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**CHRISTIAN GUARDIAN:**  
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**OBSERVATIONS ON LONG SERMONS.**

The practice of public preaching prevails to an unprecedented extent. Never, at any one period of the world, were there a greater number of men employed in publishing the Gospel of the grace of God than there are at present. Many of first-rate talent, and of unquestionable piety, are wholly given up to this work; and others occasionally, as their circumstances allow, are engaged in the laudable employment of calling sinners to repentance. And it must be allowed, that Methodism has furnished its quota of labourers in the Lord's vineyard. Many run to and fro, and knowledge is increased. But while the doctrines of Methodism, are delivered in their primitive and unadulterated form, the practice of public preaching among the Methodists has undergone a considerable change; especially in reference to the length of our modern sermons, compared with those which were delivered in the infancy of Methodism. It is well known, that Mr. Wesley was an advocate for short sermons. I have heard it said that in early life he preached long and loud; but of the truth of this, I have no evidence: even admitting it as a fact, it is just to infer, that he saw the evil of the practice: for in the latter part of his life, he seldom, if ever, preached more than from thirty to forty minutes at once; and he instructed his preachers to follow his example. To one he said, "Be temperate in speaking; never too loud, never too long. Else Satan will befool you; and, on pretence of being more useful, quite disable you from being useful at all." And he said of Thomas Walsh and John Manners, that they "shortened their own lives;" and to that circumstance he attributes the grievous darkness they were in before they died. Now, instead of thirty or forty minutes, it is no unusual thing to have sermons that require double that time for their delivery. A sermon an hour long is a circumstance of almost every day's occurrence. And whereunto this practice will grow, who can say? That there may be occasions, when long sermons may not only be tolerated but commended, I allow; but, as a general rule, and in ordinary men, the practice is seriously objectionable.

How far the motive for its adoption is always laudable, may be questioned. Emulation, not to say ambition, perhaps has something to do in this business. There are men employed in the Christian ministry whom it is indeed a privilege to hear; men of extensive learning, profound research, and deep piety; able Ministers of the New Covenant; workmen who need not be ashamed; and when such men detain their congregations unusually long, few persons are disposed to utter any complaints. But do not men of inferior talents, striplings in theological science, aim at the acquisition of fame, by imitating their superiors? Because great men, men of known and deserved celebrity, preach long sermons, and are admired, they must follow their example. But even admitting that ambition forms no part of the Preachers' motive, suppose him to be perfectly sincere, and to extend his sermon to an inordinate length under the impression that he cannot do justice to his text, and discharge his duty to his congregation, in less time; still, it may be asked, Is not that impression erroneous, and ill-founded? No man is required to exhaust his subject, or to say all he can upon every passage which he may choose to take. Every text of Scripture has some leading doctrine, or prominent truth, contained in it; and to his attention should be chiefly if not solely directed: this should be explained, enforced, defended, and applied. To win the attention of an audience, and make them sit quietly while he is addressing them, is but a small part of a preacher's duty. He must find a way to their minds and consciences; he must make some important doctrine, or great duty, stand forth in all its magnitude before the eyes of their understandings; and in order to accomplish this object, all his observations must bear in some direct or indirect way upon his subject, as the rays of light, in the focus of a burning glass, are thrown into one common centre. Let a man read Mr. Wesley's sermons attentively, especially that on "wandering thoughts," or that on zeal, or patience, and he will understand my meaning. Why were the sermons of that great man so brief, and so much unlike most of our modern sermons; but because he never suffered his thoughts, come-like, to wander into unknown regions; and because he never loaded his sentences with a weight of words? He said what he ought; and in such sententious and definite language as all might understand; or, to use his own words, he took care not to ramble, but kept to his text, and made out what he took in hand.

of detaining them longer than ordinary would not be so great; but some of them are servants, and servants in Godless families; others are wives and mothers, who cannot spare from two to three hours without manifest inconvenience to their little children; others are invalids, or persons in delicate health, who suffer greatly by being so long in one place; and if it be admitted, for the sake of argument, that some are benefited by long elaborated sermons, it cannot be denied that many are seriously inconvenienced, and in some cases wholly prevented from attending the house of God through an apprehension that they shall be kept too long from their families.

**ON THE APPLICATION OF PROVERBS VIII. TO THE MESSIAH.**  
I send the following passages of Scripture in answer to the inquiries of THEOGENIS, respecting the ground on which the eighth chapter of the Book of Proverbs, where Wisdom is described, is considered to be applicable to Jesus Christ; and in so doing would direct my mind of all that the Christian Fathers, whether ancient or modern, have said or written upon the subject. It is not upon the faith of their opinions, however highly prized, that the import of the passage in question should rest—and, blessed be God, it stands upon a surer base: the Bible is its own best interpreter. It may be well just to observe, that, in order to see the following illustrations in their true force, it is important to have a distinct idea of the Son of God in his Divine nature; and that, as such, He is "such as the Father is," God. "The Son uncreate"—"The Son incomprehensible"—"The Son Eternal"—"The Son Almighty"—"Begotten before the worlds."

1 Pet. i. 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Isai. lv. 2: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

*The Lord possessed me in the beginning of His way, before His works of old.* Ver. 22.

Rev. iii. xiv: "These things saith... the Beginning of the creation of God."

John i. 1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God."

1 John i. 1: "That which was from the beginning."

Isai. xliii. 13: "Yea, before the day was, I am He."

*I was set up from everlasting, from the beginning, or ever the earth was.* Ver. 23.

John viii. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

1 Pet. i. 20: "Who verily was fore-ordained before the foundation of the world."

*When there were no depths, I was brought forth; when there were no foundations, abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth.* Vers. 24—29.

Psa. xc. 1, 2: "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

*Then I was by Him, as one brought up with Him.* Ver. 30.

Colos. i. 15—17: "Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist."

*And I was daily His delight, rejoicing always before Him.* Ibid.

Isai. xlii. 1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."

John xvii. 24: "Thou lovedst me before the foundation of the world."

Matt. iii. 17: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

*Rejoicing in the habitable part of His earth.* v. 21.

Psa. civ. 31: "The Lord shall rejoice in His works."

*And my delights were with the sons of men.* Ibid.

2 Tim. i. 9, 10: "Who hath saved us, and called us with an holy calling: not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but now is made manifest by the appearing of our Saviour Jesus Christ."

Ephes. i. 4: "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

Acts xv. 18: "Known unto God are all His works from the beginning of the world."

*Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.* v. 32.

Rev. xxii. 14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

*Hear instruction and be wise, and refuse it not.* Ver. 33.

John x. 27: "My sheep hear my voice, and I know them, and they follow me."

*Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.* Ver. 34.

Matt. xxiv. 42, 46: "Watch, therefore, for ye know not what hour your Lord doth come.... Blessed is that servant whom his Lord when He cometh shall find so doing."

*For whose findeth me findeth life, and shall obtain favour of the Lord.* Ver. 35.

Psa. xxvi. 9: "For with Thee is the fountain of life."

John xiv. 6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Psa. xxx. 5: "In His favour is life."

Ephes. i. 6: "He hath made us accepted in the Beloved."

*But he that sinneth against me wrongeth his own soul: all they that hate me love death.* v. 36.

John v. 40: "And ye will not come to me that ye might have life."

Luke ix. 27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

In conclusion, I venture to say, the more this portion of the Book of Proverbs is studied in the simplicity of a teachable spirit, and with prayerful dependence upon the Holy Spirit for instruction and spiritual illumination, the more clearly (it is believed) it will be approved to the intellect, and the more beneficially to the heart, as a revelation of the Eternal Son of God. A. Z.

**WE WISH OUR MINISTER WOULD VISIT US OFTENER.**  
(From the Maine Wesleyan Journal.)  
This remark is often made, and deserves attention. We believe it is sometimes made by persons who have but an imperfect idea of the extent and variety of Ministerial duties, and consequently expect an undue proportion of his attention. Such persons seem to be aware, that to feed his congregation with knowledge—to be able constantly to present them, from the treasury of God's word, "things new and old," a minister needs several hours of each day for reading and study,—that besides class and prayer-meetings, and occasional meetings for business, he has from 2 to 4 or 5 lectures, each week,—and that, if married, his time is considerably taxed with domestic engagements,—and finally, that he ought, at least to have the whole of each Saturday, for undisturbed meditation, reading, and prayer, in reference to his preparations for the Sabbath. Were these things duly considered, our people would feel that a regular pastoral visit once a month, would be all they could reasonably claim. But when his visits are far more seldom,—when several months elapse without even a call—then, we apprehend the wish above expressed, does not imply a complaining spirit, but often evinces a deep concern,—as well for the reputation of the minister, as for the prosperity of religion. They well know that nothing contributes more to raise him in the estimation and affection of their neighbours,—even though they be not pious, than his often calling on them and evincing a deep interest in their spiritual welfare. Our people know too, by experience and observation, the directly happy effect of faithful pastoral labours in the family circle. Many of them remember with deep interest, how effectually conviction was fastened on their hearts, by a single sentence from the lips of a minister, or by his fervent prayer, adapted to the individual cases of the family; and they often dwell with pleasing recollections on those seasons in which they have listened to his instructions by their firesides, and been led by him to the throne of Grace. Observation has impressed them with the importance of his visits. They have often seen their children more affected by his private instructions than by his public discourses—at the same time, they are gratified to see how effectually this course secures him their affections, and leads them to attend with greater interest, on the public and social means of grace. There are often found, persons, whose minds have been long and seriously affected with religious subjects, and whose private religious deportment would do honour to a Christian profession; but whose diffidence and fears have prevented them from a voluntary expression of their feelings. These only need a little private labour, and appropriate encouragement from their minister,—to draw them from their concealment. And facts have often shown that they have afterwards become some of the brightest ornaments, and most useful members of the Church. How important then, that such should not be overlooked by the Pastor—that he should seek after them, nor rest till he has made every effort to lead them to engage openly and actively in the service of God. Stewards have felt and more severely too, than they have been willing to express to their minister, the inconvenience of his not visiting. While attempting to raise his support, especially that part of it, expected from such of his congregation as are not members of the church, he has sometimes received the chilling reply,—"We would do something for the minister, if he would visit us, but he has never called on us." Finally, from every view we can take of this subject, after several years close observation, we fully believe that a minister, if he would be beloved by his people—if he would be useful to them in the highest degree, and receive from them an adequate support, would do well on entering upon his charge to adopt a resolution, similar to that adopted by a member of this Conference on a large and laborious station, the present year, viz. "To visit every family belonging to his congregation, once a month during the year." The frequency of pastoral visits on this plan, must of course, depend on the extent of the charge, the amount of public duties, the health of the minister, &c. But in every case, the general plan may be essentially the same. O, that we may enter upon and prosecute this work with that serious concern for souls, which will authorize us to say, on leaving our people, as did Paul,—I have ceased not to warn every one, night and day, with tears." G. G.

**IS THERE CONTENTION IN THE CHURCH?**  
The following extract from the Religious Magazine, conducted by C. D. & J. Abbot, appears to the point, and is transcribed for the Journal.  
"The church which desires to be watered from above, ought to bring to an end all its contentions and quarrels. It is probable that the greatest of all hindrances to the spread of religion in our land, is contention. It infects almost every church, and poisons all the peace and happiness which comes within its influence. It is not always open war. Sometimes on the other hand it is regulated by all the forms of civility and politeness, so that the most scrutinizing observer could discover no overt act of unkindness or revenge. But God looks into the heart, and sees the unkindness and the revenge which lurk there. How many such cases there are, all over our country at this time, and in how many instances during this winter, will the Spirit of God be driven away from a church, because the members of it are not at peace; and will not be at peace."  
"But how shall our quarrels be brought to an end?" you inquire. The process is a very simple one. Nine tenths of the heart burnings and difficulties which exist among men are solely the effects of talk upon transactions which are past, and might be forgotten; but parties are formed, and whenever they come together, they renew the discussion, and thus keep alive the flame. Now there is but one way of settling such disputes, and that is by dropping and forgetting them. Let them remain just where they are, and resolve before God that you will not speak of them with friend or foe, or make any, even the most distant allusion to them. You cannot come to an agreement by discussion. You cannot convince your antagonist, nor will your antagonist convince you. The more unreasonable he is, and the more completely in the wrong, the more difficult it is to make an impression upon him; so that a quarrel never can be talked out, and finished in that way. Contentions in churches and neighborhoods must be ended either by some new and more absorbing subject appearing to supply their place, or by Christian principle coming in to banish them by mutual consent:—or else they must go on for years, destroying peace, ruining the religious interests of the community, and keeping the Holy Spirit effectually away. In such cases every week and month bring fresh fuel to the fire; in trying to settle one topic by angry discussion, a dozen others arise; there is no end to it, and from the very nature of the human mind there can be none. No! the remedy is for every individual to go to God, and of his own accord confess his own sins, and resolve to drop the subject forever.—The matter of contention is almost always, to use the language of a distinguished pastor, "too crooked ever to be made straight in this world, and the best way is to let it alone." In fact, if the pastor of a church, foreseeing a gathering storm among his flock, arising out of transactions which were past, could induce his people to resolve together in church meeting, that from that time they would not, for one year, allude, in the slightest degree, or in any way, to the subject, he would succeed in putting an effectual extinguisher on the most threatening contention that ever appeared."

**PROVIDENTIAL DELIVERANCE.**  
Many of your readers will recollect the following passage in Mr. Watson's sermon on, "God with us:"—"Suppose that, instead of saving him from the danger, his great Protector should save him in it, and that the man whom he makes his care should sustain the apparent accident in such a way, that the falling ruin should circle him over, instead of crushing him, and that he should be dug out alive and unhurt." To-day, while reading the admirable discourse in which this observation is found, I was reminded of a remarkable deliverance which took place at Gomersal, in the Birstal Circuit, during the late hurricane. The particulars are subjoined:—  
On Tuesday, December 31st, 1833, while William Peal, a consistent and truly pious Wesleyan Methodist, was attending to his duties as freer at one of the mills in Gomersal, a large chimney was blown down, and fell through the roof, forcing its way to the very spot where he was standing. He was instantly propelled, as by an invisible hand, completely under the fire-place. Here he remained for some minutes, immured in a space about half a yard square, almost suffocated with ashes and mortar-dust. In this alarming situation William found religion to be his support; and felt persuaded that he should be speedily removed into the blissful presence of his Saviour. He could not, however, banish every degree of anxious thought relative to his dependent family, who, in the event of his death, must have been reduced to great poverty and distress. This led him to cry to God for deliverance; when his attention was immediately directed to a small aperture amongst the bricks which had fallen in. This he found just large enough to admit his person. With some difficulty he crept into it; and, carefully following it, reached the top of the ruins, from which he was thus extricated without injury, except that which resulted from the effects of the close and foul atmosphere which he had unavoidably inhaled. Two days were afterwards occupied in removing the rubbish under which he had been entombed. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." SAUUEL ALLEN.

**THE CRUCIFIXION.**  
I asked the Heavens—What foe to God hath done This unexampled deed?—The Heavens exclaim, 'Twas Man! and we in horror snatched the sun From such a spectacle of guilt and shame. I asked the sea—The Sea in fury boiled, And answered with his voice of storms—'Twas man! My wave in panic at his crime recoiled. I disclosed the abyss and from the centre ran. I asked the Earth—The earth replied against, 'Twas Man!—and such strange pang my bosom rent That still I groan and shudder at the past. To Man—gay, smiling, thoughtless man, I went, And asked him next—He turned a scornful eye. Shook his proud head, and deigned me no reply.

**CHOICE SAYINGS OF HENRY.**  
The comforts we sinfully anticipate, are justly delayed.  
Religion does not destroy, but improves good manners, and teaches us to honor all men. Decent civility is a great ornament to piety.  
We cannot expect too little from man, nor too much from God.  
It is true, that of two evils, we must choose the less; but of two sins we should choose neither, nor ever do evil that good may come.  
Weeping must not hinder sowing.  
If we have the art of improving solitude, we shall find we are never less alone than when alone.  
If we would obtain a blessing of our heavenly Father, we must come for it in the garments of our elder Brother, clothed with his righteousness, who is the First-born among many brethren.  
Angry men have good memories.

RELIGIOUS & MISSIONARY.

MISSIONARY NOTICES.

From the Wesleyan Methodist Magazine for February 1834.

CONTINENTAL INDIA.

In our last number we had the heartfelt satisfaction of communicating to our readers important and cheering intelligence from the western colonies of the British empire.

By arrangement of the Government, whether in a greater or less degree, in the immediate ministrations of the local superintendents of the natives, might well be objected to, in point of principle, even without reference to their actual or probable consequences.

Arrangements which implicate the Government, whether in a greater or less degree, in the immediate ministrations of the local superintendents of the natives, might well be objected to, in point of principle, even without reference to their actual or probable consequences.

We conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which every rational and religious mind must lament; and we are, therefore, of opinion, that any system which connects the pecuniary interests of the state with such superstitions, is for that reason objectionable, and ought to terminate.

There can be little doubt that the exertions of the pilgrim hunters, and their employers, are incited and quickened by the assurance, which the known good faith and exactness of the British Government hold out to them, that their fees will be levied and paid with scrupulous punctuality.

The interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their Priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the condition of their interior economy, shall cease.

The pilgrim tax shall be everywhere abolished. The fines and offerings shall no longer be collected, or received, by the servants of the East India Company.

That no servant of the East India Company shall be engaged in the collection, management, or custody of monies, in the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

That in all measures relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

That in every case in which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims or of the worshippers, such police shall hereafter be maintained and paid for out of the general revenues of the country.

We cordially agree in the sentiment of a writer in the General Baptist Repository, to which publication we are indebted for the preceding extracts, that "the importance of this measure can scarcely be fully appreciated; and most beneficial will be the results of its general adoption in all the Indian Presidencies."

SOUTH SEA MISSIONS.

We give the following ample extracts, respecting our Mission in the Friendly Islands, from the journals of Mr. Watkin. Their length, we are fully persuaded, will not be matter of complaint to any person who will attentively peruse them.

Extract from the Journal of Mr. Watkin, dated Lifaka, Hahoi Group, 1833.

APRIL 29th, 1833.—Yesterday morning, I endeavoured to discourse from our Lord's last words, (Mark xvi. 15, 16,) stating the nature of baptism, and the obligation of such as receive it to keep the commandments; after which about one hundred adult females were baptized, making the number of the baptized adults in this place five hundred and thirty.

MAY 5.—The week past has been of a similar character with many preceding weeks, with the agreeable exception of one day, spent in visiting a neighbouring island, for the purpose of publicly admitting into the church of Christ more than fifty individuals, who had complied with the conditions we insist on in order to admission.

JUNE 1st.—A week of considerable excitement and application is now closing its account with me, until the great day. O that then it may appear that my diligence has been successful. In conjunction with my colleagues, I have been attempting to disperse Christ's gracious kingdom in this group of islands.

JULY 23d.—The week past has been one of spiritual conflict and exercise; but I recount deliverances. My duties are necessarily numerous, and have been increased greatly by the vast number of sick; an epidemic having prevailed for the last eight or nine days, by which the people are suddenly seized. It is a new thing here; I have had from thirty to fifty cases a day.

AUGUST 6th.—The week past has been stormy, and has occasioned me some anxiety for five of our native Teachers, who had gone to various islands for the purpose of "publishing the sinner's Friend," and were wind-bound. I was afraid it would prove a trial to them, being the first enterprise of the kind; but my fears were dissipated upon their arrival; they professed themselves delighted with the work, and anxious to prosecute it.

WEDNESDAY was too stormy to allow of our assembling for worship; the wind tore furiously, tearing up the roof of our house, and the rain, descending in torrents, deluged our dwelling. In this predicament I sent a request to the Chief, that he would send a person to repair the thatch. He, with the greatest promptitude, came himself, and assisted in rendering our habitation secure. He is especially kind; loving religion for its own sake, he loves his Ministers. I receive pleasing reports from the various islands in this station; in all, the increase of number is pleasing, but the conformity of their lives to the law of God, more so.

SOUTH AFRICAN MISSIONS. The subjoined extracts from the journal of Mr. Palmer, at Morley, in Mambou-Land, suggest various considerations, both painful and pleasing.

Extract from the Journal of Mr. Palmer, dated, Morley, Mambou-Land, August, 22d, 1833.

JUNE 10th.—I left home this morning, and called at several kraals to know the reason of their absence from chapel on the Lord's day. Some pretended they could not tell when it was Sunday; others said, that they did not pay them, &c.

When I arrived at Depa's kraal, he seemed so much pleased at my coming, that when I began to talk about God, he said, "I would come, I would come to the great place to hear about it, but I cannot because of my legs!" (referring to his rheumatic complaint.) "It was pleasant when I was there one day; and I would always come to Sunday, but I cannot walk."

Cetania is Depa's nephew, and a Chief of considerable influence in this neighbourhood. We found him at home, and after the usual inquiries after news he began to make excuses for not coming to God's house.

When I directed her to pray to God, she asked, "Where does God live? How can I pray to him when I do not know where he is?" I inquired if her mother never talked to her about God; and, as though ashamed of her mother's negligence, she said, "I was too young, when my mother died, to recollect."

On my return home, I passed several kraals, and saw enough in this day's ride to convince me of the great necessity of praying for more labourers. I rode about forty miles, and yet have seen but part of one of the tribes connected with this station.

13th.—This morning I received a letter from brother Satchell, stating that the Zulus are returned to Natal. God has graciously answered our prayers. It appears they left home with the intention of making an attack on the Ampondas, but were directed to go a circuitous route, to conceal their intentions, in doing which they got into a strange country, and knew not what course to take.

14th.—This morning the great Chief's principal son came to hear the news; when I stated to him what I had asked him how we could account for it, he replied, "It is Fixo (God); we never knew an army lost before."

Reference has been made, in the first page of our Missionary Notices, to a "SPECIAL EFFORT," now in progress, for the relief of our West Indian Missions from the heavy losses occasioned by recent disturbances and interruptions.

quility and the prosperity of the negroes themselves, and the reputation and success of the great cause of slave-emancipation throughout the world. The imperial Legislature of Great Britain has resolved to set a noble example, to which the attention of other slave holding countries will, of course, be vigilantly directed; and it is of the utmost importance that this experiment should be conducted, by religious means and influence, to a peaceful and successful issue.

Methodism is essentially Missionary. It originated in a Missionary spirit; it was established upon a Missionary plan; its history is a history of Missions; its Ministers are in reality Missionaries; wherever it exists in its purity it breathes pre-eminently a Missionary spirit.

The Christian Guardian.

WEDNESDAY, APRIL 26, 1834.

EXTENSION OF THE WORK.

Methodism is essentially Missionary. It originated in a Missionary spirit; it was established upon a Missionary plan; its history is a history of Missions; its Ministers are in reality Missionaries; wherever it exists in its purity it breathes pre-eminently a Missionary spirit.

From this Missionary character of Methodism, some have regarded it as peculiarly calculated to sow the incorruptible seed of the kingdom, but not well adapted to nourish that seed to perfection;—as specially designed "to seek that which was lost," but not so well suited to "feed the flock"—to form rather than build up Churches—to perform the Missionary rather than the pastoral work.

The rapid progress of Methodism in this Province has been a subject of frequent remark by all, of astonishment to many, and of alarm to some. The members of Methodist Societies bear a larger proportion to the whole population, and its doctrines are more generally received by the public, than in any country.

Methodism, like the agricultural improvements of the Province, is in an imperfect state; it is pure in its doctrines and principles, but imperfect in its degree. Its ordinances are in general but partially enjoyed, and some of its rules are little more than a dead letter.

What is the consequence of the present imperfect supply of the ordinances to the congregations generally, of even most of the old circuits? The consequence is, that those portions of the several congregations who have no access to books, and are entirely depending upon the ministry of the word for correct views on all points of faith and practice, are but very partially instructed in them.

But this is not all. In these long intervals, factionists and wolves, with various forms of sheep's clothing, creep in, and not infrequently divide, destroy, and de-

your. The teacher and shepherd is absent. Queries are proposed that the partially informed cannot solve; objections are started that the unskilful cannot answer; representations and appeals are made, calculated to disquiet, agitate, and inflame. A fire is thus kindled that often commits fearful ravages before it can be extinguished; and many are led astray, and not a few to their own destruction, who might have been saved to the Church and to their own personal peace and comfort.

What is the cause of this partial supply of the means of grace to our congregations? We answer, the extent of the circuits and the fewness of the labourers. The Preachers do not work too hard—in some cases not hard enough;—but they ought to bestow more labour on a smaller space. One farmer may grow more bushels of grain on ten acres of land, than another on twenty. Why? Because he cultivates it better. There ought to be ten times more teaching from house to house (as the Bible and our Discipline direct) than there now is. For want of this, there often exists comparatively little affection between the Preacher and members.

Que. What shall we do for the rising generation? Ans. 1. Let him who is zealous for God and the souls of men, begin now. 2. Where there are ten children, whose parents will allow it, meet them an hour once a week; but where this is impracticable, meet them once in two weeks.

Youth and children are the hope of the Church and of the nation; and every possible means should be used to fit them for usefulness in both relations. But how can the above rules, which are in practical operation in England, be observed by our Preachers in this Province, as their fields of labour are now extended? In many cases their circuit travels and labours will only allow them to pass hastily through neighbourhoods and preach to the congregations once a fortnight.

Let us look at this matter a little. Methodism, like the agricultural improvements of the Province, is in an imperfect state; it is pure in its doctrines and principles, but imperfect in its degree. Its ordinances are in general but partially enjoyed, and some of its rules are little more than a dead letter.

We hope the subject of the foregoing observations will engage the serious attention of the Preachers and the official Members on the several circuits; and especially when the Stewards and Preachers meet in the approaching District Meetings, and take up the fourteenth question.—"What can be done to improve the financial state of the District, and for the extension of the work?"

Our readers will perceive from our Missionary Intelligence relative to Continental India, South Sea Islands, and South Africa, the wide and effectual door, that is opened for the spread of the Gospel among the hundreds of Millions of our fellow creatures who have long sat in darkness and the valley, and shadow of death; our readers will also rejoice at the great success of the means which are employed for the accomplishment of this glorious object.

Among the letters received since our last number were put to press, we can now only notice two. Mr. Simpson has visited the greater part of the Indian Missions, connected with the Conference of Upper Can-



