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From the London Christian Observer for April, 1834.

HUMAN HAPPINESS.

The measure and the object of happiness are distinct ideas: and herein lies the failure of such conceptions about it. That measure of happiness, as a rule, be it what it will, according to my opinion, is of all others best, which can accommodate itself to all times, to all circumstances, and in the most perfect degree; or, in other words, that which is most constant, most durable, and most extensive.

Try the pretences of sensuality and pleasure by this rule, and they will not answer to any of its marks. For, first, they cannot hold equal at all times; because the use of them naturally puts an end to their gratifying at that moment, and gives the mind for a season a contrary bias and aversion; and when there is inclination, the means may be wanting. Nor will they be found the same under all circumstances: sickness, or a new turn of thought, or death, will inevitably occasion their deprivation. Nor as to the perfection of degree will they at all answer; for man, being a compound creature of sense and intellect, must receive pleasure from separate and contrary mediums and objects; and gratifications of sense being directly suited to the mere animal functions, cannot, absolutely considered, be the entertainment of mind and spirit; and can, consequently, afford but an uncertain, casual, and partial satisfaction.

Try, on the other side, the pretences of worldly interest—such as riches, ease, and honours—by the same standard, and they will be found equally defective with those of sense. For, first, they should be attainable by all, which by the far greater part of mankind is utterly impossible; nor are they, when possessed, at all times certain, or out of the power of accidents to deprive us of, or disappoint us of their enjoyment. Nor will they proportion themselves to all circumstances: affliction, pain, disgrace, will render them invalid. Nor can they extend themselves to the demands of our more raised and spiritual faculties. From this measure of man's happiness his easy inquiries may direct him to the object of it, which, in *sensu plenissimo*, is nothing less than God—his only certain and ultimate good. All other systems serve only to confirm a melancholy truth, that we are fallen from our Maker into ourselves—the real source of all our disappointment and unhappiness, while we are tracing and seeking out our rest in any thing extraneous and foreign from him. Trust, acquiescence, and complacency, thus circumstanced, in any creature—nay, the very love of ourselves, *proper se*—is idolatry. What is it but for man to deify himself? The very placing the chief good in virtue itself, in the sense I am representing (though by far the most specious and best-complexioned deceit), is but offering to an idol of our own the incense which is due to the only infinite God. Besides that the generality of theorists who are of this sentiment, in their consigning virtue to duties merely moral, make it consist in little more than a mere negation of evil, forgetting Seneca's maxim. The bending of the principle this way, under the present disease of nature, presents but the same error with a fairer face, which is, the separating the creature from the Creator, and making itself its end. Man's ultimate end, his crowning felicity, his chief good, is God alone; consisting in a delightful adhesion to Him by a life of devotedness, love, and trust, a full complacency in Him, and the enjoyment of a filial relation to Him, the simple, primitive Good. This, in Scripture, is set down as the *summum bonum* by holy men. "Thy favour is life; and thy loving-kindness is better than life." "Whom have I in heaven but Thee." "The Lord is my portion," saith my soul. And the same is witnessed by our blessed Saviour: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." This is called, in the Old Testament, walking with God; and in the New, abiding in God, and He in us: "Our fellowship is with the Father and the Son;" and this is represented as the completion of our joy (1 John i. 4), or the consummate happiness.

As a Christian, I have endeavoured to form my notion of this interesting subject by Revelation; neglecting all dissatisfying human systems, and oppositions of science falsely so called. Here is a system opening on the exulting mind with the fairest discoveries of light and wonder; relieving its painful wanderings, by fixing us in possession of our true rest, after all our weary searches; reconciling the mysterious methods of Divine government and Providence; and showing us a happiness in our very disappointments, calamities, and sorrows, as conducive to, and necessary ingredients in it. It shows, that the reasonable, intelligent spirit was made to serve and enjoy its Maker in the life of faith and love, as his dependent offspring; and that it can experience no satisfying felicity but what centres in God and flows from Him. Heavenly-mindedness, or a heart thus set upon God in the regular actions of the affections towards Him; and a sense of his love, in his paternal manifestations to the soul—every degree of this is happiness; the full and perfect measure of it is heaven, or a state of consummate happiness.

It is suspected that the sensual and vicious, who are always the least considerate part of mankind, and have imagined a happiness to themselves of a widely different nature from that I have suggested, will accuse me (in the modern style of censure) of enthusiasm; but the mistakes or ignorance of multitudes do not alter the reality of

any single truth, or lessen its value or importance. It is the misfortune of such deluded men, that they have imposed upon themselves a misshapen idea of happiness; in the choice of a voluntary misery; preferring the idolatrous love of pleasure to a life of holiness; foolishly accounting that to be a bondage which the word of the all-wise God declares to be a state of glorious liberty,—a manumission from the tyrannical usurpations and dominion of the disturbing and controlling appetites, and fixing man in the happy possession of himself, by his obedient subjection to his Maker. The gross and deluded Mohammed had Scripture enough to shame and condemn these persons. "The life of the world," says he (Alcoran, ch. xx., of Beatitude and Hell), "is sweet to tempt you; but the riches of thy Lord are better, and eternal." Alas! is there a possibility of reasoning with these unhappy creatures? Shall I ask them, who is so capable of judging what will make them happy, and what so capable in itself of making them happy, as the God that made them? What could influence Him to give them being, who had no need of any creature; but the mere volition of his goodness in order to their happiness? These topics are plain and common. Need I tell them, the life of religion—the life of devotedness, love, and trust; the life of happiness—is a life of reason? It is "our reasonable service." And what can a reasonable being propose to itself as its happiness, which is in itself irrational? Shall I take off the gloomy apprehensions they may have entertained against the life I am recommending, from any supposed unauthorized severities it enjoins, by telling them, that these are the inventions of dark and wandering minds; who have inverted the Apostolic rule, that "bodily exercise profiteth little, but godliness is profitable for all things," and have deceived themselves into a wilful punishment, under the appearance and name of religion in the place of what is truly so, through their ignorance of its real nature, and their sensual aversion to make trial of its real pleasures in a holy heart and life?

What God has made a reasonable service; He desires should be an agreeable, a delightful service; and the most difficult, self-denying duties, even the mortifying our habitual propensities and pleasures, are so to the renewed mind, under the aids of the Spirit of Christ, whose yoke he has declared is easy, and his burden light. It imposes no monkish affected abstinence, no vows of poverty or celibacy, penances or pilgrimages—heavy burdens laid on by the superstitions of designing men. The innocent, cheerful, religious *using of this world*, is allowed us: it is the abusing of it only that is forbidden; and that conformity to its irregular customs, and that friendship for its sinful men and pleasures, which is declared to be enmity to God.

It is recorded, from the mouth of our blessed Saviour himself, the purest pattern for our imitation, that he came eating and drinking—using the lawful comforts and refreshments of nature. "The superlative love of God, and the pleased acceptance and allowed use and enjoyment of his free benefits, are very consistent and compatible." The example and sealings of wise and pious men, who have devoted and resigned their lives to God as their chief good, the complacency they have found in such acts, and the pleasure with which they express their sense of them, may have a happy tendency to influence the minds of others to a like choice and practice. "Take all from me," saith St. Austin, "so thou leave me Thyself." "Give me," says the devout Thomas à Kempis, "what thou wilt, and as much or little as thou wilt, and when thou wilt: deal with me as thou knowest to be most proper, and as may bring Thee most glory. Behold thy servant, ready to be and bear every thing; for my desire is not to live to myself, but to Thee." And the pious and excellent Archbishop of Cambray expresses himself in this most exemplary and admirable manner:—"I am for Thee, O my God, against myself. None could thus have divided me against myself, but Thy hand only. I leave myself in thy hand, O my God: mould this clay of mine; it is entirely thine; it has nothing to reply: it is enough for me that this being of mine serves thy purposes and thy good pleasure. Command, forbid, appoint, what I shall do. Elevated, abased, comforted, suffering, I for ever adore Thee, in sacrificing my whole will to Thine."

I have given it as my sentiment, in the early part of this paper, that, as a rule or measure to judge of true happiness, this of all others seemed to me to be best, that it could accommodate itself to all times, to all circumstances, and in the most perfect degree. Let us now try if any character can be found in life that will answer, in all its parts, to this criterion. Conceive, then, you are following some devout Christian in one of his solitary retreats; and hear him enlarging on the pious conceptions in his breast, in some such sacred soliloquy as the following:—

"How fragrant is the air of these delightful fields! how sweet are the surrounding prospects! furnished out to entertain my senses by the hand of the God of nature. Has he put so much refreshment into every perfumed breeze; crowded such variety of different pleasing essences into so many little flowers; given to such diversity of fruits and foods their contrary yet grateful flavours; afforded such innumerable multifarious prospects to engage the eye, one single sense; such an interchange of melodies to entertain the ear; and contrived by no less than five different mediums of sense to give gratification to the animal faculties, which are by far the most ignoble part of me,—that I might behold Him in this glass of nature, this mirror of wonders!"

"If I lift my eyes upwards, how shall I conceive of His awful infinity, who can place a world; ten thousand times the size of ours, at so remote a distance as to appear to our sight but as a twinkling point, a little lucid star! If I bend them downwards, what instances are every where before me of amazing power, that could produce such an appearance of beauty and order out of such a mean, irregular collection of dust and atoms!—

Has Thou provided such stately furniture for these lowest apartments of thy universal palace, and for thy meanest attendant? oh! what, then are the grandeur that adorn thy presence-chamber! what those magnificent mansions where thou displayest the blessed rays of thy glory in a higher and better world! Has created goodness all these beauties; a little earthly spot, on which I tread and gaze, embellished with these thy least adornments—so fair a form; such lovely charms! Oh, then, how much more—yea, infinitely—lovely is He who has given these things all their loveliness; who puts into them whatever sweetness they contain or can convey! These are but copies—ah! faint copies, of the goodness of their faint Original. Where is the perfect, uncreated God? where the enamouring image of Loveliness itself? where is the Original Beauty? I can discern him in every thing around me; discover in every smallest part of formed matter some vestiges of the Deity.—The Creator of these accomplished works was also my Creator. Where art Thou, my all-potent yet unperceived Maker? how shall I hold converse with thee? how shall I approach thee? Am I no better able to conceive of thee than these trees, those brutes, this clod that bears me? Am I not related to thee by mind and spirit, ordained the head of this thy mate creation? Nay, am I not thine by a nearer relation and union,—the brother and associate, the lover and friend, of thy dear incarnate Son; a member of his body; one with Him, and thereby one with Thee; adopted in thy eternal purpose, regenerated by thy Spirit, and purchased to thyself by his blood? Hath he not said, I go to my Father, and to your Father? and shall I not then call thee my Father? and may I not converse with thee as a Father present every where, present always, present now, while I am thus surrounded with imagined solitude and secrecy, and meditating with delight upon thy beautiful works!"

"But, oh! what new beauties and pleasures does it put into every scene I am beholding, when I consider that the world, which I am now viewing, is a kingdom of my Father's! Poor as I am in my obscure condition here; censured, overlooked, or despised; I am yet a Royal child, and the inheritor of a glorious, a sure, though invisible, crown. Let the great vain men of this earth take their vanishing portion here; divide this contested spot into a little momentary, uncertain possession, which they falsely call their own; delude themselves with a conceited happiness, and adore their sensual idol;—a little, little, little while, and the God I live to and converse with here, my Father and my God, will remove me to a state of far higher honours. It is his good pleasure to give me a kingdom incorruptible, undefiled, and which fadeth not away (characters directly opposite to this changing, polluted, and perishing scene), reserved in heaven for me. Here he is training me up by his Spirit in the academic retirements of groves and shades, till I am ripened for the opened glories of my coronation-day."

"Oh, happy retirement! Oh, heavenly solitude! that always affords me the presence of my Father and God; where I may at all times find thee, speak to thee, and receive the delightful intercourse of thy converse and love. Happy poverty, where Thou, never-failing fountain of fulness and riches, art my inexhaustible portion. Happy banishment! that cannot, even to the smallest distance, ever separate me from Thee. Happy prison! where Thy society cannot for one moment be excluded. Happy bed of sickness! where thou art continually at hand to cheer and support me. Happy hour of death! when my spirit shall expire, but only into thy ever circling and paternal arms.—Happy condition! extending itself to all places, all circumstances, and through all duration.—Happy creature! both here and forever possessed of the inseparable, intimate presence and favour of a God; a Friend, a Father!"

How these thoughts of happiness (which I profess are mine, and which constitute the only Scriptural, I may say the only rational, scheme I can form, of it) will appear to others, is not for me to determine. However, there are some, and I hope many who may read this, who can experimentally consent to them, and bear witness to their truth. I know among those who would be thought the most polished and literary persons of this day, and some who would reckon themselves, too, among the orthodox, that all intercourse with the Deity, and assistances and influence from his Divine Spirit are ridiculed and denied. I am here entering myself on the side of no contesting party; but would just reply to them, in the words of a very serious and very sensible writer, "If you deny any intercourse with the Deity to be a thing necessary to the Christian life, I must pity that man's condition which has nothing to do with God; and in which, in the way of salvation, God has nothing to do with him. Is there not an intercourse on man's part, with God, when he prays to him fervently, and exercises himself in humble, devout acts of faith, hope, and love? and is there not an intercourse, on God's part, with man, when God assists us in these holy exercises; when he draws our hearts to him, and confirms our faith and confidence in him?"

I shall add one testimony more from an admired author, the great and excellent Mr. Howe:—

"What, I cannot imagine, can any man have to object, but the backwardness of his own heart, to any intercourse or conversation with the invisible God? None that it cannot be so; for that backwardness must proceed from some deeper reason than that God is invisible—a reason that should not only convince, but amaze, and even overwhelm our souls in sorrow and lamentation, to think what state the nature and spirit of man is brought into. For is not the devil invisible, too? and what wretch is there so silly and ignorant, but can, by the urgency of discontent, envy, and an appetite of revenge, find a way to fall into league with him? Is it this, that God is less conversible with man, less willing to be found of them that seek him? No, surely; but that men have less mind and inclination to seek him."

And if this is in reality the truth—the unhappy the melancholy truth—what a very humbling instance does it give of the basest revolt and depravity, that nothing is so intimately near, so constantly present, and so inseparably related to man and yet so wholly disregarded, so wilfully unperceived, and (with horror must I speak it) with such contempt, with such impious aversion, treated, as his beneficent and felicitating Maker!

BENEFITS OF CLASS MEETINGS. "Edify one Another."

They have a direct tendency to self-examination. It is very natural for any one expecting to be called on to give an account of his religious exercises, to examine his own heart carefully, whether he "be in the faith." Such employment is at all times profitable. If we are wrong, it is important to make the discovery of it in time to avoid final ruin. If we find ourselves right, it only settles us more fully on the Strong Rock. To attend class meeting, promotes the work of grace in the heart. It brings us to a sense of our failures; yea, to acknowledge and forsake them. It stirs up the gift that is within us; strengthens the graces of the spirit by exercise, as the body is strengthened by labor. "They that wait upon the Lord shall renew their strength," is a promise as often verified in class meeting, as in any other place whatever, except that of secret prayer. The appeal here, is to the hundreds of thousands who make the trial of it weekly, both in Europe and America.

It greatly improves our knowledge of religious subjects, especially in reference to experience, which is proof from trial, or knowledge gained by practice. For this work, there is not a better place on earth than class-meeting. Beside the privilege of exercising ourselves unto godliness, we have the advantage of comparing our experience with that of other individuals. While one talks, the others listen and pray; presently a word is uttered that sets a multitude of thoughts in motion; difficult points in experience are solved; doubts are removed; the brethren "bear each other's burden, and so fulfil the law of Christ," and become wise unto salvation, "knowing what the will of the Lord is."

The exercise of class meeting brings relief to the tempted and sorrowful. Who does not know the importance of having a few faithful confidential friends to tell our troubles to? Here they are; our class-mates say to us,

"Speak and let the worst be known, speaking may relieve you."

Many have tried it, whose hearts were full of anguish; and, like Bunyan's pilgrim, left their burden at the foot of the cross, in the class-room, and went on their way rejoicing.

Class meeting promotes brotherly love. How shall we strengthen the cords of christian fellowship better than by sharing with each other, as members of the same christian family, our mutual hopes and fears, joys and sorrows? Is there any thing better than a rational christian intercourse, to cultivate the fellowship of the saints, and enable them to say in sincerity: "we know that we have passed from death unto life, because we love the brethren?" Class meeting is an excellent place to train young disciples. Impressions formed by preaching and other public services, are here deepened, perpetuated, and confirmed. The way of salvation is made plain by numerous witnesses of the power of grace on the heart: and while the old veteran of the cross is refreshed by the simplicity and fervor of the young convert, the latter is edified by hearing the former tell of supporting grace through his long and perilous campaign of forty years. Here too, there is opportunity to call forth the gifts of the young and diligent, who have not yet sufficient confidence and strength to pray in a mixed assembly. Many of our most successful preachers commenced their efforts under these favorable circumstances, and were promoted, as their experience and improvement justified, to be leaders, exhorters and then preachers. In view of the obvious benefits of class meeting, divers attempts have been made of late years, by several denominations, to get up similar institutions under different names: Hence we hear of "speaking meetings," "inquiry meetings," "conference meetings," "anxious meeting," "free-the-mind-meetings," &c. All these, I allow, may have their use, and my object in naming them, is not to oppose by any means, but to show the influence which class meeting exerts in the christian community at large. The Methodists so far as I know, have no wish to monopolize an institution so valuable, and are not without some hope of yet seeing class meeting, either under a real or assumed name, introduced generally, among the more zealous branches of the christian church. At such an event, I should be well pleased, because I am persuaded it would result in much good, if well used. In my next, I shall notice some of the prominent qualifications of a good class-leader.

UNCHARITABLENESS. [From the Maine Wesleyan Journal.]

If charity "hopeth and believeth all things"—uncharitableness, the very reverse of this, will neither hope nor believe any thing of another that is good or praise-worthy. How often, even among those professing Christianity do we see this spirit coursing through the soul, destroying the fairest fruits of grace, and erecting for its possessor a lasting monument of shame. But one striking feature in the character of those possessed of this principle, is, the apparent delight with which they listen to reports detrimental to the character of those who stand high in the estimation of the good. We see a man, perhaps the minister of the altar, a pious devoted disciple of the Lord Jesus, one who is eminently qualified for his important station, beloved and respected by all those who know how to love and respect the good, and like the good shepherd calling each of his flock by name, he goes before, leading them triumphantly onward to the promised land. But suddenly a dark cloud gathers fearfully over his head.

This star in the christian hemisphere grows dim, and the watchman who once stood upon the walls of Zion now stands suspected, and accused of some enormous crime.—Who would not shudder at such a thought; his friends look one upon another and exclaim, "what do these things mean," while the enemies of the cross shout forth their triumph, and raise higher and higher, the black flag of infidelity.

But here is another class, who would fain have us believe that distress is depicted in every feature of their doleful countenances while they exclaim; "Ah! we knew it would be so. Yes, we knew it would be so." Indeed, will you be so kind as to tell us how you know all this. But we would not presume to venture on forbidden ground—perhaps they hold in their hands the veil that curtains futurity, and if the heathen sentiment is true, and such knowledge may be obtained by intimate communion with the Prince of darkness; then we may have just grounds to believe that their pretensions are well founded. But what if the accused is innocent? O! say they, with evident alarm, that is impossible, we will never believe that, though from our hearts we pity him. Noble creatures, do you indeed, how we admire your philanthropy; but do not paid your generous hearts by pitying him any longer, for see, he is rising from this "seven times heated furnace" purer and brighter than before, decked in the white robe of innocence.—And now tell us, ye that know the good will fall, do ye know they will rise again? If ye know that the sun would go down obscured by clouds and impenetrable darkness say, did ye know it would again burst forth with tenfold brightness, and move onward in its course surrounded by a halo of light and glory? but you are unwilling to admit that the person injured, is a guiltless sufferer. Well, shake your head then, and look unutterable things, for this argument is of more avail with some than the testimony of the good, wise, and great. But if after all this, you profess to be disciples of him who loved us even unto death, and now commands us to love one another, even as he loved us, if you profess to be his disciples, either obey these divine injunctions or doff your christian guard at once, and go, seek out your kindred spirits, who love to gaze on the vulture of malice as it feeds on the heart, forever consuming, yet consumed. M—Y. Bangor, May 9.

OBITUARY OF BRITISH PREACHERS. (Continued.)

28. JOHN NICHOLSON, SEN.; who died July the 29th, 1833. He was a man of plain manners and laborious habits; and, as a Preacher, generally acceptable in the Circuits to which he was appointed. He travelled in our Connexion twenty-three years; and under the sanctified influence of recent domestic afflictions was more fully prepared for his unexpected end. This, to use his own dying expression, "came peacefully upon him;" and he fell quietly asleep in Jesus, experiencing the support of those doctrines which he had successfully preached.

29. THOMAS MORGAN. He was born in South Wales. Early in life he was converted to God; and though constitutionally timid and inclined to retirement, the love of Christ constrained him to enter on the public ministry, in which he laboured with unwearied diligence twenty-five years.—seven years in England, and eighteen among the enslaved sons of Africa in the West India islands. He was a man of the strictest integrity, and of upright conduct; kind and affectionate, as a colleague and Superintendent; and as a Chairman of foreign Districts, remarkable for correctness and clearness in his financial accounts, and for economy in his expenditure of the public money. It was in a degree owing to his cordial co-operation with the Missionary Committee, in their plans of economy, that they were enabled to enlarge their sphere of usefulness, and increase the number of labourers in that part of the Missionary field. He died suddenly on his journey to the Conference; but his work was finished, his soul was ripe for glory; and his memory will long be precious to his friends in England, and to the thousands of negroes who were converted to God, or edified in the faith, by his ministry in the West Indies.

30. THOMAS FARNLEY; who was born at Ashton, in Mackerfield, in the county of Lancaster. From the earliest period of his recollection he was a subject of strong convictions of sin; and when he sought and found mercy, his evidence of conversion was as satisfactory as his convictions had been deep and painful; and every step which he took in the affairs of life, subsequently to this saving change, bore evident marks of its genuineness. He was called into our itinerant work in the year 1790; and he prosecuted his ministerial labours with integrity, zeal, acceptance, and, in many instances, with visible success. He was a lover of our doctrines, and judiciously zealous in the maintenance of our discipline. In consequence of a severe cold caught by sleeping in a damp bed, and of the growing infirmities of age, he was compelled, in the year 1818, to desist from our regular work, and become a Supernumerary. During the last twelve months of his life, he was principally confined to his bed, gradually declining in strength, but invariably retaining a lively sense of the divine presence, and rejoicing in God his Saviour. He died in great peace, at Wigan, August 8th, 1833, in the eighty-second year of his age.

31. In Ireland, three; viz.,—1. ROBERT BAILEY, a native of the county of Fermanagh. At an early period he was brought under serious awakenings through the ministry of the Methodist Preachers, and sought the Lord while he was yet young. Having felt the power of saving grace in his own heart, he longed to publish the Gospel of that grace to others. In the year 1800 he was regularly called into our itinerant ministry, and for nearly thirty-three years laboured with considerable acceptance and success. He was conscientiously attached to our doctrine and discipline. His zeal and diligence were

equalled only by his faithfulness and perseverance in his hallowed calling. Fifteen years he laboured as an Inland Missionary, and continued in his work until the evening before he died. Some time before his death his mind seemed more than ordinarily impressed with divine things; his conversation was in heaven, and he obviously entertained a presentiment of his dissolution. He was seized by cholera on the 17th of October, 1832, and in fifteen hours closed his mortal career. While the fatal disease rapidly gained upon him, a friend asked him how he was: he replied, "It is all over. O, dying is hard work; but all is well!" He died in the full triumph of faith, on the 18th of October, 1832, in the sixtieth year of his age.

2. **MATTHEW LANCKREE, JUN.**, who, after having travelled seven years, was compelled to retire through ill health; and having suffered much during a protracted affliction, died in peace, February 1st, 1833, aged thirty-two years.

3. **JAMES M'KOWN**; who died in peace, February 3d, 1833, aged sixty-eight years.

3. In our *Foreign Missions*, three have died; viz.,—

1. **RICHARD POPE**. He was converted to God in early life, and entered on the Missionary work in the year 1816, the active duties of which he continued to discharge with diligence and fidelity for upwards of thirteen years. The extent of his labours, and the ardency of his zeal, during the first years of his itinerancy, in a newly settled country, laid the foundation of a complaint which ultimately compelled him to become a Supernumerary. In every Circuit in which he laboured, his sincere and fervent piety procured for him the respect and affection of the people; and God succeeded his endeavours by his effectual blessing. He died in peace, in Quebec, on the 2d of September, 1832.

2. **GEORGE NEWLOVE**. He was a young man of ardent piety, and of promising abilities. He lived only a few weeks after his arrival in Canada, where he had gained the respect and affection of those with whom he associated. He died of the malignant cholera, ten hours after the commencement of the attack, in the exercise of faith in the merits of his Redeemer, on the 23rd of June, 1832.

3. **ABRAHAM WHITEHOUSE**. He was born in Birmingham of pious parents, who were members of our society. In early life he was brought to a knowledge of the truth as it is in Jesus, and in due time was called to preach to others the unspeakable riches of Christ. After having laboured for some time as a Local Preacher, he commenced his itinerant labours in the year 1812, and during the following year was appointed to a station in the West Indies; in which interesting portion of the Missionary field he laboured with great zeal, perseverance, and usefulness, twenty years. He died in peace on the 10th of January, 1833, in the forty-fifth year of his age.

TEMPERANCE DEPARTMENT.

For the Christian Guardian.

Whitby, 2nd June, 1834.

MR. EDITOR.—If you think the following will in any wise promote the cause of Temperance, please to insert it in your very useful paper.

At the third Anniversary of the Whitby Temperance Society, held on the 23rd May, 1834.

The meeting being opened by prayer, the President requested from the Secretary the Report of the Society, from which it appeared that there were 320 regular standing members in the Society; 64 have been added the past year; 3 have withdrawn; 6 expelled for breach of rules;—after which, a very interesting address was delivered, appropriate to the occasion, by the Rev. Robert Thornon; and the following Resolutions unanimously passed:

1st. Moved by Rev. Robert Thornon, seconded by Mr. Moses Hemmingway.—That this meeting feel grateful to Divine Providence for the progress temperance has made in this township, province, and throughout the world, and earnestly call upon all its friends for renewed exertions, and would impress upon all the necessity of joining the Society, thereby using the most effectual means of suppressing intemperance, and promoting the general welfare of society.

2nd. Moved by Mr. Wm. F. Moore, seconded by Mr. Wm. Nichols.—That all members and friends of this institution be requested to frequent beer-houses as little as possible, and to discountenance the use of any liquor which, by its abuse and inebriating influence, is likely to become detrimental to the public morals and to our individual respectability as members of society.

3rd. Moved by Rev. Wm. Marsh, seconded by Mr. Jabez Hall.—That this meeting humbly request the Upper Canada Temperance Society, in the city of Toronto, to appoint a Committee, whose duty it shall be to recommend to the friends of temperance throughout the Province the necessity and advantage of having houses of entertainment opened at regular distances on the most frequented roads: these houses to be kept by suitable persons, and provided with the necessary accommodations for travellers of every description; that every individual wishing to open such a house, bring a certificate to the said Committee, signed by the President and Secretary of the Temperance Society to which he or she belongs, showing them to be members in good standing, and otherwise qualified to keep a house of public entertainment. The Committee to be provided with printed hand-bills, and one to be sent to each Society in this Province, mentioning where such houses are situated and by whom kept. The necessary expenses for so doing to be paid by the applicants.

The under-mentioned persons were then elected Office-bearers for the ensuing year:

Rev. Wm. MARSH, President.

MAJOR ALLMAN, Vice-Presidents.

MR. C. W. PAGE, Secretary.

Rev. ROBT. THORNTON, Corresponding Sec'y.

ISAAC MARSH, Treasurer.

And a Committee of eight persons.

Moved by Rev. Wm. Marsh, seconded by Mr. Page.—That the cordial thanks of this meeting be due, and are hereby presented to the Rev. Robt. Thornon, for his address on this as well as on a former occasion, and also to the President, Secretary, and other Officers of the Society, for their able and efficient services during the past year.

By order of the Committee.

Wm. F. Moore, Sec'y.

TEMPERANCE MEETING.

A meeting of the Ernestown Union Society for the suppression of Intemperance, was held at the Methodist Chapel in the 4th concession of Ernestown, on the evening of the 12th ult., when Mr. D. Perry took the chair, and Mr. N. Fellows was requested to act as Secretary. Several interesting and appropriate addresses were delivered by Gentlemen present, and the whole proceedings of the meeting was listened to with deep and peculiar attention by a numerous and highly respectable assembly. After a free exchange of sentiment, the following resolutions were unanimously adopted.

Resolved, That the success which has hitherto attended the efforts of the Society has been such as to render its future prospects highly cheering; and, also, to call for a grateful acknowledgment to Almighty God for promoting the benevolent designs of the Society.

Resolved, That the thanks of the friends of Temperance are due to the Magistrates of the Midland

District for their evident determination to suppress, in a measure, the alarming vice of Intemperance, as manifested in their peace-worthy regulations for the guidance of the several Inn-keepers in the said District.

Resolved, That it is the duty of the friends of Temperance to use every reasonable and proper means to assist the Magistrates in carrying said regulations into effect, which would prove a great barrier to the excessive and ruinous use of ardent spirits; but that in the performance of said duty a degree of forbearance should be kept in view; and in no instance should a complaint be made until suitable and urgent remonstrance shall have been made.

Resolved, That the meeting recommend the encouragement of Temperance papers printed in the Province, and notice with much pleasure a prospectus for such a paper to be printed in York.

Resolved, That a committee be appointed to obtain subscribers for said paper, and forward the same to the Temperance Committee at York, and also to receive and distribute said papers and transmit the pay for the same; and Dr. N. Van Dyck, Ebenezer Perry, Robert Aylesworth, Elijah Switzer, and Darnas Beach were appointed accordingly.

The meeting, which had been opened with prayer, was closed with prayer by the Rev. Mr. Curry, and dispersed with the very satisfactory and cheering belief that we had not assembled in vain, and that the cause had gained several additional members and votaries.

DANIEL PERRY, Chairman.
NATHAN FELLOWS, Secretary.

From the Wesleyan Methodist Magazine for May, 1834.

TEMPERANCE SOCIETIES.

The object of Temperance Societies is to check the progress of intemperate drinking, as the most prolific cause of ruinous expenditure, guilt, and misery, and presenting a most formidable obstacle to all moral improvement, and to the extension of the kingdom of Christ.

The means which they employ—persuasion, combined with associated example—were first brought to bear upon this enormous evil in North America. However simple these means appear, they have effected in that country a change of public opinion and custom, which has awakened the attention of the most distant civilized nations.

The first European Temperance Society was established in 1829, by the exertions of Mr. G. W. Carr, at New-Ross, in the South of Ireland; and others were early formed in the north of that island, and in Scotland. Their principles have been spread with much zeal and perseverance, and with much cheering success, among the manufacturing population of the north of England; Lancashire and Yorkshire alone, where the earliest efforts were made, containing above thirty thousand members.

Above four hundred Temperance Societies and Associations have been formed in England, including the interesting islands of Guernsey, Jersey, and Man; the whole comprising, according to the latest returns, more than eighty thousand members.

Scotland, under the direction of the vigorous Committee of the Scottish Society, numbers about 400 Societies, and 34,000 members. In Ireland, notwithstanding numerous disadvantages and difficulties, about 20,000 persons have joined the standard of Temperance Societies.

The Canadas and other distant colonies are known to contain several thousand members, making a total of more than 150,000 British subjects, voluntarily engaged to abstain from distilled spirits, except as a medicine, and to discountenance intemperance in general. Temperance Societies are formed in Newfoundland, at Calcutta, and in Van Diemen's Land.

The Hottentots in the vicinity of the Cape of Good Hope, who were thought to be "beyond the reach of good example," take a lively interest in this reformation, and the inhabitants of the Society Islands of the Pacific have formed themselves into numerous and zealous Societies, to deliver their nations from the curse of spirit-drinking.

The King of Sweden, though surrounded by noble distillers, has officially expressed his distinct approbation of Temperance Societies; and the Crown Prince takes an active interest in their proceedings.

The Government of Prussia has applied to the New York State Committee for a complete history of the temperance reformation, "and a sketch of the machinery necessary to be set in motion to enable Government to establish Temperance Societies throughout the kingdom of Prussia."

The quantity of spirits which pay duty for home consumption in this kingdom has more than doubled within a few past years. According to Parliamentary returns, made in 1832, it amounted to 25,982,494 gallons at proof, which, with the addition of one-sixth for the reduction of strength by retailers, amounted to £13,429,331 5s. 10d.; and this sum does not include any part of the many millions of gallons known to be illicitly distilled, or imported without paying duty.

In the neighbourhood of our large towns, the habit of drinking spirits especially is found to be the chief source of misery among the poor. Dram-drinking offers to them a ready, though fatal, oblivion of their sorrows; and thousands seek refuge from distress in this inebriating indulgence, which obstructs all attempts to afford them substantial relief, and baffles exertions for their moral and spiritual advancement. It destroys domestic happiness, and cuts off all hope of rising by industry and frugality to an honest independence.

The customs of principal towns rapidly extend to smaller places. Debasing habits of excess in beer-drinking too often prepare for the cheaper and readier excitement of spirits; and in many country towns of England, gorgeous gin shops now glare among modest and useful trades, and thrive upon the want, and misery, and moral ruin which they spread around them.

Four-fifths of all the crimes in our country have been estimated to be committed under the excitement of liquor. During the year 1833, 29,680 persons were taken into custody by the metropolitan police for drunkenness alone, not including any of the numerous cases in which assaults, or more serious offences have been committed under the influence of drinking; and it should be observed, that this statement relates only to the suburbs of London, without any calculation for the thousands of cases which occurred in the city itself.

Our parochial expenses, which have been nearly doubled since 1815, are principally occasioned by excessive drinking. Of 145 inmates of a London parish workhouse, 105 have been reduced to that state by intemperance; and the small remainder comprises all the blind, epileptic, and idiotic, as well as all the aged poor, some of whom would also drink to intoxication, if opportunity offered.

More than one-half of the madness in our country appears to be occasioned by drinking. Of 495 patients admitted in four years into a lunatic asylum at Liverpool, 257 were known to have lost their reason by this vice.

The pecuniary interests of all temperate persons are deeply involved in this question. "Every drunkard knows well, while he is drinking himself, his wife, and his children to beggary, that the temperate must support him. He is as truly and certainly their heir as one of their own children; and, either at their door or in the workhouse, in the hospital or in the jail, they maintain him and his family."

The poor-rate and county-rate, for England and Wales only, amount to £8,000,000. The proportion of this expenditure, occasioned by drinking, may be most safely estimated at two-thirds, say £5,333,333; which, added to the cost of spirits alone, £13,429,331, gives the sum expended by this nation, in the last five years, on these two objects only, at £88,813,321; amounting, in only twenty years, to three hundred and seventy-five million pounds sterling; without including any computation for the enormous sums consumed in the abuse of wine and beer, the expenses of prosecutions, the injury done to our foreign trade, the loss of shipping, and the notorious destruction of property in various other ways.

It has been "an impression almost universal among

the labouring classes, that ardent spirits, if not absolutely necessary, are of great use and importance, as a support during labour, and that, moderately used, they are a salutary, or at least an innocent stimulus;" and the custom of persons of better information has confirmed an opinion so agreeable to our natural love of excitement.

Dr. John Ware, created much sensation in North America, by publicly declaring, that no impression "can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors any power of promoting bodily strength, or supporting the system under labour or fatigue. Experience has in all quarters most abundantly proved the contrary. None labour so constantly, so cheerfully, and with so little exhaustion, as those who entirely abstain; none endure so well hardships and exposure, the inclemency of the weather, and the vicissitudes of season."

The public attention being called to the subject, a mass of medical evidence to the same effect was readily collected; and several hundred physicians and surgeons, including some of the most eminent practitioners of America and of Great Britain, have publicly declared, that, so far from spirits affording any nourishment, the entire disease of them would powerfully contribute to the health and comfort of the community.

The testimony of eminent medical men proves that distilled spirits "often bring on fatal diseases without producing drunkenness; that many persons have been destroyed by them, who were never completely intoxicated in their lives;" and that even the most awful form of madness, "delirium tremens, has occurred to persons rarely or never known to be intoxicated."

But the great discovery for which we are indebted to the philanthropists of America is, that "temperate drinkers are the chief promoters of drunkenness."

Although the example of the drunkard is contaminating and injurious, yet he serves also as a beacon to warn away from the vortex where thousands have perished; while those who are unconsciously gliding towards the fatal circle, point with confidence to the practice of the temperate drinker.

The moderate use of spirits as a beverage, by the intelligent and respectable, keeps up the ruinous delusion that they are safe and suitable as a refreshment for the healthy. The use of spirits by the prudent man readily descends to his children; it is imitated by his servants, after leaving his employ, under circumstances of privation and fatigue which seem to require larger quantities, or undiluted drams; and exactly in proportion to the weight of his character for wisdom, benevolence, and piety, will be the pernicious influence of his example upon society.

Ample and dreadful experience has proved that, while abstinence from spirits is most easy, such is their insinuating nature, and the force of the appetite which they often create, that moderation in their use as a general beverage for the community is impracticable.

Impartial investigation has convinced many thousands of intelligent persons, that nothing less than the sincere example of the influential portion of society, in abstaining from distilled spirits, can correct the false estimate of their true properties, under which their neighbours are drinking themselves and their country to ruin, or can afford a reasonable hope of changing our present fatal customs.

Public admonitions against excess, and private entreaties to moderation, in the use of these dangerous liquors, have been tried for centuries, in vain. Moderation has produced appetite, and appetite excess; and the evil has become enormous. If, indeed, it can be proved, that not any nourishment is contained in the flood of distilled spirits which we yearly consume at the expense of so many millions, wrong chiefly from the wages of the labourer and the mechanic, and from the hard fare and scanty clothing of their families; if it can be proved that they excite to exertion only by inflaming the imagination,—that they add strength to the sufficiently fierce temptations of our corrupt nature, while they blunt and obliterate the affections and feelings which distinguish man from the inferior creation; if, on examination, it is evident spirit-drinking is closely connected with abuse of the Sabbath, and contempt of religious institutions, and that it presents one of the most serious obstructions to the progress of the Gospel of truth,—the Christian, who seeks not his own profit merely, will not long hesitate whether he is at liberty to apply to the use of these dangerous liquors, the rule of abstinence which a great Apostle recommends with regard to things in themselves lawful, and even useful and desirable, but which circumstances render inexpedient as occasions of stumbling or weakness to others.

The proposed means of reformation are not doubtful, complex, and theoretical; they are harmless and simple, and have proved efficacious beyond expectation.

Temperance Societies consist of persons of both sexes, and of all ranks, who are convinced that it is their duty, for their neighbor's sake, as well as their own, to abstain from distilled spirits. They are not persons bound by a reluctant vow to abstain from that in which they wish to indulge; they simply express their present conviction and determination, rejoicing to give to others whatever advantage and encouragement may arise from their example; and, from happy experience both in America and in Great Britain, they hope to be permitted to diminish one of the most effectual obstacles to the general extension of that kingdom which consisteth not in "meat and drink," but in "righteousness, and peace, and joy in the Holy Ghost."

The importations of distilled spirits into the United States for the five years ending with 1828, amounted to an average of 4,146,894 gallons per year.

In 1829, when Temperance Societies began to exercise some general influence, the quantity imported was 2,462,303, and in 1830, 1,095,488 gallons; and this was not to be accounted for by the increased manufacture of spirits at home, for this had also diminished during the last four years.

In May, 1831, report was made of 2200 Societies, embracing more than 170,000 members; and the formation of these Associations had become such a matter of course throughout the United States, that numerous Societies were known to exist, "some embracing large districts of country, of which no returns had been made."

In May, 1832, the Committee of the American Temperance Society state, that they "are led to conclude that more than 1,500,000 people in the United States now abstain from the use of ardent spirit, and from the furnishing of it for the use of others; that there are more than 4,000 Temperance Societies, embracing more than 500,000 members; that more than 1500 distilleries have been stopped, more than 4,000 merchants ceased to traffic in the poison, and more than 4,500 drunkards ceased to use intoxicating drinks. There is also reason to believe that more than 20,000 persons are now sober, who had not been for the temperance reformation, would have been so; and that 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, who would otherwise have been in poverty, or cursed with a drunken inmate; that 50,000 children are saved from the blasting influence of drunken parents, and 200,000 from that parental influence which tended to make them drunkards. There is also reason to believe, that thousands and tens of thousands are members of Christian churches, and rejoicing in hope of the glory of God, who, had they continued to drink, had now been without hope and without God in the world."

Such is the national interest taken in the proceedings of the American Temperance Society, that in January, 1831, "at the request of individuals of both Houses of Congress, their agent addressed the members of that body, in the capital, on the subject. At this meeting the President of the United States gave it as his opinion, that through an extensive region of country which he had travelled, the quantity of spirits used had been diminished more than one-half."

Seven hundred American vessels are reported to be at sea without ardent spirits, except in their medicine-chest; "and though they visit every clime, and at all seasons of the year, make the longest and most difficult voyages, and not unfrequently circumnavigate the globe, the men are uniformly better, in all respects, than when they used them." Seventy-five out of ninety-seven

vessels, from New Bedford, sail without ardent spirits. It has become common; and so great is the increase of safety to property, that Insurance Companies find it their interest to insure vessels that carry no spirituous liquors, at a less premium than others.

Messrs. Baring, Brothers, and Co. wrote to their agent in Amsterdam, to know why he had not obtained freights. His reply was, that there were "American vessels, commanded by Temperance Captains, taking freight; and while they remain, none offer to other ships."

RELIGIOUS & MISSIONARY.

UPPER CANADA.

GRAND RIVER MISSION.—From the Rev. J. Messmore, dated June 6th, 1834: "We are happy to say that the cause of God on this Mission is on the rise. We have peace among ourselves, some are added to the Society, and a spirit of revival appears to pervade the Mission. To God be all the glory, and let the Church say Amen."

For the Christian Guardian.

Rice Lake, 4th June, 1834.

DEAR BROTHER,—I am happy in being able to say, so far as I am capable of judging, that the Mission at this place has never been (all things considered) in a more prosperous state since I knew it. Our people have just returned from the Hope camp meeting, which has been a profitable season to them. Those mentioned in my last, who had been drawn away by temptation, have showed signs of real penitence, and we have got rid of some stragglers who were a disgrace and injury to our Mission.

We have lately formed our children into two classes to the number of 26, who are met by two of our most faithful and experienced members. I trust this course will prove useful. Our people are doing better in farming this season than they have ever done before. They have rising 40 acres of wheat, and have planted pretty largely, especially of potatoes. They are evidently increasing in habits of industry and economy; but while the majority of them are doing well, yet we are not without our troubles, and have some among us who by times "trouble Israel." There have been no deaths this quarter; but several are sick, and I think sick unto death. They mostly die with consumption, which is generally brought on by strains in carrying heavy burdens, &c.; besides, their present mode of living is unfriendly to their health, being a part of the time in camps exposed to all weathers, and a part in comfortable houses—a circumstance which speaks strongly in favour of diverting their attention from hunting as soon as possible. It also affords me pleasure to say that the state of things at Mud Lake is becoming more favourable. The following extract of a letter from the Teacher at that place affords information on that subject: "If I may be allowed to judge, I think the Society here is in a more prosperous state than six months ago, when it might have been justly said,

"Religion loses ground, and men of virtue fail."

and "the ways of Zion do mourn." We trust in God and hope better things for the future. The Sabbath school is very encouraging; the scholars generally seem to take a deep interest in it. Some have committed large lessons in the New Testament well." At that place (Mud Lake) I have been under the painful necessity of expelling twelve from Society and several females, being dissatisfied with the place of their location have gone back to Scoogey Lake, and those that remain do not appear to be satisfied with the place, considering it unsuitable.

There are at this place a total number of 39 children in the school, and 37 at Mud Lake. The number at the latter place would be greater were it not for the unsettled state of the Indians. I consider this (Rice Lake) to be one of the most favourable places for an Indian settlement in this or any other part of the country, except it may be far in the interior. I give the following reasons for this opinion. The quality of the land is in general good; the deer hunting is equal, if not before any other place, except it be far back, and is likely to continue so for some time; the fishery, though not extensive, is of considerable advantage. It exceeds any place I ever saw for ducks of various kinds; but the rice, which is the greatest peculiar privilege, and draws such quantities of ducks, is very valuable; as it grows spontaneous, and may be gathered in great quantities in good seasons.

Yours, &c.

D. McMULLEN.

From the Wesleyan Methodist Magazine, for May, 1834.

LETTER FROM THE SHEFFIELD CIRCUIT.

It will be interesting to your numerous readers to be informed of the gracious out-pouring of the Holy Spirit upon the Methodist society at Sheffield, during the last three months. For several months previously, the people had been prepared by frequent preaching out of doors, and in cottages, in different parts of the town; and the spirit of prayer had been poured on our friends generally; so that an expectation of a revival had become prevalent and lively. On Sunday, January 19, the Rev. Robert Aitken, from the Isle of Man, who had visited several of our large societies, upon which, by his instrumentalities, God had granted copious effusions of His Spirit, preached twice by the invitation of Mr. Reece, and again on the Monday evening. In these three ordinances "the power of God was present to heal," and not less than one hundred persons entered into Christian liberty. He came, it is true, to a people prepared to receive his message, which was eminently accompanied by the action of the Holy One.

A solemn and affectionate warning, given to the children of pious parents, had a powerful influence; and one grand feature in this work is, that scarcely there is a family in our society which has not been visited more or less; so that we have numerous accessions of believers, of the ages from fourteen to twenty. Believers also have pleaded the great promise, "I will sprinkle clean water upon you, and ye shall be clean;" and now experience the efficacy of the blood of Christ in cleansing their hearts from all unrighteousness. In our public prayer-meetings God has heard and answered his servants, in honor of His Son; and many hundreds of immortal souls have been born from above.

It may be important to state, that we have had a public prayer-meeting in Carver-street chapel every evening at eight o'clock, Saturday excepted. An itinerant Preacher generally conducts the meeting; the people all sing at once, and one person engages in public prayer at the call of the Preacher. All sincere and earnest seekers of salvation are invited to leave their pews, and kneel at the Communion rails, in front of the pulpit, where Class-Leaders, and other pious persons are ready to give suitable advice, exhortations, and encouragements, as their cases respectively may require; but, as some are timid or fearful, or unbelieving, who will not come alone, a few Preachers, and elder brethren, quietly go from pew to pew, and affectionately inquire of the people if they are waiting upon God, and seeking salvation. These and similar inquiries are made, especially of strangers, of all ranks; and it is found that many, not only members of our congregations, but, in some instances, of other denominations, are deeply convinced that this is a work of God, and come of set purpose to seek, if haply they may find, "redemption in the blood of Christ, the forgiveness of sins;" and it is done unto them according to their faith. Many have returned to their houses justified, declaring what God had done for their souls, and blessing him with joyful lips.

You will perceive that general order is maintained, and that all unite in solemn and fervent prayer for the comforting of these mourners in Zion. Mere gazing is discontinued; all are desired to kneel; and a few who have turned in to scoff have remained to pray. About half-past nine o'clock the public prayer-meeting is dismissed, that domestic arrangements may not be interrupted; and the remaining penitents adjourn into the vestry, and about half-past ten return to their habitations, often rejoicing in the God of their salvation. In all these meetings we appoint a suitable person to record the name and residence of every person profes-

sing to obtain a sense of pardon; and being directed to meet in class, such names are given to the Leaders for their pastoral care and oversight. By this means, those that are newly found in Christ receive suitable attention, and are preserved from the numerous evils to which they are exposed by their inexperience, and many surrounding circumstances.

Among the number of the saved are many who had the form of godliness but were destitute of its power. Backsliders, and some of many years' standing, have sought the Lord with great eagerness, and their backslidings are healed. We have witnessed some rare instances of conversion in the aged; and of sinners ignorant and hardened until they attended these meetings; and persons previously at variance, having obtained pardon, have been reconciled to each other; the enmity having been destroyed by the cross. A large portion of female domestics in our families, who were previously unsaved, have sought and found like precious faith, and adorn in all things their Christian profession. Literally "the rich rejoice that they are made low, and the poor that they are exalted."

Wednesday, April 2d, we observed as a day of public thanksgiving to Almighty God for the revival of the work among us. We commenced a prayer-meeting at five o'clock in the morning, and had preaching at seven; preaching again at half past ten; a prayer-meeting from two to six; preaching at seven, and a prayer-meeting till eleven. This was altogether a memorable day. Many entered into Christian liberty; and all united to consecrate themselves afresh to God, and to promote his truth and interest.

The principal agents in this work, who have devoted themselves daily to it for three months, are amply rewarded for their toil and sacrifices. Many instruments have been raised, whose talents have been unfolded, and their graces improved, who were previously in comparative obscurity. A general baptism of the Spirit has inspired simplicity, faith, and love; and united energies are brought into harmonious and delightful operation. Our classes are greatly increased: many of them are more than doubled. We number more than twelve hundred conversions in both the Sheffield Circuits, in the course of the past twelve weeks; and the awakenings of the Spirit of God are felt in all directions. Great discrimination has been observed in inviting penitents to the Communion, as nearly all who have sought there have found salvation.

It has been the opinion of some of us, that He who seeth the end from the beginning, has been preparing in his own way for an extension of His work in this town and neighbourhood, by putting it into the hearts of his people to increase the number of our places of worship. In less than twelve months we have raised two very large chapels in the town, (one in each Circuit), and four commodious ones in the country. Preparation is made for raising two more in our own circuit this spring.

You will perceive a heavy responsibility lies upon all who have the conducting of this great work, and the fostering this holy influence. If there continue and increase amongst us the same humility, teachableness, love, and zeal for the glory of God by the conversion of sinners, then this revival is but commencing, and all we have witnessed is but a foretaste, a few drops before the teeming showers. Had every sinner in this town been converted, we could not have had more signal instances of the power and willingness of God to save the vilest and worst, the most obdurate and perverse. What remains, but that we continue to be co-workers with Him, that we receive not his gracious visitation in vain? Then shall "the wilderness be like Eden, and the desert like the garden of the Lord."

Sheffield, April 16th, 1834.

SCRIPTURAL EDUCATION IN IRELAND.

The Committee desire respectfully to inform the friends and supporters of this Institution, (The London Librarian Society, for Establishing Schools, and circulating the Holy Scriptures in Ireland,) that it still continues to prosecute the great object for which it was at first established—the imparting of a purely Bible Education to the peasantry of Ireland; and never at any former period of its history, has a greater anxiety been manifested for obtaining the inestimable boon, by those for whose benefit the Society labours, than during the past year; so that the Committee feel the force of this important fact, that, as far as the disposition of the people is concerned, the way is fully open to extend the Society's operation throughout every part of Ireland; and they sincerely wish that the means were commensurate with the demand. The number of Schools, as stated in the last report, was Sixteen Hundred and Ninety, containing on the Rolls, One Hundred Thousand and One Hundred and Thirteen Scholars. Since that period, there has been added about One Hundred more Schools, and, probably, Five Thousand Scholars; whilst many very many, highly interesting applications have been rejected for want of funds; and, on a late occasion, when a more than usual number of important petitions were brought before them, the Committee could not feel authorized to increase the expenditure, by engaging to pay more Teachers, except in one case, where Four Hundred Children would have been cut off from Bible instruction, unless aid from the Society had been extended to it. And even here they could only promise to pay the Masters at the rate of 6d. per quarter for each child passing examination for the next six months. They do not set these facts before their friends, as if discouraged by them, on the contrary, they desire to bless God for the large and yearly increasing measure of success vouchsafed to the labours of this Institution; and especially for the marked anxiety of the poor of Ireland to secure and retain a Bible system of education, amidst strong temptations to the contrary.

They have, also, abundant cause for gratitude to the Blessed Inspirer of all good; in consequence of the oft repeated kind and beneficent answers which have been made to their appeals for assistance; and especially so since the commencement of the present year. They would, therefore, "thank God, and take courage;" confidently expecting, that, by the prompt and liberal support of Christian people, filled with the love of our Divine Saviour, and impressed with his goodness, they shall be enabled in the course of the approaching Summer, to patronize and support many of those Schools which it has been their painful duty for the present to reject.—*London Congregational Mag.* April, 1834.

INDIA.

This part of the world has, during the last twelve months, received a large measure of attention, from different portions of the nation, as questions affecting our political and commercial relations with the east, or the civil, moral, and religious state of its inhabitants, have come before the public. Few subjects are more replete with interest than the extensive and important changes that are now affecting the whole fabric of sentiment and current of feeling in India, in reference to the absurdities and repulsiveness of the superstition of which its inhabitants have been for so many ages the deluded and impoverished victims. The prohibition of Suttee, the abolition of the pilgrim-tax by the Government, the extended use of the English language, and rapidly advancing desire for instruction in English, are all indicative of the advancement of that change which will, before many more generations have passed, place Hindoos among the useless systems of error, which, though once extensive and powerful, now exist only in the historic records of past ages. Never was the prospect of the friends of missions more encouraging—never was the call to immediate effort

From the London Evangelical Magazine for April, 1834.

A CROWN OF GLORY.

By faith's all penetrating eye,
I see—'tis placed beyond the sky;
'Tis fixed in immortality.
A crown of glory.
'Tis purchased by a Saviour's blood,
Prepared for all the sons of God,
And all the ransomed of the Lord,
The heirs of glory.
All that on Jesus Christ believe,
All that by his commandments live,
Shall from his hands a crown receive,
A crown of glory.
Oh! for such free, such matchless grace,
May we a Saviour's love confess,
And ever join to praise and bless
The King of glory!
Ye trembling saints, cast off your fear!
Soon the chief Shepherd will appear,
And then will all his people hear,
To share his glory.
Many departed friends come dear,
With whom we held communion here,
Now in the heavenly kingdom wear
This crown of glory.
Soon we by heavenly grace made meet,
In Jesus' righteousness complete,
Shall stand before his mercy seat,
With crowns of glory.
But those who have despised his grace
Shall never behold his lovely face;
No friend, no shield, no hiding place,
No crown of glory.
Oh! sinners to this Saviour fly!
Through all your sins of deepest dye,
Behold he pleads for you on high,
Enthroned in glory.
Ramegate, Jan. 5, 1834. E. C. L.

RYCE, BUCHANAN, & Co. have now received the greater part of their spring importations, and will sell for cash this season at the same low scale of prices which gave so much satisfaction last year. They will also adhere most strictly to their plan of mentioning the lowest price at once.

Buying as they do in the best market in Britain, and bringing their goods direct to Toronto from the place of manufacture, B. B. & Co. are enabled to sell on the very lowest terms, and the public are now pretty well aware that their retail prices are similar to the wholesale rates charged by the most respectable Houses in Montreal.

To justify prices so very unusual cash payments are required. Credit cannot be given. In short B. B. & Co.'s system is the one now so generally practiced in Britain, of small profits and ready money; a system equally advantageous to buyer and seller.

As their stock embraces almost every description of Staple and Dry Goods, minute enumeration is unnecessary. Silks, Linens, Cottons, and Woollens in their various branches. Real West of England Broad Cloths; Gentlemen's Hats; a beautiful assortment of Ladies' Fancy Articles, Quilting and Thread lace in great variety. To Dealers, B. B. & Co. besides the inducement of an unusually low price, offer to assort in any lengths or quantities, and to supply their broken quantities on wholesale terms.

N. B. B. & Co. beg to announce that they have removed to their new premises, no 163 King street, opposite Messrs Leslie & Sons.
Toronto, June 3d 1834. 238-6w

MARKET BUILDINGS.

TO BE LET BY PUBLIC AUCTION.—At twelve o'clock, noon, on Monday the 16th day of June next, in the Market Square of this City:

HENRY M. MOSLEY, AUCTIONEER.

The following valuable town property, forming part of the Market Buildings, on a lease of two years:

No. 1, (at the upset rent of £12 10s. per annum.)

A large apartment above the Butchers' Shops, in the north west corner of the Market Buildings, 54 feet in length, by 16 feet wide.

No. 2, (at the upset rent of £12 10s. per annum.)

A large apartment in the north west corner of the same buildings, above the Butchers' Shops, 61 feet by 16 feet.

No. 3, (at the upset rent of £12 10s. per annum.)

Another room of the same dimensions.

No. 4, (at the upset rent of £18 per annum.)

The south-west corner Store, facing the Ship Inn, six and very central for business, 25 feet by 17 feet; an excellent cellar underneath.

No. 5, (at the upset rent of £18 per annum.)

A Store in the same buildings, with three doors, all of them facing Pallace-street and the Bay shore, with capital stone walled cellars underneath; the size of the Store 42 feet by 13 feet.

No. 6, (at the upset rent of £30 per annum.)

The south-east corner Shop or Store, facing the Hay Machine and the street east of the Market Buildings, with cellar and fire place; 25 feet by 17 feet;—together with the large apartment upstairs forming the south-east corner room, 60 feet long by 27 feet in width;—or the Store and apartment upstairs will be put up separate if it suit purchasers.

No. 7 & 8.—Apartments on the corner occupied as a warehouse by Mr. Gillespie; each of them of the same size as Nos. 2 and 3, viz: 61 feet by 16 feet—and each at the same upset yearly rent of £12 10s.

No. 9, the Cellar under the City Police Office, (at the upset rent of £10.)

The special us rooms to let up stairs would make excellent and convenient Granaries, or Wholesale Warehouses for the exhibition of dry goods; or they would be very suitable for printing offices, or for any other trade usually carried on upon one stair.

A convenient access will be afforded to each apartment. There are inside doors communicating with the Market Square with spacious galleries for the exhibition of Merchandise to Market hours. A Market Gardener and dealer in flowers, fruit, shrubs, trees, &c., would find one or two of these apartments, with the use of the Gallery adjoining, extremely suitable for his business on a large scale—or the room 122 feet long, might be hired for a Meeting House by any christian denomination.

The Stores are large and commodious, situated in the very heart of the business part of the City, close by the public Market. They would suit Merchants, Grocers, Saddlers, Tailors, or other Mechanics, or as Lawyers' Offices, and the Cellars having excellent drains, would answer well for many trades and professions.

The tenants are not to be authorized to sublet their premises, nor to assign over their leases, or any part of them to other persons, or make alterations in the building without having first obtained leave of the Common Council.

The rents are to be payable quarterly, and one good surety will be required from each tenant for the faithful performance of the conditions of his lease.

The buildings leased are to be taken as they now are, and returned in like good order to the Corporation.

In case any person or persons agreeing to lease any part of the buildings shall carry on any trade or occupation liable to a higher rate of Insurance than is now effected on the buildings, he or they will be required to pay the difference that may be charged by the Insurance Office over and above the rent agreed on.

The places advertised to be let or any part of them may be seen any week day until the hour of sale, on applying at the City Police Office, or to the acting Market Clerk, between the hours of 8 and 4.

By order of the Council,
Toronto, May 27th, 1834. J. H. PRICE, C. C. C. 238-2

FOR SALE.—TEN SHARES of the Stock of

the Steam Packet Company—originally £25 each. Apply (if by letter, post paid) to

JAMES BICKET, Land Agent &c. 238-1f.

Toronto, May 28th, 1834.

THIRTY DOLLARS REWARD!—Stolen,

from the pasture of the Subscriber, on Sabbath last, a BAY HORSE, small size, 4 years old, a deep scar on the rump. The thief is suspected to be a black man. The above reward will be paid for bringing the thief to prosecution, or Ten Dollars for such information as may lead to the recovery of the Horse.

B. DULL, 237-1f.
York Township, May 26th, 1834.

SALE OF CLERGY RESERVES IN THE

LONDON DISTRICT.—Notice is hereby given, that the undermentioned Clergy Reserves will be offered for sale by PUBLIC AUCTION, at the Court House in the town of London, on Monday the 16th day of June next at 10 o'clock A.M. upon condition of actual settlement.—One-tenth of the purchase money to be paid down, and the remainder in nine equal annual instalments, with interest upon each instalment as it becomes due.

TOWNSHIP OF LONDON.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 2	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF ZORRA.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 31	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF OXFORD.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 17	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF YARMOUTH.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 19	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF DUNWICH.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 9	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF BURFORD.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 10	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF DELAWARE.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 23	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF WESTMINSTER.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 16	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF MALABARE.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 15	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF DORCHESTER.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 2	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF BAYHAM.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 5	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF ALDBOROUGH.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 16	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF LOBO.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 10	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF BLENHEIM.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 23	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF CAMRADOC.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 2	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF MISSOURI.

At the upset price of 12s 6d. currency, per acre.

1st Concession, Nos. 15	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF ZORRA.

At the upset price of 15s. currency, per acre.

1st Concession, Nos. 27	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th

TOWNSHIP OF MISSOURI.

At the upset price of 12s 6d. currency, per acre.

1st Concession, Nos. 31	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th