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TO THE BISHOPS, PREACHERS, AND PEOPLE OF THE METHODIST EPISCOPAL CHURCH.

Brethren,—Permit one who is very anxious for the success of the great cause to call your attention to a suggestion which appears to him worthy of your immediate and careful consideration.

I suppose that every member of the Methodist Episcopal Church is interested in the success of our Missionary enterprises. I trust that we have none in our camp who are even lukewarm in this matter. I have no reason to suppose that our bishops, our preachers, or our membership lack zeal in this noble cause. Yet it languishes. We have never done anything like our duty in the way of missions. It is true we have raised \$120,000 per annum for this purpose; but what is this among so many? Are we doing our duty as a Church when we offer to God a sum averaging a few cents a year apiece, as our contribution toward spreading the knowledge of a Saviour among the perishing millions of the world? Instead of glorying, we should blush for our missionary efforts.

It is full time for us to inquire into the reason of our delinquency in this respect.

The cause of our delinquency is not the want of information. As a people we are well aware of the nature and importance of missions. It is not the want of missionary spirit. We are peculiarly a missionary people. It is not the want of piety. Thank God, we have reason to believe that there is a vast amount of genuine religion among the people. It is not the want of ability. We have money enough. What then is it that we need to put our missionary establishment upon a decent footing? I answer, in one word, we want system. So far we have had none. Our present missionary efforts are but the result of irregular and uncombined exertion. The Church has never as a Church undertaken the matter.

I have three objections to the present mode of raising money for the support of missions. 1st, It is unequal. 2d, It is desultory. 3d, It is altogether inefficient. I will not dwell upon these objections, but pass on to consider the remedy.

This is simple. Let every member of the Church contribute regularly to the support of our missions. This they are willing to do. All that remains is, to devise a mode of collection. I propose, then, that every class divide themselves into companies of not more than ten, nor less than four. Let each one of these companies select one of their number who shall be the receiver. Let each individual of these companies contribute regularly two cents a week, and let the receiver be responsible for the payment of the amount thus subscribed, which he should pay over to the preacher at least once a month. Let no member have the privilege of subscribing more than the sum above mentioned, nor of paying for more than three weeks in advance.

If this system were immediately adopted we would realize at least \$300,000 a year from these societies alone. In order to give opportunities to the more wealthy to give more than the sum permitted to be subscribed in the "missionary companies," let a public collection be taken up once a year in all the churches. Besides which, the present mode of platform meetings might be continued in the cities.

Dear brethren, do not condemn this plan as impracticable. There is not the least difficulty about it. You may make it, and other means, yield you \$500,000 a year in less than three years. But how shall we get the thing started? Simply by resolving that we can do it. Let this proposition be copied by the editors of our papers. Let every bishop recommend it to the conferences over which he presides. Let every preacher who reads it, or hears of it, resolve to introduce it into the conference. Let every conference resolve to carry out the plan. Let every preacher who hears of it mention it in the first leaders' meeting he has access to. Let every class leader, waiting for nobody else, introduce it into his class. Finally, let every member determine that if his leader does not mention it to the class, he or she will. Let Baltimore begin first, but let nobody wait for Baltimore. Whatever class begins to practise upon this plan will, I verily believe, receive the eternal thanks of the Church. Who will be first? And who will be the first to cross, throw impediments in the way, and imagine lions in the road? We shall see.

And now, brethren, will you do it? Sooner or later something of the kind will be done. Why not now?

Perhaps somebody may devise a more excellent way. Well, I shall be glad of it. In the mean time, let us try this; we can perfect it as we go on. The details of this plan are not original with me; it is a system acted upon to a great extent in some parts of Europe.

It there be any fear that these "missionary companies" will interfere with the regular class collections, the contributions can be easily gathered by the receiver at other times. Who will be the first class-leader, or the first member, to form these companies? Very respectfully,

Baltimore, Jan. 1, 1841. THOMAS E. BOND, JUNR.

MISSIONARY FROM CHINA.

The following interesting letter and statements are from the N. Y. Observer. Dr. Parker is a missionary just returned from China in consequence of hostilities there; but intends to return to the scene of his labours when they shall cease. The letter was written on ship-board.—Ed.

To the Editors of the New-York Observer.

DEAR BROTHERS,—You may recollect as the concluding remarks of Dr. Wiesner, in his farewell instructions, the following: "If the nations pass in heaven that China shall be saved, that is a wall of defence separated; what will imperial edicts and prohibitions avail? The struggle will be hard, for it is to be the last. But the bulwarks of Satan will not withstand the shock, nor his armies prove victorious. God will reign and subject China to his sceptre. Go, then, dear brother, to the conflict, in his name and strength. Be faithful unto death. And we will mingle our sympathies with you again, when you receive your immortal crown." To this I most cordially subscribed. It was not, however, anticipated then that a hostile collision between two mighty empires of the East and the West would afford the opportunity of a brief recess, to repair exhausted energies, to bear a report of the land to the churches of Christendom, and having for a time breathed the atmosphere that regulates them, with new ardour to hasten back to "the hard struggle," and to triple-beloved China. These are my hopes. You are aware of the interesting revolution in progress. A more momentous crisis has not occurred since the founding, not of the Great Pure Dynasty, but of the Empire of China. It is one that cannot be contemplated with ordinary concern. The results are too mighty to be regarded with common emotions. The question is to be decided, perhaps has been, whether the relations between China and the civilized world are to be retrograde or progressive, to deteriorate or improve. The preliminaries of hostilities had commenced. Novel exhibitions were made before the eyes of the Chinese. Steamers were plying up and down their waters, demonstrating, contrary to the recent assertions of an Imperial officer, that "such vessels exist only in the brain of the translator." British troops, to the amount of some thousands, had arrived, and a part proceeded to the North, and a part remained to enforce a blockade of the rivers of Canton, and others were daily expected. The blockade had gone into effect, salt junk had been seized, and the accompanying packet will afford you the details.

The connections the measures now in progress have with the moral destiny of China call for the most devout prayer of the Church to God in her behalf. They should beseech Him whose is the prerogative to bring order out of confusion, and light out of darkness, and to make the wrath of men subservient to his purposes of mercy, that such may be the case in the present instance, and that, by all these changes that are taking place, he will speedily prepare the way to give the kingdom and the dominions of China to his dear Son.

Hoping at an early opportunity to see you face to face, I will only add that I left the members of the missions in good health, and all at Macao, except Dr. Diver, who with a few merchants had not left Canton on the 5th of July. Mr. Abel, dear brother, was enjoying remarkable health for him, and is, in his respect, a wonder for himself and friends. Believe me, ever affectionately yours,

PETER PARKER.

Last Sabbath evening Dr. Parker addressed a large assembly in the Broadway Tabernacle, giving a statement of his labours in China during the six years he has spent in that country. He concluded his narrative in these words:

"Hoping at some future opportunity, during my brief sojourn in this country, to present the state and prospects and claims of China, many topics of importance are revolutionarily omitted. To delineate the signs of the times, as indicated by the revolutions now in progress, to exhibit the evils and influence of the Opium traffic, will require a separate consideration. In respect to the latter suffice it to say, that though much has been published in China and in Europe about the evil, the half has not been told, or generally conceived. This assertion is authorized by positive knowledge. As to the signs of the times, many things indicate a new era. The Great Celestial Dynasty appears to have reached the zenith of its glory, and has occupied the throne 200 years, about the period which Providence has allowed to the most protracted reign since the founding of the Empire. The Lion of the west, and the Dragon of the east, after long, repeated, and reciprocal goadings, have roused themselves up, and have come to combat. British troops, to the amount of some thousands, ships of the line, frigates, ships of war, and steamers, with the implements of European warfare, had arrived in the Chinese waters. A blockade had been established and enforced. Imperial and fulminating edicts had been issued; the ranks of the celestial soldiery

replenished, and the army subjected to new discipline. Old fortresses were repaired, and repairing, and new ones erected, and wars and rumours of wars were the constant topic of daily remark and inquiry.

"Is there sometimes a tide in the affairs of men?" Then is there such in China. Contrary to all expectations, standing once more in the midst of a Christian assembly in my native land, with all the sincerity and earnestness of my heart, I entreat the Church to awake to the importance of the crisis. I plead for my adopted country; not for her fire-sides and her domestic altars; the former she has none, and the latter are dedicated to false gods; but I intercede for her redemption. No finite mind can fully conceive, no tongue express, or pen describe the interest now pending in that land. On the faith and prayers of the Church may be suspended the decision, whether the redemption of China shall come now, or when many more generations, (and a generation here includes millions,) shall first have gone with their idols to the bar of God. The wealth of princes, the splendid pageantry of royal and imperial courts, the achievements of conquerors, and the revolutions of empires, in themselves considered, stand quiet in the background, in the view of Him who has published to the Universe his determination to set his own Son upon the throne of the whole earth. And when he says "Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession," he exhibits in prominent view, the influence of prayer. It is made (the *primum mobile*) the great first cause on which the destinies of the world are suspended. Let secret, social, and simultaneous public prayer be offered. But let it be the prayer of FAITH, which trusts the immutable and unfulfilling promises. Let it be the prayer the Holy Ghost inspires. Then may we expect mountains of difficulties to sink to plains, and to see bridges extending across the gulfs of our despair; massive walls of exclusion crumbling away. Then no "lion" shall be there (as such) and if no ravenous beast, then no "dragon" (as such) shall go up. And the ransomed of the Lord, in China, shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. O come that day, Lord! thy children pray. Then lay these bodies by, and receive our spirits to thyself."

UNIVERSALISM TRACED TO ITS ORIGIN.

IN A SERMON BY THE REV. LEMUEL HAYNES.

"And the serpent said unto the woman, Ye shall not surely die."—Gen. iii. 4.

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostasy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree: if he ate of that he should surely die, was the declaration of the Most High.

Happy were the human pair amid this delightful paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity, by endeavouring to reverse the prohibition of the Almighty, as in our text—"Ye shall not surely die."

"She plucked it, she ate; Earth felt the wound; Nature, from her seat, Sighing through all her works, gave signs of woe. That all was lost."—MILTON.

We may attend, To the character of the preacher—to the doctrine inculcated—to the hearer addressed—to the medium or instrument of the preaching.

I. As to the preacher, he was most observant, he has many names given him in the sacred writings; the most common is the *Devil*. That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi. 3, and many other passages of Scripture. He was once an angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But to be a little more particular, let it be observed, 1. He is an *old* preacher. He lived about one thousand seven hundred years before Abraham—above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning*, artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be "full of all subtlety, and a child of the devil;"—not only because he was an enemy of all righteousness, but on account of his craft and guile.

3. He is a very *laborious*, unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The Apostle Peter compares him to a roaring lion, *walking about*, seeking whom he may devour. When God inquires of this persevering preacher, Job ii. 2, "From whence comest thou?" he answered the Lord said, "I am going to and fro in the earth, and from walking up and down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a *heterogeneous* preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Matt. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die,"—or, "In dying thou shalt die,"—yet this audacious wretch had the impudence to confound Omnipotence, and say, "Ye shall not surely die!"

6. He is a very *successful* preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Nought once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along, and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah—Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will destroy this city." Gen. xix. 14. But this old declaimer told them, No danger! no danger! "Ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who *mocked*,—they believed the Universal preacher, and were consumed,—agreeably to the declaration of the Apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to the doctrine inculcated by this preacher. "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatenings was doubtless eternal death; as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. To suppose it to be spiritual death is to blend crime and punishment together. To suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Galatians iii. 13. What Satan meant to preach was, that there is no hell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text,—"And the serpent said unto the woman, Ye shall not surely die." That Eve had not so much experience as Adam, is evident, and so not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant paths of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day,—2 Tim. iii. 6, "For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts." The same Apostle observes, Romans xvi. 17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the text,—"And the serpent said unto the woman, Ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he can the better accomplish his designs, and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a cunning, beautiful, and happy creature; but now his glory is departed. "And the Lord said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is hereby a kind of duplicate cunning in the matter—Satan gets the preacher and hearers also.

"And is not this triumphant conquest, And more than simple conquest in the foe!"—YOUNG.

3. Another reason why Satan employs instruments in his service is, because his empire is large, and he cannot be everywhere himself.

4. He has a large number at his command, that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and to all who preach the Gospel, because of that injunction, Mark xvi. 15, 16,—"And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell, because the dominion of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Was there no truth in future punishment, or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it."—John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true Gospel, they only in substance repeat Christ's sermons. If they preach, "Ye shall not surely die," they only make use of the devil's old words, as he delivered almost six thousand years ago.

7. It is probable that the doctrine of universal salvation will still prevail since this preacher is yet alive, and not in the least superannuated; and every effort against him only engages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for this aged divine, and think that I have not treated this universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "Render unto all their dues."

AN INCIDENT IN THE LIFE OF AN ITINERANT.

A more indefatigable class of men than the pioneers of Methodism cannot be found. They were called upon to suffer great privations, and to meet with continual obstacles, yet, with confident hearts, they surmounted them all, and continued to bear forward the Gospel standard.

The following, taken from the *Western Christian Advocate*, is a portion of the Diary of THOMAS LASELY, one of the first introducers of Methodism into Louisiana:

"Intending not to advert to my personal difficulties and sufferings, only so far as may bring to view some special act of Divine Providence, visibly displayed for my protection and support, perhaps no period in the history of my travels will present a more striking instance than this day's travel. Suffer me to give it in detail.

"Accompanied by a young man as a pilot, we journeyed together for six or eight miles, his object being to put me in the right trail through the swamp. This done, we parted, and I persevered alone for several miles. Coming to a slough in which the mud appeared very deep, I dreaded the attempt to pass; but seeing no way of avoiding it, I plunged into it, and my horse sinking under me, was unable to extricate himself from the mud, immediately alighted, taking my saddle-bags on my arm. My horse, thus unincumbered, made a powerful struggle and released himself, and soon gained the opposite side. Wending my way onward, and thankful to Providence for the difficulty overcome, I arrived at a large, deep, muddy creek, which I supposed to be about sixty or seventy feet wide, where, ever and anon, the alligators arising to the surface of the water, rendered the prospect still more gloomy. Summoning all the fortitude I possessed, and committing myself to the care of God, I fastened my saddle-bags on my shoulder, and plunged into the stream. Recollecting the opposite shore, I found the mud deep, and the bank steep, and felt confident that my horse could not rise with me. Hence I sprang from him and gained the bank, which my horse endeavouring to ascend, his hind feet sunk in the mud, and he fell back again into the water. Recovering again, he made the second effort, at which time I threw my weight on the bridle, and he reached the bank, pitching forward and falling with one of his fore legs doubled under him in such a manner as to cripple himself. Not being able to put his foot to the ground by several inches, I was apprehensive that he would slip his shoulder, and of course would not be able to travel from that place. My condition was the subject of reflection. Far from home—a stranger in a strange land, in the very midst of an ugly swamp, no human help to afford relief, while the poor animal stood trembling under the agony of pain. For a few moments I almost despaired; but throwing myself on my knees before him, I committed my cause into his hands, and prayed most earnestly that he would feel my horse, and bless me with courage. Feeling within myself that he had heard my prayer, I arose from my knees and found my horse perfectly sound, and immediately recommenced my journey, rejoicing in the Lord. As the shades of night closed upon me, I found myself in the most extensive prairie I had ever seen. But the beautiful queen of night soon made her appearance above the waving grass; and, uprising into the heavens, reflected her borrowed glories through the dark curtains of night on my pathway, until I arrived at a habitation, where I was admitted to a shelter for the night."—*Zion's Herald*.

THE PROUD MAN.

A proud man is a fool in fermentation, that swells and boils over like a porridge-pot. He sets out his feathers like an owl, to swell and seem bigger than he is. He is troubled with a tumour and inflammation of self-conceit, that renders every part of him stiff and uneasy. He has given himself sympathetic love-powder, that works upon him to dotage, and has transformed him into his own mistress. He is his own gallant, and makes most passionate addresses to his own dear perfections. He commits idolatry to himself, and worships his own image; though there is no soul living in his church but himself, yet he believes as the church believes, and maintains his faith with the obstinacy of a fanatic. He is his own favourite; and advances himself, not only above his merit, but all mankind; is both Damon and Pythias to his own dear self, and values his very great distance to all others, whom he esteems not worthy to approach him. He believes whatever he has received a value in being his; as a horse in a nobleman's stable will bear a greater price than in a common market. He is so proud, that he is as hard to be acquainted with himself as with others, for he is very apt to forget who he is, and knows himself only superficially; therefore he treats himself civilly as a stranger, with ceremony and compliment, but admits of no privacy. He strives to look bigger than himself, as well as others; and is no better than his own parasite and flatterer. A little flood will make a shallow torrent swell above its banks, and rage, and foam, and yield a roaring noise, while a deep silent stream glides quietly on; so a vain-glorious, insolent, proud man swells with a little frail prosperity, grows big and loud, and overflows his bounds, and when he sinks, leaves mud and dirt behind him. His carriage is as glorious and haughty as his; he was advanced upon men's shoulders, or trampled over their heads like Knipperdolling. He fancies himself a Colossus; and so he is, for his head holds no proportion to his body, and his foundation is less than his upper stories. We can naturally take no view of ourselves, unless we look downwards, to teach us what humble admirers we ought to be of our own value. The sly and less solid his materials are, the more room they take up, and make him swell the bigger, as feathers and cotton will stuff cushions better than things of more close and solid parts.—*Baile*.

COLTRIDGE, distinguished as a Metaphysician, not less than as a poet, was a Christian. Witness his *Friend, Aids to Reflection, and Statesman's Manual*, works which display genius of the highest order devoted to the service of Christianity.

But these afford not the evidence of his Christian character. In the closing scenes of his life were exhibited the true spirit of a philosopher, and the hopes and triumphs of a Christian. His worldly affairs had been long settled, and after many tender adieus, he expressed a wish that he might be as little interrupted as possible. His sufferings were severe and constant till within thirty-six hours of his end; but he had no power to affect the deep tranquillity of his mind or the wonted sweetness of his address. His prayer from the beginning was, that God would not withdraw his Spirit; and that by the way in which he should bear the last struggle, he might be able to evince the sincerity of his faith in Christ. His prayer was answered, and "He sleeps in Jesus."—*Wesleyan Journal*.

From the Christian Advocate & Journal.

BRAWLING.

One signification of the term brawling is, the speaking in a loud, angry tone of voice. And this is too commonly heard when children, servants, and inferiors are spoken to. Brawling prevails to an alarming extent, it is to be feared, among professing Christians, although it is to be prohibited by the spirit of religion, the word of God, and the Discipline of the Church. Mr. Wesley thought, in his day, that there was no sin more common than that of evil speaking. But we think the sin of brawling is as prevalent in our day as evil speaking was in his day. Brawling is heard in the counting-room, and in the workshop; on the farm and on ship-board. And it is often heard molesting the quiet of the family circle. If we could say anything calculated to drive the discordant notes of brawling from among professors of religion, we should do a deed of meritorious service. Nothing can possibly be gained

by brawling. It is as profane as profane swearing. Those who indulge in this evil annoy those that hear them, greatly injure their own souls, and only irritate their children, servants, and inferiors. Who can feel well while listening to the clamour of a brawler? Who can feel in his own heart that "gentleness" which becomes the Gospel, while he is brawling? What children, servants, or inferiors, will be more obedient by being bawled at? None. Then, O my brother, O my sister, be entreated from this hour to use no harsh words. Let Christian mildness characterize all your commands, and you will succeed a thousand times better with your worldly affairs, and be a thousand times better prepared to go home to the great company in heaven, where brawling is never heard. ZETA.

Leves, Dec. 19, 1840.

The Youth's Friend.

ON THE DEATH OF THE REV. HENRY LUCY, WESLEYAN-METHODIST MINISTER, IRELAND.

"Know ye not that there is a Prince and a great man fallen this day in Israel?"—2 SAM. i. 32.

But Jew and Gentile, hand and foot, Thy Scripture truth must all agree, That man must taste mortality, Because he's mortal as we are; If Saul have fallen on his sword, 'Twas not 'til he fell from the Lord; Yet he whose life we now record, With us a good confession.

Where heroes' deeds, through former ages, Have spread before us lifted pages, And won the field, and throned the stage, Give me a soldier of the Cross, Who reckons all things dung and dross, And early treasure counts but loss: His memory shall be cherished.

False prophets mask with loquacity, To make their cap and platter clean; With living lips they say "Amen," Before he's dead, and he's not dead; His adoration was a sinless soul; His nation was a living coal; Commission'd by Ezekiel's roll, And seal'd the declaration.

He shared no part in God's complaint, When prophets ran not being sent; But Samuel like, obeyed and went; Experience told the hour, When at his Master's feet he bow'd, And wrestled, prayed, and wept, and vow'd, And bawled 'till he was endow'd.

With pardon, peace, and power, Like Paul, when smitten King, He closed the Gospel stone and stung, And went, as on a seraph's wing, To fight for Israel's hour; He studied well, he staid his might, He struck the stroke with all his might; Goliath fell, Gath took to flight, While David wove the banner.

These arrows of conviction reach'd Each guilty Felix as he preach'd; He showed the Saviour's hands outstretch'd With offers of salvation. The standard raised on calvary, The subject of the jubilee; The captive lock'd and was made free, And prized emancipation.

His patriarchal government Was well received, when'er he went; His good advice spread sweet content—'Twas his family division. He wished and prayed that every soul, From Arctic to antarctic pole, Might feel their wrongs and be made whole By Heaven's all-wise Physician.

He showed a universal call; He gave a universal fall; And preach'd a Saviour free for all, That would make application. To Israel's joy he did rejoice, And Joshua like, while dying, Declared God's service man's own choice, And seal'd the declaration.

LIFE'S ETERNAL END, by fatal stroke, And golden bowl, were gently broke; The sentence came, which none revoke—God took what he had given;—Although he felt, he is not kind,—And, ere he fell, he ranks were fill'd; He fought the fight, and won the field, And now he lies in heaven.

It is a loss to whom he regus; He thinks he's paid for all his pains; His hap proclaims these lute strains: "That cannot cease—no, never. His death's remembrance he'll be dress'd; His love notes flow and never rest; Could I but have my own request, I'd be with him for ever."

WILLIAM DRUMMAN.

ANECDOTE OF JEREMIAH FLATE.

"Fifty years ago," said this venerable teacher, "I was master of the Orphan Asylum, in Stuttgart, and had a whole room full of children to instruct. It was my custom to pray every morning for meekness and patience in the fulfilment of this arduous duty. One day, as I was walking up and down among the children, I observed a boy, about twelve years of age, leaning with his elbows upon the table; I reproved him for this improper behaviour, and walked on. The next time I passed, he was doing the same thing; I was obliged to repeat my desire that he should take his arms off the table. He obeyed me for the moment; but when I returned for the third time, I found him angry and perverse, and could read in his face that he determined to despise my orders. I was much annoyed, but restrained myself, and prayed inwardly for strength to exercise patience towards this poor child, even as my God had been patient towards me. My ill humour vanished immediately, I became calm, and was enabled to continue my instructions. The boy obstinately remained in the same attitude, but I took no notice of him. When school was over, I sent for him into my study, praying, in the meantime, for wisdom and composure of mind. He stamped in, and banged the door after him in a violent passion. "Why did you bang the door violently?" I asked. "I did not bang it," he replied. "Yes, you did, my boy," said I. "I tell you, I did not," was the answer. Upon this I went up to him, took his hand, and asked him in a gentle voice, "Do you know, my son, against whom you are sinning? It is not against me, but against your Saviour, your best friend! Examine yourself, and try to find out why you behaved in this manner."

"The boy's heart was touched; he burst into tears, and entreated me to forgive his wicked behaviour. 'I had determined this morning,' continued he, 'to tease by my disobedience, till you should leave me, thinking you would suffer much more from it than I should. Pray, pray forgive me; I will never do so again in all my life.' I pointed out to him from what a great temptation he had been delivered, and then dismissed him, with the assurance that I had long since forgiven him. He left me, but still appeared almost inconsolable. In the afternoon, having finished my classes, I was sitting alone in my little study, when I heard a knock at the door. The boy came in, his eyes red with weeping, and saying it was impossible I could have forgiven him, for he had behaved towards me like a devil. He begged I would tell him once more that I had forgiven him, repeating that he would never vex me again, not even by a look. I again assured him of my full forgiveness, and told him he must ask pardon of his Saviour, against whom he had chiefly sinned, and who would certainly bear his prayer, if his repentance was sincere. The boy however left me, still crying.

"I had scarcely risen the next morning, when my little penitent came again, crying so bitterly that I was quite astonished. He said the remembrance of his past conduct the day before had prevented his sleeping, and entreated me, with his whole heart to continue to love him as I had done before. He could not imagine what had led him to form such a naughty resolution, and assured me he had determined not to allow any punishment to overcome his obstinacy, but had been quite unable to resist the kind and gentle means I had used to convince him of his fault. He begged me to tell him how it had done. This was possible for me to bear with his wicked behaviour as I had done. To this I answered, 'Dear child, I cannot exactly explain that to you; but if I may express it in a few words, it is because I have myself received such mercy from the Lord, that I have been enabled to show mercy towards you.' "Thus spoke this venerable man, and concluded this narrative with the satisfactory intelligence, that the boy had, from that day, become his best scholar, and was still living in Stuttgart, esteemed by all who knew him as an honest and virtuous citizen.—From the *German of Dr. G. H. Schubert*.

THE BREAD OF LIFE.

"Mother," said little George, "what does Christ mean when he says, 'I am the bread of life,' I never could understand this text."

"I am glad, my son," answered Mrs. Selkirk, "that you feel interested enough about what you read in the Bible, to wish to understand its meaning, and this is a very important text. The meaning of it is, Christ is the bread on which our souls must feed in order that they may live and be happy.—That is, unless we trust in him, and turn him, our souls will die forever, just as our bodies would die, if we had no food to eat."

"But, Mother, you say that we must love Christ that we may be happy; now I know a great many boys who are always very lively and full of play, and never seem unhappy, who, I am sure, do not love the Saviour, for they take his name in vain, and often play on the Sabbath."

"They may appear happy, George, but depend upon it they are not. It is certainly true, that their souls are dying for the want of food, though what makes it still more sad, they know it not. You recollect going to see your cousin William, when he was dying in a consumption. You know he thought he was not at all sick; was not willing to take any medicine, and told you when you left him, that he thought he should be able to prevail on his mother to let him come and see you the next day, and that very day he died. Just so it is with those wicked boys you speak of; they will not believe that their souls are perishing without Christ. But suppose God should remove them from this world, what do you suppose would be their feelings? Would they not be convinced then that they had nothing to make them happy? Christ alone, my dear boy, can make us happy in this world, and in that which is to come; but if we will not serve him, here, he will leave our souls hungry and dying forever."—*Youth's Friend*.

From the Monitor.

THE MAGNET.—AN EMBLEM.

FOR RECITATION BY A LITTLE CHILD.—(Spoken with a pocket compass.)

The trembling of the magnetic needle should remind us to keep our hearts fixed to God, and heavenly things. And whenever any temptation draws our hearts astray, leading us from the path of duty, we should be afraid and tremble like the magnetic needle, till we get back to the right place. (Here there should be a significant gesture pointing all around with the hand tremulous, and suddenly stopping with a steady point and pause.) The word of God

Religious Intelligence.

PETERBORO' CIRCUIT.

Peterboro', January 16th, 1841.

To the Editor of the Christian Guardian.

DEAR BROTHER,—I have been much pleased for a few weeks past, in seeing in the Guardian an account of Missionary Meetings held in different parts of the Toronto and Niagara Districts, and feel much encouraged by learning the success of feeling existing in the country respecting the present position of our Church, and the liberality manifested in support of its various Institutions. Our Missionary Meeting was held, according to appointment, on the 6th inst., in the Presbyterian Church, our own being considered too small. J. W. Love, Esq., filled the Chair with great credit to himself, and much satisfaction to the meeting. The meeting was addressed by the Rev. Messrs. Gilmore, (Baptist Minister) J. H. Haw, and others. The speakers all appeared to be imbued with the Missionary spirit, and manifested that zeal, love, and catholic spirit that becomes the spread of the Gospel and the extension of the Redeemer's kingdom. Our friends here say that they have never had so interesting a meeting, or as large a collection; the amount being, with some that was subscribed before the meeting, upwards of £20, fifteen of which was received at the meeting. We had three other meetings on the Circuit, at which we realized also £20; so that in all we expect to get £40, or upwards, on the Circuit; not so bad for a Circuit a great part of which is new settlements. While I feel abundantly thankful to Almighty God for the many friends he is raising up at the present time, and the signal manner in which he is crowning the labours of his servants, I cannot but look with sorrow and regret on the efforts that are being made to make division among the Indians in this neighbourhood. The Indians at Mud Lake are warmly attached to the Canada Conference, as they are indebted to its Missionaries, either God, or all they have. They therefore look on the members of the Conference as their Fathers in the Gospel; but they are told if they abide with the Conference the Government will not give them their presents; so the poor Indians do not know what to do. It is a poor cause that requires such means for its support.

Yours, &c., W. McFADDEN.

"GOOD LUCK."

Mussey Mission, January 5th, 1841.

To the Editor of the Christian Guardian.

MY DEAR BROTHER,—This epistle was dropped in my ear at the close of a most blessed meeting, by a Native-Canadian Leader, at which sixteen natives joined his class. At the late Special Conference I had a hard struggle, especially when our long and much respected beloved W. Case left us. I was then heartily thankful that I made up my mind to "abide in the Ship." It is true I felt the injustice of withholding four months' salary from me, unless I would be guided contrary to my own conscience. For a few moments I was tempted to locate, or rather to leave the work in which I have spent twenty years of days; but "the Lord stood by me," and I resolved to die in the harness. From that moment my path has been shining more and more. My mind is equally clear. We have now closed our second quarter with a meeting long to be remembered. Our house, 30 by 50, was full at Love-feast and Sermon, which lasted from nine o'clock, A. M. to two o'clock, P. M. In the evening we divided the congregation for public preaching; brother T. Magee took the Chinyewas, &c., while I preached to the others in a private house. Since Conference twenty-five have joined Society, fifteen been baptized, three have died happy and gone to glory, besides a number of marriages and births. Since our Camp-meeting in September last, the state of this mission has been peculiarly interesting. All we want at this post is suitable means, with the blessing of God, and much may be accomplished for the benefit of this people. The means I refer to are, a School of Industry, and a large Meeting-house in the upper town. I understand the Agent contemplates building one of brick. A good bridge across the Thames. The Indians have cut a new road to intersect the road which runs from St. Thomas, leading to a hard struggle and a hard word of land. Since September most of them have had a good supply of provisions, and a few of them have some to sell. They are, however, badly off for clothing, as they are three years deficient in their presents at this post. This fact is made use of by some, to our disadvantage, intimating as the reason why they are withheld, because they belong to the "Yankee Methodists." Their constant intercourse with St. Clair unsettles their minds in some degree; but we could go a-head without much stumbling, were it not for the fire-water furnished to a few unenlightened Pagans, who disturb the whole community, and often lead astray those who are for the temptation thus thrown in their way. I would say to the dealer in this poison, "Is the love of filthy here so strong that you will grasp the red man's six pence, rather than refuse him that which you know will destroy him? For money you have already plunged many souls into hell; for money you are hurrying many more into the bottomless pit. You must know the magnitude of desolation you cause beggars description. You sin with your eyes open—your iniquity admits of no palliation. A flood of light is thrown upon the devastation you have already caused—your crime appears in all its dreadful reality; it is as evident as if written with a beam of living light by the finger of God upon the conscience. Your sin, which is transgression of the law of God and man, is as undeniable as if a voice of thunder declared it in your ears. Your sin is inscribed among your victims' characters of blood. It is registered in the records of eternity; it is ready to seal your condemnation in the day of judgment. All good men condemn you; your conscience condemns you; and God will not acquit you unless you repent and put away the cause of death, temporal and eternal. Of what avail will your money be when you are doomed to share with the victims you have slain, where the rich man lifted up his eyes? O, for God's sake, for the Indian's sake, and for your own sake, desist from furnishing the poor red man with your intoxicating drinks! Would you sell all withold from them thisbane, they would soon to a man, become the devoted disciples of Jesus of Nazareth, and find their way to the Paradise of God."

We are glad in our hearts that a Missionary Meeting is appointed at this station; we have given it out already, and hope not to be disappointed, either by the Deputation or the collection. We are thinking of raising fifty dollars, poor as we are. Freely we have received, freely we are determined to give, knowing that the Lord loves the cheerful giver. We are encouraged in our work from the "good luck" we have (as the Indian says) in our Missionary Meetings, as well as in our Missionary labours. This place affords labour and pleasure; for

"Labour is rest, and pain is sweet, When thou, my God, art here."

I do not write for publication, but for your information. Mrs. W. has recovered her health. We have much to be thankful for, though shut out in a great measure from white people; yet we are becoming more and more attached to the Indians, and they to us. Pray for us, that the "word of the Lord may have free course and be glorified."

Remain, dear Brother, as ever, yours truly, S. WALDRON.

Temperance Vindicator.

PUBLIC MEETING.—According to the Advertisement which appeared in our last, a Public Meeting of the Total Abstinence Society took place in the Methodist Chapel, on the evening of Monday last. The attendance was so numerous as to show clearly that the inhabitants of Brockville continue to take a lively interest in the subject of Temperance. PAUL GLASS, Esq., President of the Society, and Chairman of the Meeting, commenced the proceedings by delivering a short, but excellent address. He said that his auditors had assembled to consider a subject of the greatest importance. Temperance destroyed the happiness of individuals, of families, of neighbourhoods, of States, and of the world. It had been found for this great evil, in the Society, whose claims they that night met to advocate. He hoped the influence of this institution would extend from individual to individual, from family to family, from neighbourhood to neighbourhood, and from country to country, till its effects were visible throughout the world. The Chairman then called on the Rev. P. C. CAMPBELL, to invoke the Divine blessing on the meeting. The Rev. Gentleman having performed this duty, the Meeting was addressed by the

REV. MR. SMART.—Mr. Smart's speech evinced much research, and considerable knowledge of the subject under discussion. He showed that the "vice of drunkenness had prevailed from the earliest ages—that it was a vice whose consequences were of the most dreadful character—and that it was, therefore, our duty to endeavour to find a remedy for it. In ancient times the Senates of Greece and Rome, and in modern years the Chambers of France, and the Parliament of Britain had taken this subject into consideration, but their remedies for the evil had been of but little service. Temperance Societies he thought were the only sufficient remedy. There was nothing more powerful than public opinion; the object of these Societies was to change public opinion on the subject of Temperance. Mr. S. next mentioned a number of facts and statistical statements, principally extracted from the Parliamentary Report on Drunkenness, illustrative of the cause, extent, consequences and remedy of National Intemperance. Among the most powerful causes of National Intemperance, he mentioned the drinking usages and customs of our country. Mr. R. W. WATSON was next called upon to address the Meeting. Mr. W. said that he rejoiced that many of the old and absurd usages and customs to which Mr. Smart had referred, were now abolished. He then proceeded to urge the claims of the Total Abstinence Society on all, whether they cared for their own best interests or the welfare of their fellow men.

Mr. W. BROUWER was the next speaker. Mr. B. commented on the inconsistency displayed by Magistrates in licensing houses for the sale of articles, whose tendency they knew was to make people drunk and disorderly, and then punishing people for partaking of this article and getting drunk and disorderly. Mr. B. thought that if the vendees of intoxicating liquors were tapping a cask of whiskey would but reflect for a moment on the odds and blasphemies, quarrels and brawls, crimes and deaths, which the liquor would, in all probability, produce, they would save the cask, and resolve to submit to any suffering and degradation, rather than carry on the accursed traffic. Mr. B. then went on to prove that to people in health intoxicating liquors were not only useless, but positively pernicious.

The Chairman made a few concluding remarks, after which fifteen signatures to the Total Abstinence pledge were obtained, and the meeting broke up.—Brockville Recorder.

GLORIOUS DOINGS IN IRELAND.

Rev. T. Mathew, at Athlone. Before pronouncing the words of the pledge, he proceeded nearly as follows: "My dear friends, I feel sincerely nappy, indeed, at beholding you all assembled on this auspicious occasion. I have been, in common with your respected pastor, long anxiously expecting this pleasure; but I regret that circumstances prevented me from coming amongst you sooner. However, the time is at length come, and I congratulate you and myself at the bright harvest of human happiness that now weaves before us. The eyes of the world are now fixed upon the Temperance Society, and it expects that the moment you renounce vice and crime, by becoming members of it, you will become distinguished for the practice of every species of virtue. This is what is expected from the members of our society; and blessed be God, all these expectations are fully realized by the conduct of our members. We have now in our society very nearly three millions of teetotallers, and I feel proud to tell you, that they are every where considered as the most moral and peaceful people in the country. I have reason to be particularly proud of the Athlone teetotallers; they were

first in the remote districts of Ireland, who undertook a long and a painful journey to Cork, undismayed by the length of the road, and the obscurity of the season, which was then remarkably inclement. Their moral and virtuous conduct is spoken of all over Ireland, and they form the brightest gem in the temperance crown. The records of the courts of justice prove the state of morality in any society, and I rejoice to think, that according to the returns of the late assizes, there was not a single teetotaller prosecuted before a judge or jury, for any crime throughout the entire kingdom. Let this state of things always continue, and the result will tend to your own advantage and to the honour of our society."

This distinguished man unshrinkingly and ceaselessly plied the great work of reformation, till three o'clock on Tuesday, when he had 100,000 enrolled teetotallers, as the fruits of his blessed mission.—Ulster Missionary.

CHRISTIAN GUARDIAN.

Wednesday, January 27th, 1841.

THE GEORGE STREET MISSIONARY MEETING.—We have read with some attention the Patriot's account of the Missionary Meeting held by the English Missionaries in George Street Chapel, on the 6th instant, and do not think we shall be free from culpability if we let it go unnoticed. A diatribe for animadversion would prevent us from saying anything; but while affairs maintain their present position, we must not—we will not betray our own cause by our silence; but we shall say as little as possible. It is due to most of the speakers to say they made no attack on our Church, and if we may judge from what is said of the Rev. Joseph Stinson's speech, he proved himself to possess what we have always thought he had—and which has attached us to him in bonds we would never have broken—a generous, pious heart—a heart which, in its unrestrained promptings, has made him many personal friends in Canada—a heart which, if unchecked in its motions, would keep those friends. The meeting appears to have been one of a unique character, as it was necessary it should be held at all. A few thoughts passed through our minds in reading the report of it:

1. There was an utter avoidance on the part of the chief speakers of the grounds on which they claimed the right of holding a Missionary Meeting at this country. Not so at our Missionary Meeting, lately held in Toronto. The very first speaker, the Honourable Chairman, and the second speaker, our Corresponding Secretary, stated clearly, fully, and convincingly, the grounds on which we made an appeal to the citizens of Toronto, and the inhabitants of the country. An unceremonious avowal was made; and the audience believed its truth. The English Conference had cast off this connexion, and the Indians and destitute settlers needed the Gospel. All was plain, and the congregation perceived the reasonableness of the appeal, and pressed to the Missionary altar with their offerings. Why was it not frankly said at the George Street meeting, the Missionary Committee some years ago solemnly determined that Upper Canada should be left to the Canada Conference Missionaries; but we, notwithstanding, have come to you, our Missionaries? Why was it not said, now that we are come, we labour only among the red men, and white persons, unassisted by the ordinances of the Gospel? Why was it not added, as we are supported by Missionary monies, we shall have nothing to do with people who are supplied with Ministers, and are supporting them? Statements like these were called for by the occasion, and truth and honesty demanded their publication. But they were unpublished; and it must be said even to the credit of most of the speakers, they had modesty enough not to commit themselves and their cause. They are statements which a candid Canadian audience would hear with displeasure; for they can judge.

2. The appeals made were made on general grounds. The piety, perseverance, and perseverance of the Wesleyan Missionary Society in London were eulogized, and made the subject of merit; and made elsewhere and under other circumstances, it is an appeal meriting the attention and the answer of all persons. We sincerely praise God for that Society, and for the glory of its general doings; and pray they may increase, and its triumphs in the salvation of souls extend everywhere. But was it fair to tell part of the truth? It is proper to say the Hutton Garden Society should be patronized, but not when its money is expended in a work of disavowal and destruction in Canada. The Indians within the Hudson's Bay territory were referred to, (and we wish the Missionaries success in their conversion,) but within the bounds of Upper Canada the English Missionaries have no methodical legal opening for their operations. To ask the aid of the Canadian public for the Hutton Garden Society, without saying part of the funds of it are expended in anti-mission labours in this Province is to deceive the public by an illusion. Why are not the people told the Missionary subscriptions raised here by the English Missionaries are as much to support un-Wesleyan proceedings in Canada as Wesleyan Missionary proceedings in the South seas? Do not all the subscriptions go into the same fund, and the English Missionaries here receive supplies from it? It expands the heart to give for the good of the really destitute of man's race; but to give for the support of Ministers to those who have Ministers, is an unpardonable perversion of the words of Mr. Wesley—go to "those who need you most." The Committee's own Wesleyan Resolutions of 1830 after all condemn the whole enterprise. Those resolutions will still remain the high and immutable vantage ground on which our Conference may fearlessly stand to vindicate itself, and obtain the smiles and the support of the Colonial population.

3. From the Rev. M. Richey's speech it is evident the English Missionaries are purposed on continuing their offensive operations. He says the "British drummer" "does not know how to beat a retreat." And that "not till the British sceptre is withdrawn will our Committee call away its Missionaries." There are other particulars in his considerate, and consistent, and conciliatory address which we intended to notice; but as they implicate the Rev. Egerton Ryerson, we have asked him to reply to them; and in another place to-day will be found his powerful and unanswerable remarks. We beg, with much deference, to say to our eloquent antagonist, a little caution is a good thing. For ourselves we are not quite sure his cause will be sustained. We think so highly of the majority of the fathers and brethren in England, that we conjecture they may, sometime or other, say even to Mr. Richey and his adherents, we cannot sanction you, for neither the Bible nor Mr. Wesley do it. The great body of the English preachers, we believe, will read, and judge, and condemn, and like me of God, say, we will not make the Wesleyan family in Canada a scene of animosity and enmity. They love that family, and will show their love. O that these contentions were ended, and the great work of diffusing scriptural truth the only work of Wesleyans in Canada!

4. This Meeting has been held by the English Missionaries in the face of a country that will not sanction their proceedings. The authorities, and christian ministers, and the people generally are unfriendly to them; more than that, disgusted with their course. Where is Mr. Richey's piercing eye, and the discernment of his brethren? They speak of their loyalty,—and government men aid the Canada Conference. They have raised their standard, anticipating a universal rush to it,—and the rush is towards that Conference. They commenced their operations as if they were the only men who could do mission work, and high and low, rich and poor, young and old, come with their gifts to the Canada Missionary Committee, and say, you know what Canada is, you can find, as you have found, our Indians and destitute settlers preachers, we will support you; and so liberal are their gifts, and so affectionate their regards, that Committee are able to continue their present missions, and at this very moment to send out four additional missionaries into the great field! Our heart exults while we can check the exclamation "God will bless us, and that right early." God of Missions! put all things right at Hutton Garden, and bless the Society there with unexampled success; and, by thy selectest influences, make Canada praise in the earth!

A GOOD REPLY.—It is known to some persons that the Rev. W. LYLE, of this City, has been solicitous to promote a union between his own people and our Church, and has acted honourably in attempting it. Amiable as such an attempt must be, it is construed into a crime, and transferred from him whose it is, to one who is not the projector of the plan. But we have long ceased to wonder at any thing which comes from the pen of him to whom the letter we insert is addressed; and in justice to Mr. Lyle we publish it:

To the Editor of the Commercial Herald.

Sir,—In being presented with your paper of the 11th inst., I saw an article in which you charge the Rev. E. Ryerson with a "project," or of devising a "union trap," &c. If to originate, or to promote a union, especially with those who are precisely of the same sentiment be wrong, or as you are pleased to call it a "trap," then, I confess, I am the person that is justly chargeable! And it is such a charge as I glory in; for the God whom I serve is the Author of peace, and has commanded His people to seek for, and "admit to keep the unity of the spirit," &c. If the testimony of the Holy Spirit be to be received on the subject, then I see what you call a "trap," is a good thing; for saith he,—"Delight hold good and low pleasant it is when brethren dwell together in unity!" In union, sir, is strength, and in union I glory, whether it be with the Great Head of the Church, as a branch to the vine; or with His people as sheep of the same great fold, and if a union of sentiment, spirit, and effort in the Church be "chiefly," I confess, I am very desirous of seeing it increase; and I am ready to grant, and give up to you, all the "degenerate or bastard wheat," (Dr. A. Clarke) of schismatics, whose delight is in scattering arrows, firebrands, and death.

In giving the above an insertion in your paper for this week, you will greatly oblige, Yours, &c. W. LYLE, Primitive Methodist Minister.

P. S. However desirable a union with the Wesleyan Methodist Church might appear to me, yet I think it just to say that the majority of our Quarterly Conference considered it their duty to remain as they were, but at the same time to cultivate a friendly spirit, especially, towards all those who love our Lord Jesus Christ in sincerity.

OUR VISIT TO THE MISSIONS ON LAKE SIMCOE.—It is known to our readers that at the request of the Superintendent of the Missions on the Toronto District, the Rev. Anson Green, we were to make this visit, and having made, some notice of our sixteen days' tour may be expected; we shall, therefore, though with some diffidence, copy the journal we have written for our own use; which was prepared in a very hurried manner.

January 6th. In a few hours after I had got the Guardian out left home, and made my first call at the house of an excellent brother, whose, after a kind reception, I heard of the doings of a certain minister of the Church of England, who has lately been lecturing against the sectarians, especially the Methodists, so as to give no little offence to some of his own hearers and friends. A few months ago he addressed his parishioners on the subject, and was unwisely opposed to say to them—"As consistent Churchmen, I take it for granted that you conscientiously confine yourselves to the ministrations of the church; for convinced that the principles of Dissenters are in direct opposition to—altogether subversive of—the interests, if not the very existence of the church, you cannot but abstain from every thing which may seem, in any degree, to support them." The thought was odd, but the circumstances under which it occurred, rendered somewhat new. Perhaps before long it may obtain a further notice. In the evening read the Wesleyan presence on the Newmarket Circuit, as we were happy to find our laborious minister, the Rev. Matthew Whiting, was out on his circuit, holding a protracted meeting with good effect; a special Methodist means does not seem to me in utility; a means which, I believe, our Body will long have wisdom, humility, and zeal enough to recommend and employ.

7th. Drove 24 miles in a heavy rain, and was but just in time for my afternoon appointment. Met some old friends—worshipped—and baptized four children belonging to one family, regarding that they had not been presented to the Lord in that ordinance before. Went 3 miles farther to my evening's appointment, where the people were waiting to hear the word. Here again I administered the same ordinance after preaching, and was reminded of the fact, that many children were baptized when I was out on the Mission in 1835, where I stayed for the unusual period of four years, and had the pleasure of receiving into the visible church upwards of two hundred children. Several parents had united with the society at this place, since I was last there. My night was spent, after a four miles' drive, with two sincere souls about to join our church; and a remark was made by the husband which was confirmatory of my views on total abstinence societies: "A man is not fit for society while he drinks, and since I gave up it I have felt a greater desire to do right, and keep the meeting."

8th. In the forenoon came to Barrie, and was glad to find our useful missionary, the Rev. Thomas McMillan, residing there, and the members of our church there united and happy, and doing something for the good of the place. A few years ago, through the kind and gentlemanly interposition of Wesleyan Richey, Esq., we obtained a grant of land in Barrie in what is generally considered the best situation in the place, sufficient for a church, parsonage, burial ground, and pasture. A frame for a Wesleyan church is already erected; and the whole is decided to the Canada Conference. My first calls were made at the houses of persons who have lately left our Connexion for the English Missionary Society; as I went not among them for partitioning, but peace; and without contention after the manner of the Jews. An English Missionary sent there since our Special Conference, I was told, had a furious lot to temporate, a few easy appointments, and about half a score persons adhering to him, who went out from us. The firmness of our own members have forbidden his accomplishing much; and much he will not do. In the afternoon met a warm-hearted congregation, three or four miles beyond Barrie, at the house of brother Larkin, an amiable friend of our Conference; and took sweet counsel with them, thanking God that he was present in the wilderness as "in the city full." By night-fall I was at the door of my generous-hearted friend, brother James White, who, with his brother Peter, are among those members of our church, whose number all might wish increased.

9th. Left Barrie for the town of Colborne's settlement in On., where I found, as usual, a humble happy people. I told them something of the loving kindness of the Alpha and Omega, and we obtained supplies from the fountain of the water of life. A gratifying charge had taken place in the means afforded for the instruction of the youth of this interesting settlement since I was last in it. A Mr. Raymond, a pious and intelligent man, had erected, and fitted up very neatly, a school-house, where he instructs about forty children, partly white, but mostly colored; and in this good work he has the assistance of his amiable wife and another female. The school has some connection with the African Society, and I understood there were thirteen or fourteen scholars in the school. In the evening, after the usual colored school in On., where I found, as usual, a humble happy people. 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all beneficial spiritual influences, it earnestly desires; and, while the relation...

Such are the revealed sentiments and feelings and intentions of the English...

But the English may be asked, have not the amicable intentions thus expressed...

When the meeting of the English Conference had determined to establish...

But a third reason why the amicable intentions expressed by the British...

When the meeting of the English Conference had determined to establish...

2. In the next place, Mr. Ritchey quotes a passage from the London Com...

3. Mr. Ritchey mentions a "prophectic intimation which a certain individual...

4. Mr. Ritchey says that the Missionary Committee, any more than a British...

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7. Mr. Ritchey mentions a "prophectic intimation which a certain individual...

and grieved at such proceedings? Is he not doing all in his power to weaken...

6. Mr. Ritchey's plea for the poor of England to contribute to the Canada...

In conclusion I would propose several plain questions on each of which every...

1. Can dividing the "body of Christ" be the work of Christ?

2. Is anything admitted into the doctrine, discipline, or practice of the...

3. What would have been the moral condition of many thousands of Emigrants...

4. Can a Mission of division promote peace and unity in this Province? At...

5. In what light will these divisions appear to their authors and abettors on...

6. Are the present efforts and proceedings of the London Committee's Agents...

7. Mr. Ritchey mentions a "prophectic intimation which a certain individual...

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Table with columns: Meeting at, Date, Location, Time. Includes entries for Mon. 1 Kingston, Tue. 2 Cornwall, etc.

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A CARD.—The undersigned, in behalf of the Toronto Fire Department, begs to return his sincere thanks to the Directors of the Home...

Letters received at the Guardian Office during the week ending Jan. 26.

NOTICE.—HOME DISTRICT AGRICULTURAL SOCIETY.—The General Annual Meeting of the Society will be held in the City...

TO THE INDEPENDENT ELECTORS OF THE CITY OF TORONTO.

GENTLEMEN.—At the present crisis in Canadian affairs, I feel I should be shrinking from my duty as a British Subject, were I not to adopt the...

I wish you to understand that in supporting me, you will support a new state...

And with the slightest idea on the minds of capitalists, that there was any...

IMPORTATIONS FOR SPRING 1841.—The Subscribers beg to intimate, for the information of the Trade, and their...

TO THE ELECTORS OF THE CITY OF TORONTO. GENTLEMEN.—Several months have now elapsed since I announced myself as a Candidate for your suffrages to represent this City in the Provincial...

TO CORRESPONDENTS.—Communications from the Revd. H. Wilkinson are received and will appear next week.—D. R. G. is sincerely...

MARRIED.—In the Township of Augusta, Jan. 12, by the Rev. Daniel Berny, Mr. Jacob McEdden, to Miss Mary Ann Brown, daughter of Mr. Wm. Brown, of Augusta.

DIED.—At Cobourg, on the morning of the 19th inst., after a very short illness, deeply and universally regretted, Benjn. Throop, Esq., aged 62 years.

COMMISSARIAT OFFICE. Toronto, 23rd January, 1841. NOTICE is hereby given that SEALED TENDERS will be received at this Office, on Friday the 5th February next, at 12 o'clock precisely...

COMMISSARIAT OFFICE. Toronto, 26th January, 1841. NOTICE is hereby given, that SEALED TENDERS will be received at this Office, on Friday, the 5th of February next, at 12 o'clock precisely...

COMMISSARIAT OFFICE. Toronto, 21st January, 1841. NOTICE is hereby given that SEALED TENDERS will be received at this Office, on Friday the 5th February next, at 12 o'clock precisely...

COMMISSARIAT OFFICE. Toronto, 13th January, 1841. NOTICE is hereby given, that SEALED TENDERS will be received at this Office, on Monday the 1st March next, at 12 o'clock precisely...

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