its people out of its dominions. Manufactures have made expert progress in the nineteen cantons, and they could employ more hands than they possess. — French paper.

Cure for Ringworms and Tetter — Dr Reinhardt, of Mulhausen recommends the use of a solution of borax in water as a cure for scurvy tetter. He affirms that he has adopted this remedy with great success in the course of his practice. He first used it in his own case, having a complaint of the kind on his hands. The application produced at first a burning sensation, with redness, and it was discontinued for some days and resumed, and the disorder gradually disappeared. In three similar cases the same cure was adopted with equal success. In one instance on an old man 60 years of age, who had been suffering the inconvenience for several years.

Irish Salmon — Had it been told in Stirling forty years ago that the inhabitants of that burgh would, within that period, be supplied with salmon cheaper from Ireland than they could obtain from the Forth, the people of that day would have considered the story a notable hoax, yet it is not the less certain that in Edinburgh, Glasgow, and Stirling, salmon and gulses have been lowered nearly one half in price by the importation of Irish fish. So much for steam. — Stirling Journal.

Preservation of the Potatoe — Potatoes at the depth of one foot in the ground produce shoots near the end of spring at the depth of two feet they appear in the middle of summer, at three feet of depth they are very short and never come to the surface, and between three and five feet they cease to vegetate. In consequence of observing these effects, several parcels of potatoes were buried in a garden at the depth of three feet and a half, and were not removed until after intervals of one and two years. They were then found without any appearance of germination, and possessing their original freshness, firmness, and taste.

The Amazon, the great river of Peru, is the most extraordinary stream in the known world. From its rise in the Lake Titicaca to its termination in the Pacific Ocean, its length is not less than one fifth of the earth's circumference. At least 200 rivers contribute to swell its waters, which, at its confluence with the sea extends its mouth to a breadth of 180 miles, depriving the ocean of its saltness to a distance of 400 miles.

THE GATHERER

Examine carefully before you decide — The only secret I have found to prevent the evils of life, to do nothing without having well examined beforehand in what we are going to embark. In most things we undertake the beginnings are agreeable, they seduce us but we should think of the end. They are paths strewn with flowers. Where those paths lead to is the most important question. — Dobson.

Whilst we speak time flies — The finger of God, on the dial of time, points to the swiftly passing hours of duty, and conveys this awful admonition, — "Work whilst it is called to day the night cometh, when no man can work."

Man is made for better purposes, than for the mere idleness of the world, much more than for the slavery of sin.

By these two things religion is recommended to us above all other things whatever. 1 The satisfaction which it affords us in this life, and, 2 The expectation it gives us at death. — Whichcot.

An Important Thought — I can do nothing without a million of witnesses. My conscience is as a thousand witnesses, and God is as a thousand consciences. I will therefore so deal with men, as knowing that God sees me, and so with God, as if He would see me, so with myself and both of them, as knowing that my conscience seeth me, and so with them all, as knowing that I am always inspected by my accuser, and by my Judge. — B shop Hall.

NOTICE

WHOSE Persons that are indebted to the Rev J Carter are hereby informed that cost must be the disagreeable consequence if their notes are not immediately settled. W W CUSTLAD December 17th, 1829 63

THE Committee of the Society for promoting education and industry among the Indians and Destitute Settlers beg to inform the public that they have received a large assortment of Books and some articles of clothing collected by Mr Osgood and that they will be ready to distribute the Books to my Sabbath Schools or others on satisfactory testimonials being produced to Mr Henderson depositor of the Bible Society. By order of the Committee J KEPCUM CHURMAN

Bank of Upper Canada

PUBLIC NOTICE is hereby given, that at a general meeting of the Stockholders held this day as advertised — It is resolved That the remaining Twenty five per cent of the Capital Stock outstanding shall be called in and shall be made payable at the Bank by the following instalment: Ten per cent or £1 5 0 on each share on the 20 of February next being the 11th instalment. Ten per cent, or £1 5 0 on each share on the 24th of April next being the 12th instalment. And — Five per cent, or 12s 6d on each share on the 1st day of July next being the 13th and last instalment thereby completing the payment of the full amount of the Capital Stock of the Bank under its Charter. By order of the Stockholders THOMAS C RIDOUT, Cashier

Bank of Upper Canada } York Dec 11th 1829 } 5—6m

INFORMATION WANTED — Richard Burenel of Cobourg left his home in Ameliasburgh Midland district to go to some of the western canals in quest of employment, about the last of April or first of May last and has not been heard of since. He has left a wife and four or five children who are concerned about his welfare, and papers in want. Editors will confer a favour giving this an insertion. MARY Dec 11th 1829 JOHN CARROLL

UPPER CANADA COLLEGE.

ESTABLISHED AT YORK

CLASSICAL DEPARTMENT — PRINCIPAL, the Rev J H Harris D D Fellow of Clare Hall Cambridge — Vice Principal the Rev J Phillips D D O Queen's College, Cambridge — MASTERS the Rev — Matthews M A Of Perbrooke Hall Cambridge — The Rev W Boulton B A Of Queen's College Oxford

MATHEMATICAL DEPARTMENT — The Rev C Dale M A Fellow of Cairns College Cambridge French Master — Monsieur De la Haye — Drawing Master — Mr Drury — Writing Master — Mr G A Barler — Is it a Writing Master

Dr Phillips will be prepared to receive Boarders on the fourth of January next

TERMS FOR BOARDERS

Table with 3 columns: Term, Per Ann, Currency. From 6 to 12 years of age, £35 0 0. Above 12 years of age, 41 0 0.

These Terms include Instruction in Divinity, Greek Latin French Writing Arithmetic, the Mathematic &c. They also include Pens Ink Fire wood Washing and Mending — No extra charges — Payments to be made Quarterly.

All letters addressed to Dr Phillips will be immediately attended to. York U C Nov 18 1829

NEW GOODS.

CHEAPER THAN EVER

J F ARMSTRONG,

[South side King street west of the Court House and Jail]

HAS just received a complete and well selected assortment of New Goods adapted to the season amongst which are black blue and dark olive brown brown Oxford mixed steel mixed and grey Fine and Superior FROAD CLOTHS — Pelisse and Habit Cloth and Ferges, inters with a great variety of coarse Cloths Flushing Blankets Flannels &c &c at from 25 to 30 per cent lower than last year. A very general collection of COTTON LINEN and SILK GOODS Also Tea, Coffee and Muscovado Sugar Cocoa Chocolate, Pepper Allspice Ginger Nutmeg Cloves, Bay Rice Alum, Indigo 1 g blue, Iron Steel Nail Window Glass Putty Paints and Oils, Stoves Hollow ware Shovels Spades Frying pans Tea kettles Hand saws, Cutlery &c &c with a variety of other articles too numerous to detail in an advertisement. All of which will be SOLD EXTREMELY LOW FOR CASH. York Nov 29 1829

THE COMMISSIONERS OF THE CANADA COMPANY

THE COMPANY hereby give notice that they have received the necessary authority under the provision of the Act of Parliament 9th Geo 4th Cap 51 to execute Deeds to all persons who have purchased Lands from them and returned to the same. It is trusted the above notice will dispel all doubts which may have been hitherto created respecting the security of purchases under the Company. The Editors of each paper as far as been in the habit of inserting the Company's advertisements will please publish the above for three months. Canada Company's office, York October 1829

TRAUD PREVENTED

And Canadian Manufactures support d

WHO counteract the many attempts that are made to impose on the Canadian Public and to encourage the industry of this country at great expense and trouble, there is now prepared a composition of Real Genuine Canadian Japan BLACKING in Bottles manufactured in this place. This Blacking which is well known to be superior to any introduced into this country is made and sold by J T. Orton at his Auction and Commission Warehouse Market Square Kingston. J T O feels confident that the Canadian Public will not only support but rejoice at every essay to promote their own manufactures. WILLIAM MOORE

Sworn before me at Kingston, } the 20th day of Nov. 1829 } ROBERT FICKERSON J P

IN Press and will shortly be published — A DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH IN CANADA — Agent will please read their orders as far as possible