

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

Vol. X.—No. 47.]

TORONTO, WEDNESDAY, SEPTEMBER 18, 1839.

[Whole No. 515.]

CHRISTIAN GUARDIAN:

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

Christian Guardian.

WEDNESDAY, SEPTEMBER 18, 1839.

To the Editor of the Christian Guardian.

CENTENARY MEETINGS IN COBourg, HALDIMAND, COLBORNE, BRIGHTON, AND SIDNEY.

Belleville, Monday, Sept. 9, 1839.

My DEAR SIR,—In my last I gave you a brief statement of our Centenary Meetings held in Port Hope, Hope Township, Monaghan, Peterborough, and Caban; at which meetings the sum of £200 or \$1040 was subscribed. This amount will doubtless be very considerably increased by the Preachers on the Cobourg and Peterborough Circuits, who, aided by the friends in the several neighbourhoods, are to circulate the subscriptions as widely and as efficiently as possible until the 25th of October. This good and great work should occupy a pre-eminent place in the feelings, attention, and exertions of our brethren and friends throughout the Province until the termination of the centennial year. I have left it for the Preachers on Cobourg and Peterborough Circuits to give a more particular account of the meetings referred to; and they will also transmit to you a list of the names of the subscribers, and the amounts of their subscriptions, for publication in the Guardian, according to the resolutions of Conference. We have found the hearts of our brethren in the Ministry and in the Church fully in the work.

Last Sabbath morning the regular Quarterly Love Feast was held in Cobourg, in connexion with the Lord's Supper, was administered. It was a season of melting gratitude and burning love. In the evening, my brother preached at Cobourg, and I preached at Port Hope.

On Monday morning, the 2nd inst., the first Term of the Upper Canada Academy commenced under circumstances peculiarly auspicious, as the number of students was larger than at the commencement of any preceding year. On Tuesday, several more students arrived; and a friend who left Cobourg on Wednesday, informed me that nine more students had arrived that morning. The Officers of the Institution are making every possible arrangement and exertion to promote the improvement of the students. I look to the operations of this Institution with the greatest anxiety, hope and confidence. I hope that all who have sent their children to this Establishment to obtain the priceless blessing of a sound christian education will not fail to pay the fees of board and tuition according to the published terms, as the Institution has no other resources to rely upon for its existence and support.

Monday Evening, Cobourg, Sept. 2.—The Centenary Meeting for this place was held this evening; and the thrilling interest of it was kept up without abatement upwards of four hours. Among the addresses delivered, was a short one by Mr. J. Hurlbut, A. B., the Classical Teacher in the Upper Canada Academy. His remarks were brief, eloquent, and impressive, and concluded by a subscription of Twenty five Pounds to the Centenary Fund. It appeared from Mr. Hurlbut's remarks, that he has nine brothers and three sisters, all of whom, except the youngest, with their parents, have been partakers of the renewing grace of God under the Methodist Ministry, and are members of the Wesleyan Methodist Church; and three of the brothers are itinerant Wesleyan Ministers in this province. Blessed family! and thrice blessed parents! The subscriptions amounted to £177, to which was added next morning fifteen pounds more; making in all £192 or \$768. These offerings seemed to be the generous overflowing of grateful hearts, which felt that they owed much to the instrumentalities of Methodism for their hopes and prospects for time and eternity, and that now was the time to set to their seal to render that instrumentality more exclusively and permanently efficient for the benefit and salvation of others.

Halimand, Tuesday evening, Sept. 3.—This place, as well as Colborne, is in a circuit in which our active and devoted brother William Haw is the only travelling preacher. The school-house was tastefully decorated with green boughs—emblems of the peace and love which reigned in the bosoms of many present, and with which it is the great object of Methodism to fill the world. We did not expect much in a pecuniary way in this place, as there are only nineteen or twenty actual members of our church residing in the neighbourhood; but in our thoughts we unwisely limited the Holy One of Israel. When the pecuniary part of the exercises commenced, one brother arose (a mechanic, a son of one of our old itinerant ministers) and said he owed his all, under God, to Methodism; he was able to make but a small return in comparison to what he felt himself indebted; but he would do what he could; he would be one of four to raise fifty pounds. Another brother, from the gallery behind the platform, promptly responded that he would second it; another rejoined from another part, that he would third it; and presently an old lady came forward; and whispered that she would be the fourth. But I believe the largest subscription in this neighbourhood was paid by a poor widow, a member of the Baptist Church, who supports herself and two children by her daily labour. She gave 1s. 3d. The subscriptions at this meeting, including what was handed to us next day, amounted to £105 or \$420.

Colborne, Wednesday evening, Sept. 4.—Here, too, the chapel was decorated with green branches, procured for the occasion; here, too, was a house filled with persons, the great majority of whom seemed to participate heartily and thankfully in the intellectual and spiritual festivities of the occasion. There were found amongst them more than four, who subscribed each a thank-offering of £12 10s.; and one of them was a member of the Church of Scotland. The pecuniary result of this meeting at the time was a subscription of £107, or \$428. St. Paul terms such offerings "an odour of a sweet smell, a sacrifice acceptable, well pleasing unto the Lord;" and, I doubt not, many in the progress of our meetings have realized the truth of this inspired statement in emotions and exercises of their own minds.

Brighton, Thursday evening, Sept. 5.—The services of this meeting varied little in order and character from the preceding. In this little place too the subscriptions exceeded our expectations. [The amount is not stated by the writer in his communication.]

Sidney, 3rd Concession, Friday, Sept. 6th, 3 o'clock, P. M.—Here in a beautiful region of country, and in a busy season, we had a fine congregation; and a glow of hallowed feeling, which enabled many to say, "it is good for us to be here." From what we had heard we feared that Sidney would prove a "hard case;" but, whether hard or soft, it turned out a good case; so that we begin to doubt reports of illiberality, and not to place much confidence in assurances of liberality, as we have been more than once disappointed both ways. The superintendent of Sidney circuit, who had been compelled to leave the conference at an early stage of the proceedings, after expressing his obligations to Methodism as a divinely owned instrument of good to him, desired to have his name put down for £25—£10 for himself, £10 for his wife; and £5 for their infant. The second subscription was also £25, from one of our Sidney friends; and the third was £12 10s. The amount subscribed at this meeting, including the subscription of the preachers, was £200 or \$360. This is in a neighbourhood where the fidelity of our friends to Methodism has been severely tested, and their numbers considerably reduced, by secessions during the last three or four years. But their numbers are being made up; and the spirit of opposition seems to be nearly extinct.

Sidney, 5th Concession, Saturday, Sept. 7, 2 o'clock, P. M.—The house not being able to accommodate the congregation, the meeting this afternoon was held in a neighbouring grove, where convenient seats and a platform had been prepared, and where in the great cathedral of nature we celebrated one of the most important events which have transpired in the Christian world since the days of the apostles. The place of holding this meeting was only five miles from that of the meeting of the previous day; and the thank-offerings amounted to upwards of £57, or \$229; making in all, at the two meetings held on this circuit, the sum of \$588, besides several subscriptions handed in since the meetings, and besides what is expected from the general circulation of subscriptions on the circuit, and at a centenary meeting which is to be held in Huntington, the arrangements for attending which on our way down we could not make. Sidney is thus doing nobly, though Methodism is opposed both by tory and radical rebel; for there are, I am told, in reality such characters in Sidney; by not one of whom, however, has a sixpence been subscribed to the centenary fund. The Rev. S. Warner, the active Superintendent of this circuit, is laboring most diligently and acceptably, preaching frequently four times, and travelling from ten to twenty miles, on Sabbath.

On Sabbath the 8th instant, my brother John drove to Belleville and preached in the morning, and the Rev. Mr. Green and myself preached, the one after the other, to a large assemblage of people in the grove, where the centenary meeting had been held the day before. I should judge there were more than fifty carriages of people, besides numbers of persons on horseback—a larger number of horses, and of fine horses, than I ever witnessed before in proportion to the number of people. Indeed Sidney is one of the finest agricultural townships in Upper Canada; and the winter wheat has suffered comparatively little from rust. During the service, many hearts rejoiced while brother Green was explaining and enforcing the primitive Methodist scriptural doctrine of salvation by faith. In the afternoon we came nine miles through the rain to Belleville, where, without having time either to take refreshment or change my clothes, I tried to preach to a waiting and attentive congregation; after which I inwardly said with Whitefield, "Lord thou knowest I am not tired of thy work, but I am tired in it." Our centenary meeting for this place is to be held this evening; and we prophetically estimate the thank-offerings of our Belleville friends—provincial for their Christian liberality—at £150. Of this you will hear in due time. The Superintendent of Belleville circuit has the names of seven centenary subscribers to the Guardian for you; and I also transmit a few names in addition to those I have forwarded in my previous letters. The preachers and friends through these parts seem fully disposed to adopt your Cornish motto,—"one and all." All we need, to render the centennial year of our beloved Methodism in Canada a year of jubilee throughout the land, is a more copious effusion of the Holy Spirit upon ministers and congregations. "Howbeit this kind goeth not out but by prayer and fasting." Yours very affectionately, E. RYANSON.

From the Boston Christian Watchman.

"I WILL GIVE LIBERALLY."

It is a good resolution, founded on good reasons, some of which I will state, in the hope that others may be induced to come to a similar determination.

I will give liberally for the following reasons, viz.:

1. Because the objects for which I am called upon to give are great and noble. It is the cause of letters, and religion, of man and God, for which my donations are wanted. The interests of time and eternity are both involved in it. Now, it is a shame to give calculatingly and sparingly to such a cause, and for such objects. If one gives at all, he should give liberally. Nothing can justify a person's putting in only two mites but it's being all his giving.

2. Liberal donations are needed. The cause not only deserves them, but requires them. It takes a great deal to keep the present operations a-going; and we must every year extend the works. Do you not know that we have the world to go over, and the millennium is just at hand? Look, the morning of the day is getting bright. We can almost see the sun peering above the horizon.

3. My means either enable me now to give liberally, or, by economy and self-denial, may be so increased as to enable me to give liberally. I will give liberally so long as I do not resort to economy and self-denial; and if I do resort to them, that will enable me to give liberally.

4. I will give liberally, because I have received liberally. God has given liberally. He has not only filled my cup, but made it run over. He has given me "good measure, pressed down, and shaken together, and running over." I will imitate him in my gifts to others, and especially in my donations to his cause.

5. I am liberal in my expenditures, and therefore I will be in my donations. Why should I spend much, and give little? It is not because spending is more blessed. No, it is giving that is to be more blessed. The conduct of a man whose expenditures are large, and his donations small, is literally monstrous. I will not act out of all proportion. If I must retrench, I will retrench from my expenditures, and not from my benefactions.

6. The time for giving is short, and therefore I will give liberally while I have the opportunity of giving at all. Soon I shall be compelled to have done giving.

7. A blessing is promised to liberal giving, and I want it. The liberal soul shall be made fat. Therefore I will be liberal. "And he that watereth, shall be watered also himself." Then I will water. "There is that scattereth, and yet increaseth." Therefore I will scatter; and not sparingly, but bountifully; for "he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

8. I will give liberally, because it is not a clear gift—it is a loan. "He that has pity upon the poor lendeth unto the Lord; and he will repay his debt, and he will increase his interest." He who lends to the Lord, at the highest rate of interest; for he renders double, ay, a hundred fold in this life, to say nothing of the life to come. I will lend him liberally.

9. I will give liberally, because the times are hard where the Gospel is not. I will give liberally, because there are many who would, but cannot; and many that can, but will not. It is so much the more necessary, therefore, that they should who are both able and inclined. I need to say, "I will not give liberally, because others do not. There is a richer man than I am, who does not give so much as I do." But now, from the same premises, I draw the opposite conclusion. Because others do not give liberally, I will.

10. I have sometimes tried giving liberally, and I do not believe I have ever lost anything by it. I have seen others try it, and they did not seem to lose any thing by it; and on the whole, I think a man is in no great danger of losing, who puts liberally into the treasury of the Lord and possessor of all things, and the giver of every good and perfect gift.

11. And finally, when I ask myself if I shall ever be sorry for giving liberally, I hear from within a prompt and most decided negative, "No, never."

Wherefore I conclude that I will give liberally. It is a good resolution. I am certain; and now I will take care that I do not spoil it all by putting an illiberal construction on liberality. I will understand it as meaning freely, cheerfully, largely, whether the lexiconographers say so or not; or, in other words, as meaning what I ought to give, and a little more. I will tell you how I will do. An object being presented to me, when I have ascertained what justice requires me to give, I will add something, lest, through invidious selfishness, I may have underrated my ability; and that if I err, I may be sure to err on the right side. Then I will add a little to my donation out of generosity. And when I have counted out what justice requires, and that generosity of her free will offers, then I will think of Him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich; and I say not that I will add a little more, but how can I keep back any thing!

From the London Watchman.

WESLEYAN MISSIONS IN NEW ZEALAND.

Mangungu, South Seas, January 3d, 1839.

Died, the latter end of December, 1838, at Pakanui, near the heads of Hokiangs, the celebrated Chief Moetara, or Motu, by which name he has been known to Europeans and Natives; but more recently by the name of William King, having received the ordinance of baptism and joined the Methodist Society. Although a desperate cruel savage in his heathen state, Christianity had turned the lion into a lamb, and he has been remarkably attentive to instruction since his renunciation of heathenism; and there are some traits in his character worthy of being recorded. Sometime ago, he and his people received a vessel called the Fortitude out of the hands of some marauders, for which he received a handsome present from the late Governor of Van Dieman's Land. In September, 1836, the James Lang, from Sydney, ran on shore upon the rocks near his place, when he and his companions succeeded in getting the vessel off; but had this circumstance happened before the gospel had made known its saving power, in teaching them to be humane and merciful, the vessel in all probability would have been plundered and burnt, and the people massacred. During his sickness, he spent much of his time at Kaipara, but was brought home to die. A short time before his death, he learnt that the Roman Catholics had been at his place, during his absence at Kaipara, trying to make proselytes. This led him to write a respectful note to the bishop, requesting that he would not interfere with his people;—that he had embraced the protestant faith;—and begged that he would not return to subvert those who had embraced the truth. This chief took an active part in securing a slave, some time ago, who was guilty of murdering a European, and on the trial before Jns. Busby, Esq., he subscribed to the justice of his sentence. Had he lived and been favored with health, he would have been an ornament to the all antichristian. He is gone, we trust, to a better world, and we hope his successor will be like minded. It is supposed he was from forty to fifty years of age.

At Utakura, Hokiangi, the 1st of January, 1839, the New Zealand Chief, Simon Peter Matangi, who had been a member of the Methodist Society many years, and whose conduct had been consistent with his profession. Before he had embraced the truth, he was a notorious character, and had been guilty of the most revolting crimes. He was a warrior, cannibal, adulterer, and murderer, and at one time was a complete pest to Europeans, and to his own countrymen. The name of Matangi, when mentioned, excited dread and disgust; but the grace of God had changed his depraved nature, and he became a sincere Christian. After his conversion, he accompanied the writer of these lines to the southern part of New Zealand, and lived on his premises, and also with the Rev. John Whiteley, who watched over him like a son in his illness. During his residence there, he manifested a most laudable zeal for the salvation of his countrymen, and frequently visited the people to persuade them to abandon their heathenish practices and turn to God. Many years before, he had been to this part of the land to "scatter, tear, and slay;" but his feet were now "shod with the preparation of the gospel of peace," and he interested himself to spread the glad tidings of salvation among his benighted countrymen. When the native christians have been employed singing a hymn, expressive of the love of Christ to a fallen world, the best test has trickled down his cheeks, and like Simon Peter of old, he could say—"Lord thou knowest all things, thou knowest that I love thee." His health had been failing for some time, and his end was hastened by the prevailing influenza, which has affected thousands. In his illness, his children had been praying for his recovery; but he exhorted them not to pray for his body, but for his soul; that he might "depart and be with Christ which is far better." He was a close leader and exhorter, for several years, and was very diligent in watching over his flock. He has left five sons and a daughter, who, it is to be hoped, will tread in his steps. From his appearance he must have been upwards of sixty years of age. His integrity was put to the test about two years ago, in making certain disclosures; but he was firm and unyielding, and adhered to the truth. He was respected and beloved by the Church and Wesleyan missionaries, and especially by James Busby, Esq., the British resident, who always entertained him at his house with great hospitality. That gentleman presented him with a New Zealand Testament the other day, printed at the Church Mission press, which he greatly prized; and by hearing his children and others read, he had acquired a knowledge of several portions of sacred writ. He had learned the third of Matthew by heart many years ago, and has spoken with considerable effect from some of its solemn warnings. May the time speedily arrive when all the chiefs of New Zealand shall be like minded with Simon Peter, and when all shall yield to be saved by the grace of God. (Signed) WILLIAM MOON.

NIAGARA.

Cataract Hotel, August, 1839.

I am at Niagara, and no language has power sufficient to give you any conception of its sublimity, or of the emotions excited in my own heart. I cannot attempt any description. Profound and speechless is the admiration, not admiration, but something more lofty, more holy, more elevating than admiration—something akin to the emotions which entrance the freed spirit when it is first released from its mortal tenement, and stands in the unveiled presence of the great Jehovah—which swells and throbs in my full heart as I stand and hear the everlasting roar of its mighty waters; and look upon its heavenward foamings as they seem to rise in pure and snowy incense to the throne of the Eternal. Upward they go in an unceasing and magnificent strain of glad adoration to "Him who holds the waters in the hollow of his hand," and the soft chorus of the angel-tongued solids around join in an anthem of praise in which no note of discord, no voice of discontent may be heard. "We praise thee, O God, we bless thee and magnify thee," seem to be forever the loud shoutings of their glad worship, as day and night they send up their unsullied hymns of joy. No cares and anxieties of life; no sorrows, no troubles, no fears; no earthly hopes nor impure feelings may here intrude, for the soul is wrapt up and lost in the absorbing contemplation of that all-powerful Spirit who reveals himself in such fearful and terrible grandeur. I would that a temple greater than Jerusalem's might come up, and the great Te Deum of the congregated Universe be chanted by hearts purified and exalted by such an exhibition of a power which knows no limit.

Humble thankfulness pervades my whole being that I am permitted to behold it, and gratitude, deep and fervent, arises to that beneficent Creator who has implanted a spark of his own eternal essence within this tabernacle of clay, and imbued it with faculties and feelings which may appreciate the beautiful, the grand, the sublime. I feel that it can be no selfish enjoyment, for could I bring together the tribes of the earth, they should stand with me and gaze upon Niagara till the loud shout of "Glory to God," should burst from every swelling heart, and rend the veil of the heavens. It is the treasury of the Almighty's fingers—it is the choir he has set upon the earth ever to praise Him for his mercy and goodness in erecting so joyous and beautiful a world. Amid its foam he sets the everlasting bow of promise, bright with one stream of radiance, such as surrounds his throne, and which we may look upon, and remember that his words fail not to man. No impress of sin is upon it—it is white and pure, ever rushing onward, as when He poured it out from before his presence.

This is the Sabbath, the holy Sabbath of rest, and I have spent its peaceful hours in gazing upon this awfully sublime spectacle; and sure I am that no sermon from man, no worship offered by the voices of created mortals, could so effectually have banished the world with its frivolities, and elevated me to the lofty contemplation of the supreme character, as this. I have written on in, perhaps, an incoherent style, but I have no power over any language, either my own or another, to give you the faintest and most indistinct conception of the scene itself, or my own emotions. I can but say, "come and see," and then you will know how utterly impossible it is to convey to another what you have felt and witnessed.—Nat. Int.

From the Methodist Protestant and Family Visitor.

HALL AND CHALMERS.

A comparison has sometimes been attempted between Dr. Chalmers and the Rev. Robt. Hall. Few men have received so largely of public approbation as Robert Hall. So long as his Divine Master permitted him to occupy the pulpit, "he was a burning and a shining light." The fame that he enjoyed was his due. The church and the world would have been dishonest and unjust in withholding it from him. To a natural genius of the finest order, he added all the advantages that are to be derived from careful study, close criticism, and perfect polish, and hence all his exhibitions united in themselves the elements of strength and beauty, a fullness of forcible thought, elegant imagery, and felicitous expression. Dr. Chalmers, in some of these respects, is entirely different from him. Whatever he undertakes is treated boldly and originally—both thought and language are on a grand scale. Minor points are overlooked. What may be called the minutiae of composition is entirely disregarded. Like a man eager for his object, he does not seem to study gracefulness. Hall is always chaste, never offending the most musical ear by a violation of the proprieties of style. If he argues, it is done warmly, but connectedly; with great strength, but with equal beauty. All the links in his chain correspond with each other. If his genius does not rise as high as that of Chalmers, it is more steady and uniform in its flight. Chalmers is always impassioned—always excited. Hall is more sedate and dignified. The one is the ocean in storm; the other, the ocean in calm. If I want to commune with a classical mind—if I want depth and penetration of thought—if I desire the English language in purity and ease—if I would see the sword of truth polished to a silvery brightness, and yet its keen edge fully preserved—give me Robert Hall. But if I would have truth in its most imposing garb—if I would see it in new connexions and forms—if I would be conducted to heights of which I never dreamed, and revel in a plenitude of glories that I never imagined—give me the daring, impetuous, overwhelming Chalmers. A. A. L.

NAPOLÉON.

After having gained the battle of Wagram, the Emperor Napoleon established his head-quarters for a time at Schoenbrun, and there occupied himself, pending the negotiations for his Austrian alliance, with reviewing his troops and distributing among them rewards and honours. One old and brave regiment of the line was drawn out before him for this purpose, his custom being to examine every corps individually under the guidance of the officers. After having formed the regiment into columns, Napoleon entered among the ranks and bestowed praises and decorations on all who appeared worthy of them. Five hours he spent in this occupation; and at length, when he had satisfied himself that no man's claims had been overlooked, he finished by saying aloud to the Colonel—"Now present to me the bravest soldier in your whole regiment." In some cases this might have been a difficult matter; it did not appear so now. The Colonel, indeed, hesitated for a moment; but the question was caught by the soldiers,

and one universal answer came from the ranks. "Morio! Corporal Morio!" was the cry. The Colonel approved of the decision, and Morio was called forward. He was a man still young, but embrowned by service; and he already wore on his person three badges of merit, and the Cross of the Legion of Honor. Napoleon looked at him attentively. "Ah," said he, "you have seen service!" "Fifteen years, my emperor," replied Morio; "sixteen campaigns and ten wounds, not to speak of contusions." "How many great battles?" asked the emperor. "Sire, I was at your heels at the bridge of Arcole; I was the first man who entered Alexandria; it was I who gave you my knapsack for your pillow at the bivouac of Ulm, when forty thousand Austrians capitulated; I took five hussars prisoners with my own hands on the day of Austerlitz. It was I who served you—" "Hold! it is well, very well! Morio, I name you Baron of the Empire; and to that title I add a hereditary gift of five thousand francs a year." Acclamations rose anew from the soldiery. "Ah, my emperor," said Morio, "this is too great a reward for me: But I will not play the usurer with your bounty. None of my companions while I live, it shall want food or clothing." Morio still lives. He only quitted the service when his master fell; and, in spite of that change, Morio still enjoys the Emperor's gift. He has kept his word to his companions. No old soldier in the department to which he has retired is neglected by him; or forgets Napoleon.—French Paper.

THE FIRST OATH ON BOARD.

"My lads," said a captain when reading his orders to the crew of the quarter-deck, to take the command of the ship, "there is one law that I am determined to make, and I shall insist upon its being kept; indeed, it is a favour which I ask of you, and which as a British officer I expect will be granted by a crew of British seamen—what say you, my lads, are you willing to grant your new captain, who promises to treat you well, one favour?" "H! hi, sir," cried all hands. "Please to let's know what it is, sir," said a rough looking hoarse-voiced boatwain. "Why, my lads," said the captain, "it is this: that you must always allow me to swear the first oath in this ship; this is a law I cannot dispense with; I must insist on it; I cannot be denied. No man on board must swear an oath before I do: I am determined to have the privilege of swearing the first oath on board H. M. S. C. What say you, my lads, will you grant me this favour? Remember you will come aft to ask favours of me soon: come, what do you say,—am I to have the privilege of swearing the first oath on board the C—?" The men stared, and stood for a moment quite at a loss what to say. "They were taken," says one, "all aback." "They were brought up," says another, "all standing." They looked at each other for a moment, as if they would say, why, there is to be no swearing in the ship. The captain reiterated his demand in a firm but pleasant voice, "Now, my fine fellows, what do you say, am I to have the privilege from this time of swearing the first oath on board?"

The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced "H! hi, sir," with their accustomed three cheers, when they left the quarter deck.

"I say, Jack," said one of the sailors to the boatswain's mate, as they went down the main hatchway ladder, "My eyes, but what a skipper we've shipped now; stand clear jaw tackling fore and aft now; look out for squalls now, every dog on board; mind you don't rap out, Jack, as you generally do; clap a stopper on the red rope now; keep your eye upon the corporal, all hands; the captain's to swear the first oath; depend upon it, he'll have the first throw to the gangway who swears an oath before he begins." The effect was good,—swearing was wholly abolished in the ship.—Ep. Recorder.

INSCRIPTIONS FOR THE MARTYRS.

Nothing more forcibly represents the cruelty of the ancient persecutions against the Christians, than the peculiar brevity of some of the inscriptions left upon some of their monuments. The following specimens were taken from monuments in the catacombs, and probably refer to the age of Trajan:

Marcella et Christi Martyræ CCCCCL.

Marcella and 550 Martyrs of Christ.

How brief and solemn! Marcella alone is mentioned by name who probably was some distinguished leader of the devoted band, while unknown around sleep more than 500 fellow disciples! The following is still more indefinite:

Hic requiescit Medicus cum pluribus.

Here rests Medicus with many.

The number is omitted—he simply rests with many. Yet who were they thus included in so indefinite a phrase? Parents and children, heroic youth, and forms of beauty, of intelligence, and devotion—here they rest, perhaps beside their beloved pastors.

Another inscription is simply this:

C. L. Martyres Christi—150 Martyrs of Christ.

In another, the number XV is followed by the two words, in pace—in peace. Prudentius, writing upon the catacombs, says—"There are many marbles, closing tombs, which only indicate a number; you thus know how many bodies lie piled together, but you read not their names. I remember I learned there that the remains of 60 bodies were buried under one heap."

The names of these holy martyrs will not be forgotten. On more enduring tablets than any human inscriptions have ever adorned, they are engraven.

BYRON.

When Lord Byron was in Greece, he said to Dr. Kennedy, a pious physician of his acquaintance, that he wished he were a Christian. Said he, "I am tired and sick of every thing in life; there is no joy to be found on earth."

"Do you read the Bible?" said Dr. K.

"Yes," said he, "and carefully."

"Do you pray?" said Dr. K.

"Why no," said Byron, "I don't pray; I have not got quite so far as that yet. But perhaps I shall by and by."

And why did he not pray? And why did Dr. Kennedy find it impossible to induce him to pray? Because Byron could not pray, and yet cling to his heathenism. He could not, as long as after the hour of midnight he returned to his room, from scenes of carnal and life-bauchery, then how the knee in solemn prayer to a holy God. He must either abandon his profligacy, or abandon communion with his Maker. Which he abandoned you all know.

And when he said, "I have often wished for insanity, any thing, to quell memory, the never-dying worm that feeds on the heart," we see the evidences of that tribulation for a prayerless life, which God sometimes commences even here on earth.

THE LORD'S PRAYER.—In this age we begin to think meanly of the Lord's Prayer: Oh how basely may the Lord think of our prayer!—Fuller.

For the Christian Guardian.

LOVEST THOU ME?

St. John xxi. 15.

Would that I had of thee to show: The nameless nature of my love;— The strength of this desire, to flow Out in rich numbers from above! The austral Crowns on thee is bright; Thy Name illustrious; and thy Throne High o'er the hierarchies of light; But Thou art Love! Love Thou art Love! Love Thou art Love, art loved alone; Love Thou! Love Life! Fruit-fullest thought! Shall Ie not know, who is the Eye, The secret that in me is wrought, Since God in pity past me by!

One of old once asked, What is life? And echo answered, What is life?

A NAME IN THE SAND.

BY MISS GOULD.

Alone I walked on the ocean strand, A pebbly shell was in my hand, I stooped and wrote upon the sand My name, the year, the day: As onward from the spot I passed, One fingerling lock behind I cast; A wave came rolling high and fast, And washed my lines away. And yet, with him who counts the sands, I know a living record stands Inscribed against my name: Of all this mortal part has wrought— Of all this thinking soul has thought, And from these fleeting moments caught For glory, or for shame.

RELIGIOUS INTELLIGENCE.

BELLEVEILLE CENTENARY SUBSCRIPTIONS.

Extract of a Letter from Bills Flint, Esq., dated Belleville, Sept. 14. I had intended to have sent you my centenary list, but have deferred it until next week, in order to add to it as much as I can. The subscription is now upwards of £200, and I think from the present prospect it will amount to £250, or near that.

APPOINTMENTS FOR CENTENARY MEETINGS.

WESTERN DIVISION.

Depotation—The Revs. Joseph Simpson, (President of the Conference), M. Richey, A.M., William Ryerson, and E. Evans, and the Preachers on the several Circuits. Niagara, Sept. 19, 7 pm Oxford October 1, 7 pm Boamsville " 20, 7 pm London " 2, 7 pm Ancaster " 21, 7 pm Chatham " 5, 7 pm Sabbath " 22, Dolson's Chapel " 6, 7 pm Glasgow " 23, 7 pm Sandwich " 8, 7 pm Coopitown " 24, 7 pm Amherstburgh " 9, 7 pm Jersey Settlement " 25, 7 pm Colchester " 10, 7 pm Mount Pleasant " 26, 7 pm Gosfield " 11, 7 pm Bradford " 27, 7 pm St. Thomas " 12 & 13, 11 am & 2 pm Mount Pleasant " 28, 7 pm Burdick's Chapel " 15, 7 pm Gov. of the Road " 29, 7 pm Walsingham " 16, 7 pm Governor's Road " 30, 7 pm Simcoe " 17, 7 pm

EASTERN DIVISION.

Depotation—The Revs. Wm. Case, J. Ryerson, A. Green, Eg. Ryerson, with the Chairman on the Augusta and Bytown Districts, and the Preachers on the several Circuits. Waterloo, Meeting, Sept. 20, 7 pm Hull & Bytown Sermons, Oct. 6. Kingston Sab. Serms. " 22, " 7, 64 pm Do. Meeting, " 23, 64 pm " 8, 64 pm Do. " 24, 1 pm " 9, 64 pm Cowin's do " 25, 64 pm " 10, 64 pm Gananoquo do " 26, 64 pm " 11, 64 pm Elizabethtown do " 27, 64 pm " 12, 64 pm Perth Sabbath Sermons, " 29, Brockville & Prescott Ser. " 13, Do. Chapel, " 30, 64 pm Prescott Meeting, " 14, 64 pm Do. " 21, 64 pm " 15, 64 pm Mansel's do " 2, 7 pm Brockville do " 16, 64 pm Carleton Place do " 3, 64 pm Vanland's do " 18, 64 pm Keefer's Chapel " 3, 64 pm Wilton do " 19, 64 pm Shellding's do " 4, 11 am Switzer's Chapel, Sab. Ser. " 20, " 20, " 4, 7 am do. Meeting, " 21, 64 pm Goulbourn do " 5, 64 pm Napanee do " 22, 64 pm Bell's do " 5, 64 pm Napanee do. Meeting, " 22, 64 pm

LOWER CANADA.

The Wesleyan Methodists of Montreal, and the Wesleyan Ministers throughout the Province, cordially responding to the call uttered by the conational efforts of their brethren and friends in the parent country and in the provinces of Nova Scotia and New Brunswick, held a meeting on Wednesday evening, September 4th, for the purpose of contributing to the British fund, which has been raised for the accomplishment of objects connected with the religious observation of the centenary. The meeting took place in the Wesleyan Chapel, St. James's street, and although the congregation was small, tickets, that spacious edifice was filled at an early hour. The Rev. Dr. Aldrich, one of the General Secretaries of the Wesleyan Missionary Society in London, presided on the occasion. In explaining the object of the meeting Dr. A. in a luminous and eloquent speech, glanced at the origin, progress, present condition and prospects of Methodism throughout the world, and specified the objects upon which the centenary contributions were to be expended. Among these objects, prominence was given to the Theological Institution—suitable premises as a Mission House—a Missionary ship to be employed principally among the South Sea Islands—the relief of burdened Churches, by a donation to the Chapel Loan Fund Committee—and a fund for the support of aged Ministers, their Widows and Children. These various objects, so important to the conservation and enlargement of the great work, in which the Wesleyan Connexion by its domestic Ministry and Missionary Agencies is engaged, in seeking to promote the salvation of men throughout the world, were recognized by the meeting as deserving of their cordial support, and the following resolutions were unanimously adopted:—That the object of the centenary fund in England and Lower Canada, be, to raise the sum of £1000, to be applied to the objects above mentioned, and that the Rev. J. T. Hetherington, Wm. Lunn, John Mathewson, and James Ferris, Esquires, be requested to act as General Secretaries for the same. Immediately on passing these resolutions, the spontaneous thank-offerings of the congregation to Almighty God for his bountiful and merciful blessing on the efforts of the Rev. Wesleyan Methodism, began to pour into the hands of the Treasurers, and within an hour the donations amounted to £1730 0s 0d. Additional contributions, amounting to £187 10s 0d, were made the next day, making a total of £2917 10s 0d, and still further augmentation of the funds is confidently expected, and as similar meetings are to be held in Quebec, Orléans, Dunham, Stanstead and other places, it is believed that the total amount will be proportionally liberal and large with that of any other district at home or abroad.

The meeting was characterized by the most hallowed and delightful feelings, all hearts seemed to be deeply and gratefully impressed with a sense of the divine goodness, and each was led to enquire, "What shall I render to the Lord?" The donations were in the strictest sense voluntary, appeals and solicitations were unnecessary. "The people gave willingly"—and the offerings of the poor, equally with those of the rich, were characterized by uncommon liberality: sums from the *fourpence* of the Sunday school scholar to the five hundred pounds of the wealthy merchant, were cast into the treasury of the Lord.—*Montreal Herald.*

ENGLAND.

WESLEYAN CENTENARY PICTURE.—Mr. Parker of Newcastle, has just completed, and is about to exhibit at Liverpool, during the meeting of the Wesleyan Conference there, his truly splendid picture of the rescue of Mr. Wesley, when a child, from the fire at the paragon house, at Epworth, in Lincolnshire. A work of art, such as this, is ought not to be disposed of, in justice to the artist, in a mere passing notice, and we shall, therefore, take an early opportunity of enquiring if it is not as it may be truly considered the masterpiece of Mr. Parker's pencil, and which would largely contribute to extend and perpetuate his professional fame.—*London Watchman.*

BURNLEY.—The friends of Wesleyan Methodism, in this town and neighbourhood, held their Centenary Meeting on Thursday, the 13th inst. Above 3000 persons, both men and women, of the day schools, after which they proceeded to the chapel, where our highly talented friend, WILLIAM FISHER, Esq., of Long-holme, took the chair, and, in opening the proceedings, sketched the rise, progress, and present state of Wesleyan Methodism, in a truly interesting manner. The meeting was afterwards addressed by the Rev. Thomas Esd, Peter Rothwell, Esq., John Robinson Kay, Esq., William Hopwood, Esq., and others. The contributions then began to be announced, and with great rapidity. The amount subscribed in the circuit, (including £200 promised by Mr. Hopwood at the Manchester meeting,) is upwards of £200; and it is only just to mention, that this is in addition to the sum of £2600, subscribed in the months of February and March, for the Centenary Chapel in Burnley, and now in the course of erection.—*London Watchman, July 3.*

WHITEFIELD'S CENTENARY.—There was present at this centenary a venerable Richard Toun, at the advanced age of 103 years, who had heard Whitefield preach on the same spot a century before, having been taken there by his mother.

SCOTLAND.

EDINBURGH.—The Centenary Meeting for this circuit was, from local circumstances, unavoidably postponed until Monday, the 17th inst. On the evening of that day a meeting was convened in Nicholson-square Chapel; William Dawson, Esq. of Leith, Treasurer for the Circuit, took the chair; and the Revs. Robert Newton, J. L. Bates, the Rev. E. Jennings, the Rev. Joseph Watson, and Mr. Hugh McKay, addressed the meeting. The contributions received on this occasion, with those previously contributed, make a total of about £250 raised in this circuit towards the Centenary fund.—*London Watchman, July 3.*

UNITED STATES.

COKESBURY CAMP-MEETING.—After the storm at the Cokesbury Meeting had subsided, a collection amounting to upwards of \$180, including the subscription of members, was taken up by applications at the tents. On Saturday, by request of the Quarterly Conference, a preparatory Circuit Sermon was delivered at 11 o'clock, before one of the largest and most intelligent assemblies, ever convened in the upper districts of South Carolina. In this sermon, there was given, first, a rapid sketch of the rise and progress of Methodism in England and of the Methodist Episcopal Church in this country. 2. Its civil relations, and conservative national influences. 3. Its clerical and religious organization. 4. A defence of its inherent plan of operations; and 5. An appeal in behalf of the measure recommended by the late August Convention. Bro. Kennedy added a short and stirring address, and the subscription books were opened. One and another presented his thank-offering to the Lord, accompanied with a brief address. The rock was struck and forth gushed the waters of benevolence. One of the brethren in presenting his subscription, told of the benefits Methodism had conferred upon his colored people; and after contributing liberally for all his white family, put down \$50 for his negroes.—It was the very thing. Promptly and handsomely was this fine example followed. In fine, the close of a most refreshing and spirit-raising occasion, we found a sum on our books, which, augmented by the subscription here and there up to the close of the meeting, amounted to upwards of THREE THOUSAND SIX HUNDRED DOLLARS. We hold another Centenary meeting, God willing, at the Smyrna Camp meeting, on the 25th of October, where, if there be any thing like "answering fire" to the spirit of the Cokesbury Meeting, our subscription will certainly be brought up to \$5,000, which I now fix in my calculations, as a *minimum* for this Circuit, a Circuit worthy of the character and consideration it has won in the South Carolina Conference.

At the Newberry Camp Meeting, held the week previous to the Cokesbury meeting, we had about 1000 ladies, subscribed, which I hold to be a handsome beginning for that Circuit.—*Conference Journal.*

CAMP-MEETING AND CENTENARY.—We have recently closed an interesting Camp-meeting, on Lancaster circuit, Baltimore Conference, at which 50 souls professed to find grace with God. During the progress of the

meeting we held a Centenary meeting. Interesting addresses were delivered by the Rev. D. Steele, of Alexandria, Rev. Dr. Dorsey, and the presiding elder, and subscriptions taken up amounting to two thousand four hundred dollars; and more will be done. W. HANK.

MURRAY CIRCUIT.

Extract of a Letter from the Rev. C. R. Allison, dated Coneseon, September 9th, 1839.

Dear Brother, I am happy to say that the great Reformer of mankind has commenced a very pleasing reformation in this place. Two weeks ago last Saturday evening, a few of us met together for the purpose of prayer, during which there appeared to be an unusual thirsting for more of the waters of life. During the public service the next morning, I discovered signs of penitence; and these were followed by an unusual number of conversions. These meetings were very lively and interesting, as was the one on Wednesday evening. But the best of the time was reserved till Thursday evening, when 19 or 20 came to the altar of prayer, of whom 8 or 9 were set at liberty by believing in "the atoning blood." More or less were converted every evening for the following week. On Saturday evening most of the young converts met at my house for conversation and prayer. It was now ascertained that the number professing to have found peace during the two weeks past was nearly thirty; most of whom gave satisfactory evidence of a sound and scriptural conversion. During the services of yesterday it was very plain that many more in this place felt that all was now right within. After preaching, I baptised six children (among others a little Eugene Ryerson,) three adults; and received sixteen probationers into the church. After this we spent a short time in hearing Christians speak well of the name of Christ; after which we renewed our covenant at the sacramental board, and then parted exulting in the name of our once crucified, but now exalted Saviour. To His great name be all the glory for what He has already done. Through that name we are determined to look for greater things to come. May this be but as a drop to the ocean to what will be done.

MISSISSIPPI CIRCUIT.

Extract of a Letter from the Rev. A. Adams, dated Carleton Place, Sept. 5. We are exerting ourselves to build a stone paragon house on this circuit. We expect to blister our hands and gall our shoulders, but a house must be built; and I think a strong pull and a pull altogether will do it, without a long pull. We have taken several into society since we came to the circuit, and these are the best of them. As ministers we feel determined that whatever else we do we will do in celebration of the centenary of Methodism, by the grace of God we will labour here for Him and His cause. May the prayers and exertions of all who wish well to our Zion be united and untiring; then may we look for the blessing of the Lord our God to be upon us, and prosperity to attend us: Amen.

MISSIONARIES FROM CANADA.

Rev. Wm. Case, and lady, of the Canada Mission, are now on a visit to New England, for the purpose of meeting their friends, and also for examining the plans upon which some of our schools are conducted, to determine the practicability of establishing such among the Indians. We were very much gratified by the interview we had with sister Case, who is both a pious and an intelligent lady, and whose labours have been greatly blessed among the Indians of Canada. She possesses a peculiar faculty for conciliating the affections of the Indians, and for conveying truth to their minds, and has won for her respect and love.

Her descriptions of missionary sufferings and trials, and the happy results attendant upon faithful exertions for the salvation of the Indians, were thrilling. One instance which she related, illustrative of the difficulties to which the missionaries are subjected, we will mention. There had been a desire for a new missionary establishment, and Miss Barnes, now Mrs. Case, offered her services. The Indians gathered round her, eager to receive instruction, and soon, a meeting-house, at the cost of three shillings and sixpence, and a dwelling-house upon which three shillings more were expended, were erected, and every thing seemed to betoken prosperity to the new mission.

Previous to this, the white traders had sold great quantities of whiskey to the Indians, reaping no small profits from their degrading traffic; but they soon discovered that the residence of the missionary among the Indians effected a very sensible diminution of their whiskey trade, the pure principles of Christianity opening their eyes to the evils of intemperance, and quenching their thirst for the murderous "fire-water." As may be supposed, the traders were unwilling to see the trade go without a struggle; and as the most effectual way to accomplish their plans, they set fire to the forests around the station.

The first intimation the missionaries had of danger, was the words were in a blaze around them, and they were compelled to make hasty preparations to escape.—It was a most terrific scene. The fierce flames curling up among the dark clouds, and the noise of the tempest and of the crashing trees, all conspired to make their situation one of terror and imminent peril. But though the fire had approached so near, that the burning branches fell at their feet, and consequently their time was exceedingly precious, yet such was the trust of these children of the forest in the God they had but lately learned to love, that they would not take a step for their own safety, until they had knelt down and prayed.

Miss Barnes and her attendants were paddled down the river and were soon received by an Indian Chieftain who vacated his own cabin for their reception. During this voyage, Miss Barnes was without a bonnet. The affliction of the Indians for their missionary seemed to increase with her privations and sufferings. A council of Chieftains was called, and after some deliberation, a deputation of eight was intrusted to meet them.—Upon entering the place of council, the Chieftain stood and placed their hands upon his head, all repeating, *Mahquatah-oh-oh-qua*. Upon enquiring the meaning of the ceremony, it was informed that they had given her a name, the signification of which, was, "the light of the morning;" as she was the first drawing of the light amid their darkness. Beautiful name. Well worthy "the rich imagery of nature's own children."

Operations were again commenced, a great revival broke out, and the peace and harmony which prevailed, made their humble forest sanctuary seem, to the hearts of the missionaries, as a place truly heavenly.—After the sermon services the preachers and many of the friends, of both circuits, partook of cold collation in the school-room, when resolutions, expressive of the gratitude of the circuit and of the Trustees, were respectfully tendered to Mr. Peole. This gentleman, who was surrounded by branches of his numerous family, expressed in the kindest manner "his cordial attachment to Methodism,—his heartfelt gratitude to Almighty God for sparing him to consummate his intention in presenting the chapel to the Bristol North Circuit,—and his earnest desire that it may become the throne of the sanctuary, and religious home of thousands.".... The Revs. Messrs. Lord, Lessey, Roberts, Priest, and Robert Smith, with Messrs. Williams, A. Harper, and J. W. Hall, severally addressed the meeting, and a day of more devout feeling and pleasurable excitement has seldom been experienced. Thomas Foster, Esq., the highly-talented architect, has also presented the Trustees with a very handsome communion service of plate. Our correspondent adds,—"The Rev. Robert Newton's friend and attendant, a collection," was not present at either of the above services."

From the London Watchman.

BRISTOL, (NORTH CIRCUIT).—Grenville-place Chapel, in this circuit, was opened for divine worship on Thursday last, the 27th June. The Rev. Theophilus Lessey preached in the forenoon, and the Rev. W. Lord in the evening. The Rev. Messrs. Roberts and Priest engaged in the devotional exercises. These services were numerously and respectfully attended. The building is in the early English style of architecture. It is lighted by four lancet windows on each side, by a triple window ornamented with stained glass on the east end. The walls generally are built with Hamon Stone, but the Bell Turrets in the west front, the buttresses, cornice, door and window dressings, &c., are of Bath Stone, forming an agreeable contrast with the grey tint of the intermediate walling. The chapel is calculated to contain 300 sitting, 400 of which are set apart for the adult poor, and 120 for children. There is a gallery round three sides of the chapel, extending at the west end (through an archway) over the vestibule and staircase. The Sunday School Children are accommodated in a separate gallery at the east end, over the vestry. The vestry is a lofty room, the body of the chapel being a triple archway, and the latter separated from it by a stone altar screen, on the tables of which is inscribed a suitable extract from our Saviour's discourse on the bread of life, as narrated by the Evangelist John. The rapid fall of the roof from west to east has given facility for obtaining, underneath the chapel, but on a level with the side road, a light and airy School Room, capable of accommodating about 300 children, from which there is provided a direct communication, by a separate staircase, to the gallery set apart for them in the chapel. Immediately behind the chapel there is also erected a very convenient house, as a residence for the minister, so that, in the present instance, there is that which is always so desirable, the minister brought into immediate connection with the scene of his public labours, and in the very centre of the neighbourhood over which he is to exercise his pastoral care. The public, and especially the Wesleyan Methodists, are indebted for this unique and very beautiful place of worship, to the christian zeal and munificence of J. Peole, Esq., who, although not a member of the Methodist Society, has conveyed it to the Trustees for the use of the Congregation, free from any incumbrance whatsoever, and in accordance with the provisions of the Model Deed. After the sermon services the preachers and many of the friends, of both circuits, partook of cold collation in the school-room, when resolutions, expressive of the gratitude of the circuit and of the Trustees, were respectfully tendered to Mr. Peole. This gentleman, who was surrounded by branches of his numerous family, expressed in the kindest manner "his cordial attachment to Methodism,—his heartfelt gratitude to Almighty God for sparing him to consummate his intention in presenting the chapel to the Bristol North Circuit,—and his earnest desire that it may become the throne of the sanctuary, and religious home of thousands.".... The Revs. Messrs. Lord, Lessey, Roberts, Priest, and Robert Smith, with Messrs. Williams, A. Harper, and J. W. Hall, severally addressed the meeting, and a day of more devout feeling and pleasurable excitement has seldom been experienced. Thomas Foster, Esq., the highly-talented architect, has also presented the Trustees with a very handsome communion service of plate. Our correspondent adds,—"The Rev. Robert Newton's friend and attendant, a collection," was not present at either of the above services."

SALISBURY.—An interesting ceremony was performed on the 3rd of June, in the Wesleyan Chapel in this city, in the public baptism of a female Kaffir child, about eight years old, which was brought to this country by Mr. W. Davis, a Wesleyan missionary, and a native of this city. We understand that the child was about to be sacrificed in the idolatrous worship of the tribe to which it belonged, and was purchased by Mr. D. in exchange for a cow and a goat.—*Salisbury Journal.*

EDINBURGH.—On Sunday, the 9th June, in consequence of the Rev. Robert Newton having been unavoidably prevented from fulfilling his appointments in connexion with the Missionary Anniversary in this city, sermons were preached in the morning and evening by the Rev. Jonathan I. Bates, and in the afternoon by the Rev. Joseph Watson. The public meeting was held on Monday evening, in Nicholson-square Chapel; the Rev. Robert Newton presiding, in the absence of the Rev. J. L. Bates, the Rev. E. Jennings, the Rev. Joseph Watson, and Mr. Hugh McKay, addressed the meeting, and the subscription books were opened. One and another presented his thank-offering to the Lord, accompanied with a brief address. The rock was struck and forth gushed the waters of benevolence. One of the brethren in presenting his subscription, told of the benefits Methodism had conferred upon his colored people; and after contributing liberally for all his white family, put down \$50 for his negroes.—It was the very thing. Promptly and handsomely was this fine example followed. In fine, the close of a most refreshing and spirit-raising occasion, we found a sum on our books, which, augmented by the subscription here and there up to the close of the meeting, amounted to upwards of THREE THOUSAND SIX HUNDRED DOLLARS.

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CAMP-MEETING AND CENTENARY.—We have recently closed an interesting Camp-meeting, on Lancaster circuit, Baltimore Conference, at which 50 souls professed to find grace with God. During the progress of the

London Missionary Society, consisting of five Ministers and Missionaries, accompanied by a Converted Native from Madagascar, were holding the services in connection with their triennial Anniversary here at the same time, it is gratifying to state, that the proceeds have considerably exceeded those of the former year. Within the last few months, Missionary Meetings have been held at Brixton, Whitehall, Portobello, Maudslow, and Leith, at which we were favoured with the noble assistance of the Revs. Messrs. Bates, Jennings, and Watson, &c. The Rev. Joseph Watson, the Rev. J. B. McCrea, of Dublin, the Rev. Mr. Thorburn, Parish Minister of South Leith Church, the Rev. Mr. Smart, of the Annual Secession Church, Dr. Colclamer, Mr. George Thompson, and Mr. William Dawson. We have also held our Annual Social Meeting in aid of the funds of the Sabbath School connected with the Nicholson-square Chapel, which was attended by upwards of 600 people. On this occasion, appropriate and interesting speeches were delivered by the Rev. Archibald Bonnie, the Rev. L. B. McGee, the Rev. J. Gibson, one of the ministers of the Establishment in Glasgow, and the Revs. Messrs. Bates, Jennings, and Watson, &c. For the information of the friends of Scotch Methodism in England, it may be right to mention, that in this circuit, we have raised within the last six or eight months between 500L and 600L for connexion objects.

SOUTH AUSTRALIA.—New Wesleyan Chapel.—The ceremony of laying the foundation stone of this building, took place on the 27th Dec. last, and at the appointed hour hundreds of individuals had gathered together to witness a scene gratifying to the feelings of every colonist, and of peculiar interest to those whose anxious desire is, that as we advance in temporal things so should our colony continue to maintain and extend its opportunities for religious instruction. To our mind, the scene we witnessed upon this occasion was one of thrilling interest. As we stood upon that spot set apart for the worship of Jehovah, surrounded by the great and the good of our colonial society, and while the praises of his people were ascending to the throne of our Heavenly Father, reflecting his blessing and rendering thanks for his mercies,—we thought upon what less than two short years has effected, and how infinitely poor and meagre must be our thanksgiving in comparison with our mercies. Over this spot, two years ago, the wild and ignorant savage only roamed,—now, we were in the midst of a rapidly increasing and busy neighbourhood, erecting a temple to our God, which will resound with his praises long after those who were then present, shall have quitted this earthly pilgrimage—may it ministers be eminently successful in disseminating the blessings of Christianity, and may the people for whose worship it is especially intended be as good and as consistent as their venerable and excellent founder. After singing a suitable hymn, the Rev. W. Longbottom engaged in prayer, and in a most impressive manner entreated for the Divine blessing to rest upon the services of the day, and upon the temple about to be erected.—His Excellency the Governor then proceeded to lay the stone, inserting within it a scroll of lead, engraved with the following inscription:—

The Foundation Stone of this Building was laid by His Excellency Lieut. Colonel George Gawler, K. H. Governor of South Australia, 27 November, 1839. The Rev. William Longbottom, resident Missionary; Trustees: Jacob Archibald Bonnie, Robert S. Bates, William Collins, Samuel East, William Lilliecrapp, William Minchin, Archd. Macdonough, William Pease, John B. Shepherdson, Thomas P. Sless, Edward Stephens, Architect, G. S. Kingston. Builders, Messrs. East and Brerzo.

His Excellency then delivered a short and appropriate address, complimenting the zeal and usefulness of the Wesleyan body,—calling upon the Christian Ministers of the Colony to cultivate feelings of brotherly love, and to emulate each other in good works,—and entreating all present especially to remember their ailing and degraded brethren, the Aborigines. Upon the latter subject His Excellency was very animated, and his remarks, both on the subject and his lively feelings and his earnest wish that some means could be adopted to bring them within the pale of the Christian Church. After the doxology, the Rev. T. Q. Stow, the Independent Minister, concluded the meeting by a most powerful prayer, and the numerous and respectable assembly separated, evidently much interested in the ceremony they had that day witnessed. The children of the Wesleyan Sunday School, amounting to upwards of eighty, were assembled upon the ground, and they had a very pleasing appearance. This assembly was very interesting, and His Excellency, after having followed up the appeal of His Excellency on behalf of the native population, by commencing a subscription towards the maintenance of a pastor for them, and fifteen guineas were immediately subscribed;—we trust the subject will not now be allowed to drop.—*London Watchman.*

TEMPERANCE INTELLIGENCE.

For the Christian Guardian.

MEETING OF THE TEMPERANCE REFORMATION SOCIETY IN TORONTO.

A Public Meeting of the TEMPERANCE REFORMATION SOCIETY was held on Wednesday Evening, the 12th inst., at the Court House. The Rev. James Harris in the Chair, at whose request the Rev. J. Row offered up the prayer; the divine blessing might rest on the proceedings of the evening,—after which the Chairman stated that the committee were desirous of enlisting all the talent to be found among the members of the Society, in publicly advocating the cause; he then invited any one present who felt inclined to give their testimony in favour of the principles of the Society, to do so; and at the same time, he said, that any one opposed to these principles, who would in a peaceable and orderly manner state their objections, would receive a patient hearing. FRANK LAWRENCE, Esq., J. P. of Yonge Street, first addressed the assembly; and showed from various facts which had come under his own observation, that the total system is the only one that will, as a means, effectually stay the ravages of intemperance.

JESSE KIRCHUM, Esq., followed.—In the course of his remarks he made special reference to those who are engaged in making or vending intoxicating drinks; he was particularly anxious of calling their attention to the awful account they will one day have to render to the Judge of the whole earth for the misery and death they are the means of spreading in the community.

Mr. WILLIAMS, Junr., said he was a Methodist, and accustomed to public speaking, yet he could not refrain from lifting up his voice in favour of total abstinence from all that can intoxicate; he mentioned several cases, of individuals being tried by the use of strong drinks, and stated, as his firm conviction,—the result of observations made while employed in one branch of his business,—that one-third of the deaths which occur amongst the adult population, are caused by intoxicating liquors. This speaker made some pertinent remarks on the prevalence of intoxicating habits even among our soldiers; this is an evil we should be rejoiced to know had not existed any where—certainly not among the soldiers of our country. They are a noble body of men, but we would have every individual sober.

JOHN CLIMIE, Junr. of Innesfil, said, some might think it presumption in him,—a stranger in the place,—to address the meeting, but as all who felt so disposed, were invited to come forward, he wished to give what support he could to the object, for the promotion of which the meeting was assembled; he addressed himself especially to those who profess the religion of the meek and lowly Jesus; he demonstrated that the principles of the Society are not in any degree inconsistent with the teachings of the Bible; that the *first step* in the Christian's walk is *self-denial*; that he whom the Lord has chosen to serve, said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." That the Apostle Paul says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak"; and in another place declares, "that if meat made his brother to offend, he would not eat flesh while the world standeth, lest he made his brother to offend"; he affectionately urged that even although they considered their *little drops*, to be carnal, though it might be as *a sacrifice*, to give them up, first they were called to do, "that they should be of those around"; they were to be "lights" in the world, and the *salt* of the Earth.

The meeting was well attended, and the several Speakers listened to with much apparent interest. In one respect this meeting differed from any previous one: all the speakers were laymen. This was the result of circumstances; most of the members who usually advocate the cause being absent from the city; but we would suggest that occasionally such a change might be resorted to with advantage to all parties, as the more private members of the society would be less liable to be subjected to the odious and unjust attacks which they have experienced from the adoption of total-abstinence principles. While the testimony would not fail to convince the sceptical that men in the ordinary stations of life can perform all the duties of their callings, and even go through *severe labour*, without the use of stimulating drinks; and the old, tried advocates of the cause would have their hands strengthened by every additional proof, thus given, that the cause which they have long laboured does bestow incalculable blessings upon all who will conscientiously refrain from using, touching, or handling the accursed thing.

Our next meeting will be held on the list of members, which, with two or three names added the following day, makes the number on the book 183; but the Society has more than this enrolled under its banner, several lists not having been handed in.

TEMPERANCE EXPEDITION.—On Wednesday, the City and North of London Temperance Society sailed on their annual excursion to Shoerness. The Mercury, a well known Gravesend fast packet, was freighted for the occasion. Earl Stanhope, the President of the Society, accompanied the party, which amounted to about 500 persons. The company were met at the Shoerness pier by a procession of totalistors from that town and the Isle of Sheppy. The two bodies, having exchanged loud cheers, united and marched through the streets, until they arrived opposite Dr. Ward's house in the Green. Earl Stanhope addressed the multitude from the Doctor's house. The noble President said, he only recommended what he himself practised, and he had been a totalist more than seven years, and the result was, that he now found himself, as all totalistors must find themselves, better fitted either for pleasure or for duty. (Cheers.) He had the gratification to announce that there were not less than 200,000 totalistors in Great Britain and Ireland, all of whom were prosperous, and better pleased with themselves than when they gave the system that trial which he now recommended to the public. (Cheers.) The procession then returned to the Mercury, and commenced the voyage back, amidst cheers from their Shoerness brethren.—*Watchman.*

EFFECTS OF IMPRUDENCE.—The following is the testimony of the Coroner of London, in relation to the effects of Intemperance:

"I have seen so much the evil effects of gin, that I am inclined to become a tea-totaller. Gin is the best friend I have; it causes me to have annually 1000 more requests than I otherwise should hold. I have reason to believe that 10 to 15,000 persons die in this metropolitan district annually, from the effects of gin drinking, on which no incense are held. Since I have been coroner, I have seen so many murders and suicides by poison, drinking, hating, and cutting the throat, in consequence of drinking ardent spirits, that I am confident the legislature will, before long, be obliged to interfere with respect to the sale of liquors containing alcohol. The gin seller will be made as responsible as the chemist, and I think it right that publicans should know that even now they are to a certain extent responsible in the eye of the law. If a publican allows a man to stand at his bar, and serves him with several glasses of gin, and sees that he is not fit to receive it, and that he is intemperate, or that he has a dangerous disease, that his death was occasioned by the gin so drunk, then the publican holds to be punished for having aided in bringing about that death."—*Zion's Herald.*

Christian Guardian.

WEDNESDAY, SEPTEMBER 18, 1839.

His notions fitted things so well, That which was which he could not tell.

REV. R. MURRAY'S LECTURES ON ABSOLUTE ABSTINENCE.

Let the winds be hushed, and the turmoil and din of life be suspended, that an silence becoming universal, the announcement may be made—A Presbyterian Minister, at Oakville, Upper Canada, has published a work which is designed to abolish Temperance Societies!

Since the publication of our last, we have been politely favoured with a copy of these Lectures, and we confess we have seldom read any thing so illiberal and sweeping. They might have been written by a Rector of the High Church. The principle of total abstinence is wholly repudiated, and Temperance Societies are forbidden an existence.

In his profane he gives the reason why he publishes the work. It seems the Temperance man of New York smothered him during a visit of his to that city. He says, "I was struck with astonishment, not more by the mighty efforts which were then making to push forward the temperance scheme, than by the unchristian spirit in which those efforts were made."

It is the result of this study, my friends, which I now beg leave to submit to you, and I trust you will have heard me to the end of an intended course of Lectures, that your eyes will be opened to see the darkness which this Society is spreading like sackcloth over your religious atmosphere.

To CORRESPONDENTS.—We thank "Veri Amator" and "H" for their very seasonable articles. They will see from our editorial that this is not the day for anti-temperance legerity. The letter from the Rev. Edmund Shepherd will be highly gratifying to our readers.

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FOREIGN AND DOMESTIC NEWS. LATEST FROM ENGLAND. We copy from the New York Commercial Advertiser and the New York Tribune, the following valuable intelligence, just received by the GREAT WESTERN:

The Duke and Duchess of Orleans were travelling through the South of France, and were very kindly received with marks of affection.

Spain.—Still in a deplorable condition, and there is no prospect of a speedy change. The last accounts speak of a revolt against Maroto.

United States Bank Agency.—The agency of Mr. Jaudon has ceased in London, and hereafter the Bank will draw on Baring, Brothers & Co.

Marine of France.—The French government are looking to an increase of steam vessels for naval purposes.

China.—The intelligence from China, of the forcible detention of the superintendent and the foreign merchants, is confirmed.

St. Petersburg, Aug. 4.—Yesterday the Emperor held a council at Peterhof. All the ministers and privy councillors attended, and sat from 11 till his majesty's dinner hour.

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Singular Epidemic.—A virulent dysentery, accompanied with symptoms of Asiatic cholera, has broken out amongst us, and hardly a day passes without one or two of our neighbours dying last night, and in every direction the disease seems spreading.

A Proper Decision.—We are pleased to notice that the supreme Court of Vermont has confirmed Gov. Jenison's decision, and that the murderer Holmes is to be surrendered to the Canadian authorities.

Burning of the Great Western.—The Detroit Daily Advertiser of Tuesday states that the engine of the Great Western was slightly damaged by fire on board that vessel.

A destructive fire occurred in Cincinnati on the morning of the 3rd inst. About \$50,000 worth of property is said to have been destroyed, only about 20,000 Dollars of which was insured.

TORONTO MARKET PRICES.—Sept. 17, 1839. Flour, per barrel, 35 0 0; Wheat, per bushel, 36 0 0; Pork, per cwt, 6 0 0.

TORONTO VOCAL SACRED MUSIC SOCIETY.—A PREPARATORY and ELEMENTARY CLASS will be OPENED on the 11th October next.

FOR SALE.—In the Township of Scarborough, Lot No. 30, 2nd Con. North half, containing 100 Acres, 55 cleared and fenced, and is within 11 miles of the city.

STOLEN OR STRAYED, from Lot 25, 7th Con. Darlington, on Monday night, 9th instant, a Light Gray MARE, five years old, and stands about 15 hands high.

September 17, 1839. ELIJAH BICE, 515-3p.

The Thames Tunnel.—It is now reduced to a certainty that this great work will be completed, and that too within a very short period. Mr. Brunel has notified the Lord Mayor that the work is completed to within five feet of the Middlesex side.

Steam Packets to the West Indies.—It is already known that steam ships are building to run twice a month between England and Halifax. It has been officially announced that the government intend to have steam communication with all the West India Islands.

The Chartists.—Most of the leaders of the Chartists have been tried and found guilty, and sentenced to imprisonment from one to two years, leaving the party without a head to direct their movements.

The Canadas.—The act for making temporary provision for the government of Lower Canada received the royal assent on the 17th of August. The first section provides that the Special Council shall consist of not less than twenty members, and no business to be done unless eleven be present.

In the House of Commons on the 20th of August, Mr. O'Connell enquired whether the Secretary for the Colonies had received any information respecting the proclamation of Sir George Arthur against Orange processions being discontinued in Canada.

The Bank of Ireland.—Mr. O'Connell has obtained a triumph over the Chancellor of the Exchequer, by having driven the latter from his purpose of renewing the charter of the Bank of Ireland.

Slave Trade Suppression Bill.—The royal assent has been given to the slave trade suppression bill. A very strong feeling of indignation prevails in England against the course pursued by Mr. Trist, the U. S. Consul at Havana.

Affairs of the East.—In the House of Commons on the 22nd of August, the following important announcement was made by Lord Palmerston:—Mr. Hume asked the noble Lord, the Secretary of State for the foreign Department, whether the statement which had recently appeared in the public journals was true—namely, that the five powers had agreed on a basis for the settlement of the affairs of the East.

France.—The treaty between France and Mexico has been ratified. The Duke and Duchess of Orleans were travelling through the South of France, and were very kindly received with marks of affection.

Spain.—Still in a deplorable condition, and there is no prospect of a speedy change. The last accounts speak of a revolt against Maroto. The Memorial des Pyrenees of the 17th of August, states that all the provinces had declared against Maroto.

United States Bank Agency.—The agency of Mr. Jaudon has ceased in London, and hereafter the Bank will draw on Baring, Brothers & Co. Mr. Jaudon will spend a few months on the Continent, and return to the United States in the Spring.

Marine of France.—The French government are looking to an increase of steam vessels for naval purposes. Their most experienced commander of steam vessels, Capt. Sarlat, came out as a passenger in the Great Western, for the purpose of observing the machinery of this ship, and also to pursue his investigations in the United States.

China.—The intelligence from China, of the forcible detention of the superintendent and the foreign merchants, is confirmed. The superintendent issued an official notice to the merchants, requiring them to give up all the opium in their possession, and declaring his government responsible for its value, which was estimated at two millions sterling.

St. Petersburg, Aug. 4.—Yesterday the Emperor held a council at Peterhof. All the ministers and privy councillors attended, and sat from 11 till his majesty's dinner hour. It is said in the diplomatic circles of the capital that Government has resolved to occupy Moldavia and Wallachia with troops, but undertake nothing against Constantinople or in Asia, until it is ascertained in what manner the differences between Turkey and Egypt are likely to be settled by diplomatic means.

By the arrival of the schooner Benjamin Gaither, from Chagres, advices are received from Peru to the 5th of June, and from Panama to the 17th of July. The Chilians were still at Lima, but expecting soon to withdraw. The small-pox was prevailing at Payta, from 15 to 20 persons dying daily. It was reported that Gamarran, the new President of Peru, had declared war against Bolivia.

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Burning of the Great Western.—The Detroit Daily Advertiser of Tuesday states that the engine of the Great Western was slightly damaged by fire on board that vessel. The boat has been examined by competent persons, who think that it can be repaired for \$40,000. There was an insurance of \$5,000 on the vessel.

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