## 

Pabishich under the direction of the Conference of the Melhodist Episcopal Chureh in Canada--Egerton Ryerson, Eilitor
YOL MIS NO. ${ }^{3}$.

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publisile eyeay wednesday. Office in Finiry Street, east of Yonge Stret

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| ${ }^{\text {supestibers, axt aid in the constion }}$ |
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|  |Thare is probably no Ckirch, or Society of religions

pcople, in the Province. that is so well supplied withthe ministry of the word and the neanson of grace as th
Acthodists. These means are various, and peculiarlMethodists. These means are various, and peculiarl
well calculated to promote beriptural holiness of hearand jifo; and to the ministry of the word among thMeftiodist, God has set to the seal of his appro
bation, graee and power ita a very remartable mannerNo pcopte have nore reason to appreciate and ba thank-
fal for their relignons institutions, ministrations of theword, and varinas weans of spiritasl improvemeat
than the Mcthodists ; *nd no people profess' to valuethem higher, or enjey them belter. To no people
(whio support their instutuivns by voluitary contribu(ions) are the orlinances, instructions and privileges o
the sancturythe sanctuary less expensive and burthensome. Th
disciplinary provision for tice scpppott of their Ministetis farless than that allowed to the Clergy of most othorchurches, while their travels are fart more extensiv
and their habuvis much more sibudant. The steward oach cherevit and station kecps a regular accomnt of aldand labourss of Melhodist itinerant preacherg gre suchus to preclisde them entirely from making any oth
provision, or procuring any other support, for thenselves or their families, than what they receive tronUnder tiecse cireumstances, wo put it to the conselgregtions on each circuit, whelher their preacher
ehall be suffered to close the tabouss of the Conferciceyear without receiving the small remuneration allowe
them thy the Discipitize? : The members of othety-five or fifly dollus a year for the suphot of misnistrations not inore frequent or profitable thinn those
cnioged by Methodist congregations. Stall any mea-beroyed by Methodist congregations. Shall any memon nigzardly - so regaroless of the positive conmmandalility, ( 2 Cor. ix. $6-10$.) to suppart the ministry of theYord $?$ ' There is certainly not the slightest necessityof any preacher leaving lis cizcuit for Conference
without reeciring what the Discipline allowa him.
The dewho either do not introduce the subject to their clnssesa wayy-in a tone of roice and uaviner-which shewthat it is an unvelcome tast to themer, and that they
thave no leart felt interest in ti.. They do not enforcethe duty of supporting the ministry of the word, asdoty of the same order with that of attending upon it
-ithat according to the words of inspiration, no mandwho possesses the means, can profit by the ministry of
the word, unless Ie contritututes to its support; for St.ouweth sparingiv, shall also reap sparingly." Hencehe that sows iothing, or does nothing towards supporThing the gospel, shail reap nothing but condernation.
This a solema truti; and class-lexders and stewardThis is a soleina trutli; and class lexders and stewards
ought to impress . it upon the minds of those entrustedmands for the support of the ministry may not be always the same in amount and pressing necessity; brt
the doctrine itself is an essential part of the Diviacconony in the salvation of mankind; and the practi-
cal recognition of it is as essential to the spiritugrowth and fruittuiness of the hoarer, as it is to the efbicient tabours of a faithfull ministry. St. Paul, speak.
ing on this point, sajs, " Not because I desire a gitting on this point, sass, "Not because I desire a gitt:
but I desite fruit that may abound to your account.Bat I have all, and abound; having reeceved of Epa-odour of a swect smell, a sacrifice acceptable, wellgleasing to God," Phil. iv. 17, 18.ligion of those professing Christians who either riveoothing towards the support of the Gospel, or nollingOn the other hand, thone who shew that they do really
value and love the ruinistrations of the word, by cherfully and liberally supporting them, according to theibility, are richly rewarded in their own hearts, if notin their basket and store. "He that soweth botintifully
shall also reap bountifully",the support of the ministry, by pleadThis plea may be justifiable in some cases; but suelthey do, at the beginning of every ycur, or monti, do-ainale somathing for the caretain something for the canctuary, as they do to supply
the wants of their own houselold? Let them not de.

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|  |  | importance than the preathed word

Bat, it may be apswered, by one of this non-paying $\left\{\begin{array}{l}\text { is reguired to support the gospel." We answer; not in } \\ \text { others feel, arid say and act as you do; and can the } \\ \text { discharge of any. curistian daty by others justify the }\end{array}\right.$ discharge of any chirislian daty by others justify the
neglect of it by you !
, Another cliss of professing Christians would ecqual.
 ciety of twenty members, from whom the stewards
would ask forty dollargs, as the case might be, to de-
 year- "I will pay two dollars (says one), and if ever
one will do s I do, the whote anount will be mad
u? ," Sech a proposition is most ungenerous and u
reasonable. It mates no provision whatever agaiu pecuniary community circumstances of opposes no diveveral members of th Society, and leavesy the minister of the sanctuary to
sistanin the loss of defalcation in every individual case
W.
 king an equal division of fihe weath of the whole socic.
ty to exich indivisual menter of it? Why woild they deal with the ministry of the Gospel of God our Sav
our ase they wound not that He, in lis Irovidential dis tion of the members of our Chwich to this subject,
the present Coniersence year is urawing to i close.
 hath ordained, that "the labouper is 'worthy of hi
hire,", and that "those who preach tifie gospel slal
tive of tho gospel."- Editor Gyardian
THE CMABAACTER
Of those who bccome Inf dats.

Many without renmencing the profession guishing doctrines, live in such are halititual viola
tion of its laws, and contradiction of its spirit, that conscious they have more to fear than to hope
from iss truth, hey are never able to contemplate
it without (error In wathont terror- It haunts their imagination, in
stead of rranquilizing their hearts; and hangs
with depressing wein
 est tronble, from which they seek retheire gre the
dissipation and wanity of the world, until th throbs asid tumults of conscience force them bach powers, the sport of contradictmry ibiumences, they
are disqualifed for tho bappiness of both worlds and nether enjo, the pleasurg of sin, nor the
peace of piety. is is surprising to find a mind
thus bewildercd in pacertainty, and dissatisf thus bewilderdarn nacerain, and embreatisfied
with itself, court decaption, cayeriess evcry pretext to mutilate the claims ing that it is of the very essence of the religious
principle to preside and coniro, and that it is in.
possible to serie God and class of protessors who are chieby in danger being entangled in the snares of infidelity.
The elampions of infidelity have mucts reason to be ashamed than to boast of such converts. For what can be a stronger prostumption
of the falsehood of a system, than that it is the op piate of a restless conscrence; , hat it prevali
with minds of a cortain description, not because
diey find it truc, lut tecousse they diey find it true, lut because they feel it necessal
ry; and that in adopling it; they consult less with their reason, than with their rices and their fears
it requires but litile sagacity to foresec, that spe ruin. . Clarist scens to have his fon in lus hand and to be thoroughly purging his floor; and nomi
nal Christians will provally be scattered lite
chaft But has chaff. But has reat Christianity any tiung
fear IHave not the degenerate manners, and
corrupt lives of multitudes in the visible church been on the conirary, the principal occasion o
scandal and offence? Infidelity, without intend ing it, is gradually removing this seproach ; pos-
sessing the property of attracting to itself the
morbid humours which pervade the church, until the Christian profession, on the one hand, is re-
duced to a sound and healthy state, and scopticism, on the other, exlibits nothing: b
of putridity and disease.-R. Hall.
$\because$ cImise to
The sufferings and doath of Chirist were nece
ry, for the expiation of sin, the satisfaction he lav, the expjugation of the devil, and the sal By of sinners. death of Chist wo are taught that ho
By was the son of man; but by his resurrection
ho was sthe son of God
The old Testament promised Christ, he secon The old Testament promised Christ, he second
person in the Godhead, the Neww Testament Gobliead. is he our sanctuary, then we are safe.
We live in God, a paturul life ; Christ lives i To think we have no ned of Cirist, is cvidenc
vo havo too much confidence in ourselves; to hink Christ can not help as, eviaces that we
improper views of his cliaracter and ability. Christ, ly his sufferings, satisfied, God and hi
aew to the uttermost; he can, thereffre, sav The justice of God is satisfied by the blood of of believing ting sume blood satisfies thic conscienco
sind

## If sin was more senaibly folt and realized, Christ wwuld be more generally sought and tighly estemed <br> If sin was more senaibly felt and realized, Christ wnuld be more generally soughit nad highly cstemed.  marks-" Deism does not seize the mind at once, it advances by the progressive stages or Socini. anism and dissipetion MMen first lose their rccisis for what is viol and distiangishing in Christianity, fefore they dispute its evidences, or renource is autre they dispute its evdences, of renounce its a. forgetimumess nof hitis of the person of Christ, a argeitimass of his mediation, place the mind in a deistical state, and prepare it for the most ti- contions opinions, . The consoltaions of your te. coased sister did not resplt ceased sister did not result trom'a general belief of the doertine of immortality, in which the So- cinans phace he whate of nel ciniars phace the whate of jevelation; but in spe- cific vievs of Clrist an $n$ Saviour, and the pros- vect of being Corever with pect of being foriever with him. My dear friend, let us hold hast this hind of Christianitg, without wavering, as the antidoto of death."-Christian wavering, as Wathman:

##  <br> ment, from ihe partial abuses to which they are

exposed, have had no we:ghit with us. We
plaimy perceived that the same reasonng yould
constrain us to burn our bibles, nnd give christi.
constrain us to burn our bibles, nnd give christi-
anity to the winds for Satan finiself, we know,
can grote scripture for purposes the most unhal.
can quote scripture or purposes tho most unhal.
been ; and he name of christianity has often to delugo the world in blood.-
ben We thereforered pray for thenen in private; andid free.
Iy adrocate them before the public. WVe watch heir progress with anysety, and winess their
criumpints with joy ; and then gladly publish them o nar readers, not doubting that they will parti-
cipate in the pleasure whick the theme affords.--
Nay, wc confess that we are sometimes enthusi. asti, enough ot ogive ind are somenctimes enthusiv
hey are only. the cheering previbatiouse of that hey are only the cheening prelibations of that
general ontpouring of tho divine Spirit, which is Wo miltconial age.
We courlude this article with offering a litile raterual counsel. We hope it will be accopted
n lindpess at our hands, tor it is kindly meant.
it in in refereace to those who are unfriendly to
 sel or this work be of men, it will como to nouight.
But if it be of God, ye camint overthrow it ; lest haply ye be found cven to fight against God."Resolvtions.


The with me, rather than how it is with others.
The readicst way to kiow whether or no $I$ am in
The readicst way to kniow whether or no 1 am in
Clrist is to Inow whether Chist is in me, because
the fruit is more visible than the root.



## Ull, than the slodings of eld age. 4. To value tho gifts of heaven above

## To remember that whatever $I$ do on earth is by the God of, heaven, and that nfer all my

 miser, and that inward purity is the christ to to eternal
plenty.
6. That 6. That all the time God allows us ou earth is
litte enought to do the work God allots us, and
that it is ny clic that it it my chisefest business here to malies sure
of future blessedness. of future blessedness.
7 . Tc sow such see while I Ive as may be
ghad to eat the fruit of when I die. Keach.

sit the deaf and dumbl institution tbere. The quest, the following, quassion, was submitted:"Doth God reason "" Inassien, on soeipg t, t.e ques.
tion written, t first appoared perplesed, but soon after returned this decisive and logical solution
"God sees every thing ! God forcsees every thing
God knows cvery thing! To reason is to doubt to besitate, to enquire- the highest attribute of a limited intelligence. God, Ilerefore, doth not
renson.". The Allio, when at Brighto, a a bort
time since, wih Mos. house by a wentlemana acquainted with the ancedote above related, and who begged of him angain
to propound the same question to hisis pupil, whic
le politely did, and. the answer returned was
" he politely did, and: (he answer returned was
"Men reason, but in order to find ruth. Go
who knows truth, is not in want of acason, an who knows truth

YORT, WUDNESDAY, MAY 2, 1832.
WHOLE NO 129.


## 98

## CREISTIAN GUARDIAN.

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 -ricie and in the kinowedge of our Lorit Jessis Christ,
will redily exanine the Gieneral Rules, as suggested
 those Rull
Bestions
4.1 Ré slandard works of Mectrodismor shoudd be cearnestit




 troin the peresel of eny portion of them, without feel.
ing their beants burn within them.


 extracted from the works of Westey ind Fletcher; ;nnd
may be had of the Preachers for three York shilling



 Scripture the sixth hour, (to all whose circumstances
would admit,) for the purpose of a attending to this too secininumeded and exaunitiee at at arye if í Lew's sertion
 and twikecries, and the provisions which Insinitc Wisdon
and Boundess I. Love, and -Omnipotent Power la made, "that the world mirbt be esaved." The true
 Divine Influence, for the parification of the charch an
the coniersion of the world, we beg the attention
the serious reader to the following remiarks from thi

 ine How Guost. .The preaching of Christ crucifie
God's great ordinance.". He that cespises, or depre his, is fighting 'avaiust God. Whore risals against aitituly preached, we need not greatly to multiply ou
schemes. A few circumstantiol regulations tnay sim
 that tht is easier to petsuade ourselves that the falut is in
some part of our system of instrumentality, than in our zeat, or 'piett, or consisteney, or perseveranne.
 esliene. Methodisini is a working system: there 18 post and work for every one; and it teaches every one
Hat lis own piety is only to be maintained by gtrenous
Torts on behaff of his family, the church, and the

## Dut we havea yet greater lesson to learn, ac which

nlone can teach us effectually; that s it is not
rht, neither by power, but by my Spirit, saith the To labor as if the success all resulted from the et to Ge as simpty dependant upon the Ho
if we titad dore nothutg is a figh point


| er) : a class m IH ries; Historiz netry; iti Algo atural Philosopl ory: also clas Book-keeping we beard were upils, considovin |
| :---: | scheol, or semitary, in'this Province, that

scen, were among Miss Coypuse's pupils.


and the patronage of the pubicic, than any distric
sclool with which we are acquainted. The Uouse o
Assembiy have passeu a bill two sessions successivel granting this Acadenay the aido of one humpred pouind.
per ainum; it was on both ocensions rojectad by the per annum; it was on both ocezsions rojectod by the
Legislative Council. It is part and parcel of the tory
system of education, not to encourage any literary in stitations, the officers or tyisteces of which are not ap
pointed by the Executive, unless it be a few crunbs t. conmon sllaols. Hence the rejection of the Grain
tham Academy bill by the Council. There would be
just as nueh yood policy for the Excective to claim the controul of the farms of the people, as to lave the ex
clusive managemient of their sclioots and resources o

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 thousend members. It is believed the use of a ardent
spirits has decreased one half even among those who are not uembers, since the furnation uf hese societies
We lately attended a quartcrly mecting of the Thorold
Temperance Socieify, which contains 5 \$2 momhers. Withia the splere of this societys operations, two dis
tillerics bave scon aty andoned a and the mills in the neigbibourhood will chop no grain for, distilling. This
is as. it shouid be. The active eupporters of Temper ance Societies are duing more to preveat suffering : nterests of future generations than did the inmortal Hows of a preceding ige. Let no one b
 -Things in England appear very gloiony at present...
 the Clodern Morbas ragirg in different parts of the
country. Bat God can rule and overrule all things to
his own gory tud ihe grod of his ciurch."

$\qquad$ a possibility of our being detained louger as we may not get ready by that tinue,".
Euncran News.-It will be seen that our arrival The Keform Bill has passed the House of Commons. We have given the deliate on its first reading in the
Invise of Lords. The antitreformers appar to hold
out to the list out to the last. It appears that the Cholera is rapidy Entrope will te found under the proper heads.

## An exanination of ine York Infant School will tak

## hace to-morrow moring ot half after nine $o^{\prime}$ cloc

 at the Rev. W. Rintoul's Churcti. The York InfanEmiciariox. A private letter from London, (En-
(land) dated (ith March, दays, "Hosts of Emigrants gland) dated (ith March, says, "Hosts" of Emigrants
are coming over." $\quad=+a$,
and
 fow weeks ago, was furnished by requices. The naines
of tee Rev. Gentlemen; tine and place car be given. Welay it before our, reajers, not only that they may
vige of the merits of the several roints mentioned
ut also that they may judge of the sort of charity cherished towards the Methodists by the most of ciliartand
liberal of the Clergy who bave claimed the exclusive contraul of the religious and cducational instruction of
the people.,
We have been accused with want of charity for object. Wo to the principle of an established clurch or clurch
in this Province bat it 1 s very eharitalle for the Me thodist Clerigy and peoplo to be accised with being
revels, revolutionists, \&c.? Men who have tuveled, \& latioured, and suffered, and made moral giardens of
Townsipes and Districts, which would jiave been n this day " a waste howling wilderness,", "had they re
ceived no other cultivation than the labou:s of a stite

## ir. Editor,

 Yours 8 cc .

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| C. C.-As for abuses Sir, I think they are more inagruary than real. Men or' restless nuinds may do much to excite the popular mind to disconteat, by perstading them they are optreresen, when ro cause of cure plaint exists.- Tilus it is in this Pronducio. We hear doily of ticuances whici hove no existence but in the |
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|  |  |  |  | person，she will carry on＇he business of her late husband， Eookbinding，in all its various brenches；and that sho will |
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