

CHRISTIAN GUARDIAN.

DEVOTED TO RELIGION, MORALITY, LITERATURE, ECONOMY, AND GENERAL INTELLIGENCE.

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WHOLE NO. 89.

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EDUCATION.

(By J. P. of Augusta College, Ky.)

My mind has been intensely agitated, in regard to the interests of the Church of God among us, since I saw the editorial remarks of the Advocate, in reference to my last piece. The editors say something must be done. To produce simultaneous, general, and successful action, is the object of this essay.

I feel strong hopes of success from the peculiar, and prevailing spirit of the age. For the last hundred years there has been a sensible rise in every department of human action; but since the commencement of the nineteenth century this rise has assumed an energy, and extent of bearing, unparalleled in the history of the world. Never was there such an age, as the one in which we live. The human intellect, not individually, but by nations—throughout the world—has received an impulse which has awakened energies, raised a tone of moral and mental action and daring, and produced combinations, mechanical, scientific, political, moral, and religious, which are now shaking, and shall hereafter more powerfully agitate the earth from the centre to the circumference. The constitution of society must undergo a radical and total change; and it is yet doubtful whether that change will be for the better or for the worse. This only we say; the competent, elementary principles of such a revolution are at work among all nations of the earth; but the character and bearing of the revolution is contingent. The agitation is commenced, and the tempest must come; let the Christian world take care boldly to seize the whirlwind and direct the storm.

To this bold and glorious effort I call the attention of the ministers, and members of the Church of God among us. If there is a people in this land that ought to hear this call, and obey it promptly, we are that people. It is very probable that the founders of our Zion contributed, essentially, to produce the mighty impulse which has awakened the world, and will bring on the grand revolution; and shall not we, their children, take a lively interest in directing it to the glory of God? Others have advanced before us, and though we have, as a religious denomination, probably been first in the original impulse, they are now giving increase and direction to the mighty force. I do not blame them; I applaud them. But let us also come up to this work with unanimity and earnestness.

If there is any one thing that will impede us it is this; we are established in the success we have had in the world, notwithstanding our means have been simple. Hence we are tempted to suppose we should adhere expressly to the beaten path. This was not the doctrine of that extraordinary man, John Wesley. He expressly says, the system of Methodism grew up under the influence of circumstances, without design, and in obedience to the signs of the times. This then is the point; let us follow the signs of the times, and take advantage of them skilfully and successfully, by making such improvements, and additions as the grand object we have in view requires. And this object is nothing more nor less than to direct public opinion, and give it a high moral bearing. Let us but reflect properly on the simplicity, reasonableness, and energy of our doctrines; and the diffusive nature of our institutions; and we will, in mass, come to their aid with all our abilities, physical, mental, moral, and pecuniary; that they may have their full effect in moving the public mind. The great moral tide is up throughout the world, and seems to be pausing at its height, in awful suspense whether shall be its direction. It is a momentous crisis, and the people of the present century are charged with the awful responsibility of deciding its character. Hundreds of millions of human beings yet unborn will be affected, throughout their existence, by the conduct of the present generation. Such is the condition of the world—such the rapid and extensive diffusion of information;—such the strong excitement, sympathies, alliances, and combinations, that every act, of every human being, makes an estimable impression upon the community. Never was there an age so favourable for giving full effect to every action. Let us seize the opportunity.

Two very important questions present themselves.—Who shall act? What shall we do? Let every human being that has a benevolent heart, interested in the good of mankind, and anxious for the glory of God, bring all his powers into action. If he be eloquent, let him speak and persuade men; if he be learned, let him instruct and form the human intellect; if he be strong and vigorous, let him endure the toils; if he be young and unencumbered, let him consecrate himself to distant and dangerous service; if he be poor, let him contribute his mite, but if he be rich, let him make haste to consecrate, liberally, his substance to the service of God who gave it. There is, yet one other class, on whom, specially, I would call to act; those who are in easy and independent circumstances, retired from business, and therefore at leisure. Some of them have talents for composition; let them compose tracts, Sunday school books, and other such pieces, designed to move the hearts of men to great and glorious deeds. Others, and indeed most of them, have talents for business, and means to aid them; let them take a deep interest in the finances of the church, and in the accomplishment of all her plans; by establishing Tract, Bible, and Sunday school depositories; by becoming directors, and even founders and patrons of Sunday schools, and other noble and benevolent institutions of the church. Let them consecrate their talents and time for correspondence, to the secretarieships of the great societies of the church.

The second question, *What shall we do?* would require a volume to answer it, as it ought to be answered. Never could the words of our saviour

be more truly said of my age than this: "the fields are white to the harvest." Nay, our brethren of other denominations are already in the field, and reaping a rich reward. It is our duty, and in our power, to emulate them nobly and successfully. The elements of the grand and combined machinery of an action which can be made to communicate an impulse throughout the world, are in our hands. It is only necessary that these elements be well arranged, and that we put them into successful operation. The benevolent individual who gives but a single dollar in the western wilds, to any of the great societies of the church, contributes directly to impart an impulse which may, hereafter, move a million of human hearts towards God. His dollar assisted the Missionary Society to place an Indian boy in the mission school, in which his heart and mind were formed for the work of an apostle to his brethren of the woods; or it assisted the Bible Society to diffuse the word of God, by which a hundred men of God have been raised up to the work of an evangelist; or it assisted the Sunday school society to keep up its schools, collect the young minds, the hopes of future generations, provide proper books for them, and train them up, possibly, to mould speedily the moral bearing of the world's immense energies; or it assisted the man of God now in the field to continue there, by giving to him and his family the needed bread of this life, while he was breaking the bread of eternal life to the famished world. These are some of the things we may do, and, thank Heaven, many are doing. But are they doing with all their might, and in proportion to their ability? Are they, as Mr. Wesley said a Christian man must do, *giving all they can?*

But I am drawn away from my special object by the wide field which opened before me. I must call up the action of the church, in mass, to one grand object: *The education of our youth, and the youth of our country.* Our people and our ministry must assume a higher rank on this subject. Society is rapid in its march onward and upward. It will leave us unless we rise to action. Is it not our business to lead the public mind, rather than to be found in the rear? Is not this a duty we owe to the world, and to God? But how shall this be done? The experience of the world, the consent of mankind, and the conscience of every one must say, one grand means is, to give the infant mind the proper cast by education. In doing this we accomplish two grand objects: first, we save the persons so educated from infidelity, and eternal perdition; secondly, we bring the finest, strongest, purest, and best cultivated intellects into the service of religion; the intellects which have in all ages past, and will in all to come, hold, and use the power of giving constitution and character to the community in which they live. It is only within a few years past that my mind has been properly awake to the importance of this great object; and I am sure it rests on the church, preachers, and people, with the force of a moral obligation.

It has been suggested by the editors, as well as by myself, that this matter is a necessary measure of defence. I have no doubt of it. It is our only preservation under God, judging according to human calculation. In saying this I do not blame those denominations who possess, and direct the influence of our colleges; they had the men—the qualified materials—we had not heretofore; nor have we yet in sufficient quantities. To provide these materials, that we may have a suitable share in directing the public nurseries of learning, compiling, and originating the current reading of the country, and editing the public journals and papers, which give and continue an impulse which the whole community feels and obeys; this is one grand object in calling your attention to the subject of the erection of colleges and academies.

(For the Guardian.)

THE PRINCIPLE ON WHICH PRAISE TO GOD IS FOUNDED.

It is a divine conviction of benefits received, which produces a sensation or emotion in the heart called gratitude. The reflection that I have received a benefit of which I am entirely undeserving, and which will, if rightly improved, result in my eternal good. And this benefit received from one who is all goodness, and entirely independent, excites a desire to make some suitable returns. But, alas! here the creature fails; he attempts to exalt the character of the Giver; he speaks forth all manner of good of him; he sees him in every thing from man to the globe; and from the globe to the smallest atom that floats in the sun beam. He loses sight of himself; he sinks into nothing in his own estimation; and sees every thing to admire in the Giver; and every attempt to make returns, infinitely increases the obligation. O the depth of the riches both of the wisdom (and we may add, goodness) and knowledge of God. And what is bliss but gratitude? True bliss is the enjoyment of the divine fulness. But then, who can be filled with the divine fulness, without offering grateful acknowledgements for such unspeakable blessings? And every exertion to praise him increases the abundance! Then, we may sing with the Poet—

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing his praise,
Than when we first began."

"Praise the Lord, O my soul, and forget not all his benefits."

ORED.

(For the Guardian.)

SELF-EXAMINATION FOR PROFESSORS OF RELIGION.

1. Do I enter into my closet before I go to my class-meetings, and implore the divine presence to accompany me thither, to appear in our midst, and say as unto the disciples of old, 'peace be unto you?'
2. When in class, do I always strive for a just view of the state of grace in my heart, and speak

simply and candidly the true state of my mind, not dissembling nor hiding my sins in the presence of the Lord?

3. Do I strive to clothe my experience with such words as may convey the true state of my heart to my Leader and class-mates, not willing that any should think me above what I really am?

4. Do I always go to honor my Father in Heaven, by getting good, and doing good, to the extent of that power with which God has endowed me for usefulness in his moral vineyard on earth?

5. Do I always consider that my work is not done when I have spoken my experience, but strive to keep my heart lifted up in prayer for the best of the wine at the last of the feast?

6. Do I avoid all unnecessary conversation with the world, always keeping an important end in view, both in my words and actions, in public and private life, still remembering that thou God seest me?

7. Do I always avoid superfluity of dress, always seeing a necessity for the articles I purchase, seeking to have them such as become the followers of him, who was meek and lowly in heart?

8. Do I carefully avoid speaking evil of, or mentioning the faults, not only of my brethren, but of men in general, ever placing myself in the situation of those of whom I am going to speak, acting in all things towards them as I would have them do to me?

9. Do I make it an established rule to be always in time at meeting, not afraid of being too soon rather than too late, nor suffer my eyes to lead away my heart by looking around me?

10. Do I read a portion of God's word every day, and meditate thereon, extracting from its treasures things new and old, looking rather to the things of my own household than that of others?

May the Lord make us faithful in the observance of these rules, that we may neither be barren nor unfruitful.

A READER.

From the New England Christian Herald.
THE EXPERIMENTAL CHRISTIAN.

The experimental christian can say, 'whereas I was once blind I now see.'

He has been led to see and feel himself a sinner, unholy, impure, wretched, undone, perfect weakness, unable to save himself; and if God through Jesus Christ, had not had mercy on his soul, he must have perished eternally.

He has seen the Saviour of mankind lifted upon the cross, as the brazen serpent was lifted upon a pole in the midst of the camp of Israel, in the wilderness, that whosoever looked and believed on him should be saved.

He has seen that there is no other name given under heaven, whereby he could be saved.

He has seen that without repentance, there was not and could not have been any remission of sins.

He has seen that without faith, men could not come to God, for they that come to him must believe that he is, and is a rewarder of such as diligently seek him.

The experimental christian sees that repentance is not only confession, but turning from, and forsaking sin. He has therefore repented, made Christ his refuge, feels that God is his friend, and can adopt the language of scripture. 'Though thou wast angry with me, thine anger is turned away, and thou dost comfort me.'

He loves God, his character, his commandments, his image, his children, and the cause of religion. He is not deceived in this, he knows he does;—it is his experience.

But how many who profess religion, and vain would have us believe they are very good christians, have no knowledge of such an experience, but represent us as setting forth some strange doctrine about these things, they are not christians. We are charged with being superstitious, and Pharisaical; that we judge them, and are bidden to take care, that we be not judged. O Lord give me a deep experience in the things of thyself, and may I be in fellowship with the Father, Son, and Holy Ghost.

J. H.

'LEAD ME TO THE ROCK THAT IS HIGHER THAN I.'

(Worthy of particular attention.)

I once had a friend, a minister of the gospel, who was afflicted with a distressing malady. In the midst of apparent health, and activity, and cheerfulness, he would fall down, deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something, like a person groping in darkness. The last one I ever witnessed was fearfully appalling. There was the accustomed cry of terror, 'O, I'm going!' The shuddering grip at vacancy—and all was over. He fell so violently as to break the feeble barrier my outstretched arms afforded, and sunk beside me. I eagerly called for assistance; we raised him to the bed—with trembling haste applied restoratives; and it was many, many minutes, before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes; but their gaze was upward, upward, as if it would penetrate the ceiling and look beyond it into other worlds. Presently a faint murmur rose from his lips. I applied my ear to listen, but could only catch what appeared like an incoherent and dreamy utterance about 'a rock.' Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the Bible. 'Read,' said he, '(the 91st psalm.) I complied with his request, and commenced with that most appropriate supplication, 'Hear my cry, O God! attend unto my prayer! from the end of the earth will I cry unto thee when my heart is overwhelmed: lead me to the Rock that is higher than I.' 'Stop there! stop there!' said he. Then, clasping his hands, he repeated, 'Lead me to the Rock that is higher than I!' This text is like a spell upon my life.

It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of worldly folly! and I will tell you how:—When I was a very little child, my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and one of the Psalms. It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short psalm which she desired me to take as a sort of motto for the day, often repeating it and thinking of it deeply. I was very passionate, naturally; (I shudder to remember how passionate I was) and one morning when I had been giving violent sway to this mastering propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet and read my chapters. I did it very sullenly, and when I had concluded the psalm, she drew me close to her, and taking both my hands in hers, (I think I can feel at this moment her soft and gentle pressure, and see the melting tenderness of her eye, as it was fixed upon me with sad expression,) she said, affectionately,—'Now, my dear son, this is your text for the day: "Lead me to the Rock that is higher than I!" My dear boy,' she proceeded, 'do you know that you have done very wickedly? that you have not only grieved your mother, but sinned against that blessed God who takes care of you and loves you?'

I was subdued in an instant by my mother's calm and persuasive manner. I loved her dearly, and stubborn as I was to others, she could make a lamb of me at pleasure; and as she continued softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus—his suffering and death, and that they all were borne for me; I was choking with my tears. I heard the affecting story again and again, and always with wonder; but now, it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

'My dear boy,' said she, 'you know you have always felt sorry and promised amendment when you have thus offended, and it has been only to sin and sin again. Now, I wish to make you feel that you cannot reform yourself; and you will be convinced of this, if you will think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love, who will assist your feeble efforts! It is the same blessed Jesus who was once like yourself—a little child, and had a great many hardships to contend with. He was tempted, and has promised to "succour those who are tempted." He is "the Rock" spoken of in your text, and it should be your constant prayer that you may be led to him. There is safety no where else. Whenever, then, my dearest boy, you feel yourself inclined to such sinful anger, let your first wish be, "Lead me to the Rock that is higher than I!" Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there.'

She then made me kneel down; and kneeling beside me with her arm clasping my waist, she commended me to God and to his grace so fervently and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But alas! even on that very day, I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness and ill-temper, by my mother's serious but sweet expression, and an emphatic "Lead me to the Rock that is higher than I!"

'Alas! I soon lost this devoted mother! She was too fair and frail a plant to buffet the storms of life, and so she was bowed beneath them. I forgot her pious precepts, for my spirit was too nearly assimilated to a licentious world; but I can say with truth, that in the wildest career of folly, when sense and reason have been almost annihilated and the voice of conscience has been disregarded; those very words, "Lead me to the Rock that is higher than I," have come over my benumbed senses like a voice from the tombs, restoring me to my better self, and quickening me to a sense of my infatuation and my guilt.'

I was once a victim to calumny and falsehood, and the fever of my soul had well nigh driven me to madness; but the same sweet words, in all the tenderness of my mother's tones, fell on my burning spirit, and I was calmed. In that season of bereavement, too, when all that I loved seemed forsaking me, they entered my desolated heart like a dream of childhood, restoring to me thoughts of happiness, and innocence, and peace. 'They at length became as the handwriting on the wall to guilty Belshazzar. "Lead me to the Rock that is higher than I" was continually in my imagination; not, as heretofore, with soothing influence, but as something fearful and appalling. Go where I would, it followed me, and the consciousness that I had hardened my heart against its silent teachings, pursued me like a phantom. It was this, under God, that led me to repentance; it is this that now shields me in temptation; and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth to lay hold upon "the Rock that is higher than I."—Episcopal Register.

SOPHISMS WELL ANSWERED.

A Society of Churchmen, who had for the last century, been engaged, among other benevolent designs, in conveying the knowledge of Christianity to the heathen, convened a meeting near my aunt's mansion-house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos, the knowledge of Christianity.—Now, whatever religion and sound wisdom might urge upon so plain a point, mere Prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people.—Accordingly, having entered the assembly, I, to the admiration of my aunt, made the following oration:

'I rise, Sir, to oppose the motion which has been submitted to this assembly, on the following grounds:—

'In the first place, the Hindoos are savages, and Christianity is not designed for savages.

'In the second place, the religion of the Hindoos is a very good religion—why then should we try to change it?

'In the third place, their religion has made them excellent slaves for centuries—why, then, teach them a religion which is fit only for freemen?

'In the fourth place, they are sunk so very deeply in vice and misery, that it is impossible to release them from it—why then attempt it?

'In the fifth place, who would think of beginning to convert foreign nations till we have converted every one of our own people?

'When the times comes for the general conversion of the world, some sign will be sent from heaven to tell us of it.

'Such, Sir, are my reasons for resisting the measure; and whoever promotes it, and opposes me, is an enthusiast, and an enemy to his country and his species.'

Having made my speech, I will own that I expected as the very smallest return, the loud acclamations of the astonished assembly. But a most profound silence ensued; till a clergyman, who, as I then thought, looked old enough to know better, arose, and thus addressed the assembly:

'Instead, Sir, of replying directly to the reasonings of the speaker who has proceeded me, I will simply put another case, and request his decision upon it. Suppose, instead of the present assembly, a thousand Peruvians convened on the banks of the Amazon, to take it into consideration a supplication from the nations of Europe, to supply them with that bark of Peru, which is the only known antidote to a very large class of our diseases. And conceive, if you will, the preceding speaker, who, I am sure, would be happy to undertake the embassy, to be the advocate for these fever and ague nations to the only possessors of this antidote. Imagine him to rise amidst the tawny multitude, and, with much feeling and emphasis, to state that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one and all would exclaim, "Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save." Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to rise, and thus to address his countrymen:

'Peruvians, you are for too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

'In the first place, they are civilized nations—they read and write; they sleep in beds, and ride in coaches; they wear coats, and trousers—who then will say that bark is intended for such persons as these?

'In the second place, their fevers and agues may have many excellencies with which we are unacquainted—why then attempt to cure them?

'In the third place, these fevers and agues assist exceedingly to thin their armies—why then strengthen them, merely to destroy ourselves?

'Fourthly, these fevers and agues are so deep seated and violent, that it is impossible to cure them—why then attempt it?

'In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru?

'Sixthly, when the time comes for the general cure of fever and ague, I have no doubt that the Great Spirit will give us some sign from the mountains.

'Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.'

'Now then,' continued the old clergyman, 'supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments.'

'He then, to my infinite horror, sat down, and left the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill and to leave the room.—Sancho, the Proverbialist.

PROCRASTINATION AT 72.

A person aged 72, who had never attended to the concerns of her soul, was taken suddenly ill. The writer was sent for to pray with her. Was she ready now to attend to the calls of the gospel, and to seek salvation by repentance? "O!" said she, "I am too unwell to attend to that subject now. I hope to recover, and believe I shall, and then I will think of religion." She soon fell into a lethargy, and in one week was laid in the grave; an awful monument of delaying repentance, even on the threshold of eternity!

RELIGION BENEFICIAL TO HEALTH.

The late Dr. Rush has remarked, that the different religions of the world, by the activity they excite in the mind, have a sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects.—Man is as naturally a religious, as he is a social and domestic animal; and the same violence is done to his mental faculties by robbing him of a belief in God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind and the worship of an object of some kind, was some forty years since, fully demonstrated by the Atheists of Europe; who, after reject-

POETRY.

"FEAR NOT"

BY JOSHUA CONDER.

"Fear not, I have the keys of Hell and of Death."

Rev. i. 17, 18.

Cling not, trembler, to life's fragile bark;

It fills—'tis soon must sink!

Look not below, where all is chill and dark;

'Tis agony to think

Of that wild waste. But look, O look above,

And see the outstretch'd arm of Love!

Cling not to this poor life. Unlock thy clasp

Of fleeting, vapoury air.

The world, receding, soon will mock thy grasp;

But let the wings of prayer

Take heaven's own blessed breeze, and upward flee,

And life from God shall enter thee.

O fear not him who walks the stormy wave:

'Tis not a sceptre, but the Lord!

Trust thou to Him who overcame the grave,

Who holds in captive ward

The powers of death. Heed not the monster grim,

Nor fear to go through death to him.

Look not so fondly back on this false earth;

Let hope no longer here.

Say, would the worm forego its second birth,

Or the transition fear,

That gives it wings to try a world unknown,

Although it wakes and mourns alone?

But thou art not alone; on either side

The portal, friends stand guard;

And the kind spirits wait, thy course to guide.

Why, why should it be hard

To trust our Maker with the soul he gave,

Or him who died that soul to save?

Into his hands commit thy trembling spirit,

Who gave his life for thine.

Guilty, fix all thy trust upon his merit;

To him thy heart resign.

Oh! give him love, and sweetly fall

Into his hands who is thy all.

From the London Imperial Magazine.

THORN IN THE FLESH, A FRAGMENT.

2 Corinthians, xii. 7.

A thorn I th' flesh, and yet it bore a rose,

Which every hour fresh sweetness did disclose;

And still put forth new buds, and bluish and bloom'd,

On the "bush burning" bright, but unconsum'd.

But many a sigh escap'd me, for the wound

Was painful, and it fester'd all around!

While Patience, like an Hebrew on the night

Of Egypt's doom, and Israel's paschal rite,

Seem'd all in haste to make a quiet retreat,

With staff in hand, and sandals on her feet;

But Mercy call'd her back to my support,

Just as she gain'd the Spirit's outward court;

And then I felt a little comforted,

Yea, thrice I bow'd my knee and raised my hand,

And still I pray'd, and pray'd, nor cess'd my suit,

'Till such moment, rebel thought was mute:

For He, who by the bloody pillar stood,

Dropp'd in the fester two fish drops of blood,

And quick as that life cordial touch'd the part,

A thrill of ecstasy went through my heart.

My faith, which till that moment could not stand,

Reviv'd, and took the promise by the hand;

Yea, they were married in that very hour,

And Faith brought full Salvation as her dower.

Now come what will to me, of pain and woe,

To Christ, for instant grace and strength I go;

I rest on Him the weight of all my care,

To Him I pour my heart's full tide of prayer:

His Merit is my bulwark, there I rest,

His Smile the sunshine of my drooping breast;

My springs are all in Him alone, and I

Am often cheer'd, though all around is dry.

From that dear fountain, all my comfort flows;

On that sweet Balm Tree, my Salvation grows;

There drops my myrrh, there blooms my cassia rare,

My Gilead balm, my life elixir there.

For ever flows, to heal my thorn I th' flesh,

When in some new disease it bleeds afresh.

Wrestor.

TEMPERANCE.

ADVOCATES FOR TEMPERANCE SOCIETIES IN GREAT BRITAIN.

Temperance Societies have found Advocates in almost all the public Journals throughout the United Kingdom, and many of the Editors of these have expressed themselves decidedly favourable.

—Many individuals whose names would do honour to any association have enrolled themselves as members, and the subject of Temperance Societies has been brought under the consideration of Parliament: the Chancellor of the Exchequer observed, that so far as Government from wishing to encourage the consumption of Spirituous Liquors, that they would rather the people would abstain from them altogether.

Through the influence of Temperance Societies, a very happy change has been produced in some districts of the Country, with respect to wakes and Funerals—the inhabitants of whole parishes having with one voice abolished all services, before and after Funerals. Many Ministers of the Gospel also observe, in visiting their congregations, a happy change in respect to the old habit of treating. They are able now to go among their people without any temptation to Intemperance, and there is now no fear of losing their character for a liability and humility, on account of refusing to partake of the social glass. It has been told too as a very marvellous evidence of change, that baptisms have actually been held, without any spirits, making their appearance, and some say too, that they have been present at country auctions where the auctioneer had deviated so far from the old rules, as not to give any Whiskey for the purpose of putting the purchasers so far out of their right mind as to induce them to make higher bids than they would have done in their sober senses. It is most satisfactory to find that the exertions of Temperance Societies have stirred up different religious bodies to a holy emulation in the promotion of Temperance. The Society of Friends, at their last annual meeting in London, took up the subject warmly; and the following most decided resolution has been passed at the last meeting of the Wesleyan Methodist conference—In answer to the question, "What is the judgment of the conference in respect to the use of ardent spirits?"

Ans. "That we enforce the rules instituted by the founder of our Society, in the year 1744, which prohibits the 'buying or selling of spirituous liquors, or drinking of drams, unless in cases of extreme necessity, or when prescribed by a physician.' And we cordially approve of the principle of the Societies lately established for the encouragement and promotion of Temperance."

Supplement to the Canadian Courant.

A DRUNKARD'S THIRST.

It is a remark of Bishop Tillotson, that no man is born with a searing constitution. It may be added that no man is born with a thirsty constitution; or a constitution requiring the use of intoxicating liquors. There is nothing constitutional about it. It is the result of habit. The more the tippler drinks, the more he thirsts. And after he has become a habitual drinker, so that he cannot do without it, where can language be found

to describe his thirst? We have seen men under its influence, who loved rum better than their wives or children; better than reputation or life; better than earthly happiness or the joys of heaven! Those who are temperate have no conception of it. It is intolerable, insupportable beyond the powers of description.

We would not have this thirst about us, if we could be raised to the very pinnacle of earthly fame and glory! We would not have this thirst, if we could be paid an annual tribute of ten thousand shekels of the gold of Ophir, and have our path paved with diamonds! Before its withering influence every social affection droops and dies. Before its scorching, its burning presence, innocence, happiness, health, prosperity, decency, honor, reputation and every virtue which ennobles and elevates man, is prostrated in the dust.—New England Christian Herald.

FRUITS OF INTemperance.

On examining the records of the Almshouse in Baltimore, it is ascertained that between the first of May, 1823, and the first of May, 1830, there were 1376 persons admitted to the benefits of that institution. Of this number 1,076 were victims of intemperance—963 adults, and 108 children of intemperate parents. Let this fact be remembered, and when the poisonous draught is about to be swallowed, let it strike heavy on the mind to prevent the act.—New England Christian Herald.

AGRICULTURAL DEPARTMENT.

SYSTEMATIC AGRICULTURE.

Every vegetable in growing takes something from the earth, which makes it the poorer. Every vegetable in dying and mouldering back again to dust, adds something to the earth which makes it the richer. It is the same when an animal dies. Dust thou art, says God, and unto dust thou shalt return! Every thing which has possessed life, whether animal or vegetable, having undergone putrefaction, and having returned back again to dust, becomes food for the support of vegetable life. This is the reason that newly cleared lands produce so abundantly. "Hitherto," says Dr. Mitchell, "the American husbandman has cultivated a soil enriched for ages, by the yearly addition of a fresh stratum of mould. From the first existence of vegetation upon the dry land, decayed plants have continually furnished a supply of manure, which the winds and the rain have liberally spread abroad.

"As the supply was annually greater than the consumption, the earth, unexhausted by its production, increased in fertility. The thick layer of vegetable mould which covered the face of the earth was a storehouse of food for plants, and the quantity greatly increased by the conversion of wood into ashes. It is not wonderful then, that for some years newly cleared settlements should abound in produce, and require little more labor than that of ploughing and reaping; for during this period the provision is wasting, which for centuries had been accumulating. But the time will come, and indeed in many places now is, when the land, repeatedly wounded by the ploughshare, and exhausted of its richness, shall be too weak, to make plants grow with their former luxuriance. This may be called the era of systematic Agriculture, when men, taking the earth from nature's hand, bare of manure, is so to manage and dispose it artificially, that it shall yield him, first, a subsistence, and then an overplus to grow wealthy upon. How far art may go in this species of improvement is yet unknown, as the ultimatum of fertility has never yet been reached. As far as experiments have been made, we find the earth liberally affording its produce in proportion to the labor and skill bestowed in its tillage; and as the ingenuity and invention of man may increase to an unknown and inconceivable degree, so may the improvements and arrangements of husbandry keep pace therewith, until the most fruitful spot that now exists, may produce a tenfold quantity, and the land which now supports a hundred men, may give equal enjoyment to a thousand."

A CHAPTER OF ACCIDENTS.

I remember being once in the country a witness of the numberless minute losses, that neglectful housekeeping entails. For want of a trumpery latch, the gate of the poultry-yard was forever open; there being no means of closing it externally, it was on the wing every time a person went out, and many of the poultry were lost in consequence. One day a fine young pouter made his escape into the woods, and the whole family gardener, cook, milkmaid, &c. presently turned out in the quest of the fugitive. The gardener was the first to discover the object of pursuit, and in leaping a ditch to cut off his further escape got a sprain that confined him to his bed for the next fortnight; the cook found the hen burnt that she had left hung up before the fire to dry; and the milk-maid, having forgotten in her haste to tie up the cattle properly in the cow-house, one of the loose cows had broken the leg of a colt that happened to be kept in the same shed. The linen burnt, the gardener's work lost were worth full twenty crowns; and the colt about as much more; so that here was a loss in a few minutes of forty crowns, purely for want of a latch that might have cost a few pence at the utmost; and this in a household where the strictest economy was necessary, to say nothing of the suffering of the poor man, or the anxiety and other troublesome incidents. The misfortune was to be sore, not very serious, nor the loss very heavy; yet, when it is considered, that similar neglect was the occasion of repeated disasters of the same kind, and ultimately of the ruin of a worthy family, it was deserving of some little attention.—Say's Political Economy.

MISCELLANEOUS.

MODERN MIRACLES.

Miracles among Protestants! What an anomaly! This is itself almost a miracle. Miss Fancourt, the daughter of an Episcopal Clergyman in England, is said to have been miraculously cured of a severe chronic complaint, by the mere order of a religious friend, in the name of Christ. The Christian Observer considered the case so remarkable, as to give it more than thirty of its pages in small print. This is all sheer nonsense. Her physicians say, "the disorder was only a nervous affection; that there existed no organic injury whatever; and that the original complaint had been cured by rest and proper treatment." This

simple event has been the cause of much excitement.

The case reminds us of a dialogue between a Presbyterian and a Shaker, in New England.

Presbyterian. I understand your sect believe in modern miracles.

Shaker. Yea; I performed one myself.

Pres. On what.

Shaker. On my finger, which had been hurt, in building a wall.

Pres. Did it get well immediately?

Shaker. Yea; it got well pretty soon.

Notwithstanding such egregious blunders on the subject, the rule by which we ought to judge of miracles, is very obvious and exceedingly simple. It is not enough that the event in question is utterly unaccountable. On this ground many things in nature, even at the present day, must be considered as miracles. It is true that some of the miracles of scripture are of this description; but that they are substantiated by others of a more absolute character. The rule is not that the incident is unaccountable, for we can account for some miracles; but it is that the incident is clearly and fully proved to be beyond the ability of man and the powers of nature. By this rule, all pretended modern miracles will be shown to be nothing more than deceptions and absurdities.—Washington City Chronicle.

JUDGES AND ADVOCATES.

A crabbed French writer (Huot) has given the following sketch of the difference between a judge and an advocate:—

"In legal procedure, the duties of the judge and advocate are opposed in every point to each other: the judge labors to discover the truth; the advocate to conceal or disguise it: the judge seeks the golden mean, which is the seat of equity; the advocate, the extremes: the judge must be rigid, inflexible; the advocate will be subtle, pliant, accommodating, entering into the views of his client, and espousing his interests, the judge should be constant, uniform, unvariable, walking always in the same path: the advocate will assume all shapes; the judge ought to be passionless the advocate labours to excite the passions, and to appear impassioned even in a cause in which he feels but a slender interest: the judge should hold the balance in equilibrium; the advocate throws into the weight which makes his own side preponderate, the judge is armed with the sword of the law; the advocate seeks to disarm him."

LORD CHIEF JUSTICE HOLT.

The following anecdote, which we extract, is not without its practical application.

When Holt was Lord Chief Justice, he committed some enthusiasts to prison: the next day one Lacy, who was of the same persuasion, went to his house, and asked to speak with him. The porter answered that his lordship was not well, and could not be seen: Lacy insisted that he must speak to him, for he was sent to him by the Lord. When this message was delivered, he obtained admittance. "I come," said he "from the Lord, commanding thee to grant a *nole prosequi* to his faithful servants, whom thou hast unjustly committed to prison." "Thou canst not certainly have come from the Lord," replied Holt, "for he would have sent thee to the Attorney General, knowing very well that it is not in my power to grant thy demand; therefore thou art a false prophet, and shalt go and keep thy friends company in prison."—Journal of Law.

DISSOLUTION.

THE Public are hereby notified, that the Partnership heretofore existing under the firm of MONTGOMERY and McCABE, is, by Mr. McCABE's absence, dissolved.

J. MONTGOMERY, desirous, that he will not be accountable for any debts that may be hereafter contracted by Mr. Wm. McCABE, his late partner.

TAILORING.

JESSE MONTGOMERY respectfully informs his friends and the public, in general, that he will continue his business in the old stand, in Bay street, opposite Peelman's wharf, where all work in his line will be done in workmanlike style, and at the first fashion.

The highest wages will be given to good and steady Journeymen. 79-3 York, May 17th, 1831.

TO DEBTORS.

THE Subscriber is desirous that all persons indebted to him either by bill, note, or book account, would call and settle their respective debts on or before the first day of July next. Those who neglect to comply with this request he will be under the very unpleasant necessity of putting to expense.

JOHN RODDY.

THE Subscriber offers for sale by private bargain a valuable six acre lot situated between the Blue Hill and Gallows Hill, on the west side of Yonge Street. The lot is under good fence, and the soil of the best quality.

JOHN RODDY. 79-4 King Street, May 16th, 1831.

UPPER CANADA ACADEMY.

A PUBLIC NOTICE is hereby given that Sealed Tenders will be received by the Building Committee of the Upper Canada Academy until Wednesday noon, the first day of June next, from such persons, or persons, as may be desirous of contracting for the delivery of the whole or any part of the following materials, viz. 100 Cords of good Building Stone, 25 Cords to be delivered on or before the first day of July next and the remainder as fast as required for the work. 300,000 Bricks—50,000 to be delivered on or before the first day of September next, and the remainder as fast as required for the work. Also, a sufficient quantity of Lime for the use of said Building to be delivered when required.

Each Tender must bear the signature of two respectable persons as sureties—the price of stone per Cord, brick per thousand, and lime per bushel, must be stated.

By order, W. S. CONGER, Secy. Colourg, 14th May, 1831. 79-2

CHAIRS? CHAIRS?

CORNER OF YONGE AND LOT STREETS.

J. M. LAWRENCE,

begs to intimate to his customers, and the public in general, that he has now his Wareroom opened, which will be constantly well furnished with

FANCY, GRECIAN, BANBO, AND WINDSOR CHAIRS.

SEETTES, &c. made to order.

Country produce taken in payment. 78-4v York, May 11th, 1831.

40 BARRELS Prime Mess PORK,

10 do do Prime PORK,

of excellent quality, for sale by F. LEONARD. 70-4w Hamilton, April 23th, 1831.

THE LONDON CHRISTIAN ADVOCATE

NEWSPAPER.

THE Weekly Journal of Literature, Science, Agriculture, Commerce, and Public Occurrences, is published in London every Monday evening, price Sixpence, and contains a condensed, but complete view of Foreign and Domestic Intelligence, an abstract of Parliamentary Debates and Law Proceedings, a collection of Miscellaneous, Useful, and Entertaining Facts, occasional Notices of Literature and Science, Agricultural Reports the Corn, Colonial, and other Markets, &c. &c.; thus entirely superseding, to serious persons, the use of any other London Weekly Journal. The original matter, which is made as ample as possible, chiefly consists of Religious Information; and the progress of Christianity, by means of the operation of various institutions; is frequently and faithfully reported in its columns; but special attention is bestowed to bring forth facts which relate more immediately to the interests of Wesleyan Methodism, and, without unnecessarily impugning the principles or practice of other religious societies, those of the Wesleyan Methodists are enforced and recommended, as often as opposition calls for argument, or occurrences afford example.

The conductors of this Journal scrupulously refuse insertion to every thing that might have a tendency to engender or cherish corruption of morals; and in the opinions set forth from time to time, the appropriateness of its title is illustrated by a uniform maintenance of Christian principles, and an uncompromising hostility to unchristian practices.

The extensive and rapidly increasing circulation of the Christian Advocate, which is found in most Methodist Circuit Towns and villages in England, and in many parts of Ireland and Scotland, besides foreign parts, and is now regularly read among a society of 830,000 people, renders it a most advantageous medium for all Advertisements respecting Books, Schools, Sales of Property, Situations, Apprentices, and General Business, as well as those of Charitable Institutions, Public Meetings, and Annual or Occasional Sermons, &c. &c.

Communications are respectfully and earnestly requested on subjects respecting the dissemination of Christianity, particularly Reports of Missionary and Bible Societies, and other Public Meetings, accounts of Anniversaries or Occasional Sermons, &c. also of Births, Marriages or Deaths, in Methodist families, with short Biographical Notices of persons remarkable for piety, station, or long standing in the Society and Original Papers on Moral and Religious Subjects.

Orders for the CHRISTIAN ADVOCATE are received by all Newsmen throughout the Kingdom, or by the Publisher, Mr. JOHN STEPHENS, at the Office, 16, City Road, London, to whom all Advertisements and Communications (post paid) are to be addressed.

This is the Only Weekly Religious Newspaper now published at Seven-pence.

JOHN STEPHENS, Bookseller, Publisher, and Stationer.—New and Second Hand Books.—Wesleyan Methodist and other Publications.—Orders for Exportation carefully and promptly executed.

COMMERCIAL ACADEMY.

MR. HAMILTON takes the liberty of informing his friends and the public, that this Seminary will be opened, under his direction, on the 1st of June, in York Street, York; and that the system of instruction will comprehend every thing necessary to qualify his Pupils for business, &c. viz. English Reading, Grammar, Composition, Writing, Book-keeping, Mathematics, Geography, and History.

Mr. Hamilton will educate those of his Pupils whose parents should wish it, in the Latin and Greek Languages, to enable them (should such be their intention) to enter the higher College Classes.

TERMS. Young gentlemen eight years of age, 26 per annum. Under that age, 14 " " For Drawing, an extra charge of 2 " " York, May 12th, 1831. 78-3w

NEW GOODS.

THE Subscriber respectfully acquaints his friends and the public that he has just received his full supply of

GOODS,

consisting of a large and well selected assortment of Hardware, Dry Goods and Groceries, English, Swedish, and 3 River Iron, Cable and Raising Chains, Needles and Anchors.

A large and handsome assortment of CASTINGS of all kinds, the whole of which he assures the public are of the very best quality, and which he will sell at uncommonly low prices.

PETER PATERSON, Market Square, York, Dec. 21st, 1830. 78-4f

VALUABLE FARM FOR SALE.

IN the Township of Markham, fourth Concession, 130 Acres of the Front of Lot No. 25. A good dwelling House, good Barn, Stabling, and Granaries, in complete order; 100 acres under improvement, in a good state of cultivation, with good fences—a living stream of water, sufficiently large to carry a Mill, running through the lot.

Also on the corner of the same lot, a large Building, now occupied for a Store, fit for most kinds of business. The whole will be disposed of on moderate terms, as the Subscriber is determined to sell. For further particulars apply to the Subscriber on the premises.

MARKHAM, May 14th, 1831. 78-4f

EXCELLENT LAND, MILL, &c. FOR SALE.

JUST now offered for sale, in the Township of Oxford West, on the River Thames, Stags Road, London District, Ninety Acres of excellent Land; sixty of which are cleared and under fence; a Dwelling House, 40 feet long by 20 wide; Barn, 46 feet by 30, and Shed, 60 by 20—all newly put up and finished.

ALSO—A Crisp Mill, with one run of Stones, just put in operation, which will grind from 100 to 150 bushels of grain in 24 hours. A dwelling house for a Miller, convenient to the Mill, has just been finished.

Those who wish to purchase, will please call and examine the beauty and convenience of the place, which is not surpassed in the London District.

Apply to the subscriber on the premises. 79-4f

PETER TEEPLE, Genl. Oxford, May 10th, 1831. 78-2w

FOR SALE.

LOT No. 8, in the fourth Concession, East of the Centre Road, in the Township of Toronto. The Lot contains 200 Acres of excellent Land; 100 of which is cleared and under good cultivation; 50 Acres are Flats, through which runs the Etobicoke Creek, forming an eligible Mill-site. There is also on the Lot an excellent Quarry of Stone; two Log Houses; a Log Barn; and a Frame Barn, 30 feet by 50; an Orchard, containing about 100 Apple trees, most of which bear, with a variety of other Fruit trees a fine well of water adjacent to the house; and a Spring suitable for a Brewery.

A good Title will be given.—For further particulars apply to the Subscriber on the premises.

JOHN WHITESIDES, Toronto, April 9th, 1831. 74-4f

SCHOOL BOOKS, &c.

THE subscribers have for sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Murray's First Book, Reading Made Easy, Mavor's Spelling Book Webster's do. do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing and Wrapping Paper.

N. B.—Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper.

Regis taken in payment. EASTWOOD & SKINNER, York Paper Mill, Nov. 20th 1830.

BANK NOTICE.

A PUBLIC NOTICE is hereby given, that the Annual Meeting of the Stockholders of the Bank of Upper Canada, will be held at the Bank in the Town of York, on Monday, the sixth day of June next, at ten o'clock in the forenoon, for the purpose of Electing by Ballot, Directors for the ensuing year—as provided in the Act of Incorporation.

THOS. G. RIDOUT, Cashier.

Bank of Upper Canada, York, 15th April, 1831. 76-0v.

N. B.—Editors of the several Newspapers in the Province are requested to publish the above until the day of Election.

HARDWARE.

A general and choice assortment of Staple Ironmongery and Fancy Hardware, kept constantly on hand, and for sale on advantageous terms