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THE LATE MR. SPENCE, OF YORK, (ENGLAND.)

To the Editor of the Christian Guardian.

DEAR BROTHER,—If you think the following anecdote will serve the present times of commotion in our Canadian Connection, by giving it to the public through your excellent paper, it may be the means of establishing some wavering mind.

"I am unwilling that the following fragment, which relates to the late Mr. Robert Spence, should be altogether lost. I was present when the circumstance occurred, and when the observations were made by our venerable friend."

"It is about twenty-four years since I was stationed in the city of York, where it has long been a custom for the Methodists to have a Love-feast on Whit-Tuesday; which is generally attended by considerable numbers of people from distant places. A few years before the Love-feast to which I refer, there had been considerable disturbances in many of our societies, and some individuals had left them; which induced several persons, in giving an account of their religious experience, to remark how many years they had been members of the society, and to state that they never had any temptation to leave it. After many had thus expressed themselves, Mr. Spence stood up and observed: 'My brethren, several of you have spoken of the Lord's gracious dealings with you; and I have remarked that you have generally concluded by telling us how many years you have been in the Methodist Society. One has told us that he has been seven years, another twelve, another fifteen, and another twenty. Many of you have also said, that you never had a temptation to leave it. I have been thirty-four years in the society, and I acknowledge before you all that I once had a very strong temptation to leave it, and to have nothing more to do with the Methodists.' At this remark a profound silence pervaded the whole assembly, and every eye and every ear was turned towards the speaker. 'Yes,' said he, 'I once had a very strong temptation to leave the Methodists, but I thought within myself I will do nothing rashly; I will exercise my reason, and weigh carefully the matter on each side before I come to a conclusion. I reasoned thus: Suppose I leave the Methodists, they can do without me; they will never miss me; they will go on as they have gone on from the beginning without me. But, on the other side, how shall I do without them? The little religion I have, I obtained among them. Had it not been for the Methodists, for any thing that I know to the contrary I might to this day have remained a cursing, swearing, chaise-driver. The religious friends that I have, whose sentiments and experience correspond with my own, are all Methodists. The means of grace and religious instruction, by which my soul prospers, I find amongst the same people. Now, if I yield to the temptation and leave them, what people, what means, shall I substitute in their place? Shall I not be in danger of mixing with the world,—of inculcating the spirit of unconverted men,—of losing altogether the religion I possess; and, in the end, of losing my own soul? When I had thus reasoned on the case, the force of the temptation was completely broken; and, having obtained the help of God, I continue to this day.' These observations, made by this good man, were very appropriate to the occasion; they produced a great effect at the time; and, I believe, left a salutary impression on the minds of all who were present. R. J. JOHNSON, 'Hall, February, 1825.'

IN WHAT WAY MAY A PREACHER SINK HIS AUDIENCE?

The following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers, Mr. Editor, in coming to the proper answer. It may even benefit the venerated incumbents of the highest office in the sublimity of God; it may prove salutary to many, as it has to some of the commissioned ambassadors of Jesus Christ. To them the question is practical, and every man shall kiss his lips that give a right answer."

I was once designated, said the narrator, to preach the annual election sermon, in the metropolis of my native State, (Hartford, Ct.) and before its Governor, its Legislature, and its other professional dignitaries. The weather was fine, the concourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability. I, of course, tarried with the pastor of the place, the Rev. Dr. Strong. As the bell began its monitory tolling, I left the study and descended to the parlor. There I was ushered into a circle of clergymen, few of whom I knew, and none of whom, at that moment, I rejoiced to see. The conversation turned upon my feelings in view of the speciality of the service. Some sympathized, others prospected, others encouraged, and others counselled; how many prayed for me I know not. At last, said one, "fear nothing; be bold and independent; just imagine them to be a patch of cabbage, and treat them as such, and my word for it, you will succeed." O, thought I, "If I could sink them upon this principle, and bring my feelings just there, it would do!—but—At this instant Dr. Strong entered the room, and informed those present that it was time to proceed to the church. As the preacher and pastor are ever partners in the procession, according to our good habits, I had the privilege of walking with the doctor. He soon inquired the state of my feelings, having learned their perturbation, and wishing to assuage them, thus accosted me: 'Well, my brother, can you not sink them? You have not forgotten the advice of Mr. — which I overheard just before I summoned you to move?' No, I replied, but they are such a select assembly, and will expect so much, and criticise so sternly! and what if I should fail? The doctor rejoined: 'I am not surprised that you find it difficult to adopt that counsel, and preach under the inspiration of a lie. It is folly, falsehood, and stupidity; and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages, nor cannibals, but a collection of cultivated men and immortal souls; and to you pertains the responsibility of addressing them as such, and propounding to them their duty under the sanction of their Creator's will. You must face them and speak boldly, as you ought to speak.' And you need not fear their faces. Take my counsel, when the sun rides at his meridian, the stars are lost in the glory of his beams; and when God is exalted, his creatures are forgotten. Fill your thoughts with a sense of his presence, and your obligations; think of his goodness and his promises; let God fill your whole field of vision, and man will appear in his proper diminutiveness. This is truth and grace; this will sink your audience without injuring them, or inflating you; and in truth I know of no other mode of sinking an audience legitimately, than that I have suggested.' He paused; and I was relieved. His counsel pervaded my willing soul. I was enabled to magnify my office and my Master, and I have since retained it, and practice upon it with the happiest and most durable satisfaction.

Believing, as I do, Mr. Editor, that every audience must be sunk, and God alone exalted, where the preacher is free and fearless, or the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and juniors in office—perhaps private Christians, and even editors—I have sent it, with my respects, as a contribution to your valuable miscellany.—*Religious Chronicle*, for 1840.

HOW FAR IS IT TO CANAAN?

"How far is it to Canaan?" asks the doubting Christian, "for I am sadly afraid I shall never get there. My sins are a heavy burden to me, and I long to get rid of them, if, indeed, there is hope for such a one as I."

Go on poor doubting Christian, take fresh courage and quicken thy step. Canaan is not so far off but thou shalt reach it at last, and if thou couldst know how willing the Saviour of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart:

"I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

"How far is it to Canaan?" asks the triumphant Christian, "for I long to be at home. 'I know that my Redeemer liveth,' and because he lives, I shall live also.' My soul has made me like 'the chariots of Amasai-madib,' and I am impatient to behold him face to face."

Go forward, triumphant Christian, with the glorious ring of assurance upon thy finger! Cast not away thy confidence, which hath 'great recompense of reward;' but say, I have a word for thee, also, which may be useful. Ponder it in thy heart:

"Let him that thinketh he standeth take heed lest he fall."

"How far is it to Canaan?" inquires the afflicted Christian, "for I have lain a long while upon the bed of suffering. 'Wearisome nights are appointed me.' I am full of tossing to and fro unto the dawning day. 'Oh that I had wings like a dove; for then I would fly away, and be at rest.'"

Be of good cheer, afflicted Christian! The heavier the cross, the more pleasant will be the crown. If we suffer with Christ, we shall be glorified with Christ. I have a word to refresh the fainting soul, and will now give it thee:

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"How far is it to Canaan?" asks the persecuted Christian; "for I am an outcast from my family, a stranger upon earth; like my Lord, 'I am despised and rejected of men.' 'Many are they that rise up against me, and they hate me with cruel hatred.'"

Hold on thy way, persecuted Christian: it is a safe one, and a blessed one, yea, the one thy Redeemer trod before thee. Dost thou want a word of consolation? I will give it thee, lay it up in thy bosom:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven."

"How far is it to Canaan?" sighs the bereaved Christian, "for I am a

lonely and desolate pilgrim. All that were dear to me upon earth are taken away. My tears have been my meat day and night, and my soul yearns for the land where there shall be no more death, neither sorrow nor crying."

Pass on, bereaved Christian, the more lonely thy pilgrimage, the sweeter thy reception at the end. The Lord whom thou seekest, hath a special care and pity for his desolate ones. Take these words with thee, and they may refresh thy spirit. For even though they be desolate—

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away."

"How far is it to Canaan?" asks the dying Christian, "for the swellings of Jordan are risen about my soul. Fearfulness and trembling are come upon me, and the terrors of death are fallen upon me. Alas! I sink in deep waters, I shall not see the land that flows with milk and honey."

Look up, poor dying Christian: for yonder is the bright and morning star; thy night is far spent, and the day is at hand. Is thine arm too feeble to be put forth for the Book of God, then I must even hold it up before thine eyes. Look on these words, and let neither flood nor flame afflict thee; be of good courage, for they are the words of Him who has promised when flesh and heart fail, to be the strength of thy heart, and thy portion forever:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Saviour."

From the Presbyterian.

THE PRAYER MEETING—THE SCENE.

"No! I will not read that article. The Prayer meeting! Give me a topic of interest and importance."

Sayest thou so, reader? If thou art a Christian, thou hast communion with Jesus. If thou hast communion with Jesus, thou lovest the prayer meeting. Attend then.

It was in Jerusalem. Sacred city! My heart bounds at thy memory.—Blessed thou hast been. Accursed thou art. Praise to Jehovah, glorious thou shalt be.

The shades of the thirteenth evening, since the awful tragedy, approach. Calvary is yet crimsoned with His blood, who came from heaven. He spake, to create a world. Highest of wonders—He died to redeem it!

"Crucify him! crucify him!" This was the infuriate cry, but its echoes have died away among the distant hills. The frenzy is over. Deep thoughts now, and fearful, occupy that multitude. What meant those strange portents? Those throes of nature? That mid-day gloom? That riven veil? And now, that mysteriously-vacated sepulchre? The guards were all there; sixty Romans inured to watching. Swords were drawn, and lances poised. Each one of those sixty, if he slept on penalty of death. Yet, the great seal is broken. The massive rock is rolled away. The body is gone. Where? How? "Ah, perhaps"—the people begin to reason—but hush! the Rulers will hear it. Even the steel-hearted Pharisees have some misgivings.

In a retired street lives a disciple. No chronicle of earth transmits his name. Sufficient, that it is known in heaven. Thither resort the desponding tent. Mary has indeed told them that she had seen the Lord. But can they believe impossibilities? "See the Lord! And so have we seen him"—pale, ghastly, a corpse. We have buried him." Yet, a common voice utters their hearts. They mingle their tears, and bow down to pray. Oh, what a relief to pour out our sorrows before God.

Methodists that tremulous voice is Peter's. It seems as one coming from a heart of grief. Once subdued, and yet so earnest, is it, his who reclined upon the sacred bosom, when Lazarus coolly asked, "Is it I?"

Reader! if God spares thee and me, we will say more next week about this prayer meeting.

Meanwhile remember, the church prayer meeting is no novelty. It is not beneath thy notice. It ought to have thy presence. Apostles gave it theirs. S. D.

EFFORTS IN GERMANY TO ABOLISH THE CELIBACY OF THE ROMISH PRIESTHOOD.

As there is an increasing esteem for morality and pure Christianity in Germany, the necessity of altering the ecclesiastical law, which forbids the marriage of priests, is more and more felt; and the more Romish priests and their friends, the aristocrats of our age, confine in this important matter to abuse the ignorance of the large body of Roman Catholics, in order to uphold the celibacy, for inspiring the people with a superstitious veneration, and for carrying out their selfish plans, the more we see that the loud voice of sound reason and of history finds listening ears. Everything is combined to restore to the priests their inalienable rights as men. The representatives of the people in the kingdom of Wurtemberg have several times, from 1828 to 1836, moved, in their legislative assembly, to allow the Catholic clergy the privilege to marry. In like manner a petition signed by the most respectable Catholics in the grand dukedom of Baden, which prayed for the repeal of the unnatural ecclesiastical law, was read (1831) in the House of Representatives in that state. This petition was signed, beside many thousand laymen, by two hundred and eighty Roman Catholic clergymen, among which were many superintendents, presidents of colleges, eighty-six pastors, twenty-one vicars, three of an age above seventy, six from sixty to seventy years old, fifteen from fifty to sixty years, &c. This petition received the most favourable and promising attention. Since that time, associations have been formed in every part of Germany, whose object is to abolish celibacy in a lawful way. At the head of these associations are found Roman Catholic clergymen, backed not only by influential and liberal laymen of the higher order, but by the public opinion in the lower classes. The members of these associations obligate themselves, not only to express openly their convictions and experience respecting the evil effects of celibacy, but to sign their names to their publications, and to use every effort to obtain the privilege of marrying by a civil and ecclesiastical law. To this end they will publish periodicals, and hold meetings in order to enlighten and encourage each other, and to prepare the Roman Catholic people at large. As soon as the associations feel assured that they are supported by public opinion, they will petition again the civil and ecclesiastical magistrates. These associations are under the superintendence of four celebrated professors. Two months after the first invitation, a great number of highly respected ecclesiastical and civilians became members of the association. Among the clergymen we see the names of men of every age and of every station in the Church. But it is remarkable, that many priests who are on the brink of the grave, and are therefore entirely impartial, have taken a zealous part in this Christian enterprise. Even members of Roman Catholic consistories, and of the theological faculty of Tubingen, have joined the association. The public press has almost unanimously spoken in favour of this great movement. In the only diocese of Trier, eighty of the most eminent priests have formed (1835) an association, to bring about, in a lawful manner, a reformation in the ecclesiastical discipline of the Roman Catholic Church, especially with regard to celibacy and convents. The archbishop of Trier has indeed written a pastoral epistle against it, which is proclaimed from the pulpits of the ignorant and fanatical priests; but such threatenings are vain fulminations, and the march of Christian civilization can no longer be stopped in Germany.—*Western Chr. Advocate*.

WESLEY ON WAR.

"Last Sunday evening, the Rev. Mr. J. Wesley preached at the Foundry an awful sermon, on the horrid effects of a civil war. Mr. Wesley observed, that of all scourges from God, war was the most to be deprecated, because it often swept away all traces of religion, and even of humanity. He then related the following matter of fact, which drew a tear from almost every eye:—I conversed with an officer, who was of a remarkably mild disposition; he was three years in Germany during the last war, where he was sent by the General with a party of soldiers to get provisions wherever they could find any. They first arrived at a farm-house; the master of the family having been frequently plundered, had fled, and left his wife with the care of seven small children, and only one cow for their subsistence. The woman fell at the feet of the soldiers, imploring them, with strong cries and tears, that they would spare the cow for the nourishment of her helpless offspring. The officer could not forbear weeping, and forced himself from her, as she clasped his knees, with every sign of frantic grief; nevertheless the soldiers carried away her cow. This officer afterwards told me, war had rendered his heart so hard, and his mind so ferocious, that he could have even broiled the woman and her seven children." Mr. Wesley having concluded this affecting narrative, said, O my dear hearers, should the great God suffer the hellish rage of a civil war to be let loose in England, for our idleness, deceit, luxury, and oppression, perhaps the most humane person now in London may be hardened in his heart. Mr. Wesley then charged the rich to abound in good works, to be ready to communicate, as they needed only to open their eyes, to see the amazing distresses of the poor! such distress as his eyes never before beheld. How long we may have food to eat, and raiment to put on, and a place where to put our heads, he who is the Creator and Redeemer of mankind only knows. He selected his text from Daniel iv. 27: "Let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

This world were universally a region of nothing else but pure mere darkness, were it not for Him, "the light that lighteneth every one that cometh into the world."

HIGH CHURCH ORDINATION.

"Now know I that the Lord will do me good, seeing I have a Levite to my priest." (Judges xvii. 13.) Micah thought nothing of the character of his priest, if he had Levitical blood in him. He might be as wicked as Satan if he could prove legitimate descent; and therefore, though he knew him to be an idle, time-serving, hungry hireling, prostituting himself to the service of idols to get a piece of bread, he was satisfied, and sung out his superstitious confidence, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." What ignorance and delusion, to expect that the Divine blessing would assuredly flow through such fingers, merely because of the tribe to which he belonged! And yet, are there not persons in a much more enlightened period who approximate the same folly? Some, whatever may be his gifts and graces, would not for the world hear a man that is not episcopally sanctioned—yet will hear anything on earth that is. Yea, we have been told, that in this country, all who worship out of the Established Church are left to the unenvailed mercies of God; that all their ministers are destitute of a legitimate authorisation; and, therefore, that all their ministrations are invalid. Yet it is not many years ago, since the venerable Seeker filled our metropolitan chair; but he was baptised by the hands of Dissenters, without either godfathers or godmothers to be answerable for him. Yet he ordained numbers to the sacred office; and, what is more lamentable still, he baptised his present Majesty (George III.) the Head of the Church; all of which, according to this principle, was null and void, as being performed by an officer who either had no baptism himself, or a useless one. Nor was this a solitary instance. It is well known that Bishop Reynolds in England, and Hopkins in Ireland, and Cooper and Leighton in Scotland, were in the same dilemma; so that all they did personally, and all that was done by those on whom they laid hands, was illegal and ineffectual; and now, alas! it is to be feared that it is too late to stop the consequences, or even to ascertain the multiplied directions in which the unholloved stream has run! And are there persons pretending to serious religion, who know the importance of doctrine, and of holiness in a minister, and yet can recommend people to attend on a man, merely because he is a Levite—however wretched in living and teaching too—while God has placed near them a man of acknowledged godliness, and who preaches "all the words of this life." Oh, tell it not in Gath! "What is the chaff to the wheat, saith the Lord?"—*Rev. Wm. Jay*.

REV. JOHN WILLIAMS.

The following is an extract from the last letter which Mr. W. wrote only two days before he was murdered by the savages of Erromanga:

"*Erromanga*.—The eagerness with which the people received the Testaments would have cheered your heart, could you have been an eye-witness of the scene. The countenance of a successful applicant glowed with delight as he held up his to public view. Others hugged the book. Many kissed it. Some sprang away like a dart, and did not stop till they entered their own dwellings, and exhibited their treasure to their wives and children. Others jumped and capered about like persons half-frantic with joy. None are GIVEN AWAY. Those who had money to pay for them were first supplied, and in a few days nearly one hundred dollars were brought. The next were those who had died hanged or put to pay for them. The third class were supplied on trust; and when some came whose characters were such as to cause some little hesitation, their appeals were pointed and affecting. 'Do let me have a Testament. Do let me have the good word of God; perhaps by reading it, my heart may be made better.' Others who could not read, and were slack in their attendance at school, would plead and promise to amend. 'We did not know,' said they, 'that our eyes would ever have beheld such a sight as this in Erromanga. We shall neither eat, drink, nor sleep, if you do not give us the good word of God.' These are but faint representations of never-to-be-forgotten scenes which occurred at this delightful island."

BURIALS IN ENGLAND.

A spirited contest is carried on in England between Churchmen and Dissenters respecting the right of Dissenters to the privilege of burial in consecrated ground. The *Kent Herald* states the following as a fact of recent occurrence:—

"A Dissenter's child having died, the parents applied to the parish clergyman and appointed a time for the interment to take place. He met the humble procession at the church door, and inquired if the child had been baptized, and by whom? The parents replied, by Mr. Graham, a Dissenting minister. 'Then,' said his Reverence, 'as the child has not received a Christian baptism, I shall not bury it; and walked away. The parents, with tears in their eyes, explored him to bury their child, and on his refusing, asked what they should do with it; to which he replied, 'Do what you will with it, I care not.' They then requested the clerk to inter it, who did, in what is termed unconsecrated ground, but so near the surface, that a day or two afterwards the coffin was discovered torn out of the ground by a dog, which, if it had not been discovered, would have torn the corpse from its slight covering."

"The refusal of funeral rites to the child of a Wesleyan parishioner, by the Rev. Mr. Snowdon, of Charlton parish, near Dover, has been already published. The body has been for about three weeks soldered in a zinc coffin, and was on Tuesday permitted to be buried in the church-yard, near its deceased relatives; the Wesleyan service being performed by one of their ministers outside the walls of the burial ground—the minister of the parish attending at the time in the vestry, to observe the proceedings. The stools for supporting the coffin were borrowed from a neighbouring public-house."

EFFECTUAL BEGGING—MR. WESLEY.

Mr. Wesley was once making a contribution, from house to house, for some important charity. It so happened that in his perambulation he came near to the house of a gentleman who, by his instrumentality, had been raised from a low estate; but, being rich, he had left his Connection. Mr. Wesley, however, called on him; and by the footman sent up his name, with his list of subscribers, requesting of him a donation. When the footman told his master that Mr. J. Wesley waited on him, his reply was, "I do not know Mr. J. Wesley." Accordingly the footman went down and told Mr. Wesley what his master had said, on which Mr. Wesley took off his shoes, and giving each of them a knock on the stairs, put them on again and departed. The man being surprised, told his master what Mr. Wesley had done. The gentleman well understood it, and the next morning sent him a donation of a hundred pounds.

JOSEPH BRADFORD AND JOHN WESLEY.

The Rev. JOSEPH BRADFORD was for some years the travelling companion of Mr. Wesley, for whom he would have sacrificed health, and even life; but to whom his will would never bend, except in meekness. "Joseph," said Mr. Wesley one day, "take these letters to the post." B. "I will take them after preaching, Sir." W. "Take them now Joseph." B. "I wish to hear you preach, Sir; and there will be sufficient time for the post after service." W. "I insist upon your going now, Joseph." B. "I will not go at present." W. "You won't?" B. "No, Sir." W. "Then you and I must part." B. "Very good, Sir." The good men slept over it. Both were early risers. At four o'clock the next morning, the refractory helper was accosted with, "Joseph, have you considered what I said—that we must part?" B. "Yes, Sir." W. "And must we part?" B. "Please yourself, Sir." W. "Will you ask my parson, Joseph?" B. "No, Sir." W. "You won't?" B. "No, Sir." W. "Then I will ask yours, Joseph." Poor Joseph was instantly melted; smitten as by the wand of Moses, when forth gushed the tears, like the water from the rock. He had a tender soul; and it was soon observed when the appeal was made to the heart instead of the head.—*Wesleyan Tatlings*.

MR. WESLEY ON DRESS.

Mr. Wesley was a great admirer of plainness of dress, especially in women. Being invited to dine at a gentleman's house, there were two ladies belonging to the family who had dressed themselves in the most fashionable manner, to do honour, as they thought, to Mr. Wesley. While at dinner, he noticed the young ladies and their dress, and at the same time took particular notice of the servant-maid's dress who waited at the table, which was very plain. "I cannot," said he, "but admire the dress of your servant; I think I have never seen a young woman so neatly dressed; of all that I have seen for some time. I admire it the most." Thus the mother of the young ladies, as well as themselves, stood reproved by Mr. Wesley's commendation of their servant's dress.

EXTRAORDINARY RECOGNITION.

A most singular and extraordinary incident took place in this city last week—two brothers living for twenty years within a hundred yards of each other in neighbouring streets; and the consanguinity was never known until a most trivial accident a few days ago developed the story. The particulars are of too remarkable a nature to escape publicity, although the names are now withheld. The brothers were born in Paris, and were orphans at so early an age as to have no recollection of their parents. While yet children, an accidental explosion of gunpowder, with which they were playing, marked an indelible scar upon the cheek of one, and rendered useless for life a finger of the other. They were separated while still infants and taken care of by strangers—one afterwards followed the sea as a cabin-boy for many years, the remaining an apprentice in Paris. The cabin-boy fifteen years old found himself in this city, and obtaining employment more to his fancy than roving the waves, he abandoned salt-water and applied himself to another pursuit. Even at this time his brother was residing in the neighbourhood.

and they became acquainted and have conversed with each other daily almost from then till now. Both were industrious and have gradually improved their condition of life, until now they are surrounded by the comfortable rewards of thrift.—Each remembered the accident which occurred during childhood and knew that he had then a brother; but this was all.

The other evening one of these brothers collected a circle of friends to witness the christening of his first grand-child, and his old familiar neighbourhood round the corner was amongst the guests. Accident brought the mutilated finger into notice, and the history of it was of course told, when the delight and the surprise of the whole party may be imagined at the old neighbour abruptly giving the history of the scar on his cheek and claiming his long-lost brother. Each had retained the original family name, but it had been so altered in spelling that neither ever detected similarity. There was quite a dramatic denouement when the old friends mutually explained, became convinced of the relationship, and rushed into each other's arms as brothers.—*New-Orleans Picayune*.

THE CHRISTIAN'S EXALTED HOPE.—Indisputably, the firm believers in the Gospel have a great advantage over all others,—for this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can but with the infidel in his eternal sleep, having had the assistance of an exalted hope, through life, without subsequent disappointment, since (at the worst for them) out of nothing, nothing can arise, not even sorrow.—*Byron*.

The Youth's Friend.

TO THE DYING SAINT.

Faint and feeble through the wilderness! Jehovah calls thee now to pass Through Jordan's rolling stream; Rebuild the promised land; Where thou shalt find eternal rest, And with heaven's cloudless smile be blest; With Israel's ransom'd band.

The Ark thy footsteps shall precede, From which the waters will recede; Leaving a dry-shod way; And Jesus thy High Priest attend, From every danger to defend, And all thy fears annoy.

Then, wanderer through the wilderness! At God's command arise and pass Through Jordan's swelling stream; Dread not the wave though dark and cold; Gird up thy loins—advance—be bold; Coasting still to Him.

W. H. G.

HYMN TO THE SPIRIT.

BY REV. A. REED, D. D.

Spirit Divine! attend our prayer, And make this house thy home; Descend with all thy gracious power; O come—Great Spirit—come!

Come as the light—to us reveal Our emptiness and woe; And lead us in these paths of life Where all the righteous go.

Come as the fire—and purge our hearts; Let sacred flames arise; Let our whole soul an offering be To our Redeemer's sacrifice.

Come as the dew—and sweetly bless This consecrated hour; Spirit Divine! attend our prayer; Descend with all thy gracious power; O come—Great Spirit—come!

From the Presbyterian Advocate.

THE PEARL OF PRICE.

"Father, say where is the bright gem found? Beneath the dark waters, or under the ground? Is it found on the floor of the dark blue sea, Where the waving waters roll mournfully? Is it hid beneath the soil in the damp, dark mine? Where the lamps of the workmen dimly shine? Father, say where is the pearl procured, And who its possession hath well secured?"

"Son, seek not on earth the things of the sky.—Look not for the Spirit with mortal eye; That gem is the gift of our Saviour's grace, And it finds in the heart its resting place. Attend to the precepts of heavenly truth, Remember thy God in the days of thy youth; Strive daily to tread in thy Saviour's road, So may'st thou be rich in the Lord thy God."

THE SOUL SHALL LIVE.

I once saw a preacher trying to teach the children that the soul would live after they were all dead. They listened, but evidently did not understand it. He was too abstract. Snatching his watch from his pocket he said, "James, what is this I hold in my hand?"

"A watch, sir," "a little clock," says another.

"Do you all see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well, can any of you hear it tick? All listen now." After a pause

"Yes sir, we hear it." He then took off the case, and held the case in one hand, and the watch in the other.

"Now, children, which is the watch?—you see there are two which look like watches?"

"The little one—in your right hand, sir."

"Very well, again; now I will lay the case aside, put it away down there in my hat. Now let us see if you can hear the watch tick?"

"Yes sir, we hear it," exclaimed several voices.

"Well the watch can tick, and go, and keep time, you see, when the case is taken off and put in my hat. The watch goes just as well. So it is with you children. Your body is nothing but the case; the soul is inside. The case—the body may be taken off and buried up in the ground, and the soul will live and think, just as well as this watch will go, as you see, when the case is off."

AN ALLEGORY ON RAILWAYS.

Mr. William Dawson, at the annual meeting of the York Wesleyan Missionary Society, gave the following allegory on railways, in the course of his speech:—"There was now a mania for railways, and the church of God was determined to have a railway round the world. They had got a survey of it, and God himself was preparing the way. He said—'Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.' This is just the way they make railways, and there shall be made 'in the desert a highway for our God.' The Bible Society were laying down the rails, and the Missionary Societies were placing thereon the chariot of the gospel, in which was seated the great Captain of our Salvation. The chariot is drawn, not by steam, but by human instrumentality. The rope was twisted by faith, hope, and love. In front of the chariot were the heralds of salvation, blowing the trumpet of the gospel—Ride on gloriously, ride on gloriously, O thou King of Saints! And the females should have a pull—it would not dirty their hands, or soil their gloves, and they would sing Deborah's song—'So shall thine enemies perish, O Lord; but let those that love Thee increase in strength.' And the children would have a pull, and they would sing, in thrilling music, 'Hosannah to the King of David, blessed is he that cometh in the way of the Lord.'—*N. Y. Ols*.

Goop FOR EVIL.—A very little girl was fond of reading the Bible, and it was her mother's lesson how to treat those that injured her. One day she came to her mother, very much delighted, to show some pictures that a friend had given her. The mother said, "She is very kind. She has given you a great many." "Yes," said the little girl, "she is very kind indeed; and she gave me more than those, but I have given some away." "Ah, my child; to whom did you give them?" "I gave them to a girl who pushes me off the path and makes faces at me." "But why did you give them to such a naughty girl?" "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again." The Bible says "we must overcome evil with good." This was what this little girl meant to do. And this is the way you ought to treat every one that injures you. If you do so, very likely they will become your friends, and never treat you ill again; but if you try to injure them in return, then they will seek to be revenged again, and perhaps the quarrel will end in murder.

THE NEGRO BOY.—During the American war, a gentleman and his lady were going from the East Indies to England. The lady died on the passage, and left two infants, the charge of which fell to a Negro boy of seventeen years of age. The gentleman went on board the Commodore's ship with which they sailed. There came on a violent gale, and the vessel in which the children were on board was on the point of being lost; a boat was detached from the Commodore's ship to save as many as they could; they had almost filled the boat, and there was just room for two infants, or the Negro boy. "What did he do?" He did not hesitate a moment, but put the children in the boat; and said, "Tell my master that Coffin has done his duty;" and that instant he was received in the bosom of the ocean, never more to rise till the ocean and the graves give up their dead.

The late Queen

To the Editor of the Christian Guardian

(To be continued.)

Dulwich, March 11th, 1841

not but particular account of the several meetings.

On the 19th of January, 1840, Bro. John and Peter Jones came to our place, and, by appointment, in good health and spirits, and were met by the other members of the deputation at Keeler's Chapel, in Elizabethtown, on the evening of the 26th February. But we very much regretted the departure of Brother Wilkinson, after attending a few meetings at first, in consequence of other important duties, and afterwards, by reason of family afflictions. However, at Marquette, on his District, and also at New Milford, he never returned to us, and we were obliged to go on without him, and at most places where there were shillings taken up, at a former meeting two years since. From Marquette we proceeded through Glangary to West Hawkeshury, a distance of 35 miles. The weather was excessively cold, and the roads, before we reached our appointment, were almost impassable from snow-drifts. We arrived a few minutes after the time; and, without waiting to receive any refreshment, we commenced our services, and, after a few minutes' singing, commenced our journey, we found ourselves quite incapable of doing it twice. However, the people gave us a patient and attentive hearing, and then gave in a collection

Yours respectfully,

of a note reported; and *as* are greatly satisfactory.

There were 221 members returned for this Circuit last June. When we were organized by name or *Class-leaders* could be found of four Classes. How regular report can be made out, when there are no meetings, we are at a loss to determine. After counting "every thing" we made out as follows:

Reported. We have notified 48 on total (during the past nine months); removed to other Circuits, 2; removed from the Province, 10; expelled and dropped, 15; withdrawn, 23; and we have still remaining 144. Although the *Churchwards* took place during the past Quarter, and the persons all paying members, yet there was an increase in our finances of about £12. "The best of all is, God is with us."

PETER KERR.

Consecon. March 17, 1841.

Yours truly,
JOHN BLACK.

To the Editor of the Christian Guardian

From the Canada Baptist Magazine.

MISSION AT GRANDE LIGNE, L. C.

leaving. He returned in three or four months to Canada, and contrasting the superstition, ignorance, and vice of the people with what he could not avoid seeing in the States, he made up his mind to go back again, and he

March 10th 1941

To the Editor of the Christian Guardian.

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PETER KERR.

AGED AND INDIGENT COLORED PERSONS.

reduce the hope fund, the regulation will be enforced. The Board of Directors have been so adequate in supplying the pressing demands, still they confidently trust, that "He who said to the poor man—"take up thy bed and walk," will further stimulate our Christianity to aid in this benevolent undertaking. It has been gratifying to observe the importance attached by the pensioners, to the weekly visits from the members of the Board. The notice, advice, and kindness extended to them, have greatly stimulated to exertion. In many of their apartments, which at first presented a cheerless appearance, neatness and comfort are apparent. A spirit of emulation has been kindled, and the pensioners are urged to be obedient to the voice of kindness, it has given a new impetus to that flickering, dying lamp, almost expiring with neglect. Several of the pensioners, from exposure in early life, are the victims of severe diseases. Though most of these chronic cases are beyond the reach of medicine, the physical skill and sympathizing attentions of our benevolent physicians, Drs. Fitch and Wærgast, have been like the oil and wine administered by the good Samaritan. The limited funds have been judiciously expended, and the managers to increase the number of pensioners beyond twenty-five. The expenditure has been judiciously managed, and greatly decreased by procuring such employment as they are qualified for. Death has in four instances lessened our number. One of the first subjects introduced to our notice, died suddenly, at a very advanced age, being over a hundred, while two other pious pensioners, should they survive a little longer, will pass into another century. Administering to the relief of such, and rendering the closing scene of life comfortable, are the objects for which this institution was organized. The managers are fully sensible that they cannot but feel that many will deem it not only a duty, but privilege, to be the instruments of relief. Thus following the example of Him, who, during his sojourn on earth, went about continually doing good."—N. Y. Observer.

Temperance Vindicator.

From the Canada Temperance Advocate.
COBOURG AND THE UPPER CANADA ACADEMY.
U. C. Academy, Cobourg, Jan. 20.

Present number of Tee-totallers in Co'bourg Society 121

is a Wonder?

2. That he should voluntarily take the money which should maintain his wife and children, and give it to support and adorn the wife and children of a Tavern-keeper, who in return gives him ruined health, blighted character, and empty pockets.—Is not this a Wonder?

3. That any nation, being could dissuade the insinuations of those interested in his ruin and ruin, and take for his enemies the persons who would be his friends, and who would be his benefactors, and who would be his friends, and who would persuade him to look well to his *own* home, his *own* wife, his *own* children, his *own* health, his *own* character, and his *own* pocket.—Is not this a Wonder?

4. That brute beasts should drink only pure water, and that only when they are dry, and that man, rational man, heaven-instructed, soul-possessing, immortal man,—should not only drink when he is not dry, but should prefer for his beverage, LIQUID FIRE.—Is not this a Wonder?

5. That when men are walking in a way which brings wretchedness on themselves, and trouble and distress on all about them, and they are advised to forsake the path, there should be so much difficulty as is found in getting out of the path.—Is not this a Wonder?

6. That a human being, a creature dependent on the God that made him, should autonomously, ungratefully, and audaciously, fly in the face of his Creator and Redeemer, as the drunkard especially does, and yet be feared not only *thou* but

sometimes years, before the sentence goes forth,—"Cut it down, why cumberest thou the ground?"—Is not this a wonder?

7. That while drunkenness is emptying our Churches and Schools, and crowding our Jails and Bridewells, and while Total Abstinence Societies are, by the blessing of God, reclaiming many drunkards from their ruinous habits,—the vast majority of christian ministers and other professors of religion should continue to drink those liquors which make men drunkards, and to treat the Total Abstinence cause with indifference, contempt, or opposition.—Is not this a wonder?

QUESTIONS.—We understand that the inhabitants of Queenston have been engaged recently in hot and heavy debate on the subject of Temperance; many who attended the discussion, thought that the *total* pledge was altogether too total for them—consequently they cut and carved a pledge for themselves, which prohibits the immoderate use of ardent spirits. In order to embrace all the friends of sobriety under the untainted wing of temperance, they have introduced three pledges,—one for those whose motto is, "touch not, taste not," one for those who wish to indulge moderately in the use of fermented liquors, and one for those who wish to partake temperately of distilled liquors. This discussion has given birth to an excellent institution, designed to improve the minds and morals of its members. Each member has to pay an initiation fee of twenty-five cents, which is to be expended to procure a library for the use of the members of this institution.—*Niagara Reporter.*

A simultaneous prayer-meeting was to be held for the Temperance cause through the West of Scotland, on the last Sabbath evening of the year.—*Journal of American Temperance Union.*

CHRISTIAN GUARDIAN.

Wednesday, March 24th, 1841.

GENERAL RULES OF OUR SOCIETIES.—Everything comprised in the Discipline of our Church, we consider of importance to its interests in one way or other; and as occasion has required we have not been backward to remind our ministerial brethren of it: not because we had any fear they purposed to leave any rule it contains unenforced, but simply, knowing their engagements were so multifarious, we thought they might inadvertently leave some unnoticed. Will they permit us to call general attention to the 9th Rule of the Section relating to the "Duties of Superintendents?" which says they shall "read the Rules of the Society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society." This may have been done, but the probability is, it has not. We believe there are many leaders who have not the Rules; and to obviate this evil, they have been inserted in the new edition of the class-book of our Church, to which we called attention a few weeks ago. We believe, too, there are hundreds of our members, if not thousands, who never heard the Rules read, and who know little about them. This ought not to be; and while it is the case, our Church will lack a consistency and stability which it should be the earnest endeavour of every one concerned to make universal. We hope the Superintendents and their colleagues will have time to apply the rule we have given, and otherwise make it known and useful. And we may be allowed to suggest to the members of the different Quarterly Meetings the utility of their providing for all their members a sufficient supply of copies of the Rules without delay; of which we have a large stock at the Book-Room. Methodism wants to be more generally known, to be more generally approved, and succeeded, by God, in its operations; for it is of Him.

There is not a rule which is unimportant to the Leaders and Members of our societies; but some are more forcible in their application at one time than another; and unless we greatly misapprehend the state of some of our societies at the present time, there are a few which ought to have a marked observance just now.

1. Such is that which refers to a Leader seeing each person in his class "once a week at least." We know the difficulty which attends the observance of this rule in certain parts of the country; and we would be the last rigorously to enforce it under particular circumstances. But is it not sometimes unnecessarily neglected? Do some leaders see their absent members every two weeks, or every three, or even every four? No class can prosper where this is the case. We would affectionately and urgently advise our leaders, if possible, to observe the rule we now call their attention to: God will bless them in doing it, and their classes will prosper under them.

2. Such is the rule which forbids "the putting on of gold or costly apparel." Some of our members dress as becometh the followers of Christ; but do all! Religion soon places some persons in comfortable circumstances and raises them in the community; and a new temptation besets them; and unless they are guarded, their simplicity and plainness will depart from them; and from some these have departed, and they cannot be distinguished by their exterior as the children of God. The ardour of their first attachment to Christ is faded; and it is plainly seen. We know the laugh of the vain will be raised at these remarks; but we shall heed it not. These externals are deemed trifles; with such did St. Paul interfere. He stooped, if it is to be considered a stoop, to give advice concerning "gold" and "brothered hair." Mr. Wesley followed in his footsteps and said to his preachers, "Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings." And unless these vanities are abolished from our Church, this injunction of our Wesley, found in the Discipline, is in force today. Now does pride show itself in these and other forms; and it is with regret we have to say, members of our societies are to be seen with temples covered with artificial knots, and other embellishments; as if God, in forming their persons, had forgotten what real beauty was! We know a Wesleyan Minister who has by him several parcels of these trifles received from persons when they were seeking religion; they could not get it, and retain their gods; and where such gods are allowed to rule, we know not how a spiritual mind can retain its spirituality. These are growing evils, and our preachers by a kind, judicious, yet firm administration of the Discipline should extirpate them from every society.

3. Such is the rule which enjoins attention to "all the ordinances of God." How many are there who neglect public worship—the ministry of the word—the supper of the Lord—family and private prayer—searching the Scriptures, and fasting! Perhaps no duties are deserving attention more than those of family prayer and secret prayer; and yet in some Methodist houses there is no altar. So should it not be. What is a family without an altar raised to the God of its mercies, and its preserver and friend! Private prayer is the mainspring of religious prosperity; but too many let a short and hurried prayer in the morning, and another in the evening, suffice, and their drooping piety is the evidence they daily give that it is not sufficient to maintain the life of God in them in its wonted vigour. Secret communion with Him is the stronghold of the holy, active, useful man.

4. Such is the rule which requires us to be "doing good," as far as possible, to all men. This is the natural tendency of the love of God in the heart. Where this is, there will be self-denial, frugality, kindness, bowels of mercies, liberality, ceaseless zeal for the good of others: To the extent of our ability, we shall copy the example of Christ, who gave himself for us. How beautiful is that verse, and how grateful to the believer who lives the life of love!

"In me thy Spirit dwell;
In me thy bowels move;
So shall the fervour of my zeal
Be the pure flame of love."

These and the other General Rules, observed by our members with a punctuality which their importance demands, they will adorn the favoured church of their choice, their light will shine on all around; and the truth of Mr. Wesley's evangelical apothem will more illustriously be seen: "A Methodist is one who loves God with all his heart, and his neighbour as himself." Such would have every member of the Wesleyan Methodist Church in Canada; and such, by God's grace, they all can be.

WESLEYAN-METHODISM IN CANADA.—Among the many Religious Bodies of this country, stands in the foremost rank the Wesleyan Methodist Church, whose doctrines are evangelical, and whose system is in accordance with the precepts and principles of the New Testament. It is not a diminutive portion of her glory which is derived from her unconstrained action; much of her efficiency is got from these; as is the case with other Bodies. It will be known to some, that, for several months, Wesleyan Methodism here has met with much opposition from various quarters, and that several of our contemporaries of the press have been free in their unjust animadversions. She seems to be regarded by them with a settled jealousy, envy, and hatred, and not a little is said congenial enough with such passions. As a Wesleyan Methodist we demur to what they say. It is not our intention, however, to offer any formal reply to our adversaries, having something better to do; but we cannot acquit ourselves of blame without saying a word or two in a general manner. Wesleyan Methodism in Canada has been too long tried to surrender any of her means, without good reason; she has blessed too many individuals to receive even modification, without sufficient authority; she cherishes too many reasonable and promising anticipations, to be remodelled without certain hope of amendment. As she is deeply implicated in the remarks to which we refer, we might vindicate her in her doctrines, institutions, and career, by exhibiting the course which the Church of Christ has taken in her purest and loveliest periods; confining ourselves chiefly to the time, when, as the Author of "Spiritual Despotism" says, "The Church breathed with her own lungs, spake with her own mouth, and showed the energy of a pulse and a heart—her own." If Wesleyan Methodism in Canada now presents to the world an instrumentality, as near as may be, the same as that which was in operation during the pristine ages of the church, she merits not the insidiousness of the aspersions of any persons,—intelligent, official, or even eloquent as they may be. To such assailants we must say, tempests only give the oak of a century a firmer hold on the hill its foliage beautifies and shelters.

SET ATTACK OF THE LONDON "WATCHMAN."—Last week we gave notice of a shameful and libellous attack made on the Rev. Egerton Ryerson, by the Editors of the Watchman in their paper of the 20th of January, and said, we believed it would have a reply through the London Press; not intending at that time to say any thing more on the subject, nor to anticipate by remarks we might wish to make, the reply through that medium. We cannot, however, knowing as we do the Watchman has a circulation in this country, satisfy ourselves without noticing two sentences of the article objected to in that paper:—sentences which are as good as a volume on the views, spirit, and wishes of the London Editors:—sentences the most astounding, we think, of any published on the subject of the differences existing between the English and Canadian Conferences. The Editors in one place say respecting Mr. E. Ryerson—

"Judging from the character of his recent proceedings, we cannot help stating,—and we do it more in sorrow than in anger,—that it is to us questionable, whether it would not be better that Methodism should cease to exist in Upper Canada, than that it should continue under the direction of an individual so incompetent to apply it for the accomplishment of objects connected with the peace of the Colony and the welfare of mankind."

In this sentence, and throughout the entire article from which it is taken, the whole weight of opprobrium and condemnation is made to fall on Mr. E. Ryerson; which we unhesitatingly avow is a mere subterfuge of the gentlemen who have written it. Mr. E. Ryerson, in all the things they complain of, has not acted on his own responsibility, but entirely as a Conference-man; and, so far have his proceedings been free from their blame, they have not even censured him,—they have justified him in all he has done,—more than that, down to the very time he declined office, and to the present moment, the Ministers of our Conference have reposed an unwavering confidence in him. Had he not at the last regular session of the Conference declined the editorship of the Guardian, not one of his brethren there is but believes he would now have been filling the chair we have the honour to occupy; and every body knows he was again elected to the Secretaryship of the Conference at its late Special Session, and that he resigned; while he was approved in what he did as a Delegate to the English Conference, as he had previously been at the Belleville Conference when the grave charges of the London Committee were made against him. When, therefore, the Editors of the Watchman attempt to cast all the odium on him as on a seagoat, they attempt what is vain; they cast it on the Canada Conference; for that Conference has not shrunk from the responsibility of sustaining him in all he has done. The proper and only legitimate sense, then, to be attached to the extract we have given from the Watchman, is, that Methodism had better cease to exist in Canada, than be under the direction of the Canada Conference. It can hardly be necessary for us to ask what there is in Methodism here which renders it deserving of non-existence? We do not remember that the Missionary Committee in London, or the English Conference, have ever said the doctrines of Methodism here are heretical, or its religious means anti-Wesleyan, or its enterprises unworthy of the designation of evangelical. Why then should its existence be terminated? Only one answer can be given: the politics of a majority of the Canada preachers are different from those of the London Committee. And the common-sense meaning of what the Editors of the Watchman say, is this:—rather than the politics of the Canada Preachers should exist to differ from those of the London Committee, Methodism, with its Wesleyan doctrines, scriptural means, and beneficial agencies, ought to be annihilated forever. And thus politics, for which the Canada Conference is denounced, are made a lesson of destruction to sweep away at a stroke WESLEYAN METHODISM itself; and this, not by High Churchmen, not by infidels, but by the organ of the Missionary Committee—the London Watchman! We now cease to wonder at the reckless impetuosity of the Agents of that Committee in this country, the official watchword being:—Extirpation—extirpation!

The Editors in another part of their thoughtless and violent article say,—

"It appears to us that Mr. Ryerson has, for some time, manifested a desire to act the part of the O'CONNELL of Upper Canada, and that he resembles, in various respects, the great Agent of the Emerald Isle. He is opposed to the maintenance of British Dominion in Canada."

And they give a long slanderous article from the Toronto Patriot in support of their assertion. Had Mr. Ryerson taken the course of the Editors of the Watchman this might have been said of him;—had he condemned Her Majesty;—had he held up to contempt Her Majesty's Ministers in their wishes to do justice, and banded with toy enemies of theirs who not long ago, in Toronto, burned the leading Minister in effigy before the Parliament House,—had he repudiated their administration of the affairs of the empire for the good of the people, as those editors with effrontery have ceaselessly done; then might his course have been libelled without impunity. Had he maintained the same imperious measures they have, had he advocated the sole appropriation of the Reserves to the High Church, had he sustained Mr. Alder when in this country in his anomalous attempts to make a Church Establishment something celestial, which Mr. Wesley never thought was anything but a political institution, British dominion in Canada would have been jeopardized. Mr. E. Ryerson had it in his power to place in eminent peril British Dominion here, by carrying out the anti-British principles of the London Watchman, and by adopting its sleepless zeal for agitation; but his judgment, his conscience, his patriotism, and his Christianity, prompted him to be the friend of his Sovereign, the friend of his Country, and the friend of Canadian Methodism; and he has employed his admirable pen, and bestowed his powerful influence to ennoble, and extend, and perpetuate British Supremacy in this Colony. And not only is the Canadian Conference, and the Canadian population, but Her Majesty's Government itself greatly indebted to him for his noble and unwearied services in this respect,—services for which we know he seeks no other reward than the peace and happiness of his country, and the prosperity, present and future, of her rising Christian churches. We shall not further notice what the editors say of that Minister being the O'Connell of Upper Canada, than by placing a straightforward assertion in opposition to theirs. The Rev. Egerton Ryerson is the DUNNIE, not the O'CONNELL, of this country; and let his fame be the proof,—let his character, let his talents, let his authority, let his eloquence, let his ministerial abilities, let his unspung labours, let the ardent and increasing affection of his own church, let the spontaneous testimonials of respect from all classes in the Province be the accumulated evidence which shall silence his London libellers.

We might, had we room, enquire why they make their present charges against Mr. Ryerson, or more properly against the Canada Conference? We think we are not ignorant of the reason. The Editors have a perception clear enough to know it is only on these grounds, sandy as they are, the present unenviable proceedings of the London Committee's agents in Canada can be at all warranted. And what are these grounds? Did not the last English Conference express itself satisfied with the resolution of our Conference which excluded politics from the Guardian? Has a single word of party politics appeared in its columns since that resolution was passed? Has Mr. Ryerson written a word on politics since? Why then is he stigmatized as an O'Connell, and, on the same supposition, his brethren of this Conference as O'Connells? It may be said that we, as well as he, have opposed the Committee's agents in their divisive proceedings. We have, and if necessary, shall do it again; and we should be criminal in the sight of God, and a discerning community, if we did not. And on what authority do we oppose them? On no other than the great Wesleyan principle of Unity, and the solemn stipulations of the London Committee itself 20 years ago, and the resolutions of the last English Conference, and the very nature of the thing; borne out by reason, conscience, righteousness, fact, truth, the evils of disaversion, and the claims of christian affection. If the preachers of the Canada Conference are O'Connells, how comes it to pass that this year, since their separation from the English Conference, they have been favoured with more revivals on their circuits, and, under God, have saved more souls, than during the seven years the Union continued, helped as they were by all the vaunted loyalty and talent of the London Committee men, that have since succeeded? Facts have tongues, and they do so why. We wish the Editors of the Watchman, instead of writing vituperative sentences, had addressed us on these grounds; but in England and in Canada have they to the present moment been shunned, as fatal to the cause of disunion and destruction. Let them meet us in such an arena, and the charges which with so much daring they now allege, will appear foundationless as the airy castles of a transient vision; and the efforts of the Committee's agents, which they sustain, will be saved the increasing dishonour of an anti-Methodistic perpetuity and notoriety.

We beg to say to them, they have one thing to do, and that is, mind their own local affairs; for we are much mistaken if they do not demand all their solicitude, watchfulness and circumspection. The Canadian Methodists are united, happy, and prosperous, which we would ever have the Methodists at home to be; but which is not the case to the same extent. We know it for a fact that thousands of the Methodists in England reprobate the course of the Watchman, they cannot brook the despotic character of some of its doctrines, they sit uneasy under the weekly condemnations of their Sovereign and Her Ministers, they will not succumb to a magisterial policy; and many of the English preachers are of the same mind. They are persons of liberal principles, and will not sanction ancient abuses, and therefore repudiate the Watchman's extreme views. We love the Methodism of England, and should weep to see her abused by her chief friends, an evil to which she is now exposed. Let them be cautious, or they will abuse her. If they heed not our warning, let them proceed, and havoc and desolation will be their work; let them proceed, and the fabric of English Methodism, the admiration of men and of angels, will be given by a lightning stroke, from its summit to its base. We deeply regret having to write in this decided manner; but if the Editors of the Watchman, or other persons, will rush upon us and our Canadian cause with all the fury of partizanship, we shall become more zealous of our sacred trust as the organ of our Conference, and oppose them, as far as we can, with the earnestness and firmness of unsophisticated unsought truth.

THE DEAF AND DUMB.—The statistics contained in the subjoined extract from the N. Y. Sun are so striking and instructive on a subject which demands the attention of the humane, we deem it our duty to publish it. What refers in it to the manufacturing districts of England, we know to be correct; and the facts stated we sincerely trust will arrest the observation, and call into exercise the sympathies of the generous and pious-hearted of the community. Truly it is said, there is a "domestic slavery" in some towns, a slavery which calls plaintively from youthful thousands for immediate action, and amelioration. Something in this way we rejoice to know has been done, but very much more remains to be done.

We are indebted to our esteemed friends, Messrs. Costle & Edwards, for the following result of their researches in statistics connected with maladies of the ear, which those gentlemen make their particular practice and study.—N. Y. Sun.

In France, with a population of 33,500,000, there are 22,000 deaf and dumb, or one to every 1,773. In other parts of the continent, one in every 1,276.

In Russia, one in every 1,600.

In the United States, one in every 1,560; and in North and South America, one in 1,400.

In Great Britain, one in every 1,475. In some families it is a fact, that from one to five are afflicted with congenital deafness and dumbness. In a London report it is stated, that in seventeen families, containing 136 children, there are no fewer than 75 deaf and dumb. It is well understood, that in the large manufacturing towns in England, where domestic slavery is so much encouraged and tolerated, including London, children born deaf and dumb are one to every 578. Out of these, on the general average, 2 in 27 have been cured, by having the affection early attended to. The London Dispensary for diseases of the ear, curing and relieving 9,820 patients, in 20 years.

The ELECTION FOR THE CITY closed late on Saturday night, and resulted in the return of the Hon. JOHN HENRY DUNN and ISAAC BUCHANAN, Esq., as Members for the Provincial Assembly.

Early on Monday afternoon a Procession was formed in honour of their Election, and very respectably attended; but we deeply regret to say, an affray took place, which ended in shooting one man and wounding several others. The Military were called to the spot, the Riot Act was read, and seven of the perpetrators of the fatal deeds were secured, and then, after the Procession had finished its perambulations, the crowd dispersed. Well had it been if the officers had given attention to the late official warning of His Excellency the Governor-General; which we sincerely hoped would be the case.

On Thursday last Sir George Arthur and family left this City for England.

From a late N. Y. Commercial Advertiser, we learn Mr. McLeod was to be removed to Albany for trial,—a strange reason being assigned for it, an impartial jury could not be found in the West.

To CORRESPONDENTS.—Favours are received from "Komplville," and "Bytown."

ANNUAL EXAMINATION OF THE U. C. ACADEMY.

The Annual Examination of the Classes in the Upper Canada Academy will be held on the 19th, 20th, and 21st of April, and will close with a PUBLIC EXAMINATION on the evening of the 21st. The members of the Visiting Committee are respectfully reminded that they are expected to be present. A Vacation of five weeks is to follow the Examination. The Summer Session will commence on the 27th of May. J. HURLEBURT, Principal.

Quarterly Meetings on the Bytown District—14th Quarter.

Holt, April 3rd & 4th. Osgoode, May 15th & 16th.
Richmond, " 24th & 25th. " " 22nd & 23rd.
Bytown, May 1st & 2nd. " " 20th & 21st.
Plantagenet, " 4th & 5th. Bonchire, " 29th & 30th.
Ottawa, " 8th & 9th.

The District Meeting will commence in Bytown, on Thursday the 5th May, at 10 o'clock, A. M.

Corrected List of Quarterly Meetings on the Augusta District—4th Quarter.

Rideau, March 27th and 28th. Elmsworth, May 1st and 2nd.
Rideau, April 3rd and 4th. " " 23rd and 24th.
Bytown, " 10th and 11th. " " 15th and 16th.
Crosby, " 17th and 18th. Augusta, " 22nd and 23rd.
Prescott, " 24th and 25th.

The District Meeting will be held at Prescott, commencing on Tuesday, May 25th, at 9 A. M.

The general Circuit Stewards of the several Circuits will please to attend on Wednesday at 10 A. M. precisely, and remain while the financial affairs of the District are being considered. The superintendents of circuits are earnestly desired carefully to attend to all financial matters previous to the District Meeting, and, in particular, to prepare correct lists of all moneys received or paid towards the Missionary and benevolent funds. The Treasurers and Collectors connected with the several branches of the Missionary Society, and the subscribers to the various funds of our Church, on the District, are respectfully requested to be punctual in paying over to the preachers all moneys or subscriptions in their hands, in due time, in order that correct and full returns may be made.

H. WILKINSON, Chairman.

Foreign and Provincial News.

Infant Rejoicings in Honour of the Young Princess.—Yesterday week, the little children attending the Model School of the Home and Colonial Infant School Society, assembled to enjoy a holiday in honour of the Royal Infant;—the committee of that institution, being anxious to encourage, even at so early an age, feelings of loyalty and attachment to the throne. In the large school-room, around the gallery, were festoons of laurel and holly; each side was a British flag, proportioned to the size of the various funds of the Queen, and the words—"God save the Queen," "Long live the Princess." After a lively game at blind man's buff, the little loyalists mastered to sing some stanzas, in honour of the Princess, written for the occasion, which they did with such effect as to affect many who heard them. Then, with colours flying, they marched and counter-marched, singing several of the admirable little lays for infant schools. The merry party then regaled themselves with cake and coffee. The whole was concluded by the exhibition of a magic lantern, which afforded great amusement, the children naming the countries of the animals represented, and singing little verses suitable to the scenes depicted. A ship sailing on the ocean was saluted with a strain which might have thrilled any British heart; and when they beheld the portraits of our Gracious Queen and her Royal Consort, surrounded by stars, they gave a cordial and long-continued hurrah. The spectacle was altogether of the most gratifying character.—*Watchman.*

Conventicles.—It has constantly been said to us, by members of the Church of England,—why, when Volunteers throw so much zeal into the cause in which the friends of the establishment cannot sympathize, have they so entirely cast into the background a subject which both might and ought to be of great importance? We allude to that nefarious and irreligious law by which persons holding religious services in an unlicensed building are liable to be fined 50l. This law was put in force against Lord Darham a few years ago by some mischievous neighbours, who came to the service in his house, and then—as a reward for his kindness—informed against him. Many members of the Church of England do not like to take out a magisterial license, which they imagine stamps them as dissenters; and because they do not choose to do this, they are liable to be mulcted in a large sum for reading the Scriptures and offering prayer to God with their neighbours. If we are not mistaken Lord Ellenborough took up the subject on this point, and we ardently hope his lordship's exertions will continue to be directed to the repeal of a law, by which the first principles of civil and religious liberty are violated. If Lord Ellenborough gives a county bail, he requires no license. If half the number of persons meet in his dining-room to hear a sermon, he must take out a Government permission! The folly and inconsistency of the thing speaks for itself.—*Christian Reformer.*

An Impostor.—An impostor has appeared in Switzerland who pretends to himself the Messiah of the Jews. He wears a long white tunic, a gilt belt, and a hat on which is inscribed the word *Jehovah*. This man was formerly a merchant and politician, and probably finds these trades too fail, he is now attempting to extract a revenue from human credulity. His experiment is not likely to prove lucrative, as the police have put their arrest upon him.—*Presbyterian.*

Interesting Statistics.—The present legislature of Ohio embraces one hundred and twelve members, thirty-eight in the Senate, and seventy-four in the House of Representatives. Of the first, 5 only were natives of the State they represent; 17 are from Pennsylvania; 5 of New York; the rest, with the exception of one member, are from various States throughout the Union. The exception is from Ireland. Of the lower house, 9 of its members are natives of Ohio; 20 of Pennsylvania; 2 of New York, and the rest are from every State in the Union, with the exception of one member, who is a native of Ireland. Twelve of the Senators are either "lawyers" or "attorneys," 14 are farmers, 2 are mechanics, 1 is a tailor, 3 are merchants, 1 a printer, 2 are physicians, 1 a hatter, 1 a manufacturer, and 1 a clock and watch maker. The Irishman is a farmer, and the most aged member of the Senate is 72 years of age. The youngest Senator is 24, and of course he is one of the twelve "lawyers."

In the House of Representatives there are 14 attorneys, 34 farmers, 6 physicians, 3 printers, 3 millers, 1 millwright, 1 "local preacher," 1 lawyer and farmer (a Yankee), 1 confectioner (from Virginia), 1 surveyor, 1 gunsmith, 1 schoolmaster, 1 tailor (from New Jersey), 1 shoemaker, 1 mason, 2 merchants, 1 carpenter. The local preacher is the most aged member; he is 57, and a Yankee.—N. Y. Times.

Great presence of mind in a Boy.—On New Year's Day, as several boys were amusing themselves on the ice near Bath, one of them, a son of William Wilson, fell through the ice, and was about to be drowned, when he was able to extricate himself. Master Benjamin Davis, a lad between 11 and 12 years of age, and son of Peter Davis, Esq., skated to the shore, cut a mullein stalk and returned: giving one end of it to young B. and his other hand to another boy, they succeeded in drawing him from his uncomfortable and dangerous situation.

After Master Burley was drawn out of the water, he said, when he saw Master Ben skating away, he supposed he was leaving him, because he had not like to see him drown.—*Kingston Chronicle.*

Election News.—The following is a list of Members returned, as far as they have been received:

City of Toronto.—The Hon. J. H. Dunn, and Isaac Buchanan, Esq.
Halt, East and West Riding.—Caleb Hopkins, and James Durand.
Norfolk.—Powell.
Middlesex.—Thomas Parke.
Wentworth.—Dr. D. Smith.
Simcoe.—Elmes Steele.
Lenox and Addington.—J. S. Cartwright.
Brockville.—George Sherwood.
Leeds.—James Morris.
Glengarry.—John S. McDonell.
Ottawa.—Solicitor General Day.
Richelieu.—D. B. Viger.
L'Islet.—Dr. Tache.
Rouville.—Col. DeSalaberry.
Champlain.—Dr. Kinber.
St. Hyacinthe.—Dr. Bouthellier.
Beauharnois.—Duncomb.
Three Rivers.—Hon. Attorney General Ogden.
Terrebonne.—LaFontaine.
Verdun.—Stimpon.
Vaudreuil.—H. Desrochers.

Statement of the Revenues of Upper and Lower Canada.

Net Revenue at Port of Quebec, for 1839.....	£164674 5 0
do. do. do. 1840.....	154118 5 0
Decrease.....	105556 0 0
Net Revenue of Upper Canada, for 1839.....	£279508 0 0
do. do. do. 1840.....	84154 0 0
Increase.....	£4646 0 0

After the exaggerated reports which have from time to time appeared, we have much satisfaction in stating, that the accounts of the late Honorable Peter Robinson with the Government, in the several situations held by him, have been all finally adjusted and audited, and the balances due thereon fully paid up.—*Patriot.*

OBITUARY.

DIED.—At Smith's Falls, on the 19th January, in the 22nd year of her age, DEBRAH ANN, daughter of Mr. Russell and Mrs. Harriet Bartlett, and wife of Mr. Alphonse Bent of this place. The deceased was a member of the Presbyterian Church. She had been early instructed by her amiable and pious parents in the principles and duties of the Christian Religion; and she was made a subject of converting grace, at the early age of eleven years. She came from the neighbouring State of New York in A. D. 1831, and was married in July 1835. She had not been favored with good health for several years, and at her death she had the painful trial of leaving an infant son behind her, not two months old. She never recovered from the birth of her child, although at times her case afforded a faint hope, yet soon even this was taken away. I visited her at the request of her friends several days previously to her dissolution, and found her in a painful conflict with the enemy of her soul. All the arguments that the adversary could make use of, drawn from past selfishness, abuse of privileges, and neglect of duty, were suggested to her mind. It appeared for a season as though the temptation was more than she could bear. On conversing with her I perceived that "an enemy had done this." But

So vain doth Satan rage his hour,
Beyond his claim he cannot go;
Our Jesus shall still win his power,
And soon revenge us of our foe.
Prayer was made in her behalf, she responded to every petition; after which she conversed with us on the promises of God as contained in his word.—Satan was unable to stand before the "word of the Spirit." Faith began to take hold on Christ; she cried, "He is the Saviour, He is my Saviour, I know he is, I want to feel it, I do feel it. I want a clearer manifestation.—O how happy I am, the tempter is gone, I hope never to return." What a joyful hour was this, joyful to all around, but an hundred-fold more so to her own soul. On our knees we thanked God that He had gotten to himself the victory. Victory complete after a most painful struggle. She held fast her confidence in God during the few days she continued in the body. Her gratitude to her Saviour for the peace and joy she had obtained was inexpressible. She frequently united with her friends as far as her strength would permit, in singing the praises of the Lord,—spoke with feelings of delight of the pleasure she should realize in meeting her sister who had died in the Lord before her, and of the hope she had of rejoicing her friends who should come after. Her last hour was most triumphant. She gave up to God. "Let me die the death of the righteous, and my last end be like hers."

Give joy or grief, give ease or pain,
Take life or friends away;
I could not find them all again,
In that eternal day.

WM. YOUNG.

The Christian Examiner will please copy the above, and oblige the friends of the deceased.

DIED.—In the village of Brighton, on the 29th January last, in the 29th year of her age, of a lingering illness which she bore with great patience, and which baffled all the powers of medicine, Mrs. SOPHIA ELIZABETH SPARFORD, consort of Mr. Theodore Sparford, and eldest daughter of J. Lockwood, Esq., of Post-Master of Brighton. The subject of this brief memoir was born in Toronto in 1812. In her fourteenth year, she embraced religion in a reformation among the Methodists, in the town of Belleville. Having obtained mercy of the Lord among his people, they became her people; their God her God, and their Temple her spiritual home, in which her affections centred, to the day when God took her to himself, to join the Church triumphant on high.—To an amiable disposition seldom seen Divine Grace added a lustre, which made her a blessing to her friends and an ornament to Society. She was always among the first in the field of religious enterprise. The Sunday School; the Temperance Reform, and the Missionary cause, were subjects dear to her heart; and until domestic duties came in for a share, engrossed her unremitting attention. She bore a part in several revivals of religion with manifest advantage to herself, and a blessing to others. But she is gone!

No longer on earth could she stay,
Her mantle of glory put on,
And thrown off the garment of clay.
So have I seen, on some delightful morn,
A Rose put forth its glories to the sun,
Shedding a rich, luxuriant fragrance round,
And making happy those its beauties won.
But soon a direful blast swept o'er the plain,
The blooming flower's discoloured in the strife—
Sweet are our hopes, in sorrow I exclaim,
If built on things and prospects of this life.
But there is a Land beyond this nether sky,
Where bliss immortal find a happier home;
No plaining thence, there no more sorrow shall die,
And more bereavement never, never come.
There, in that brilliant Star-bespangled Plain,
Shall parted Friends once more triumphant meet;
No painful stroke shall sever them again,
Nor anguish reach them in their blissful retreat.

J. L.

MARRIED.—On the 18th Feb., by the Rev. Richard Jones, Mr. William McLaughlin to Elizabeth, second daughter of Mr. J. Rochester, all of Bytown. On the 17th instant, by the Rev. J. Richardson, at his residence in this city, Mr. Hiram Crosby to Miss Promelia De Long, both of Markham.

On the 9th Feb., by the Rev. T. Demore, Mr. George Graham, of Huntingdon, Victoria District, to Miss Isabella Vance, of Picton, P. E. District.

On the 9th March, by the same, Mr. Abraham Peterson, to Miss Sarah Tompkins, both of Sophiasburgh.

In Newmarket, on Monday, Feb. 22nd, by the Rev. T. C. J. Taylor, Mr. Michael P. Empey, Merchant, of Baginbown, to Maria, eldest daughter of Mr. Joseph Hewitt, of Newmarket.

At Hamilton, on the 9th instant, by the Rev. J. G. Geddes, Henry Odell, Esq., to Miss Eleanor Ryan, both of Mohawk Road, near Brantford.

On the 3rd instant, by the Rev. James Jackson, Mr. Robert G. Hagar, of Rainham, to Miss Caroline Decow, daughter of Captain Decow, late of Short Hills.

DIED.—At Gairdair, near Goderich, on the 23rd Feb. Robert Graham Dunlop, Esq. M. P. P., Commander Royal Navy, in the 51st year of his age. At Waterloo, on the 11th inst., Sarah, youngest daughter of Charles and Mary M. Merrill, after a short, but painful illness.

In this city, on Thursday last, the 18th instant, Mrs. Fitzgibbon, wife of Col

