

# CHRISTIAN GUARDIAN.

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## CHRISTIAN GUARDIAN:

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## Christian Guardian.

WEDNESDAY, JULY 24, 1839.

On entering upon a year in which we are specially reminded of the early establishment of Methodism, and of the instrumentality by which it was planted and has spread over the greater part of the two hemispheres, it must be both entertaining and instructive to look into the spirit, and character, and labours of the apostles and early disciples of this great work, and ask ourselves, at the same time, in what degree we drink into the same spirit, exercise the same faith, burn with the same zeal, and are anointed with the same power? As an illustration of early Methodism in ordinary life, we subjoin the character of *William Carosso*, as drawn up by his son in the preface to his *Life*. As an illustration of the character and effects of early Methodist ministrations, we give, in another column, extracts from *Whitfield's Journal*. O that the Ministers and Congregations of Wesleyan Methodism throughout the Province may this year be baptized with the same Spirit! Such labours, and such effects of them, are the best replies to cavillers; are the best proofs of identity with the character and privileges of the Primitive Church; are the sweetest perfume for our Centenary offerings; are the best pledges of our public usefulness and future prosperity as a body. "Not by might nor by power, but by my Spirit, saith the Lord."

### CHARACTER OF WILLIAM CAROSSO.—by his Son.

"The subject of this memoir was a Methodist—a warm, simple-hearted, old Wesleyan Methodist; and, therefore, nothing more or less than Methodism, in the old way, must be looked for here. Be it his fault or his excellence, my father was a passionate admirer of Mr. Wesley. Having been twenty years a member of the united society, before the death of that great man and great minister of Christ; he was often one of those who followed him from place to place, and mingled among the overwhelming crowds, that hung upon his lips when he visited these parts. A thousand times, with streaming eyes, he would bless God for sending Mr. Wesley into Cornwall. The doctrines taught by him, he regarded as the pure truth of God; and received them with his whole spirit and soul. Mr. Wesley's Sermons and Hymn-Book were prized by him, perhaps, as highly as any earthly things ought to be. Their very existence was to him a continued subject of adoring gratitude.

Present, free, and full salvation, by simple faith in the atonement, formed the theme on which he dwelt with delight, and almost without intermission; more particularly during the last twenty five years of his lengthened pilgrimage. In receiving the salvation of the gospel, he had no opinion of delays, exceptions, or limits. To the spiritually diseased, of every class, his constant cry was, "Come; for all things are now ready." He saw, in the strong commanding light of faith, Christ present, able, willing to save unto the uttermost; and therefore when he exclaimed,—

"Believe, and all your sins forgiven;  
Only believe and yours is heaven!"

it often produced an effect peculiarly his own. In no man's lips, whom I have heard speak on matters of faith, did it ever appear to me that the word "believe" meant so much as in his. When others said to the penitent, "You must believe," the words often appeared without force, and almost without meaning; but no sooner did he utter those, or similar words, than the wisdom of God was manifest, and Gospel truth, spoken in simplicity, frequently seemed like a lever that moved the world. Hence the multitudes of captive souls who found almost instant liberty when they fell into his hands.

To some who had no personal knowledge of his character, having never heard the wisdom and the spirit with which he spake of faith in the blood of Christ,—it may appear strange, and perhaps scarcely credible, that so many persons, variously instructed and informed, and often long groaning under spiritual bondage, should find the joy of salvation, on their being introduced into his presence but a few minutes only. The sorrowful soul being brought out of darkness into marvellous light, simply by the use of two or three right words. In some degree to account for this, it should be borne in mind, 1. That, on these occasions, his words came from a heart which felt the power of the Lord was present to heal. His falling tears, his fitted hands, and every lineament of his countenance, declared that to the sorrowful spirit whom he addressed, and powerfully enforced the truth contained in his burning words. 2. His faith, no doubt, brought a degree of gracious aid to the helpless soul. To what extent our faith may be regarded while we seek the salvation of others, we have no means of ascertaining; but that it sometimes has an important bearing on the subject, is evident from the case of the man who was brought to Christ, sick of the palsy. Of the man's own faith, we hear nothing; but of his four benevolent friends, who used such extraordinary exertions to bring him to Jesus Christ, it is written, "When Jesus saw their faith, he said to the sick man of the palsy, Son, thy sins are forgiven thee." Now, when a broken-hearted penitent was introduced to my father, and he heard him inquire, amidst the flowing of humble, contrite tears, "What must I do to be saved?" he unhesitatingly pointed him to the Lamb of God; confidently believing that he could and would save the soul that lay thirsting for salvation at the footstool of the mercy-seat. And is not "Jesus Christ the same yesterday, to-day, and for ever?" 3. On the first exercise or act of faith by which the sinner comes to Christ, it is well known that the subject of this Memoir was apt to teach. He was most fruitful in expedients and illustrations, to help the understanding and the confidence of the seeking soul. A young man, a member of our society, one of much intelligence, and more than ordinary strength of mind, who has since died in faith, observed to me one day in his affliction,—"Until I saw your excellent father, it seemed to me I never met with any one whose exposition of faith came within the reach of my understanding; but his remarks on the nature of that important grace were clear and forcible in an extraordinary degree, commending themselves to my reason, as well as to my heart and conscience: And," he added, "suffer me to say, if his papers shall fall into your hand, you will be guilty of an act of injustice to the world, if you do not give them to the public."

His illustrations, which told so remarkably, were commonly of the most simple kind. Entering into the house of a poor man, known to him to be deeply and sorrowfully concerned for the salvation of his soul, he found him blowing the fire, to assist in preparing the ordinary meal. My father said to him, "John, if you had half as much faith in Jesus Christ as you have in those bellows, you would be set at liberty in a moment." This at once brought the subject of faith in Christ within the man's reach; in an instant he saw—he felt—he believed—and was saved from all his sins and sorrows. It was in this way

he would seize on any thing open to the senses, and in one way or other render it subservient to his great object, the bringing of the soul to Jesus: And his deeply spiritual mind, clear conceptions of the subject, and great simplicity of soul, rendered this mode of instruction highly interesting and profitable.

He would often put the person who was eagerly inquiring after Christ, to read an appropriate Scripture, or verse of a hymn; telling him, that he must try to read for himself. If, at the first reading, his heart did not take hold of the truth, he would be required to read over the portion more carefully, again and again. In this way he has helped many a poor mourner over the bar of unbelief. Closely connected with this method of instruction, he had another, which was equally successful: At some apposite turn of expression, he would stop short the sorrowful and heavy-laden reader, look him in the face, with the feelings of a devoutly melting heart visible in his eyes, show him what was contained in, and his right to, what his lips had uttered; and then in the most persuasive and affectionate manner, inquire if he did not perceive the meaning, and believe the gracious truth, contained in the words which had now dropped from his own lips. Thus many, ere they were aware, felt themselves gently borne from the fearful precipice of unbelief, and set down amidst the ocean of redeeming love. Of this I have an instance before me, detailed in a letter from one of my father's correspondents: The writer says of him, "He went with me to see an old couple, whom I was in the habit of visiting once a week. While we were there, a woman, who was a near neighbor, came in; your dear father, who was always ready for such work, asked her, I think, if she loved God. She said, 'Yes; but there is something I still want.' He said, 'Come, and sit down by me, and I will tell you all about it.' She sat down accordingly, and he soon discovered she did not know her sins were pardoned. He told her, 'You may receive this blessing now.' He then took our Hymn-Book, opened to the thirty-sixth hymn, and put her to read the fourth verse. When she had read, 'Thy debt is paid,' he put his thumb on the words which followed, looked her in the face, and inquired, if she thought it was paid? She burst into a flood of tears, and was made happy from that moment. This is many years ago, but his dear name is as precious to her as ever; and, I may add, she is still a consistent member of the society."

There is another way in which he was sometimes made a very great blessing to the sincere seekers of Gospel salvation; it was by clearly and familiarly pointing out to them the error into which they occasionally fell, of undervaluing and overlooking the good work which God had already wrought in them; and thus, by a voluntary humility, adding to their own difficulties in the work of faith. Another extract, from the letter above referred to, will afford an interesting and profitable illustration of this remark: After detailing the unsuccessful pains which he and certain of his friends had taken to obtain the blessing of perfect love, the writer proceeds to state, "About this time your father had visited some neighbouring places, but I had not seen him. But, one day, brother B. called on me, and in his quiet manner, said, 'Brother T., you will not be with him five minutes, before you are not all over.' My expectations were raised; and at last he arrived, and took up his abode under my roof. One memorable night, my friends being present with me, he was conversing with us on the blessing of perfect love. He, like a wise master-builder, having examined our spiritual attainments, discovered that we were in possession of the essential properties of that happy state, but without the joyful witness thereof. Therefore, he no longer held up the thing in prospect before us, but declared us in possession of it; and charged us with the error of asking for what God had already given. 'Now,' said he, 'it is rather your business to give thanks and rejoice.' To illustrate and impress on us his view of the subject, he took up a hymn-book which lay before us on the table. 'Suppose,' says he, 'one of you ask me for this book. Well, there it is: I give it to you; putting it at the same time into the hands of one of our little company. 'Now,' he observed, 'will it not be manifest folly in you to continue asking me for the book when you have it already in your possession?' This simple method helped us to the act of faith; we believed, the sacred fire kindled within, and presently we were all in a blaze of love, shouting and praising God together; and, what is matter of greatest praise, the savour of the good then received we retain to this day."

As to the true nature, the object, and the fruits of faith, he never misled the inquirer by new and strange notions, but uniformly kept in the good old way. With him the immediate and constant fruits of full Christian faith, were, 'Pardon, and holiness, and heaven;' the object of this faith, 'Christ crucified;' and as to the nature of it, he ever maintained that the power to believe was from God—that the act of believing was necessarily ours; and that the former was received, and the latter performed, only in the spirit of prayer. St. Paul's definition of faith, 'Now faith is the substance of things hoped for, the evidence of things not seen,' (Heb. xi. 1.) he greatly admired, and often quoted; and the marvellous effects of faith detailed in that chapter were much his theme in life and in death. Faith subdued all his evils, repaired all his breaches, supported and solaced him under all his trials and sorrows, made the fulness of Christ all his own, and empowered him with an ability to become an immense blessing to multitudes; hence the prominence which he gave to it in his public addresses, his private conversations, and spiritual letters; and hence, also, the bold relief in which it will be found the grace of faith stands in the subsequent narrative. Should there be any who call for a defence of this peculiarity in the book, we may refer them for such a defence to the example contained in the teaching of Jesus Christ and the Apostles.

Of all the Wesleyan tenets, none was received by my father more heartily than the doctrine of Christian Perfection. He saw it with the eyes that compiled the Wesleyan Hymn-book, and, throughout his long Christian career, he held it to be just as important as Mr. Wesley himself did, when he said, "It is the grand depositum which God has given to the people called Methodists; and chiefly to propagate this, it appears, God raised them up." "Where it is not preached, there is seldom any remarkable blessing of God; and, consequently, little addition to the society, or little life in the members of it. Speak, and spare not. Let not regard to any man induce you to betray the truth of God. Till you press believers to expect full salvation now, you must not look for any revival." "That point—that we may be saved from all sin in this life—can hardly ever be insisted upon in preaching or prayer without a particular blessing. Honest J. B. firmly believes this doctrine; but I wish, when opportunity serves, you would encourage him, 1. To preach Christian perfection constantly, strongly, explicitly: 2. Explicitly to assert and prove, that it may be received now: And, 3. That it is to be received by simple faith. Into all this pious ardour for 'perfect holiness of heart by faith, now,' my father entered with the full tide of feeling and of conviction. It was no matter of speculation with him. He had felt his want of such a blessing as is understood by the words Christian perfection, entire sanctification, or perfect love. Unaided by human teaching, he searched the Scriptures, and found that God had clearly promised it: by the prayer of faith he applied to the throne of grace for it; and the Spirit of holiness, with glorious power and demonstration, revealed it in his heart. Hence, neither men nor devils could shake his faith in the verity of this doctrine; nor could his tongue, or humble pen, be silent in recommending it to all be-

lievers with whom he had intercourse; and his success in this, forms one of the most striking features of his brief history.

From his distinct profession on this point, together with the large development of his experience contained in this volume, some little instruction perhaps may be gained on the practical bearings of the doctrine. As far as his views and experience go, we learn, 1. That perfect love admits of a direct and satisfactory testimony from the Spirit as to the time when God accomplishes the great work within us. 2. That faith alone is the condition and instrument of its application. 3. That it does not make man independent of the atonement: but on the contrary, increases the believer's consciousness of its necessity, and inestimable worth; inasmuch as the holiness of God, the purity and extent of the law, the sinfulness of sin, and the defects of our lives, are better understood. 4. That a present profession of enjoyment of the blessing is not responsible for failures past or to come. He that can now say, "In me verily is the love of God perfected," may have often grieved the Spirit, since he first knew this great salvation by experience, and may again cast away his confidence, and feel a return of the carnal mind; for he stands only one moment at a time, and that moment by a faith whose life depends on our constancy in watching unto prayer. 5. That in the time of temptation when the soul is stripped of the joyous witness of the blessing, it is our privilege and duty to go at once to the atoning sacrifice, and "exercise a bold and firm reliance on Christ, for present and full salvation; and that this faith brings that blessed inward witness, the absence of which was a little before so sensibly felt. 6. That when the believer has sustained a spiritual loss, and is conscious he has given way to sin, on the first perception of it, he should humbly, but instantly, fly to the blood that makes the wounded whole, resting therein and agonizing in prayer, till the soul be again completely restored. 7. That although the enjoyment of perfect love does not admit of outward or inward sin, properly so called, yet it admits of a strong conviction of the presence of numberless short-comings and infirmities; and requires a vivid perception of the evil of our fallen nature, the aggravation of sins that are past, and the judgment for which they are continually calling, should we be found one moment separate from the blood of sprinkling."

### Extracts from the Rev. Mr. Whitfield's Journal.

London, Dec. 10, 1738.—"Here seems to be a great pouring out of the Spirit; and many, who were awakened by my preaching a year ago, are now grown strong men in Christ, by the ministrations of my dear friends and fellow-labourers, John and Charles Wesley. Blessed be God, I rejoice in the coming of the kingdom of his dear son."

"Saturday, Dec. 30.—Preached nine times this week, and expounded near eighteen times, with great power and enlargement. Blessed be God! I am every moment employed from morning till night. There's no end of people's coming and sending to me, and they seem more and more desirous, like new-born babes, to be fed with the sincere milk of the word. What a great work has been wrought in the hearts of many within this twelvemonth! Now know I, that though thousands might come at first out of curiosity, yet God has prevented and quickened them by his free grace. Oh, that I could be humble and thankful!

"Glory be to God that he fills me continually, not only with peace, but also joy in the Holy Ghost. Before my arrival, I thought I should envy my brethren's success in the ministry; but blessed be God, I rejoice in it, and am glad to see Christ's kingdom come, whatsoever instruments God shall make use of to bring it about. Sometimes I perceive myself deserted for a little while, and much oppressed, especially before preaching, but comfort soon after flows in. The kingdom of God is within me. Oh! free grace in Christ!

"Sunday, December 31.—Preached twice to large congregations, especially in the afternoon, at Spitalfields. I had a great hoarseness upon me, and was deserted before I went up into the pulpit, but God strengthened me to speak so as to be heard by all.

"After I left Spitalfields, my cold being very great, I despaired of speaking much more that night; but God enabled me to expound to two companies in Southwark, and I was never more enlarged in prayer in my whole life.—These words, 'And the power of the Lord was present to heal them,' were much pressed upon my soul, and indeed I believe it was, for many were pricked to the heart, and felt themselves to be sinners. Oh, that all the world knew and felt that!

"Monday, January 1, 1739.—Received the holy sacrament, preached twice, and expounded twice, and found this to be the happiest New-year's day that I ever yet saw. Oh! what mercies has the Lord shown me since this time twelvemonth! and yet I shall see greater things than these. Oh, that my heart may be prepared to see them! Oh, that my old things may pass away, and all things become new!

"Had a love-feast with our friends at Fetter-lane, and spent the whole night in close prayer, psalms and thanksgiving. God supported me without sleep. Oh, that our despisers were partakers of our joys!

"Tuesday, January 3.—Staid at home on purpose to receive those who wanted to consult me. Blessed be God, from seven in the morning till three in the afternoon, people came, some telling me what God had done for their souls, and others crying out, 'What shall we do to be saved?'—Being obliged to go out after this, I referred several till Thursday. God enabled me to give them answers of peace! How does God work by my unworthy hands! His mercies melt me down. Oh, that I was thankful!

"Sunday, January 7.—Preached twice to-day, and expounded with great power to three societies, one of which I never visited before. God grant I may pursue the method of expounding and praying extempore. I find God blesses it more and more.

"Had another love-feast, and spent the whole night in prayer and thanksgiving, at Fetter-lane. There was a great pouring out of the Spirit amongst the brethren; but I cannot say I was so full of joy as the last night we spent together.

"Monday, January 8.—Though I sat up all night, yet God carried me through the work of the day with about an hour's sleep. Expounded in the evening, and confuted a virulent opposer of the doctrine of the new birth, and justification by faith only; but what can be said to those that will not be convinced; Lord, open thou their hearts and eyes.

"Spent the remainder of the evening with our bands, which are little combinations of six or more Christians meeting together to compare their experiences. Build ye up one another, even as also ye do. Confess your faults one to another, and pray for one another, that ye may be healed."

"Monday, January 29.—Expounded twice, and sat up till near one in the morning, with my honoured brother and fellow-labourer, John Wesley, in conference with two clergymen of the Church of England, and some other strong opposers of the doctrine of the new birth. God enabled me with great simplicity to declare what he had done for my soul, which made them look upon me as a madman. We speak what we do know, and testify that we have seen, and they receive not our witness. Now, therefore, I am fully convinced there is a fundamental difference between us and them. They believe only an outward Christ, we farther believe that he must be inwardly formed in our hearts also. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"Bristol, Thursday, March 1.—Amongst my other letters by this day's post, I received the following one from the reverend Mr. John Wesley.

"February 20,

"My dear Brother,—

"Our Lord's hand is not shortened amongst us. Yesterday I preached at St. Catharine's, and at Islington, where the Church was almost as hot as some of the society rooms used to be. I think I never was so much strengthened before. The fields; after service, were white with people praising God.—About three hundred were present at Mr. S—s; thence I went to Mr. B—s, then to Fetter-lane, and at nine to Mr. B—s where also we only wanted room.—To-day I expound in the Minorities at four, at Mrs W—s at six, and to a large company of poor sinners in Gravel-lane (Bishopsgate) at eight. The society at Mr. Crouch's does not meet till eight; so that I expound before I go to him near St. James's square; whither one young woman has been lately filled with the Holy Ghost, and overflows with joy and love. On Wednesday, at six, we have a noble company of women, not adorned with gold or costly apparel, but with a meek and quiet spirit, and good works. At the Savoy, on Thursday evening, we have usually two or three hundred, most of them, at least, thoroughly awakened. Mr. A—s parlour is more than filled on Friday, as is Mr. P—s room twice over, where, I think, I have commonly had more power given me than at any other place.

"On Saturday se'night, a middle-aged well dressed woman at Beech-lane (where I expound usually to five or six hundred before I go to Mr. E—s society) was seized, as it appeared to several about her, with little less than the agonies of death. We prayed that God, who had brought her to the birth, would give her strength to bring forth, and that he would work speedily, that all might see it, and fear, and put their trust in the Lord. Five days she travelled and groaned, being in bondage.

of his love to the soul, whereby it shall rest assured of the unspeakable love of God and freedom from condemnation. The Athenians had a custom, when malefactors were accused and arraigned, to have black and white stones by them; and so, according to the sentence pronounced, those who were condemned had a black stone, and those who were acquitted had a white stone, given to them. To this custom the Holy Ghost here alludes. This stone, this seal, shall assure those that receive it of absolute acquittance from condemnation; and so free them from the cause of fear. Again, Christ will give "a new name;" that is, he will write the sentence of absolution in fair letters on the white stone, with a clear evidence. As if he should say, (when Christ hath seen a man overcoming, and how he hath conflicted with temptations, and yet holds out, pressing for the crown to the end of the race,) Christ will come in, and ease him of all his pains and sores, with such a sweet refreshing as is unspeakable.

Good humour is the clear blue sky of the soul, on which every star of the talent will shine more clearly, and the sun of genius encounter no vapors in his passage. 'Tis the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every color, mellowing the glories of the bright, and softening the hue of the dark; or like a flute in full concert of instruments, a sound, not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

### PRAYER.

On Prayer! thou mine of things unknown,  
Who can he poor possessing thee?  
Thou wert a fount of joy alone,  
Better than worlds of gold could be:  
Were I bereft of all beside,  
That bears the form or name of bliss,  
I yet were rich, what will betide,  
If God in mercy leave me this!

### BY EDMONSON.

There is a calm the poor in spirit know,  
That softens sorrow, and that sweetens woe;  
There is a peace that dwells within the breast,  
When all without is stormy and distressed;  
There is a light that glids the darkest hour,  
When dangers thicken, and when troubles low;  
That calm to faith, and hope, and love is given;  
That peace remains, when all beside is riven;  
That light shines down to man direct from heaven.











OPINIONS OF THE CANADIAN PRESS.

RESPONSIBLE GOVERNMENT.—We were amongst the first to advocate a thorough responsibility in every department of the government...

We do not now allude to the subject with a view of discussing it, (this we reserve to another opportunity) but of expressing our satisfaction at the steady progress of the question on the public mind.

The Grand Orange Lodge of British North America, by an unanimous vote, at its last Grand Annual Meeting, declared in favor of carrying out this principle of our government.

"The people of this country are now aware that Her Majesty's government dissent from that part of Lord Durham's report, which recommends that the principles of the British constitution should be applied to the Canadian government...

"We tell Lord John and the Montreal Gazette that the people of U. Canada will be satisfied with nothing short of the same rights which they would enjoy in the mother country...

SIR GEORGE ARTHUR AND THE ORANGEMEN OF UPPER CANADA.—His Excellency Sir George Arthur has thought proper to publish "a letter of advice" to the Orangemen of Upper Canada...

Orangemen are bound not only to obey, but to support also, the civil and military powers, in the just and lawful discharge of their official duties, when called on. This they will ever do, not alone because they are bound to do so...

ABUSES IN THE MANAGEMENT OF PUBLIC FUNDS IN THE UPPER CANADA COLLEGE.—The services of Mr. Barber, as collector of Upper Canada College, have been dispensed with, and the College Council have appointed Mr. James Duffy to act in that capacity.

Next for the Malt liquor. I will not assert that all brewers adulterate it, nor will I assert, that any individual brewer does so. But I will say, that here, as elsewhere, those who drink "malt liquor" run considerable risk of swallowing pernicious drugs along with it.

From all this the Te-totaler is free; he keeps his health, and he keeps his cash, and bids defiance to all Distillers, Brewers, Grocers and Tavern-keepers. He dare not be sold to the Doctors, lest he should want their services some time or other; but, with a polite bow, he says "Gentlemen, I have great respect for you, but really am not in want, at present, of your assistance."

TEMPERANCE DEPARTMENT. TOTAL ABSTINENCE FROM STRONG DRINK IS HIGHLY ADVANTAGEOUS TO THE HEALTH. To the Editor of the Morning Courier.

Sir,—If all strong drink was pure, it would, nevertheless, be injurious to the health. It was well said by an eminent physiologist, that the frame of each human being can endure a certain number of pulsations; and the quicker those pulsations take place, the sooner their number is exhausted...

AMERICAN TEMPERANCE UNION. On Tuesday evening, the united anniversaries of the American and Massachusetts Temperance Union were celebrated at the Odeon, Boston. John Tappan, President of the Massachusetts Temperance Union, presided on the occasion.

to be disposed of by the Commissioner of Crown Lands,—and that being the case, why separate the management of the two grants? If the Commissioner undertake the management of the whole of the one, it will surely be little additional trouble to look after the wreck of the other.

In case it may so happen that His Excellency does not think fit to abolish this office, and thereby effect a saving to the public of £400 to £500 a year, we deem it proper to mention that a Bill for that purpose will be brought into Parliament next Session.

"Application will be made to the Provincial Parliament, next Session, for an Act to regulate the sale and management of the School and College Lands, and the present custody of the proceeds accruing from past and future sales.

It by these means a saving can be effected of even £400 a year, that would suffice to endow, for the present, several schools, in places where they are very necessary. The general and deplorable want of public schools throughout the Province is perfectly notorious.

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The report of the Society was a most able and interesting document, replete with facts and arguments well calculated to cheer the friends of temperance in their march onward. Of the report, we can only give a meagre outline.

It commences by congratulating the friends of temperance on the continued diminution of the use of intoxicating drinks, and referring to the means now employed to bring about this happy result.

Temperance publications had been scattered abundantly thro' the land—and a vast deal of information on this important subject diffused. Fifteen temperance periodicals, advocating the comprehensive pledge, were now well supported in the United States and Canada, while the Journal of the Union was distributed in every part of the country.

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The following graphic delineation of the miseries and effects of intemperance is from the arguments by certain citizens of Portage county, Ohio, in a memorial to the Legislature on the subject.

"And yet its march of ruin is onward still! It reaches abroad to others—involves the family and social circles—and spreads woe and sorrow on all around. It cuts down youth in its vigor—manhood in its strength—and age in its weakness.

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The report of the Society was a most able and interesting document, replete with facts and arguments well calculated to cheer the friends of temperance in their march onward. Of the report, we can only give a meagre outline.

It commences by congratulating the friends of temperance on the continued diminution of the use of intoxicating drinks, and referring to the means now employed to bring about this happy result.

Temperance publications had been scattered abundantly thro' the land—and a vast deal of information on this important subject diffused. Fifteen temperance periodicals, advocating the comprehensive pledge, were now well supported in the United States and Canada, while the Journal of the Union was distributed in every part of the country.

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BIBLE AND TRACT DEPOSITORY.

The Depositories of the Toronto Bible Society and the U. C. Religious Tract and Book Society have (in consequence of Mr. Cathcart being unable longer to continue Depository) been removed to 23 Yonge Street, where the religious public will always find an assortment of Bibles and Testaments, and the Books and Tracts published by the London Religious Tract Society.

The prices at which the Bibles and Testaments are sold have been revised, and some of them reduced. Toronto, June 4, 1839.

MOFFAT'S VEGETABLE LIFE PILLS

AND PHENIX BITTERS.—The universal estimation in which the celebrated Life Pills and Phenix Bitters are held, is satisfactorily demonstrated by the increasing demand for them in every State and section of the Union, and by the voluntary testimonials to their remarkable efficacy which are every where offered.

It is not less from a deeply gratifying confidence that they are the means of extensive and inestimable good among the afflicted fellow creatures, than from interested considerations, that the proprietor of these successful medicines is desirous of keeping the name of his country before the public eye. The sale of every additional box and bottle is a guarantee that some persons will be relieved from a greater or less degree of suffering, and be improved in general health; for in no case of suffering from disease can they be taken in vain.

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