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### NEW BRITISH AND FOREIGN [TEC-TOTAL] TEMPERANCE SOCIETY.

The fourth meeting of this Society was held in the large room, Exeter Hall, on Friday evening, 15th May. The chair was taken at six o'clock, by WM. JANSON, Esq. The hall was densely crowded; a large number of the Society of Friends were present, and among the audience were several soldiers, some of whom wore both the Waterloo and Temperance medals.

The CHAIRMAN, who was received with immense applause, rose, and in his address said, it will be recollected by our friends present last year, that much difficulty and confusion arose as to what should be the principles and practice recommended by this society; I, as an individual, took a part in the recommendation of the adoption of what is called the American pledge, as a pledge of declaration specifying what we believe to be consistent practice in reference to the principles we were prepared to advocate; and as that is the case, I am not at all disposed to flinch from the duty imposed upon me. (Cheers.) I am not in the least degree anxious to make anything like a party in relation to this question. (Hear, hear.) I would leave the temperance field to-morrow if I believed my continuing any longer in connection with it injured it, and as soon as I am so convinced I shall leave it, but not till then. (Cheers.) I now call on the secretary to read a short extract from the report. (Cries of "a hymn.") Some of our friends call for a hymn—I have no objection; I would just say that we have not yet a hymn, or a piece of music which I should like to see in connection with this institution. I merely throw out this hint that our rhyming friends may be prepared to produce something very excellent in that way before next year.

[A temperance hymn was then sung by the meeting.]

The SECRETARY then read the report, which announced the great prosperity of the Society during the past year, far beyond the expectations of the most sanguine; in one district alone 100 drunkards had been reclaimed, 45 of whom had joined different churches. The society's agents had travelled all the country, and had met with astonishing success; but only had the moral habits and social comforts of the people been improved, but their religious welfare had been greatly promoted; many instances were given from clergymen and other ministers in proof of this and other benefits arising from this institution. The society's publications had also proved of great utility. The funds had nearly trebled those of the preceding year, the amount received for temperance objects being about £2,400; the expenditure about £2,500, including the tract depot and the agency part of the establishment.

G. S. KERRICK, Esq., in rising to move the first resolution, said, it was suggested by a tee-total advocate, that it would be very desirable if some statistics of drunkenness could be obtained. Now he (Mr. K.) had already obtained these for his own district in Wales, and he thought the facts might be useful to the meeting, and the more useful, because he came from that part that had the name of "the district of Monmouthshire." (Hear, hear.) He was an iron-master, employing about 1,500 hands; there was a population, therefore, of about 3,500 dependant on him for daily bread. Under these circumstances, his attention was called strongly to the subject of tee-totalism. (Cheers.) The parish in which he resided consisted of 17,100 souls; in consequence of the use of intoxicating drinks, 10 constables and five policemen were obliged to be employed to keep the drunkards in order, and the money so employed was taken from the pockets of the quiet and orderly part of the population, which he considered a great shame; drunkards ought to pay it themselves. (Laughter.) A magistrate's clerk and three sons were also maintained by the population of Pontypool, entirely for writing out summonses, and afterwards commitments, and receiving fines from the drunkards constantly brought before them. (Hear, hear.) The people in that part were not addicted to theft, and almost all the business of the magistrate, policemen, and clerks, was keeping the drunkards in order; if there were no drunkards, they need not have a single police-officer, nor indeed scarcely even a magistrate in the neighbourhood. (Hear, hear.) But drunkenness hardened the hearts of the people. (Hear, hear.) There was a poor woman who was obliged, when her husband went out drinking, to place her chair close against the door, so that the moment he opened it she might not go to welcome him, but rush past him as quickly as possible to escape from the violence of that man who had sworn to love, and honour, and cherish her. (Hear, hear.) A great number of husbands had left their wives, and ran away, owing to intoxicating drinks; and many persons had been driven mad and sent to lunatic asylums, from that cause alone. He could mention many instances which had come under his own notice, where he had, as a poor-law guardian, been instrumental in sending those persons to a lunatic asylum. In his parish, the wages of the working-classes had been very high during the last four years; they had from 18s. to 70s. a week, and all that they had earned, beyond what was just necessary to sustain their families, had been spent in public-houses. He had calculated for the advantage of his people what they had spent within the last twelve months in intoxicating drinks; it was no less than £12,000, in a population of 17,000 persons. (Loud cries of "Hear, hear.") And on looking at the reports of the savings' banks, he had found that, out of that number, only twenty had laid up any money there—men earning, too, on an average 25s. a week. But some might say it might be laid by in houses, or something else; he would say that the furniture was a little better than it used to be, but only 70 houses had been built by working men in 20 years. He had lately attended a meeting of his people in a small room, which held about 350; about 150 of that number were now tee-totalers. (Cheers.) He proved to them that by leaving off intoxicating drinks, and supposing they put their savings weekly in the savings bank, as soon as they got sufficient to build a house, to build it, and then another, and so on, in nine years they would obtain money enough to live without any further labour; their rents would bring them in 30s. a week. (Cheers.) A very important consideration, and that was the beneficial effect that tee-totalism would have on the morals of the people. (Hear, hear.) They had heard it said that tee-totalism kept people from the house of God. In his parish there were 5,665 persons who had attended places of worship, and 5,311 who never did. He had inquired into the histories of many of the latter, and had invariably found that they were drunkards. (Cheers.)—It was a usual thing for members to be turned out of the public-house just at 11 o'clock, before service, in a state of drunkenness. They could not go to a place of worship—they could not worship that Being who says, "Drunkards shall not inherit the kingdom of heaven;" but they wandered about the place till the "legal" time for getting drunk arrived. He blushed to say that there was a legal time for getting drunk on Sunday. (Hear, hear.) As there was such a quantity of misery, vice, and wretchedness arising from drunkenness, what had been done in his neighbourhood to remedy the evil? Something had been done since last Christmas; they had obtained 1,200 signatures to the tee-total pledge. (Cheers.) They had established five new Societies; and in a letter which he had received that day, from a person named Parry, whom he had left advocating tee-totalism, he was told that on Monday, Tuesday, and Wednesday, 90 fresh signatures had been obtained. (Cheers.) So that not only had they been going on, but they were still going on, and still meant to go on, till there was not a beer-shop left in the neighbourhood.

R. DYKES ALEXANDER, Esq., would not, in zeal for this cause, give way to any present. He was not accustomed to speak to a large meeting like that he now addressed; although the week rarely passed that he did not speak to a small one. They were all alive to tee-totalism in Suffolk; they held their public meetings every week, and their members' meetings every alternate week; they were not satisfied with having tee-totalism in their country town, but were endeavouring to engrain it into the market towns and villages throughout the county. (Cheers.) Independent of the Society's general agent, they had a walking agent who went about from town to town, and from village to village, taking tracts with him, and going to all the lounging places in the different villages, getting into arguments and explaining the principles of the Society to the working men. In Ipswich, there was a population of about 24,000 persons; about 1,000 were tee-totalers. (Loud cheers.)—and a great many were practising the principle who had not yet come forward. The other day a young man was challenged to come forward as a tee-totaler; he could not be induced—he said he had no influence. It was put to him, if another individual could be got to join him, would he do so, but he could not be moved. He was in an influential situation in the custom house, and was thought to be a desirable ally. He was asked if half

a dozen could be got to join him, would he become a tee-totaler—he was still unmoved, till they came to a score. "Well," he at length said, "if you can get a score I will join you;" and when he (Mr. A.) left Ipswich, he understood 17 were coming forward to sign the pledge, in order to induce that young man to do likewise. (Cheers.) At their members' meetings, perhaps, not more than 70 or 100 persons were present; there their maiden speeches were made—(laughter)—there many timid individuals for the first time were induced to come forward, and thus were prepared to speak in public afterwards, and he believed that there were not less than 65 individuals upon whom they could depend, to speak at their meetings for ten minutes at an average. They were from every grade in life; and though their talent was not great, there was an admixture, a variety, and a variety which was pleasing. (Cheers.) Throughout the winter they had obtained the Mechanics' Institute, the largest room in the town, which was crowded to excess, and so great was the interest excited, that they could scarcely be prevailed upon to leave the meeting; they were continually waiting behind to see how many would pledge themselves, and hear if some little anecdote might not come out—and this interest was constantly kept up—instances were occurring almost every day of individuals who had been complete pests to society, and had been drunkards for many years, and had been sent to prison for not supporting their families, now coming forward as ornaments to the station in which they were placed. (Cheers.) And in consequence of the great desire at Ipswich to attend their meetings, and the great difficulty in obtaining a comfortable situation, a plan had been proposed and carried into effect for raising a large building on purpose to hold those meetings in. (Loud cheers.) That building was now roofed in, and in a few weeks would be finished, and would be capable of containing not less than 1,000 individuals. (Cheers.) He had no doubt the building, large as it was, would be very generally filled; for not a week passed without a considerable augmentation to their numbers. (Cheers.) He cordially seconded the resolution.

Mr. WILLIS, from Dunstable, in supporting the resolution, said, that he had been a total abstainer for three years, and he was able to attest in his own experience and the experience of those in his employ, that they had enjoyed better health, and had been more capable of performing their respective duties since they became tee-totalers than they ever were before. (Cheers.)

The CHAIRMAN.—I see we shall get better on without resolutions, this has been completely lost—(laughter)—or rather lost sight of; as neither of the gentlemen have moved it, perhaps we had better go on as we have begun, and call on our friends to support our principles as we proceed.

Rev. JAMES SHERMAN, on presenting himself to the meeting, was received with repeated acclamations, upon the subsidence of which he spoke to the following effect: My dear tee-total friends, I came here to-day as a spy, not as a speaker. I am very much surprised to find myself on my legs addressing you; I was almost afraid that my friend in the chair, and those around me, would hardly think me fit, as I have not united exactly with your Society, to stand before you, and therefore I certainly feel very thankful to them for the kindness they have done me in thus giving me an opportunity of saying how very happy I feel in seeing such a meeting as this for the high and important purpose of carrying forward the doctrine of total abstinence. (Cheers.) If I have not got quite so much light as some of my friends present—some say, you have got to the perfect day. I hope, if that perfect day arrives, it will be my happiness to unite with you to the fullest extent; at the same time I am one with you in effort and desire to promulgate these sentiments, and to diffuse the doctrine of total abstinence, which, as our friend who has just sat down observed, will root up drunken practices from the country entirely, and for ever. (Cheers.) The principles of this Society have ever had my warmest support, and I wish every tee-totaler present to feel that as far as I can do anything, he has a friend in me, who will be ready at all times, and on every occasion, to assist in the promotion of this great cause. (Cheers.) I was lately at Scarborough advocating the principles of this Society, (for the good tee-totalers call me out in various parts of the kingdom to speak a word to them now and then), and it was my pleasure, before I left, to see one of the ministers' wives sign the pledge; and I am always very glad when I can get wives to sign, for, as I truly believe, we have no such opponents as wives, so I believe, that there are no such friends to tee-totalism as wives, when they do sign. (Cheers.)—therefore, I am exceedingly anxious to get them to do so, especially ministers' wives, because, although they may not have the logic of their husbands, they have a more powerful hold of his heart than he can imagine; and when the heart, the great citadel, is obtained, the understanding will speedily follow. It is a most lamentable fact that you cannot get individuals to read on this subject—to study the statistics of drunkenness; and I may now happily add, the statistics of tee-totalism. (Loud cheers.) I met a young member of the Society of Friends to-day, and said, "Well, I suppose you are going to the meeting to-night, where so many friends are going." "No," said he, "I very much dislike it." I asked him why; he replied, "If the Gospel will not make people sober, I am sure nothing else will." "But," said I, "facts are very much in favour of the adoption of this principle." "Indeed," said he, "I have not heard of them." "I will tell you, then," I said; "the first or second Report of this Society tells you that 2,637 drunkards have been reclaimed by the various auxiliaries in union with it, in the course of a single year; of that number nearly all attend public worship; and 500 of that number have become members of Christian churches. What do you, as a lover of the Gospel, say to that fact—that this Society has been instrumental in raising in one year from the vortex of misery and dissipation, nearly 3,000 individuals, and placing them in comfort and happiness, and within the sound of the Gospel?" He seemed surprised, and said, "Is it so?" I asked, "Have you never read it?" He said, "No, certainly I have not read any accounts of it." And this is the way with thousands; their opposition arises from some fancy, some imagination they possess, of certain principles connected with the Society; they never give themselves the trouble to read or examine, but rise up as enemies to it, really without knowing why. (Cheers.) I am exceedingly anxious that the principles which Mr. Alexander has presented to your attention to-night, should be carried out in London, as well as in the country. (Hear, hear.) I am quite sure, if places of resort could be obtained, and individuals of the working class, men in whom the working men have confidence, (hear, hear) could go out with tracts in their hands, get a few people together, and illustrate to them the principles and effects of total abstinence, hundreds and thousands in London might be obtained. I do very sincerely hope that, as far as possible, this plan will be adopted by this excellent Society. If tee-totalism had only been the means of converting one individual, I should have been exceedingly happy in belonging to it. (Cheers.) There are some individuals who assert (but I cannot help thinking that they know better) that we put total abstinence in the place of the Gospel of Christ. Put it in the place of the Gospel of Christ! Never, as long as memory has a hold of Divine truth; we will never put anything in the place of the blood of Christ, (loud cheers,) or the agency of the Spirit of God. [Continued cheers.] Why, the Gospel has been the means of enlightening our judgments, sanctifying our affections, comforting our hearts in sorrow, and opening a vista through distant ages into the eternal world, and letting us see our relatives and friends saved by its power. "now with the Son of God, redeemed from every land;" and shall we put anything in the place of that Gospel? Never, never. [Immense applause.] But if there is any means which will better than another induce individuals to hear the Gospel and come under its influence, as a minister of the Gospel I am bound to use that means. [Hear.] Is it a fact, then, that hundreds and thousands have been raised from poverty, vice, and misery, by total abstinence, and brought under the sound of the Gospel? It is a fact, which no individual, unless he believes the plainest facts of evidence, can dispute. And if that is the fact, I am only surprised at my brethren keeping aloof from that cause which would fill their churches. [Loud cheers.] If, dear friends, we only go to work with the arrow of love, there is no arrow that will so effectually enter the heart: let me recommend it. [Hear, hear.] God is love—the Spirit is the Spirit of love—Christians are bound together by love; and if there be any cement in tee-totalism, it is the cement of love. (Cheers.) Brethren, love one another. I like hard arguments and soft words; [cheers.] I like arguments dipped in oil that will insinuate themselves into the heart, and force the man to bow to their truth, and if these are used, tee-totalism will prevail; may I say to you then, dear brethren, whom I sincerely love, and whose prosperity I earnestly desire, do not utter hard things; may I say to you, as one ready at any time to serve you, if you want this cause to progress and to fill the whole world, as I hope it speedily will, one way to accomplish it is in the spirit and in the temper of the gospel of Christ, and if that temper and spirit prevail among us, we shall succeed beyond our expectations, and certainly beyond our deserts. I wish you the greatest possible success in this cause, and if at any time my poor services, when I can spare them from my public duties, can be of any service to aid you in forwarding this good work, you may command them. [Loud and long-continued cheering.]

Rev. THOMAS SPENCER.—I agree with my rev. brother who spoke last, in regretting that ministers of religion do not more generally come forward and help this cause; I wish there were many clergymen on this platform, but I am glad to see, though perhaps he is unknown, a Bath clergyman here who has given £5 to this Society. (Cheers.) I agree with Mr. Sherman, that the best way to proceed with human nature is with hard arguments and soft words. I do think we must first convince men's understanding, and then, if there be any that interrupt us in the path of duty, we must bring them before the power of the law, but still we shall gain no end whatever by savage tongues or savage words. I have been considering the many uses which this large and noble room is put to. If we could but know all the sentiments which have been expressed in it within the last fortnight, we should be astonished. There have been many societies advocated here, and in every instance, perhaps, the hearer supposed each to be the one grand thing that was needed; but I tell you they all have an imperfection. They are machines and coaches, badly manufactured; they have a great deal of friction, and cannot go as well as they might—but if they will put them on our rail-road, they will go on well enough. (Cheers.) The Bible Society has been recently advocated in my own parish, and Mr. Bonne, the agent, stated, in travelling through this kingdom as agent to the Bible Society, he was literally compelled to become a tee-totaler by the good he saw produced by it. (Cheers.)—and he confessed that the Bible Society had gained £100 by tee-totalism. (Loud cheers.) Again, look at the Missionary Society, and see what effect we should have on that. That venerable man, Mr. Williams, who has lately departed as a martyr from this world, tells us that he has seen the fruit of his labours in islands which he visited, in all the people becoming Christians; when he went away for a short time, an English ship touched there, and brought strong drinks on shore, and when he came again, with the exception of a very few, they had all become drunkards. What does he say, (and no one will doubt his respect for the Gospel, or suppose that he would put temperance in the place of Christianity,) what does he say?—he consulted with his brother missionaries what to do, and they instituted a Tee-total Society. What do you say, what is the need of our endeavours? Ministers of religion have endeavoured to do away with this crime, but they have preached in churches and chapels to men who were in public houses. [Hear, hear.] they have as it were fished with a hook too short to reach the fish—they have cast a net which would only catch a few, and which was not suited to the fish they had to catch. We have a tee-total net in the which to catch the drunkard, and when we have caught him in our net, we will give him over to them and let them take care to keep him in their net. (Cheers.) At Cambridge, it is considered a serious answer, if a young man is asked to go out to hunt, to fish, or on to say, "I am a reading man," so is no more molested. If a man asks me to drink wine, I say, "I am a tee-totaler," and I should be ashamed of that man's friendship did he ask me to break my word. [Cheers.] he would not be worthy of being my associate if he did so, and therefore this is a very valuable pledge to stand between me and the world. What said Dr. Johnson? a sound philosopher and a man of powerful understanding, when asked, "Why do you not drink wine, don't you like it?" "Yes," he said, "it is because I like it I will not take it." [Cheers.] Is that philosophy? [cheers.] and if that was philosophy in Dr. Johnson, is it not equally so with us? Then, with respect to ministers of religion, we have not many with us now; but what says John Wesley, a host in himself; [cheers.] a man that lived a hundred lives in one, who wrote more books, spoke more words, preached more sermons, and gave more advice than any other individual that ever lived; when he travelled about the country, and saw the evils which intoxicating drink had produced, he asked his preachers what was to be done, and said, "First, let no preacher take a drop on any account whatever; and next, let every preacher preach on the subject occasionally." (Cheers.) Surely, every man who has the spirit of a man, and is determined not to do harm to others, but to set an example to his servants and people, and not to put those in jeopardy who have already become sober, such a man will say, "I and my house will join this body of men; let the rest of the world drink if they will, we at least will not participate in their cruelty, and in their guilt." [Cheers.]

RICHARD WALEDEN, Esq.—We are to show that we are working in brotherly love; we have our example to set to the world, and to let them see how determined we are to go on in every lawful exertion, trusting in the Lord, who is mighty to help us, and who will help us as long as we continue steadfast in him, and with a single eye to his honour and glory. This, I believe, is the only way in which our cause can prosper. We shall soon see the great ones of the earth rallying round us in such great numbers that we shall have nothing to fear. It is the example and custom of the world which is endeavouring to beat us down, and causes us to have such work and heavy labour. Allusion has been made to Cambridge. When I think of Cambridge, and of the combination rooms there, and the intemperance and indecency I have there witnessed, I have felt the blush of shame upon my cheek. I shall never forget the sermon preached at Cambridge by an old Divine of the name of Dodd, to some intoxicated students from the word "malt," which word they gave him as his text, and from which word he preached a sermon that confounded them. (Cheers.)

Mr. GREGG, from Leeds, was received with considerable applause, and after many stirring remarks, said: I implore you to prove your sincerity by the liberal manner in which you support this Institution. Come, one and all, father and child, rich and poor, honest artisan and robust defender of his country, delicate female, nay, come grandfathers and infants, if possible, and throw your mite into this treasury, which is but to be made a fund of universal benevolence, to be applicable to the happiness of every creature within its reach. Come, and men will bless you—come, and angels will rejoice over you; the prattling tongues of lisping babes will thank you for the happiness which you have brought to their homes. Come, one and all, deal with us as you would be dealt by were you in the same extremity as the drunkard, and do for them as you would have done for yourselves or those dear to you in the same condition—do this, and the blessing of him that was ready to perish will be upon your heads, and millions yet unborn will rise up and call you blessed. [The speaker sat down amidst the most general and enthusiastic cheering.]

The Rev. Mr. HAYES, of Bath.—I am happy to say that I can speak from my own experience, as a parish minister, as a clergyman of the Established Church, in which situation I have been for nearly thirty years, in favour of this cause. I must say, that in the whole course of my ministry I have never, with all my best endeavours, been able to make anything of a drunkard. [Hear, hear.] I have never been able to draw him to religion, to his Saviour, and to his God. I have found him, if not drunk, in that muddled state of mind, that he was quite incapable of understanding spiritual things; indeed, we know from the Scriptures that the carnal and spiritual mind are the direct opposites of each other; so says the apostle, and so say we, from our own experience. I have known particular cases (and never till I heard of total abstinence did I ever know one). (Loud cheers.)—of habitual drunkards being reclaimed. I have tried by various means of persuasion, and never had the happiness to succeed. I have induced some to go to church, but they have gone from church to the ale-house, and any impression that may have been made there has vanished; they have, in short, been, if I may say so, non-recipients of religion—they have been as vessels that could hold no water—they could not contain spirituality. But, since the formation of this Society, I have had instances of the effect produced on drunkards almost miraculous. I know of one case in Bristol, but I don't like to mention names without a special permission; but I had that permission in Bath; it was a man I employed myself, a little tradesman, a glazier; this man was always behind-hand with his money, he always came to be paid in advance, and was always in ill health, brought on by drinking; and he declared himself to be in that unhappy state, that he was afraid he should close his life by some unlawful means, or end his days in the workhouse. He told me that when the tee total societies commenced at Bristol, he used to go to their meetings, but only to scoff at and ridicule them, until he heard a Mr. Tearo, from Bristol. [Hear, hear.] He said, "When I heard that man, I felt that my conduct was wrong, and I was then induced to become a tee-totaler. [Cheers.] I have been for thirty years in the habit of drinking to excess—I can't say I was ever what people call drunk; but I was always in that muddled state that I did not know what I was doing, and my life became a burden to me—my family were brought to the greatest distress; but in November, 1836, I became a tee-totaler, and I thank my God that I have had strength to remain a strict tee-totaler ever since." [Cheers.]—and have enjoyed more happiness during the three years and four months I have been so, than in all the rest of my life. Through God's mercy, I am now brought into a state of independence and comfort, and my whole family are tee-totalers; and now if any body comes to see us, we tell them that they must do as we do. [Loud cheering.] for never will I taste, touch, or handle, or will I suffer any intoxicating drink whatever to be brought within my premises as long as I live."

[Cheers.] I am happy also to state that other good effects have also accrued from this; and it is no more than one might expect. Every thing must begin in self-denial. [Hear, hear.] I most willingly bear my testimony to the good effects of this Society. [Cheers.]

The Rev. BENJAMIN PARSONS.—I have learnt, from the experience of four long years, that we do not want strong drinks in order to be cheerful. I can say, that I never enjoyed my life—(I never knew what it was to live—till I became a tee-totaler. [Cheers.] Previous to that, my life was a burden, but ever since, I have been free from those nervous sensations, and from that lowness of spirits, which is connected with the disease brought on by the moderate use of intoxicating drinks; ever since that period, I have enjoyed health and strength for every kind of labour, bodily and mental, such as I never enjoyed before; there passes not a day over my head, but what I thank God for total abstinence. [Cheers.] After stating and refuting several arguments opposed to total abstinence, he then said, I have been frequently beset with another argument,—they say, we all look to this; [Laughter.] I am very sorry, for the sake of tee-totalism, to say that I am thin myself; but I can only tell you this, that I was a great deal thinner before I was a tee-totaler. [Laughter and cheers.] I am several pounds heavier than I was before I adopted it, so I have not been injured at all in that respect, even if corpulence, which is not the case, were necessary to health; and I find, though sometimes exceedingly lame, that I can mount a hill with a great deal less perspiration, and not near so much puffing and blowing, as some of my moderate friends, who are far more corpulent than I am; [Cheers and laughter:] so that even on that score we moderate people always win; all saying ailing. I have passed through a great deal of England, and the universal cry is, "Oh! we must take this drink, for we have got such a sinking in the stomach;" [Laughter.] both gentlemen and ladies have it, and it seems to be a kind of periodical thing, it comes on, nearly all of them tell me, about 11 o'clock in the day. [Continued laughter.] Wherever I have come across with tee-totalers, they have invariably told me that they once felt this sinking, and therefore they know how to sympathise with our sinking friends; [Laughter:] but all the tee-totalers have lost it. [Cheers:] so in this respect they have greatly the advantage of them. But these people say that they generally take it as a medicine—a young man told me the other day, that his father was obliged to take half a glass of wine a day, for the last 5 months, or else he could not exist; he had driven to tea without it, but he could not. "Well, I said, I think if I were your father I would change the medicine, it does not seem to be very good that he should have to take it so long;" and I very shrewdly suspect, if the doctor had ordered him to take a dose of salts or a dose of rhubarb, he would have gone to him, not five months afterwards, but he would not, I am bold to say, have waited five days, and said, "Doctor, I should be glad if you would change the medicine." [Laughter.] I am afraid he kept on taking it because he liked it, for instead of being better, he rather grew worse upon it. I congratulate you on this very interesting meeting to-night, and on the progress your Society has made, and in seeing such an attentive audience, who have shown that they can be happy and delighted, and have all the life and pleasure necessary for human beings, without the use of intoxicating drinks. [The rev. gentleman sat down amidst protracted cheering.]

Rev. Mr. HORSALL.—I was forcibly struck the other day, when attending a meeting in this hall, with reference to Protestantism, by one eloquent speaker, who spoke with very great effect, particularly in reference to the repeal of a certain enactment, and the word "repeal" was taken hold of by the meeting, or rather it took hold of them, and it was reiterated again and again, "repeal." Now, I will take up the word, but it shall be, repeal those laws which license men to be drunk on the premises. (Cheers.) I say, repeal. (Cheers.) But how shall we do it? say you. I have a plan here, which I beg leave to suggest, which will materially assist in carrying out that great and important word in all its meaning. Some friends, who perhaps are rather sanguine in their temperance, thought that it was a great work to raise £1,000 last year for the agency fund; and I feel thankful to God that we have had each men on whom to spend that £1,000. (Hear, hear.)—but I am of opinion that we can raise £4,000. (Loud cheers, and cries of "We will.") And the plan for doing it is simply this: Your very indefatigable superintendent of the tract depot is the originator of the plan—that certain cards like this which I hold in my hand be circulated among the gentlemen, or rather the ladies—we must perhaps put them first—Dr. Adam Clark said that one female is worth seven men and a half. (Laughter.)—and I am confident the appeal will not be made in vain; that it will not only be responded to by hearty cheers, but by diligent labour, in calling on friends, wherever they are, to fill up these cards. I am of opinion, that if every lady and gentleman will do as I am prepared to do, (and, as they say precept and example should go together, I will begin and fill up mine)—Cheers—I am the humble representative of the Buckingham auxiliary, consisting of about 200 staunch tee-totalers, a small number, I admit, but I am prepared to pledge myself with reference to that auxiliary, that we will raise, as I think that will be our portion, £5 towards this £4,000, and as a deposit, I place in the Chairman's hands 25 per cent. (Cheers) and in connexion with that, although perhaps it may not be considered to have a direct bearing on this subject, I beg to relate one little anecdote which shows what great things may be done, even under discouraging circumstances. A certain aged widow who had one only son, a boy nine years old, was placed in very peculiar circumstances in consequence of some step she had taken, which offended a certain individual who held a responsible situation under a certain duke, and he consequently resolved to deprive her of her little cottage, and the land attached to it, which was the sole support of herself and son; one day as she sat weeping, and contemplating what would be the result, the child anxiously inquired the reason of her tears; she told him that the steward was going to turn them out of their house. "But he shan't," said the little fellow. "Oh! but my dear," said the woman, "he will." "But I tell you he shan't." "What can we do to prevent it?" "Do," said the child, "I will go to the duke." (Laughter.) "You go to the duke," said his mother, "what can you do?" However, he was determined to go to the duke, and consequently he embraced the earliest opportunity, and so he did; with a great deal to do, he got to the door. The servant came. "What do you want?" "I want to see the duke." "Why, what can you have to do with the duke?" "That is no business of yours; I want to see the duke." (Laughter.) "But suppose you were to see the duke, you would not know how to talk to him." "Well," he said, "I can try." "Well," said the servant, "I will go and tell his grace; but mind, when you speak to him, you must say, 'Your grace.'" The servant went to the duke, and said a little boy wished to see him. "Oh, tell him to come up," said the duke. The little fellow was ushered in. "What do you want, my boy?" He put his little hands together and very devoutly said, "For what I am going to receive, the Lord made me truly thankful." (Great laughter and applause.) "Well, my boy, what of that?" "They tell me that you are going to take our little bit of land from me and mother, and, if you do, we shall be starved to death." "Who told you so?" said the duke. "It is said so," and he then, in an artless way, told the distress his mother was in. "Well," said the duke, "You may go back and tell your mother that the cottage and land shall not be taken away from her while I live." The little fellow again placed his hands together, and said, "For what I have received, the Lord made me truly thankful." (Roars of laughter and cheers.) It may be thought by many that this raising of £4,000 and £1,000, to be paid in three months from the present date, is a wild scheme; but let us take up the little child's motto, and in the face of difficulty say, "I can try." (Cheers.)

Mr. HINGEONHATH said, that in Nottingham he believed he was called a most notorious tee-totaler. (Laughter.)—he had been a tee-totaler in practice for thirty years, and it had been the greatest temporal blessing of his life. He did not think he had allowed strong drink, even as a medicine, more than five times in four years, whereas, he formerly prescribed that number in one year, and in most cases it was prescribed to ladies. He had never known a single instance where the leaving off intoxicating drinks had caused mischief; and he would be content to lose his head for the very first person who died from leaving them off; (Cheers.) the idea was altogether preposterous. Strong drinks produce innumerable disorders in the human frame, and he knew nothing more likely to produce apoplexy, palsy, &c., than the "Nottingham good ale," as it was termed. (Hear, hear.) He had been present at several operations where not even sal volatile was used; cold water had been found quite sufficient. (Hear, hear.)

Mr. RICHARDS, of Guernsey, addressed the meeting, and urged upon the attention of the meeting the importance of perseverance.

Mr. GREGG, of Leeds, supported the motion of Mr. Horsall, and took a card and pledged himself to fill it up within the given time.

A vote of thanks was proposed to the Chairman, which was carried with acclamation.



## RELIGIOUS INTELLIGENCE.

## CAMP MEETING—RICHMOND CIRCUIT.

(Extract of a Letter from the Rev. Asahel Hurlbut, dated Oatlands, July 13.)

Our Camp Meeting, which commenced here on the 31st instant, terminated well. There was a far greater number in attendance than last year. The weather was very fine to the close, not a single drop of rain fell upon the ground. The order observed by the numerous assembly, was gratifying and praiseworthy. The spirit of devotion was fervent and constant throughout. At the close about 30 persons presented themselves, when the invitation was given, professing to have obtained justification by faith in our Lord Jesus Christ, and a considerable number more as seekers of salvation, amounting in the whole to more than 50 persons, who had been either converted or awakened; and the course of the Meeting, besides the great quickening of believers, which we trust may give a new impulse to the work of God on the Circuit throughout the year.

## SIMCOE CIRCUIT.

(Extract of a Letter from the Rev. Robert Corson, dated Simcoe, July 24th, 1840.)

We have recently been blessed with a revival of religion on this Circuit. In the neighbourhood of Simcoe rising of thirty have professed to find peace in believing, and twenty-five have received on trial for membership. We are destitute of a chapel where the work is in progress; however, a Brother Olds has kindly offered his barn, where we meet three times a week, and endeavour to preach the Word. After preaching, penitents are invited, when from fifteen to twenty-five come forward, sincere seekers of salvation; nor do they seek in vain. Many of our old friends, as well as our young converts, are anxious to have a Camp Meeting, a notice of which I now send.

**LONDON DISTRICT MEETING.**—The London District, last week, held its Annual Meeting preparatory to the ensuing Conference. In consequence of the continued and lamented indisposition of the Rev. T. Lessey, the President, the Rev. T. Jackson presided on the occasion. The usual topics engaged the attention of the meeting, one of the most important of which is, the careful examination of each preacher with respect to his moral and religious character;—his continued and hearty belief of our doctrine, and his zealous endeavours to preach them;—his kind and faithful enforcement of our discipline;—and his abilities for the work of the ministry. The result was satisfactory. Ten Candidates for our Ministry were carefully examined with regard to their conversion to God;—their call to preach;—their piety, zeal, and moral character;—their acquaintance with the doctrines, duties and institutions of the Christian religion;—and their firm attachment to our discipline and general economy. Several of these offered themselves for the Foreign Mission, and the others expressed a willingness to be engaged in that department, but, through domestic circumstances, were induced to pursue to finish their office to the work at home. The spiritual state of the Societies is, on the whole, encouraging. The increase during the past year is 1,265; and the number now on trial 912. Nearly one thousand have been added in London only, and considering the fluctuations to which our Societies are subject, this must be considered a very encouraging and satisfactory increase. Much is done by the Methodists in this metropolis in an unostentatious manner. In addition to the regular and ordinary ministry of the word in the chapels, several houses have been opened in benighted neighbourhoods, and out-door preachers have been selected where the Students of the Institution are zealously and successfully sowing the seed of the Word. And, considering the systematic Agency of Tract distribution by which tens of thousands of families are weekly visited;—the attention to the poor, sick, and dying, by the Benevolent Societies;—the hosts of Prayer Leaders who are every Sunday finding their way into new localities;—the self-denying exertions of thousands of Sunday-School Teachers;—and the labours of private individuals, co-operating zealously with the Ministers of the Gospel;—we congratulate the Methodists on their position, and entertain a confident hope that ere long we shall experience a much more copious effusion of the Holy Spirit, and shall see the Societies of this metropolis increased to such an unenvied multitude as to lead to the exclamation: "Who saw these things that fly as a cloud and as the doves to their windows?" We have had, for several years past, the opportunity of watching the movements of Methodism in London;—we are well acquainted with its agency;—but we never remember a period when it was more efficient or successful. . . . The Financial department exhibits a corresponding progression. The yearly collection, so important to the maintenance and spread of the work, has been increased for several years past, and this year amounts to the sum of £563 14s. 2d. By the generosity of the Committee of distribution, an equal sum has, this year, been divided among the necessities of the sick, and in extending the work of God by means of village preaching. Three additional preachers are requested, two of them to labour in London. The whole of the proceedings were characterised by a spirit of harmony and brotherly kindness, and the devotional services tended to strengthen the conviction that "the Lord of Hosts is with us." The Rev. Dr. Bunting was elected the Representative to the ensuing Stationing Committee and Conference. The meeting was gratified to hear of the improvement of the President's health, and directed the Secretary to address to him a letter expressive of their affection and sympathy. . . . On Sunday morning, the Children of the Preachers breakfasted together. A sermon was preached to them by the Rev. W. P. Burgess. Several affecting addresses were delivered. The breakfast, prepared under the supervision of Mrs. Mason, was characterised by elegant simplicity, and the company separated with an increased attachment to the people and to the God of their Fathers.—*London Watchman.*

## DEATHS OF OLD WESLEYAN PILGRIMS.

**May 8th.**—In the Penzance Circuit, Mr. Richard Oats, aged eighty-eight. He had been a member of the Wesleyan Methodist Society fifty-one years. His parents were from the first, Methodists in the true sense of the word; and, though he lost them at an early period, yet he was always persuaded that their prayers on his behalf were remembered by the Almighty. A heavy domestic affliction was the means of his conversion. The change was as clear to himself, as it was manifest to others in his subsequent life. His religious course was distinguished by uprightness in the world, and a steady zeal for God and his church. He discharged the duties of the numerous offices he filled with exemplary punctuality and diligence. His truly paternal solicitude for the honour and prosperity of Methodism was manifest to the last. For some time before his death, he was near of age, and in the enjoyment of robust health, with an unflinching nerve to meet the last enemy. His end was tranquil. A more particular account of this venerable saint may be expected for this Magazine, from an attached friend, whose knowledge of the deceased fits him for the undertaking. J. H.

**May 15th.**—At Truro, aged eighty-two, Thomas Rowe. She became the subject of that peace which results from a penitent faith in the Saviour, under a sermon, preached in Truro, by the Rev. John Wesley. Her connexion with the Wesleyan-Methodist Society extended through a period of fifty-seven years; and her religious character was consistent and exemplary. 1797 she was deprived of her husband by a sudden and most afflictive stroke; but she was sustained by the consolation of the Christian religion, and followed it, by her devoted fellowship with God, and her unwavering trust in the promises of his covenant. During the last three or four years she was wholly confined to her room; but she enjoyed habitual serenity; and the graces of the regenerative nature appeared in her in all their freshness and maturity. Her mind possessed unusual energy, until nearly the close of her protracted affliction; and her devotional and benevolent affections were greatly promoted by the clearness and strength with which she apprehended the great truths of our religion. She died in the full assurance of faith. H. W. W.

**May 20th.**—At Stalbridge, in the Ashton-under-Lyne Circuit, in his sixty-third year, Benjamin Kirk, Esq. He was brought, it is believed, to the experimental knowledge of God, through the ministry of the late Rev. William Bramwell, and lived in the enjoyment of vital religion about forty years. In the midst of the trying circumstances of commercial and public life, he maintained the Christian character unaltered, and willingly afforded his co-operation in every work of good report. Under the pressure of much suffering for several weeks, arising from spasmodic asthma, he possessed his soul in patience, and enjoyed peace through his steadfast reliance on the Rock of his salvation. He died in a well-grounded and assured hope of being for ever with the Lord. T. D.

**May 21st.**—At Cleve-Lodge, Downend, Robert Lewis, Esq., in the ninety-third year of his age. About three years ago, he joined the Methodist Society, and evinced strong attachment to the cause of his constant attendance, as long as he was able to attend. He was a man of a most cheerful and cheerful disposition, and he had spent so much of his time before he gave himself to the Lord, and to his people "by the will of God," but added, "I have my bright moments." A short time before he died, he said, that he had peace, and was happy. E. P.

**May 23rd.**—At Dunsbury, in the seventy-first year of his age, Mr. Joseph Tweedale. After a sermon preached by the Rev. Robert Miller, the religious feelings of his youth were revived, and he was led in great distress of mind, to seek the pardoning mercy of God. This he found; and for nearly half a century lived a happy witness of its enjoyment. He was a burning and a shining light. His piety was deep and constant. About his conscientious display, his attachment to his firm. He was a liberal contributor to the various funds of the Connection; and filled, with fidelity and acceptance, the different Circuit and society offices. In the Centenary operations of the Circuit he took a lively interest, and was the Treasurer to the fund. In his last moments, his God was with him; and the happiness of his mind was denoted by such expressions as these: "I am upon the Rock." "Christ is my all." "All is well." "I had rather depart and be with Christ, which is far better." Just before his triumphant death, lifting up his hand, he joyfully quoted the language of the Apostle, "I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness." After delivering his last testimony, putting his hand fall on the table, he peacefully fell asleep in Christ. C. H.

**May 25th.**—At Dunsbury, in the Fourth Manchester Circuit, in his nineteenth year, Mr. John Bent. He was, from the earliest period of his recollection, very thoughtful, moral in his conduct, and a lover of good books; but, during the first twenty-eight years of his life, he was ignorant of his true spiritual condition. At length, however, it pleased God to convince him of his sinfulness, and to lead him to seek the forgiveness of his sins. This blessing he obtained at the Eccles parish church, while the congregation were singing the Te Deum. About the same time, (1778), he joined the Methodist Society, and continued a consistent, devout, and truly humble member to the day of his death, including a period of sixty-two years. He was strongly attached to Wesleyan Methodism. His heartily believed the doctrines as taught in the body. He was a very warm friend of the cause of Missions, which he rightly viewed as the cause of God. Although his memory had failed him for some years, yet the rest of his faculties were unimpaired to the end of life; hence, while conversing with his friends on Christian experience, his countenance would brighten, and wear a very heavenly aspect; and, at such times, he would often quote the sacred volume very appropriately, which made his company most delightful. His death was eminently happy. B. S.

**May 25th.**—At Bursell, in the Hinckley Circuit, Mr. Thomas Moulds, in the ninety-second year of his age. The ministry of the Rev. Mr. Bowyer, then officiating in Hinckley church, was, many years ago, made the instrument of his conversion. After Mr. Bowyer's removal from Hinckley, Mr. Moulds joined the Wesleyan Society, of which he held the office of Class-Leader, discharging its duties with great regularity and acceptance. For thirteen years he had preaching in his own house; and, to the last, his love for the ordinances of religion continued unabated and strong. During his last affliction, though extremely weak, he was enabled to rejoice in hope of eternal life. In the near prospect of dissolution, he exclaimed, "The time of my departure is at hand. I have fought a good fight, and henceforth there is laid up for me a crown of righteousness." He died lamented by a large circle of religious friends. M. C.

**May 27th.**—At Ryel, in the Buxton Circuit, Mr. Josiah Bradbury. He joined the Methodist society fifty-three years ago, when ten years old; and continued a valued member until his death. He was for many years a Leader and Trustee; and was warmly attached to the Wesleyan discipline. He built and fitted up a small preaching-room upon his estate. The Wesleyan Ministers have been hospitably entertained at his house, and his father's, for about seventy years. He was an intelligent, steady, consistent, Christian man. His death was sudden, but peaceful. On the Sabbath before his decease, in the enjoyment of good health, he was greatly blessed at the means of grace. On Monday morning he was seized with inflammation; and, in forty-eight hours, was a corpse. He said, a few hours before his death, "I have union and communion with God." W. H.

## CHRISTIAN GUARDIAN.

WEDNESDAY, JULY 29, 1840.

## OUR MOST GRACIOUS QUEEN.

The exciting proceedings in England in reference to the attempted assassination of our Beloved Sovereign are invested with a deep and graceful interest, which we believe our readers very highly appreciate, and in which they share. They will be found fully reported elsewhere in our Journal of to-day, and be read with the attention they demand. Inexpressible would have been the emotion to the remotest extremity of the British Empire had the infernal purpose of Oxford been accomplished; but we owe it to the gracious guardian watchfulness, and interposition of the Divine Ruler, that it was not. When the life of a lovely person,—of our wise, and liberal, and Protestant, and endearing VICTORIA is endangered, who is there that does not feel as a man, a Christian, and a patriot? To the Supreme Power who is the Preserver of Her Majesty, let the incense of gratitude arise from every British heart, and the fervent intercessions of the poet of Methodism ceaselessly ascend:

"Lo! in the arms of faith and prayer  
We hear Her to thy throne;  
Receive thy own peculiar care,  
The Lord's anointed one.  
With favour look upon her face;  
Thy love's pavilion spread,  
And watchful troops of angels place  
Around her sacred head."

**DEATH OF THE OLDEST METHODIST PREACHER IN THE WORLD.**—In reading the *Wesleyan Methodist Magazine*, received a day or two ago, we were deeply affected to find in the department devoted to "Recent Deaths," the subject of the notice of the death of that venerable servant of Jesus Christ, the Rev. JAMES WOOD, in his 93rd year, and the fifty-third of his itinerancy. Mr. Wood was a man of primitive spirit and deportment as a disciple of the Saviour, of very respectable literary attainments, and a sound theologian, a well-read and confirmed Wesleyan, a highly acceptable and useful Preacher, and one wholly and always dedicated to his high calling. Few Methodist Preachers have obtained more of the respect and affection of their ministerial brethren, and of their flocks. But he is taken from the vineyard of earth to the garner of heaven, a "ripe shock" safely "harvested" to the honour of the free, unbounded grace of God; and there he is with many who were taken before Wesley, Fletcher, Benson, Bradburn, Fawson, Clarke, and many more whom he knew, and with whom he was a fellow labourer in a work not surpassed in intrinsic excellence and glorious extent since the Apostles' days;—the work of a revived Primitive Christianity. The souls of perishing men were on their hearts, and they went forth preaching a "present, free, and full salvation," and God was with them—"signs" followed—tens of thousands were saved. O to trace the foot-prints of these apostolic labourers, and follow in their path! Be this the high and holy ambition of their sons. This is it; and of the work of their hands in every quarter of the globe, it can be said, "More and more it spreads and grows,  
Ever mighty to prevail."

There is much that is mournful in the departure of such men as those whose wisdom and zeal can no longer benefit us from the pulpit. Not many are there left of the second race of Methodist Preachers, and very few of the first. The time is far from being remote when every one having even an imperfect personal acquaintance with Mr. Wesley will be away from the church militant to the church triumphant. It will be required: "The Fathers, where are they?" It will be replied: "The Fathers are with Jesus." They were "in labours more abundant," and "in perils oft;" now "they rest from their labours." They "pushed the battle to the gate," for the glory of the "Captain of their salvation;" and now they reap "their full reward." In another column we have inserted the details of several old English Methodists, and have no doubt they will, while they impress, profit our readers, as they have us. There will be observed something peculiar and touching in every one of them. One had been a Methodist "fifty years"—another was "a father in Israel"—another obtained "peace" under a sermon "by the Rev. John Wesley"—another was blessed under "Graham's"—another built a house of prayer on "his estate," and was "fifty-three years" a member of our Society. Precious incidents these—recorded for our edification and encouragement. Let us "follow" their "faith." They were "steadfast" in the "doctrines" they heard preached by the eminent men to whose words we have briefly borne testimony; and at length they are gone to them, to be their eternal "glory and joy."

**June 17th.**—At Kingswood-hill, in the Kingswood Circuit, the Rev. James Wood, Wesleyan Minister, in the eighty-ninth year of his age. He entered upon the itinerancy in 1773; and was, at the time of his death, the oldest Methodist Preacher in the world. Having travelled fifty-three years, fourteen years ago (reckoning from next Conference) he became a Supernumerary. He continued to preach as long as his strength would allow, and only desired when the infirmities of advanced age had entirely disabled him. "Had I strength," he once said to the writer of this notice, "I could preach seven times a week. It is blessed work." He had been confined to his room from about the time of the Centenary Meeting at Bristol. So great was his desire to be present on that occasion, that he begged his friends to endeavour to carry him down stairs, for the purpose of ascertaining whether it would be practicable to take him to the Meeting. He was brought down stairs only to be taken up again with great difficulty, and he never descended again. In all the affairs of Methodism he continued to take the liveliest interest. The extension of the former, were topics of cheerful conversation with him, and he was a constant source of life. He said, on one of these occasions, very emphatically, "I do love the Methodist Preachers. If they continue humble and zealous, and preach Christ and a present salvation, God will make them more useful than they ever have been." Though he had survived most of his early friends, yet the interest which he always took in the rising generation secured him a succession of friends, who loved him to the end of his life. He was not permitted, like the venerable Founder of the Wesleyan societies, to pursue the active duties of the ministry to the very end of life, but he was an example of resignation and patience. When he felt he was no longer able to perform the duties required from a Methodist Preacher, he resigned his charge, and passed into an honorable retirement. Nor was this, in its earlier stages, by any means an inactive one. In a more limited sphere, and with greatly reduced and gradually decreasing strength, he nevertheless did what he could, enjoying the blessing of God, and the affectionate esteem of all among whom he moved. In his case, the holy head was indeed a crown of glory. In conversation with the writer, during some of the last days of his life, he stated that, of late, God had manifested himself to him in a wonderful manner; that he had been unspeakably happy, feeling a joy surpassing that which he experienced when first he knew the Lord. The day before he died, he said, twice,

"On this my steadfast soul relies,  
Father, thy mercy never dies."

On the morning of the day on which he died, he said, "I am in the valley." It was replied, "But God is with you." He added, "I dare not doubt. Blessed be his name!" He scarcely spoke again, except in brief reply to inquiries relating to his temporal comfort. He at length peacefully expired, becoming absent from the body, to be present with the Lord. It may be added, that Mr. Wood had filled various stations of influence and responsibility in the Wesleyan Connection with fidelity and usefulness. He was twice President of the Conference; and lived in the esteem and affection of his brethren. J. E.

**RESPECT FOR BROCK.**—A Meeting was held in this city on the 25th inst., in compliance with the request of His Excellency the Lieutenant Governor, by the Officers of the different Militia Regiments in the Home District; at which it was unanimously resolved that a meeting should take place on Queenston Heights to-morrow, the 30th inst. A request is made that as many of the Militia and inhabitants of the District will attend as can do it without prejudice to their private affairs. The design of the meeting is to determine upon "the best mode of re-constructing the Monument to the revered memory of the late Major General Sir Isaac Brock." For the accommodation of persons attending the meeting, Capt. Richardson's steamer, "Transit" has been engaged for that day to carry 300 persons at \$3, including meals and the return passage. We understand that many of the Merchants in the city will close their stores to-morrow.

We see, too, from a *Kingswood* paper that many of the Officers of the several Regiments of the Frontenac Militia, as well as of the inhabitants of

that place and its vicinity, as can, will attend the meeting; and that the "Cobourg" steamer is to be employed by them. We hear His Excellency Sir George Arthur is to take the chair; and we doubt not the praiseworthy enthusiasm of the occasion will display itself in a manner highly honourable to the distinguished man whose memory merits perpetuation. The philanthropic suggestion of "Miles" in *The Church* is worthy of particular attention. We are confident that the spirited doings of the day will not be deformed by any thing like a mean monopoly of honour, as appears so very desirable to a Patriotic contemporary. Should an American soldier or citizen wish to take a part in the proceedings of the meeting, permit him; for if he has a eulogy to bestow, be sure Brock deserves to be remembered. We cordially concur in the beautiful and noble sentiment of the last number of the *Journal & Express*: "The man who seeks to destroy the moral and immortal monument which Brock has erected in the hearts of a nation, is guilty of a far more heinous offence than the man who tries to explode the perishing monument of stone."

**JUSTIFICATION BY FAITH.**—A week ago we received the following letter signed "A Seeker after Truth," and have been thinking whether we should pay any attention to it; it being a rule with us not to notice anonymous communications sent to our office. The subject of the present one, however, being of paramount importance, and the writer of it evidently sincere and earnest, we make it an exception to the general rule, and shall lay it before our readers, with such observations for the writer as his inquiries elicit; hoping they will serve to give him a better understanding of the points on which he professes ignorance, and thereby assist him to obtain a blessing, which he says he and "others" are in the pursuit of.

Toronto, July, 1840.

MR. EDITOR.—I write you on a subject of serious consideration: it is nothing less than to know how I am to escape the wrath to come, or be justified in the sight of a holy God. I do not belong to any sect or party, but generally go to hear dissenters. I hear many good things, but they all leave me in the dark on one important point. The sermons of the Methodists, Baptists, or even Mr. — himself, cannot clear it up. You tell us we are to be justified by faith; but what that faith is that justifies, is the great point with me. Faith, I understand, is believing; but, again, what am I to believe? Is it believing that I am a believer that makes me a believer; or is it believing something else about myself, or my state; or is it believing the Gospel of Christ; or is it believing the Gospel like believing any other report? For instance, I believe there was and is such a city as Jerusalem; now, is believing in Christ anything different from believing this, as to the nature of believing itself, not taking into account the fruits of Faith? I have been reading the Scriptures with some attention, and derive great consolation from many passages, such as that in John iii. 14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life;" and that in Romans x. 9, "If thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved;" and that well-known passage in Mark xvi. 15, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned;"—with many others which tell me that "whosoever believeth hath everlasting life." Now, Sir, I want to know from you, or from any other Preacher of any denomination, whether I am deceiving myself or not, and what they would direct me to for consolation; from myself I have none. I have reformed my life it is true; but this gives me no consolation; for I am still imperfect. I must candidly tell you that the sermons I hear do me no good; for none of them has as yet informed me the way to life. I believe that Jesus is the Christ, or in his Gospel, that I shall be saved; or, in short, that I am justified in believing anything. I speak of coming to Christ; I would wish to know what is meant by that. Is it believing in him, or is it some exertions of body or mind while in a state of unbelief; or is it coming over to some party? There are others in town whose minds are in the same state with mine. Will you have the kindness to give us an article on this important subject? Let it be written in a very plain, intelligible language, as we have but little of this world's learning, yet enough to make us accountable to a holy God. By complying with this request you will much oblige

A SEEKER AFTER TRUTH.

We must be permitted to remark that we do feel a little surprised that a "seeker" after truth should, with so many means within his reach in this City, say, "The sermons I hear do me no good; for none of them has as yet informed me in plain words, that if I believe that Jesus is the Christ, or in his Gospel, that I shall be saved." We have reason to know that in the English Church, and in other places of divine worship, including our own, the doctrine of justification with God is plainly and evangelically preached. So convinced of this are we, that we have no hope of being able to add anything more scriptural and explicit to what is, we rejoice to know, Sabbath after Sabbath, proclaimed from our city pulpits. However, a homily that can be read being not so likely to escape the memory, and thus affording superior facilities for reconsideration, we will, for these and the other reasons assigned, say what we have to say, with as much plainness and brevity as possible.

The momentous subject seems to us to comprehend four inquiries: First: Does man need justification? Secondly: What is justification? Thirdly: Is there justification procured for him? Fourthly: How can he obtain it? First: Does man need justification? Man is a sinner in the sight of God. He is, from the very circumstance of his descent, "unclean," being the subject of that hereditary depravity which comes from Adam. The law of his Maker given to him, is "holy, just, and good;" which law he has transgressed. "All we like sheep have gone astray;"—in thought, purpose, spirit, word, and action; and God "is angry with the wicked every day." The law being broken, he asks for satisfaction; and man of himself cannot give it: God is displeased; and man the offender, unaided, cannot procure his favour. How convincingly does the carnality, wickedness, and helplessness of man appear from a part of the 3d chapter of the Epistle to the Romans! "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: Their feet are swift to shed blood; destruction and misery are in their ways: And the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Man, then, is an offender, needing justification, and cannot justify himself.

Secondly: What is justification? On this point there is much error among Christians. It is said that justification is regeneration. We grant that a justified person is regenerated; but though justification and regeneration are conjoined in the experience of the same person, they are blessings to be distinguished. Justification pertains to the relation existing between him and God; regeneration to the state of his own heart: the first is a change of circumstances, the latter a change of disposition. No man in so few words and with so much scriptural propriety has stated the case as Mr. Wesley. If says justification is what God does "for us;" regeneration what he does "in us." Some speak of justification as an acquittal in the sense it is understood in a court of justice. A man is arraigned, and charged with an offence; but it is not proved against him, and is, therefore, justified in the sight of the law. This cannot be the orthodox sense of the term justification: for in a thousand places in Holy Scripture God tells us we have broken his law. Justification is not innocence. There are others who will have it that justification on the part of God is the forgiveness of the sins of a person first made holy. We cannot conceive how this can be; for how can a holy person have sins to be forgiven? It must be conceded that a person coming to God for forgiveness must have begun to deny himself of sin, is deeply compunctious for sin, has begun from the heart to pray; in a word, is a different person, having been reformed; but he is not, in an evangelical sense, a holy or regenerate individual. When one approaches God for forgiveness, however much he may have sorrowed and prayed, his cry is "Mercy;" and this supposes he is a sinner yet, though a repentant sinner. In no other character will God be approached by one who seeks justification. Justification presupposes offence—guilt—danger; and let a person go to God pleading his own righteousness, and He will shut his ear to his prayer, and his face will be covered with frowns. That God treats with a man as a sinner—not as a holy person, when he comes to Him for justification, is obvious from many parts of the Bible: take one instance: "If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The question still returns: What is Justification? The short and intelligible answer is, Justification is the pardon of sin; or it is that act of God's free grace whereby he accepts a sinner as righteous, only for the sake of our Lord Jesus Christ. The order of things in the justification of a soul, is this: A man is convicted of sin by the Holy Spirit—he truly repents—he believes in Jesus—the Father pardons and accepts the believing penitent in heaven—the Holy Ghost comes to him and testifies with his spirit he is a child of God—he has then "in and by" the "spirit of adoption" the spirit of love, which is a spirit of holiness—he then enjoys God in all things, "having his fruit unto holiness." It will be seen there is a change in the relation that existed between him and God, and a change in his nature. As to the relation: he now "calls God Father by the Holy Ghost given unto him." As to the change in his nature: he says with the children of God, "We love Him because he first loved us." This being the case, he brings forth the "fruit" of the Spirit, so clearly, fully, and beautifully stated by St. Paul in the close of the fifth chapter of his Epistle to the Galatians. Happy those in whom dwells, and by whom is exhibited the same spirit!

Thirdly: Is there justification procured for man? There is: but "wonder O heavens, and be astonished O earth!" God is just, and holy, and full of mercy; but he can justify the reformed man. Not solely because he is possessed of mercy: No; for there is as much justice in Him as there is mercy. He cannot pardon apart from the Cross of Christ. This renders it possible for God, though just, to be the justifier of the ungodly; and only this. Much here might be said of the perfect adaptation of Christ's person to the work of redemption. We can only say, there was in his person, as Emmanuel, humanity, which made him capable of suffering; there was in his person divinity, which made his sufferings sufficient to atone for us. All is to be attributed to the blood of this person, as the meritorious or procuring cause of our justification. We should like to enlarge on a topic so important, and glorious, and delightful. Jesus "hath made a propitiation for our sins." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "We have redemption in his blood, the forgiveness of sins."

Fourthly: How can man obtain justification? "Believe on the Lord Jesus Christ and thou shalt be saved." It is not said work, and thou shalt be saved. God justifieth him who "worketh not." We are not "justified by the deeds of the law." It is not by any "exertions of body or of mind," only so far as these are required in trusting in the object of faith. But what is faith—the faith of the Gospel—justifying faith? The great and interesting and amazing object of justifying faith is Christ crucified. In its nature there are three component parts: It is the assent of the mind; the conviction of the heart; the reliance of the whole soul. It is the assent of the mind to the truth of what is said of Christ in the Bible. You read of Him there,—you give credit to what you read, just as you do when you read what is said of the "city of Jerusalem." This, though important, is the least important constituent of saving faith. How few there are in Christendom who have not faith in this sense, and yet who are not saved! The devils have a faith of this kind. The second constituent is, a conviction of God and the things of God; this implies the assent just named; but it goes farther than that; and you will see what we mean by turning your attention to the text: penitent; he not only assents to what is said of Christ, but he is deeply convinced of the truth of what he believes; and he dreads the wrath of God, is under deep emotion, cries for mercy, and longs to possess a good hope. It is well to have these two parts of saving faith; but it is not until there is the third, that the soul is justified and filled with peace and joy in the Holy Ghost. The third part is the reliance of the whole soul on Christ. All we have done in the way of penitence, and prayer, and self-denial, and charity, is to be forgotten and forsaken; we must run from every refuge, and make Christ our ALL. We bring nothing of ours to purchase what we need; what we need has been purchased by the blood of Atonement. Our language must be—

"In my hand no price I bring;  
SIMPLY to thy cross I cling."

Sincere, and sorrowing, and seeking soul! The moment thou canst cut thyself off from everything human and earthly, and depend exclusively, and at all hazards, on Jesus, thou art saved: thy faith hath saved thee. Cast away thy reasonings, cast away thy false prudence, cast away thy works, and rely on the "blood" shed for thee.

Let "A Seeker after Truth" come to God in this way for justification: and let him come as HE is. If he, or any one else in the same state thinks he ought not to come till he is better; a barrier stops up the way. It will not answer for him to say, "I have not repented enough; I have not prayed long enough." To act in this way, is to do the will of the devil. To suppose something more must be done before you come to God, is to tell Him you can save yourself, at least in part; and he shall do the rest. But he will do all, or none. Come, come as you are.

Come just now. Can time make you better? Can time make God more able or willing to save you? Is a more convenient season shortly to arrive? Temptation, unbelief, death, may soon come; but a more convenient season never will. The decisiveness of the heart—the shortness of time—the promise—the invitation—the command—the blood—the Spirit, says "Now." Let "A Seeker after Truth" say "Now," and he shall find.

It is with pleasure we give insertion to the following letter, conveying intelligence of the happy departure from this world of an "Israelite indeed."

To the Editor of the Christian Guardian.

MY DEAR SIR,—Allow me a small space in your paper to communicate to my old associates, friends, and acquaintances, the, to me, afflicting intelligence of the death of my amiable and pious sister, Mrs. JANE CURRIE. She left this world of sorrow for a happier clime above, at Union Grove, State of Illinois, 25th May last. I assure it will be most gratifying, especially to her old class-mates, who have often listened to her relations of Christian experience, to hear that her last end was peace. Perfect love—entire sanctification—was the prominent theme of her letters to her friends and her conversation with Christians. This grace she found, on her bed of death, to be fully adequate to all her wants. A short time previously to her death, she fixed her eyes on her pious father, Mr. Asa Patrick, and said—"O father, I have tenderly loved you; but we must now part. I have said to you you once enjoyed the blessing of sanctification—do not live without it. It makes all things right." Having taken leave of her husband, she called for her little son, her only child, and laying her anointed hands on his head, she then prayed earnestly for her God and Saviour in his behalf. Just before expiring she exclaimed, "He is more precious to me than gold, yea, than much fine gold." With the utmost propriety might my excellent aged father, in his letter to me, say—"O that the last end of all the members of our family may be like Jane's!" May God grant that all who read her last words may enjoy the same meekness for death! I am, Sir, affectionately, Wm. PATRICK.

Prescott, July 20th, 1840.

**THE LECTURES OF THE HON. J. S. BUCKINGHAM.**—It will be seen from an Advertisement in another column, that this highly intelligent and deservedly popular Oriental Traveller intends to deliver a course of Lectures in this City next week; and that it is to have reference specially to Egypt. We could have wished that it had been his plan to comprise Palestine—the, may we say, sacred country? However, we cannot express the pleasure we have in anticipating the course contemplated by him, excluding as it does a favourite and an absorbing topic. Mr. Buckingham is probably not much known in this vicinity, or in Canada; but all who have heard of him will be impatient to hear him, aware, as they are, that whoever does, becomes a guest where luxuries abound; for if intellectuality, practical wisdom, thrilling incident, and an irresistibly pleasing oratory is a luxury, he can, and will supply it. We hope his visit to, and his delightful labours at, our Canadian City, Toronto, will be heard of by many and appreciated as they deserve; and that he will, at his departure, possess the gratification which accompanies an ample reward. We might add, he is an ardent friend and a powerful advocate of the Temperance cause. Of his TRAVELS the Lecturer himself must speak; but from publications in our possession, our readers, we believe, will be glad to find we can tell them something of his person, his religion, his knowledge, his ingenuity, and his eloquence:—

His person.—His personal appearance is much in his favour. I have heard a phrenologist say that his head was a splendid proof of the truth of Spurzheim's; the well-cut features, the look of intelligence, the full, quick eyes, the brow magnificent. The organ of *ideality* is particularly prominent; and I may add, that (as a consequence!) most of the poetry in the *Oriental Herald* and *Travels in Mesopotamia*, &c., &c., are the work of his pen. The organ of *language* is strongly developed. The organs of *language* is so prominent as that of *ideality*; these make the orator and the poet. The intellectual faculties considerably predominate over the animal. Altogether the head is a remarkable proof of the truth of phrenological principles, and in addition, I may state that while *caution* is small, (hence the yielding to the impulses of a sanguine temperament,) the organ of *love of approbation* is pretty fully developed, although not quite so strongly as in Canning's head.

His religion.—The reception which Mr. Buckingham has met with in this country [America], must be very gratifying to himself, as it certainly is to others. He came here under great disadvantages in some respects, for although his name was familiar to American ears, he was not a well-known advocate of liberal principles, few, probably, were prepared to find in him an equally attached to the principles and practice of the Christian religion. Our people have been so often imposed upon by imported infidelity and atheism, sometimes under very specious names, that they have come to regard with suspicion every foreigner who appears in the character of a public lecturer or teacher. Mr. Buckingham has easily surmounted these prejudices, by showing what he believes, and what he is—identifying himself in interest with all that is philanthropic, generous, and good.

His knowledge.—In India Mr. Buckingham edited the *Calcutta Journal*, which, after three years, was so popular that it brought him in a net profit of £3000 per annum. In 1824, in London, he started the *Oriental Herald*, a monthly journal, devoted especially to the progressive development of the state of Asia generally, and of India in particular. Besides publishing the *Oriental Herald*, (a work which, up to 1829, when it was discontinued, was the only medium through which the public obtained a correct view of Indian affairs.) Mr. Buckingham, between 1825 and 1830, published "Travels in Palestine," "Travels among the Arab Tribes," "Travels in Mesopotamia," and "Travels in Assyria, Media, and Persia." The last work appeared while he was on his lecture tour, and I refer to the preface (which is too long to quote and too interesting to abridge) for some curious particulars relative to the circumstances under which this work went through the press,—the annals of authorship not furnishing a parallel to such untiring industry, amid the most ceaseless labours of mind and body. I believe it may be said of this work—it was composed in all parts of the kingdom.

The *Quarterly Review*, Mr. Gifford, Mr. Murray, and Messrs. H. and J. W. Banks, (the gentleman who has recently been tried in the Court of King's Bench,) attacked Mr. Buckingham so violently, that, in self-defence, he was compelled to prosecute. The result was that the trial overwhelmed them, his enemies, with confusion, threw disgrace on Mr. Banks, established Mr. Buckingham's credit, which these men had tried to whisper and write down, and, to use his own words, "sat him right with all the reading and reflecting part of the world."







