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WEEKLY CLASS COLLECTIONS.

No. III.

(By a Class-Leader.)
There are about twelve persons in a class; one of whom is styled the Leader.—It is his duty, to see each person in his class once a week at least; in order, — 1. To inquire how their souls prosper; 2. To advise, reprove, comfort, and exhort, as occasion may require; 3. To receive what they are willing to give toward the relief of the Poor, the Church, and Poor; 4. Discipline, p. 75.

Impediments to the adoption of Weekly Class Collections.—No doubt there are some hindrances, either real or imaginary, in the way of this measure, but they are such as time, with care and attention on our part, will easily remove. They have mainly arisen from casual circumstances, and in lines over which we had little or no control, which now influence our habits of thinking and feeling. But if facts and arguments, such as will be presented in this discussion, (viewed without prejudice,) shall vindicate the wisdom and utility of weekly class collections, then these impediments ought and must give way to the force of truth. The principal are the following:

(1) *Overgrown Classes*; and hence long protracted and irregularly dismissed meetings: this last consequence inevitably resulting from many, in this case, leaving class, and that from necessity too, before the exercises are closed. This leads to a train of evils, the unavoidable result of which is, that the collections suffer loss.

(2) *Diffidence*, or aversion of preachers and leaders in earnestly and affectionately presenting the claims of the Church on the liberality of the membership; and hence,

(3) *The lack of light and information* in our societies on this subject; the result of which is, that many, not feeling the full force of moral obligation, impute the absurd and unscriptural idea, that the support of the Gospel and Christian benevolence rest on the ground of mere charity or almsgiving and not of debt, which every one, according to the ability God giveth, is bound to discharge. From the same cause it proceeds, that many seek to conceal what they give for the support of the ministry on the very, (in this instance) mistaken and misplaced pretext, not to let the "left hand know what the right hand doeth." And so very scrupulous are some on this point, that rather than it should be known what they give, or that they give a certain sum steadily, they take the precaution in their salutations of the minister, to privately slip a piece of money into his hand, much to his embarrassment, not knowing whether he is to receive it as a charity, or account for it to the conference. The same view of the subject has principally given rise to the practice of placing a hat for the reception of class collections as before stated. But are not our preachers worthy of their hire; that they should be placed on a level with street mendicants? Shall we make void the decree that they who preach shall live of the Gospel? Is there any pretext in the way of openly paying debts, or executing justice? Have we so much conscience for some Gospel precepts, and so little regard for others equally imperative? So little regard for the superannuated, the widow and the orphan? And in following up this practice may we not be in danger of deceiving ourselves, and, at length, give so little, that we are rather ashamed that the left hand, or the world, should know what the right hand doeth?

(4) It is said that in country towns, and on our borders, a difficulty is presented to the adoption of weekly class collections, in the scarcity of money. This, in some instances, may perhaps occasion embarrassment; but of a nature in general, easily overcome. That comparatively little money is used in remote country places in the ordinary affairs of life, is granted. But there is no place in which the people do not have more or less money at one time or another. And it is believed, as a general thing, that the people in the country are in better circumstances than in cities, where, especially, in our society, great numbers are poor, living at service, or barely making a living, without property or effects, except to answer the current exigencies of life. In cities it is allowed there is more money; but it must be recollected, that there are also more demands for it; as through this medium all necessities of life as well as the numerous calls of benevolence, are daily supplied. And thus the acquired habits of frequent disbursements in small sums is one principal reason, why in cities, our people contribute more freely for religion and benevolence. These circumstances then being duly considered, it is believed the country members, have, in general, equal ability to pay for the support of the Gospel, as those in cities. But, in order to this, one thing, and only one is necessary, viz. to exercise due foresight in preparing for this small weekly exigency. People of the world, and even children can exercise this prudence, and save money for holy days and sinful pleasures; and shall Christians, cut loose from these expenses, now do less for the support of benevolence and piety? Besides, after all, should some of the country members have the command of money only once or twice a year, yet it will be no objection to weekly collections. Let the sum per week be fixed; in this, as in all other cases, to be paid when convenient; or, which would be better, and might as well be done, in advance, which would allow the leader to say when the name is called, that such a one has paid in advance. There are, then, really none other than imaginary difficulties opposed to the adoption of this measure, or such as prudence and perseverance would easily overcome, in any part of the country. And why is it, that while many a rich farmer or mechanic in the country possessing thousands gives only twenty-five cents quarterly, hundreds of sewing girls,

girls at service, and others in our cities, are giving six and a quarter or perhaps twelve and a half cents weekly? Such discrepancies should not exist, and need not, were weekly class collections generally adopted.

(5) In some parts of the country, practices have obtained, which, if continued, might operate against weekly collections. Reference is now made to the turning in of produce in payment of preachers; to raising their allowance by getting up a subscription amongst the membership, as well as those out of the society, and to the practice in some places of throwing in tickets in payment of quarterage, saying, "Good for so much," (naming the sum,) "in goods at such a place, signed A. B." "Good for so much of such and such articles of produce," &c. &c. It is hardly necessary to say that besides consuming much time, should these proposals be carried into effect, these practices are attended with many inconveniences and perplexities; and, as the result in a great many cases would show, are only an easy method of avoiding a disbursement. Procrastination generally succeeds procrastination, till, at the end of the year, very little results to the preacher, who, having in the mean time, incurred debts with the expectation of being able to pay them, has to forfeit his word, and at length, perhaps, his honesty too; for, by the imperative command of conference the connexion with his charge is dissolved, and he is impelled to new destination. In this procedure, surely, we are not exceeding, as is our duty, if we would reach eternal joys, the righteousness of the Scribes and Pharisees, who gave tithes of all they possessed, nor honoring the Lord with our substance and the first fruits of our increase. Besides, what must be the state of the mind and feelings of the preacher? Under such embarrassments, perplexities, and serving of tables, how can he pray, meditate, or preach? How can he give himself to the ministry, and make himself useful to his charge and people?

Again, our ministers are liberal, some of them to excess, out of the small pittance they receive; as the records of our journals and benevolent societies abundantly testify. And when called to visit the sick poor, how often has prayer for the soul, as it were, been sacrificed by the hand of charity being extended at the same time, to relieve the wants of the body? This is as it should be. But how can they communicate this assistance, or feel this rich enjoyment, unless they themselves first receive their own support? Their wives also, and their converted children meet in class, and, for example, as well as for conscience' sake, should contribute, as do others, to sustain that cause which sustains them, and offers salvation to the lost. Hence it is, that in one of our cities at least, and perhaps in other places, some of our most efficient and liberal members are from the family of ministers. Think this not strange! Poor Indians, even Indian children, when amongst us, and at our anniversaries, set us an example by throwing into the treasury, their mite, though at the same time beneficiaries themselves! And do we condemn them for this? or do we not rather commend and admire their devotion? But how can ministers and their families join in this labour of love unless they receive a proper support?

DR. ADAM CLARKE ON THE SABBATH.

"And God blessed the Seventh day."

The original *barac*, which is generally rendered to *bless*, has a very extensive meaning. It is frequently used in the Scripture in the sense of speaking good of or to a person. So God has spoken well of the Sabbath, and good to them who conscientiously observe it. Blessing is applied both to God and man; but when God is said to bless, we generally understand by the expression that he communicates some good; but when man is said to bless God we surely cannot imagine that he bestows any gift or confers any benefit on his Maker. The truth is, that when God is said to bless, either in the Old or New Testament, it signifies his speaking good to man; and this comprises the whole of his exceeding great and precious promises: and when man is said to bless God, it ever implies that he speaks good of him, for the giving and fulfilment of his promises. This observation will be of general use in considering the various places where the word occurs in the sacred writings. Reader, God blesses thee, when thy promises he speaks good to thee; and thou dost bless him, when, from a consciousness of his kindness to thy body and soul, thou art thankful unto him, and speakest good of his name.

Because that in it he had rested. Sabbath, from *shabath*, he rested; and hence Sabbath, the name of the seventh day, signifying a day of rest. Rest to the body from labour and toil; and rest to the soul from all worldly care and anxieties. He who labours with his mind by worldly schemes and plans in the Sabbath day, is as culpable as he who labours with his hands in his accustomed calling. It is by the authority of God that the Sabbath is set apart for rest and religious purposes, and the six days of the week are appointed for labour. How wise is the provision! it is essentially necessary, not only to the body of man, but to all animals employed in his service: take this away, and the labour is too great; both man and beast would fall under it. Without this consecrated day, religion itself would fail; and the human mind, becoming sensualized, would soon forget its original end. Even as a political regulation, it is one of the wisest and most munificent in its effects of any ever instituted. Those who habitually disregard its moral obligations, are to a man not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably.

As God formed both the mind and body of man on principles of activity, so he assigned him proper employment; and it is his decree, that the mind shall improve by exercise, and the body find increase of vigour and health in honest labour.—He who idles away his time in the six days, is equally culpable in the sight of God, as he who works on the seventh. The idle person is ordinarily clothed with rags; and the Sabbath breakers

frequently come to an ignominious death. Reader, beware!

Even in a state of innocence, when all was perfection and excellence, when God was clearly discovered in all his works, every place was his temple, every moment a time of worship, and every object an incitement to religious reverence and adoration—even then God chose to consecrate a seventh part of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God? Had the religious observance of the Sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then, it might have been conjectured, that, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the Sabbath, his first ordinance to man, while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race. Therefore the Sabbath is not for one nation, for one time, or for one place. It is the fair type of Heaven's eternal day—of the state of endless blessedness and glory, where human souls, having fully regained the divine image, and become united to the Centre and Source of all perfection and excellence, shall rest in God unutterably happy through the immeasurable progress of duration. Of this consummation, every returning Sabbath should at once be a type, a remembrance, and a foretaste to every pious mind; and these it must be to all who are taught of God.—Com. Gen. II.

Remember the Sabbath day, to keep it holy. As this was the most ancient institution, God calls them to remember it; as if he had said, do not forget, that when I had finished my creation, I instituted the Sabbath, and remember why I did so, and for what purposes. The word *shabath*, signifies rest or cessation from labour; and the sanctification of the seventh day, is commanded as having something representative in it, and so indeed it has, for it typifies the rest which remains for the people of God, and in this light, it evidently appears to have been understood by the apostle, Heb. 4. Because this commandment has not been particularly mentioned in the New Testament, as a moral precept, binding on all—therefore some have presumptuously inferred, that there is no Sabbath under the Christian dispensation. The truth is, the Sabbath is considered as a type. All types are of full force, till the thing signified by them takes place;—but the thing signified by the Sabbath, is that rest in glory which remains for the people of God; therefore, the moral obligation of the Sabbath must continue, till time be swallowed up in eternity.

Six days shalt thou labor. Therefore he who idles away time on any of the six days, is as guilty before God, as he who works on the Sabbath. No work should be done on the Sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute necessity and mercy, are alone expected. He who works by his servants or cattle, is equally guilty as if he worked himself. Hiring out horses, &c. for pleasure or business, going on journeys, paying worldly visits, or taking jaunts on the Lord's day, are breaches of this law. The whole of it should be devoted to the rest of the body and the improvement of the mind. God says he has hallowed it—he has made it sacred, and set it apart for the above purposes. It is therefore the most proper day for public religious worship.—Com. Exod. xx.

It has ever been allowed by all good casuists in divinity, that only works of necessity and mercy are lawful to be done on the Sabbath day. Now, works of necessity, are such as have for their object the saving the life of man or beast—works which could not have been done the preceding day; and cannot without risking the destruction of the lives in question, be deferred till the succeeding one.

Works of mercy, chiefly refer to what must be done on the Lord's day to instruct and save men's souls; for all works of charity, may be included among works of necessity. All works of convenience and works which convenience and gain make necessary are point-blank breaches of the Sabbath breaker—he who orders them to be done is a Sabbath breaker—and he for whose interest they are done, is also a Sabbath breaker.

All the rites and ceremonies of the Mosaic law, which typified the good things of the Gospel ceased, as their antitypes occurred; for, the representative, the *locus-tenens* was necessarily abrogated and removed, when the thing represented, and for which the place was held, came.

On this ground, the moral obligation of the Sabbath necessarily continues, and must do so, till the last week of time; because it is a type of eternal blessedness—of the rest (the Sabbath) that remains for the people of God to man—and, as it was the first given, it will be the last requiring strict uniform obedience.—Letter of Dr. Clarke

PRIVATE PRAYER.

The benefits of private prayer are numerous. 1. Intercourse with God in secret prayer, has a transforming efficacy. When Moses had been with God in the mount, the skin of his face shone. Something of that glory which had been then manifested to him remained with him.—And thus the Christian often comes from his closet, with some of the beams of heavenly light and glory, shining as it were in his countenance. Coming into the world is sometimes to him like a coming back into a lower sphere, into a new society. He has been holding converse with the unseen world, and he returns invigorated and refreshed for every duty.

2. This blessed employment in secret, raises the Christian above anxiety about temporal things. A holy intercourse with his Maker, gives him a fixedness and serenity which nothing else can bestow, and hardly any thing can discompose. It prepares him for all events, and fills him with a noble contempt for all the sinful pleasures and pursuits of a world lying in wickedness.

3. The devoted Christian, praying in secret, makes rapid advance in the divine life. "They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." Sins with which the indolent and careless Christian is contending to his life's end, soon yield to continued and fervent prayer.

4. Private prayer is an engine of greater power than all human means put together. The greatest of earthly monarchs, neglecting prayer, has not that power to glorify God, benefit man, and secure his own happiness, which the humble and praying Christian has. The prayer of poor, destitute, and afflicted Christians, in the name of Christ, may turn the hearts of kings and princes, save his country, raise up pious ministers, secure a blessing to their labors, send the gospel to the heathen, and advance the kingdom of Christ in the world.

5. It makes us fruitful in every good work.—"I reckon it," says Beane, "matter of common experience among good men, that they find themselves more or less disposed, and fit for their respective duties and service, according as their diligence, constancy, and seriousness in secret prayer is more or less." Christians, if you wish to prosper, if you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer.

6. It will be rewarded openly. Our Lord does not in these words promise the very thing which you request; but your Father will reward you; he will give you a free, and full return, a gracious remuneration, evidently, though not perhaps identically. Every tear of godly sorrow, shed in secret, will then be a brilliant gem in the crown of glory surrounding the brow of the Christian. The Christian's reward comes from a Father of infinite power, riches, wisdom and love; and therefore cannot be a small reward, or an unsatisfying portion. May every reader then be encouraged to begin, or more constantly to practice and persevere in this sacred duty.—Bickersteth.

MEETING OF SAINTS IN HEAVEN.

Among the most delightful associations connected with the world of spirits, is that idea which originates in our belief in the communion of saints, and which represents to us the children of God who have lived upon earth at various periods of time, as forming one fold under one great Shepherd.

Of those who, in humbly pursuing the path of faith and holiness, are looking forward to be introduced into this company of the redeemed; there are few who have not fixed upon a chosen circle of just men made perfect from whose society they expect more particular pleasure. The idea is so natural, so intimately blended with all our better feelings, and really forms so beautiful and strong a tie to the invisible world, that it is one which it cannot be wrong to entertain. The chosen circle, doubtless, consists in the first place of those, whom having seen, we have known and loved; kindred and friends who have died in the Lord attach us to the citizens of heaven, and cause us to remember Zion with a more vivid interest.

"The sweet as year by year we lose
Friends out of sight, by faith to muse
How grows in paradise our store."—[Chris. Year.]

But it includes others also, belonging to distant countries or times, whose hands we have never clasped, whose voices we have never heard, whose bodily presence we have never seen, but with whose minds and characters we have become intimately acquainted and strongly attached. The simple minded Christians of primitive times; the confessors who being faithful unto death, were to receive a crown of life; the staunch defenders of the faith, especially when their conscientious firmness and boldness in their Lord's behalf were associated with gentleness of spirit. These claim and possess the affection of the sincere Christian. But still that company comprises others perhaps even more beloved than these, whose lives may not have been distinguished by any very remarkable incidents, yet to whom we are linked in the closest union. They are those to whom we owe the thoughts and impressions from which we derive the greatest satisfaction; those who in bequeathing to us wholesome counsel, have inscribed in their holy pages a picture of their own minds.

How many beautiful thoughts does this passage awaken in the heart! How many dear familiar faces, long loved and lost, seem suddenly to revive in the quiet of our memory, not cold and pale with the shadows of the tomb, but glowing with the warm airs of paradise! How many voices speak to us with the very tones of childhood; how many young feet dance by us with a sound of music! Precious, indeed, to the bereaved spirit is this Christian anticipation! It rolls away the clouds from our eyes, it turns the shade of sorrow into the light of morning. We can gaze upon the vacant chair without weeping; we can think of the departed with a placid joy as one who has set out on a pleasant journey to his father's house, there to wait for the coming of the beloved. Thus strengthened, we may go forward boldly on our pilgrimage, neither fainting nor murmuring, but ever turning our face when wearied to the garden of rest whither those whom we pine for have gone before us.

THE LORD'S PRAYER.

Many may say the Lord's prayer, who do not pray it; they are afraid lest God should hear them; they do not care that God should say Amen, or so be it, though they themselves will say so.—They say, "Our Father, where is this honour?" They say, "Which art in heaven," but did they believe it, how durt they sin as they do upon earth? They say, "Hallowed be thy name"; yet take God's name in vain. They say, "Thy kingdom come"; yet oppose the coming of his kingdom. They say, "Thy will be done on earth as it is in heaven"; yet will not stand in their words, for this is the will of God; their sanctification—but they want none of that. They say, "Give us

this day our daily bread; yet mind not the feeding of their souls with the bread (Christ Jesus) which came down from heaven. They say, "Forgive us, as we forgive others"; but alas! if God should take them at their word, how undone were they whose hearts burn with malice and revenge. They say, "Lead us not into temptation"; yet run into it, and tempt Satan himself, to tempt them. They say, "Deliver us from evil"; and yet deliver themselves to evil, and give up themselves to "fulfil the lust of the flesh," &c. &c. Yes, it hath been observed, that they sin most against this prayer, who stickle most for the saying of it. Reader, how often hast thou been guilty of such vain petitions. Wonder not if thou prayest in such a manner as this, that thou receivest nothing. Labour to get a deep sense of the Majesty of God and of his mercy upon thy mind, that thy prayer may be fervent and earnest, and God will bless thee.

THE LIGHT OF NATURE.

The celebrated Mr. Hume wrote an essay on the sufficiency of the light of Nature; and the no less celebrated Dr. Robertson wrote on the necessity of Revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his conviction.

Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door. "O Sir," said he, "I find the light of nature always sufficient," and continued, "pray don't trouble yourself, Sir," and so he bowed on. The street door opened, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with the light and as he held it over him, whispered softly and very cunningly, "you had better have a light from above, friend Hume," and raising him up, he bid him good night, and returned to his friends.

OBEDIENCE TO THE LAW AND THE GOSPEL.

The difference of estimation in which obedience is held, in the legal and evangelical systems, is this:—In the former, virtue is the price of heaven; in the latter it is heaven itself. Men have not to acquire virtue in order to obtain heaven as a reward; but in becoming virtuous, they lay hold of heaven itself, and have in their possession the very essence of its blessedness. To know what virtue should be in man, we have only to consider what it is in God; for that which constitutes our happiness in heaven, is what constituted the happiness of God from all eternity. Mainly it is a moral, a spiritual joy. It is not the music, or the splendor, but the holiness of heaven. The inhabitants have a godlike nature; and therefore, their happiness is God-like.—Dr. Chalmers.

PEACE THROUGH FAITH.—No comfortable, refreshing thoughts of God; no warrantable or acceptable boldness in an approach and access to him, can any one entertain or receive; but in the exercise of faith on Christ, as the Mediator between God and man. And if, in the practice of religion, this regard of faith unto him, this acting of faith on God through him, be not the principle whereby the whole is animated and guided, Christianity is renounced, and the vain cloud of natural religion embraced in the room of it.—Not a verbal mention of him, but the real intention of heart to come unto God through him, is required of us; and therein all expectation of acceptance with God, as unto our persons or duties, is resolved. Gal. ii, 20; Eph. ii, 18.—Dr. Owen.

Those Christians do not act up to their duty, who confine themselves to petitions in their closet in behalf of their relatives; however fervent may be their intercessions. Parents should pray with their children, masters with their servants, tutors with their pupils. But prayer is not to be regarded as a charm, to supersede exertion. It should be either to ask a blessing on something we have done, or to ask assistance for something we have to do.—Dr. McCrie.

TRACT ANECDOTE.—Rev. Mr. Reed, of London, said, at the Tract Anniversary in Boston: "I once knew a youth that had been piously educated, who left his father's roof at the age of sixteen, to reside in a great metropolis; where he was surrounded with numerous temptations. He had learned the way to the theatre. One of Dr. Watt's little tracts was put into his hands; he read it, and was convinced of his error. That a boy, who became a preacher of the gospel, is the speaker who was now the honor to address you."

A righteous man is one who takes the word of God for his rule, the grace of God for his strength, the Spirit of God for his guide, and the heaven of God for his home.—Bunting.

Some birds never make a noise but at the approach of foul weather; so there are persons who never cry to God but when his chastening hand is upon them. This is selfish; what can God think of your religion if you never seek him but in trouble.—Jay.

Growth in grace manifests itself by a simplicity—that is, a greater naturalness of character.—There will be more usefulness, and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility; when the full corn is in the ear it bends down because it is full.—Cecil.

Trials are medicines which our gracious and wise Physician prescribes, because we need them; and he proportions the frequency and the weight of them to what the case requires. Let us trust in his skill and thank him for all his prescriptions.—J. Newton.

RELIGIOUS & MISSIONARY.

Extract of a letter from the Rev. E. Evans, dated Hamilton, Gore District, 5th August.—You will be pleased to learn the fact, that this circuit is in a state of perfect quiet, and the Lord is already giving us some tokens for good. We have admitted upwards of thirty into the several classes since Conference, and are expecting a gracious visitation during the year. This town has been again visited by the destructive cholera. There have been, as far as I can correctly learn 5 fatal cases, and 1 hear of some new ones this morning. Within the last 12 days I have interred 17 human beings, and have been called to some other funerals which I could not attend. May the Lord sanctify these afflictive dispensations to the benefit of the living.

CENTENARY CELEBRATION OF MORAVIAN MISSIONS.—The *Archives du Christianisme* quotes from a missionary paper, recently established in Denmark, an interesting account of a jubilee in Greenland, at one of the stations of the Moravian brethren, on the 19th and 20th of January, 1833, to commemorate the departure of the missionaries from Hørbø for Greenland, a land where Christianity could at first make so little impression, but where it has since made the most happy progress. "The Moravian Church," it is remarked, "is the first of all the Protestant Churches which remembered the command of our Saviour 'to preach the Gospel to every creature'; no other Missionary Society now existing, can yet celebrate a centenary jubilee." We do not know that any Society now existing commenced the work of sending the Gospel to the heathen so early as the year 1733, yet there is a Missionary Society which has done much for their benefit, the centenary jubilee of which might have been celebrated in the year 1801. We refer to the English "Society for the Propagation of the Gospel in Foreign Parts." It was formed chiefly for the benefit of the English "plantations, colonies and factories," which were represented at the time of its formation as being generally destitute of religious instruction; yet in India, and other parts, the heathen near the English settlements shared the benefits of the Society's instructions, many of its missionaries having been employed among them. It has operated in conjunction with the "Society for Promoting Christian Knowledge," by which that model of missionaries, the apostolic Swartz, was employed in India for 20 years.—*Episcopal Recorder.*

The *London Christian Observer* for June, 1834, remarks, that the Bishop of Calcutta (the Rev. Daniel Wilson) "has determined that the distinction of caste must be abandoned immediately among native Christians." "The Gospel," his lordship says, "recognises no distinctions as those of caste imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an insurmountable barrier against all general advance and improvement in society, 'cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other.'" This is a very important step on the part of Bishop Wilson, and must, we think, have a very important effect upon this part of the population of British India.

The Christian Guardian.

WEDNESDAY, AUGUST 13th, 1834.

In a season of unusual sickness and mortality, and especially when as large a proportion of professing and exemplary Christians are removed by sudden death as any other class of the population—some inquiries are presented to the Christian's mind with strong and intense interest. One is, "In what respects and to what extent am I warranted in applying the Divine promises to myself?" We answer, "Not in exemption from personal danger or bodily suffering." "All things," says Solomon, "happen alike to all." The Christian is liable to accident, disease, disappointment, sorrow, bereavement, and death in common with other men. Yes, he is subject to many trials, afflictions, and persecutions in the present world, from which other men are exempted. "Many are the afflictions of the righteous," says the Psalmist; and, of the redeemed it is said, "these are they that have come up out of great tribulation." Scripture, as well as ecclesiastical history furnishes us with multitudes of examples, that the most holy and honoured children of God have been subjected to the most abject poverty, deepest afflictions and most awful deaths; whilst of the wicked it has been said, "there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." Their eyes stand out with fatness; they have more than heart could wish." A writer in the *London Christian Observer* for June, has justly remarked, that "the Christian, as he has no absolute personal promise against the same event which happens alike to all, so has he none to plead against the same form of affliction; and this is no small trial to his faith. The promise to him is, that of sufficient support under affliction and of certain deliverance out of it, rather than of exemption from it; and I therefore imagine that many attempts of good men to comfort others, or take comfort themselves, from the promises of temporal deliverance, as in the Psalms more especially, from 'the pestilence that walketh in darkness and the destruction that wasteth at noon-day'—are not in strict accordance with the general canon or analogy of Scripture; however agreeable, or even profitable, it may possibly have been to themselves and others that they should have rested upon such passages of holy Writ, if they felt they were at liberty to do so."

In a vale of tears and a world of death, then, the Christian is not exempted from the common afflictions and calamities of humanity. But even in respect to these, he has a birth-right privilege and "exceeding great and precious promises" not common to others. They are not the arrows of an enemy, nor the execution of a penal sentence, nor the random blows of chance. They are the allotments of Him without whose permission a sparrow cannot fall to the ground, and who has said, "the hairs of your head are all numbered;" they are the necessary and salutary discipline of a wise and affectionate Father. They only overtake him at the time and in the manner that will contribute most to his interest and happiness, and the promotion of the Divine glory. All the Christian has to do with is duty. "Duty is his—events belong to God." And grace and protection are promised to him in the path of duty, according to his need. Is he called to difficult duty? he is promised that wisdom which is profitable to direct, and that courage which is unshaken by opposition. Is he called to dangerous duty, either by exposure to disease or to avowed and powerful enemies? he has the promise of the requisite firmness, and fortitude, and protection. If the prolongation of his life be necessary to the Divine glory or his own happiness, it will be preserved by being rendered invulnerable to the attacks of disease, by the dispositions of his enemies being changed, or their power and influence divided and overthrown. Is the Christian called to arduous duty? the bow of his physical and intellectual strength will be made to abide in strength. Is he called to suffer? he knows what

bath said, "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in sickness." In one word, all the promises of temporal deliverance, comfort and happiness to the Jews, are made & will be fulfilled to the Christian spiritually, if he be found in the path of duty; for in no other path has he a single promise in the Bible. The path of duty is the path of safety, both for body and soul. If a Christian avoids or flees from supposed or real danger at the expense of duty, let him be assured his "sin will find him out"—the dreaded, or worse than the dreaded danger will sooner or later overtake him, when he will have no promise to comfort, or arm to deliver him. God is the ever-present and all-sufficient refuge of his people; and to depart from him, either in the actions of the life or the reliance of the heart, exposes them to his displeasure and curse in both worlds. Prudential means for the health and relief of the body are of divine appointment as much as spiritual means for the healthful holiness and comfort of the soul; and the one cannot be guiltlessly neglected any more than the other. But the path of duty as legitimately lies in the way of the one as the other; for in "glorifying God in our bodies and spirits," as both are "servants of righteousness unto holiness," both are objects of the Divine care; and the sufferings and death of the body are regulated and determined, as to manner and time, in that way that will most exalt the re-union and glorified soul and body in the kingdom of God. "All things shall work together for good to them that love God."

CAUTION AGAINST TRUSTING TO A DEATH-BED REPENTANCE.

We are liable to two extremes in forming our judgment of the state of persons from the frame of their minds in a dying hour. The first is, the favourable opinion we form of the happy state of those whose Christian life consists in the prayers and apparent resignation and hope of a few dying hours. They may have been moral and blameless in their lives, regular attendants upon the ministrations of the sanctuary, and justly respected for their many amiable and excellent qualities, yet never have been born again—never have been so far, wrenched from the world, humbled and renewed, as to "deny themselves, take up their cross, and follow the Lord Jesus Christ." They have therefore as effectually grieved the Spirit of God, and defeated his gracious purposes for the spiritual renewal and sanctification of their moral nature, as the most open and obstinate unbeliever. The guilt of the one consists mainly in not giving up the heart to the Saviour; the guilt of the other is aggravated by the indulgence of all the depraved dispositions and propensities of the heart. Both are guilty, though not in an equal degree; both are unpardoned and unrenewed, though one may be "almost a Christian," and the other almost a demon. They may both become penitent and prayerful on a dying bed, and appear to possess a resignation and hope in their death—especially the one of previous moral deportment. In such a case we will hope for the best—we will not limit the Holy One of Israel. All things are possible with God. But as a caution to the living not to defer the negotiation of their spiritual and eternal interests to the day of sickness and death, we would entreat them, even admitting they should have some premonition of their death and the exercise of their reason to the last hour, to take the following things into consideration. 1. We have but one instance recorded in the Bible of a person being saved who repented in a dying hour—namely, the thief on the cross—and he probably never saw, or heard the Gospel of the Saviour before. 2. The great majority of those who have professed a change of heart on a sick bed, and have recovered, have, by their immediate departure from their profession and steadfastness, proved that they had deceived both themselves and others, and that their conversion was rather the work of circumstances than the result of evangelical repentance and a lively faith in the Redeemer. 3. There is no direct promise in the Bible that those who have been often reproved, and have rejected the offers of grace, will find mercy; when their fear and distress come upon them, even though they should call and seek for it. 4. In an hour of mortal sickness, there is scarcely a possibility of ascertaining whether the repentance of the death-bed penitent arises from a sense of ingratitude to a good and merciful Being, or merely from a dread of approaching evil, whether his faith springs from a lively apprehension of the Saviour's love and needful grace, or lays hold of him as the dernier resort for deliverance from impending misery. We might multiply considerations on this point; but we think the above are sufficient to impress upon every prudent and ingenuous mind the importance of being also ready, and of not deferring to procure oil for his lamp until he is roused by the announcement, that the Bridegroom and Judge is at the door. The death-bed repentance of no individual should be held up to, or relied upon by those in health as emboldening them to offer to "Him in whom they live, move, and have their being," the dress of sinful lives, and suppliant tears and plaintive groans of expiring nature, when they can serve the adversary, gratify the flesh, or enjoy the world no longer. If every man is to be rewarded hereafter according as his works shall have been, for what works can a man who repents on a death-bed be rewarded in heaven? His works will indeed be burnt up, tho' he himself may possibly be saved, so as by fire.

DYING UNDER A CLOUD.—The second extreme in which we are liable to run in our judgment on this point, is our judging unfavourably of the state of professing Christians whose lives have in general been exemplary, but whose minds are depressed and sorrowful at the hour of death. In general the good man feels the "chamber where he meets his fate privileged above the common walk of virtuous life, quite on the verge of heaven," and triumphs in the prospect. But this is not always so. We believe with the pious and celebrated Jay, that "there are instances in which the Christian may not be able to express, or enjoy pleasure or hope in death. There are (says this admirable author) two cases of this kind. "The first is, the case of divine rebuke for moral delinquency. For God, who is of purer eyes than to behold iniquity, has said, 'If children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.' This however is not wrath, but anger. Anger is consistent with love, and springs from it. 'As many as I love, I rebuke and chasten.' And he hides his face, and they are troubled; and perhaps even their sin goes down under a cloud. But he retains not his anger forever. Though they are chastened of the Lord, they are not condemned with the world; and though here he humbles them under his mighty hand, he exalts them in due time, for ever.

The other is the case of constitutional malady. In this condition our heavenly bard died; and we have known others who have died under a physical depression, with which religious encouragements have condescended in vain. But though their end was not peace in the exit, it was peace in the issue. Their despondency did not affect their right to the tree of life. They condemned themselves; but God delighted in them.

And what an exchange; what a surprise did such sufferers experience! They departed, expecting to awake in torment, and found themselves in Abraham's bosom! They left the world in a momentary gloom, and entered into everlasting sunshine! For observe, I beseech you, the difference between the delusion of the Infidel, and the mistake of the Christian. "I give," says Hobbs, "I give my body to the dust, and my soul to the Great Perhaps." "I am going to take," says he, "a leap in the dark." And such a man not only takes a leap in the dark, but into the dark. And from the darkness of ignorance, and doubt, and uncertainty, he plunges into the blackness of darkness for ever. But it is infinitely different with the Christian. He may take this last step in the dark, but he steps into day; perfect and endless day; where it will be said to him, "Thy sun shall no more go down; neither shall thy moon withdraw herself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Thus, however he may expire, the result is blessed; and the day of his death is better than the day of his birth. It is the day, when, as a weary traveller, he arrives at home; when, as a sea-tossed mariner, he enters his desired haven; when, as a long-enduring patient, he throws off the last feelings of his lingering complaint; when, as an heir of immortality, he comes of age, and obtains the inheritance of the saints in light. Thus, whatever may be the manner of his death, for him "to die is gain." And what gain! Can the tongue of men or of angels express what the Christian by dying gains? In exemption? In residence? In fellowship? In knowledge? In holiness? In pleasure? For when he closes his eyes on the sorrows of life, he "shall not see evil any more." When he leaves "this polluted earth, he has a better, even a heavenly country. When the earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands eternal in the heavens. When he leaves the wicked world, and the defective church, he joins the spirits of just men made perfect, and the innumerable company of angels. Now, he sees through a glass darkly, then face to face. Now, when he would do good, evil is present with him. Now, the consolations of God are often small with him. Then he will be presented faultless before the presence of his glory with exceeding joy. For when that which is perfect is come, then that which is in part shall be done away. But it does not yet appear what we shall be.

In vain my feeble fancy paints
The moment after death;
The glory that surrounds the saints,
When yielding up their breath.

One gentle sigh their fetters breaks;
We scarce can say, "They're gone!"
Before the willing spirit takes
Her mansion near the throne.

Faith strives, but all its efforts fail;
To trace her in her flight;
No eye can pierce within the veil
Which hides that world of light.

Thus much (and this is all) we knew;
They are completely blest;
Have done with sin, and care, and woe,
And with their Saviour rest.

REMEDY AGAINST THE FEAR OF DEATH.—Many pious people are more or less troubled the greater part of their lives—and more especially in a season of sickness and danger—with the fear of death. And they are sometimes tempted to doubt the sincerity of their love to God and the reality of their adoption into his family on this account. Such an one reasons—"If I loved him I would long to be with him—I would say, 'come Lord Jesus, come quickly.' It should, however, be remembered, that there may be love to the Saviour, yet a dread of the dark passage that leads to him. We may dread a voyage across the Atlantic to our acquaintances in the 'Sea-girl Isles,' yet sincerely love them. And it frequently happens that those persons who dread the sea most when contemplating it on land, are the most courageous during the dangers of the voyage. So we have known more than one instance, of a sincere but timorous Christian being all his life time subject to bondage through fear of death; yet at its approach he became courageous, and triumphed over death as a conquered enemy.

To timorous and desponding Christians, who are constitutionally inclined to borrow trouble from futurity, we would say in the language of the excellent Jay, of Bath, "Do not perplex yourselves about a futurity which God has forgiven and provided for. 'Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient for the day is the evil thereof,' and the good. Your duty has only to do with the present; and the grace you are to seek is grace to help in time of need; active grace for the hour of exertion; and passive grace for the hour of suffering; grace for life, in life; and dying grace, for a dying hour. The Jews were not to live on a hoard. If in their anxious distrustfulness they laid up manna for the ensuing day instead of affording them a wholesome resource, it bred worms; they therefore gathered it fresh every morning, and it failed them not till they could eat of the balm of Gilead. Take another allusion. If you were travelling, and before you could reach your destination you had a trying river to pass, would it not be enough to relieve you to know, that when you came to the brink there would be a boat ready to convey you over? Must it be brought to you in your journey? Though necessary for the water, would it not rather encumber you on land? Yet so it is; you are not satisfied unless you can take the vehicle along with you. You must see; but you are not to see. 'We walk by faith, and not by sight.'—Jay's Lectures pp. 211, 212.

THE N. Y. METHODIST MAGAZINE AND QUARTERLY FOR JULY, 1834. This Periodical, as most of our readers are doubtless aware, is edited by Dr. Bangs; and the July number of it is not inferior to its predecessors in research, talent and interesting matter. The following are the Contents:

ART. I.—Review of Kay's *Caffrarian Researches*. II.—Review of the *Life of Dr. Adam Clarke*, concluded. III.—Villers' Essay on the Spirit and Influence of the Reformation. IV.—Unoriginated Deceits. V.—Recollections of the Rev. Gad Smith. VI.—American Colonization Society. VII.—House of Refuge. VIII.—Sincerity Rewarded.—An Anecdote.

The most elaborate article is a Review of the splendid and popular "Essay on the Spirit and Influence of the Reformation," a work which obtained the prize on the following question, proposed by the National Institute of France:—6. What has been the influence of the Reformation by Luther on the political situation of the different states of Europe, and on the progress of knowledge? By C. Villers, some time professor of Philosophy in the University of Göttingen.

In reviewing that part of Professor Villers' Essay in which allusion is made to the combined influence of the Reformation and America on the affairs of Europe, Dr. Bangs makes the following excellent observations, which are worthy of the careful perusal and attention of the Canadian reader, as well as of the Christian citizens of the United States:

"The principles of pure democracy have generally been productive of intestine animosities and divisions, which have terminated in the overthrow of that rational liberty, which alone can secure the just rights and privileges of the citizen. To guard against evils so much to be deprecated by every sober man, and well wisher to human happiness, the framers of our government endeavored to strengthen it with the federal representative system, so as to prevent the reign of that wild democracy which fattens itself on the spoils of the many, and which, in its mad career, leveling all distinctions in human society, demolishes every vestige of order and good government. We see, nevertheless, a continual tendency to descend, by gradual and almost imperceptible steps, from that high eminence on which the constitution of our country placed us—and which if occupied with becoming dignity and independence, would, under the blessing of God, perpetuate our national existence and happiness—to that wild and ranting democracy, which, when once let loose upon community, uproots the foundations of civil and religious liberty, and ends in that anarchy and confusion which is destructive of the peace and safety of the state and of the Church.

These are by no means fanciful speculations. The history of Greece and Rome, and of every free state which has existed from the foundations of the world, confirms the truth of these remarks. While just laws reigned, the liberty of the citizen was safe. But when the people at large took the reins of government into their own hands, assumed the right of dictating laws in popular assemblies, and of deposing all who opposed their arbitrary will, liberty expired on the scaffold which folly had erected, and the peace and safety of the commonwealth were sacrificed upon the altar, which the maddest fury of the intemperate populace, alike regardless of law and right, had set up. These extremes of democracy have always been the blind precursors of tyranny. This was the case, not only in ancient Greece and Rome, but also in modern France. With what madddened cupidity did one form of revolutionary democracy yield to the tempest of another, until finally they all ended in the establishment of a despotism, as relentless in its usurpations and bold dictates, though fearless, bloody, and revengeful, as was the reign of terror itself. It is, therefore, no less a truth than a trite observation, that one of these extremes begets the other. When the blinded fury of the populace is let loose upon community, there seems to be no other way to check and control it, than by resorting to a tyranny which concentrates all power in the hands of a man, who knows how to wield it for the public defence. And which tyranny is most to be dreaded, that of one or of many, let history decide.

Hitherto we have happily escaped both of these evils. And that we may not be carried into the general vortex; into which so many nations have been swept, by the fury of popular phrenzy, we must cleave to our institutions both civil and religious. The laws must be revered; magistrates and ministers must be respected; some natural rights must be surrendered, in order to secure the remainder; the institutions of religion must be allowed to operate freely; and, finally, the rights and privileges of all must be sacredly regarded, while all must feel the responsibility of exerting themselves in every lawful way to preserve inviolate the laws of government, and thus seek the good of the whole by seeking the good of each individual. 'Righteousness exalteth a nation.' So long, therefore, as we make the principles of righteousness our paramount authority, both in political and religious life, so long, and no longer, may we look to the God of our fathers for His blessing, without which no nation or individual can be happy and prosperous.

We have been led to these remarks, we humbly trust, from a love of country, which we have been taught to cherish from our infancy; and which the experience of religion, so far from extinguishing, has only tended to make the more strong and permanent. We are no partisans in politics. We care not who administers the laws of our country, so they be well and faithfully administered. All we wish is, that we may all so rally around the national standard, unfurled by our fathers, that it may be defended alike from all foreign invasions of our civil and religious rights, and from all domestic demagogues, whose selfishness may prompt them to sacrifice the liberties of their country upon the altar of an unholy and ill-directed ambition.

Having said thus much to satisfy our readers that we are not about to turn aside from our straight-forward course to enter the arena of political contentions; and also to evince that, in our judgment, an expression of our love of country, and an ardent desire to see it prosperous and happy under the fostering care of our chartered rights, is no way incompatible with our duty to God and our neighbour as Christians and Christian ministers, we will proceed to notice more particularly some of the benefits of the reformation, as detailed in the work before us.

The following remarks from the *Christian Advocate and Journal* of the 8th instant, deserve the particular attention of all concerned:

"PRAY EXPLICITLY ON EDUCATION." "We ask those who accuse us of innovating upon the 'ancient landmarks' of Methodism for urging the importance of education, to turn to their Discipline, page 60th, where they will find the above words; and let them remember that they are the words of him whom God made the founder of our Church. But it seems he had to encounter the objections of men who, either from modesty, timidity, or perversity, shrunk from the performance of this duty. He supposed such to say, 'I have no gift for this.' To such he returns this pithy answer: 'Pray earnestly for the gift, and use every other means to attain it.' We should like to hear that man who is in the daily habit of speaking sneeringly of learning and learned men, when the time for evening devotion arrives, praying earnestly for God to enable him to preach profitably on the advantages of an education.

But "use every other means to attain it." Prayer is but one means. What the others are let every one judge. Let, then, those young preachers whose souls are panting for the heights and depths of knowledge—who, in addition to their strong desire to hold constant communion with God as the most unfailing source of consolation, are desiring to have their minds enriched with the most useful truths—let them persevere in the use of prayer and every other means within their reach, and they shall yet shine as stars of the first magnitude."

THE CHOLERA.—In another place will be found an official Report of Cholera cases to the 7th instant, which has been sent us from the Government House; but on account of some circumstances connected with the Board of Health, we have received no later report. We believe that the average number of cases since our last Wednesday's publication, has been much greater than during the week preceding. We understand from authority on which we can rely, both as to means of information and accuracy of statement, that the total number of deaths in the city since the first appearance of the cholera, exceeds 200. We believe that the number of deaths during the last week has averaged daily from 12 to 25 or 30. We are unable to say that there is as yet any abatement in the virulence or progress of the disease. One in fifty of the population of the city, have been removed by it; and one in thirty of the Methodist Society—some of them triumphing in the salvation of God at the immediate approach of death! Many, we believe, have fallen victims to the disease, (or perhaps pestilence) through fear. In how many

ways is man's destruction of himself! To many it is indeed "a fearful thing to fall into the hands of the living God;"—and a dread of his anger is infinitely preferable to a presumptuous defiance against it. The only true remedy for fear in such cases is to make our peace with the Being whose rod we dread. Death may overtake, but no evil can come nigh, those who abide under the shadow of the Almighty.

At Kingston.—The Chronicle of Saturday 9th inst. says, "The Cholera still continues to be a terrible scourge in Kingston." Total number of the cases reported in Kingston from the commencement is 139—Deaths, 74.—On Saturday last 13 new cases were reported—2 deaths.

THE HALLOWELL FREE PRESS of Monday, the 11th instant says, "We are happy to be able to state that no case of Cholera has occurred here, and the village continues healthy."—A few cases of Cholera have occurred at Brockville; its ravages have been considerable at Prescott & Cornwall. It has appeared at Port Stanley, St. Thomas, London, Brantford, and Hamilton, tho' not to any considerable extent. At the dates of our latest intelligence, Belleville, Cobourg, Hallowell, Niagara, Stamford, St. Catharines had not been visited by it.

At MONTREAL the total number of deaths during 25 days, previous to the 5th of August is reported to have been 802—of Cholera 548, other diseases 254.

At QUEBEC, we believe there are no reports of Cholera cases and deaths. We infer from what appears in the papers that it rages to a considerable extent in that city. An evident disposition to conceal and extenuate—as appears to be the case with the Montreal and Quebec Editors, though with the best intentions—only increases suspicion and alarm at a distance, and gives rise to many injurious rumours and exaggerated reports. We believe a simple fair statement of facts in respect to the Cholera, as well as other matters, is the best, as it is the most honest policy.

We copy the following from the *Kingston Chronicle* of the 9th instant. The "hints" the Editor says, "are given solely with a view to the public good." No person should be indifferent to the symptoms of this disease, in its incipient stages; it is only then that human skill, generally speaking, can be successful. But medical prescriptions, from personal examination, should if practicable, be obtained, before tampering with medicine; for the stage and virulence of the disease, and the age and physical strength and constitution of the patient are all important matters of consideration; and must govern a judicious prescription of medicine, both in kind and quantity. What would cure one patient, might kill another; and what would save a patient's life at one stage of a disease, would destroy his life at another stage of it. Of course those who are best acquainted with Physiology and Physic are the best judges in these matters. Hence the necessity, the prudence, and the wisdom of early and regular medical attendance and advice, (not quackery.)

HINTS AND CAUTIONS. Under Existing Circumstances.—By an Army Medical Officer.

The looseness of the Bowels is almost invariably preceded by costiveness, which is in fact the very cause of Diarrhoea, a quantity of irritating matter being pent up in the intestines. No individual can be safe while such a state of things exists—No time should be lost in taking a large dose of Castor Oil or Rhubarb with a very few drops of Laudanum, which latter I consider when given in any quantity a great evil, and greatly increases the difficulty of evacuating the intestines of the irritating feculent matter.

1st. Stage leading to Premonitory Diarrhoea, Costiveness.
2d. Loose Stools, with Griping.
3d. Watery or Serous Stools, causing Collapse, and all the other fatal symptoms of Cholera.

Should the stools be light coloured, or the Tongue much furred, the following dose should be taken. Calomel, from 10 to 20 grains in a little dry sugar. Three hours after take,

Rhubarb, 1 Drachm.
Jalap, 10 Grains or 20.
Ginger, 20 Grains.
Peppermint Water, 2 Oz.
or,
Castor Oil, 1 Oz.
Tincture of Rhubarb, 1 Oz.

Should the patient have taken any indigestible food, in the first instance two grains of Tartar Emetic should be given (otherwise it is a waste of time) and as soon as its effect is over, the above dose of Calomel should be administered.—These medicines, especially the purgatives, should be persevered with, until the intestines are well cleared out, and no gripping felt.

The habits of individuals should not be too much changed, as the present system tends to costiveness. Port wine, for instance, instead of White, and rice, instead of a moderate indulgence in vegetables and ripe fruit, are evils to be avoided.

Kingston, August 7th, 1834.

CAUSE OF CHOLERA.—Prof. in his "Bridgewater Treatise," says, "on this subject, that he had, for some years been occupied in investigations regarding the atmosphere; and for more than six weeks previously to the appearance of cholera in London, had almost every day been engaged endeavouring to determine, with the utmost possible accuracy, the weight of a given quantity of air, under precisely the same circumstances of temperature and pressure. On a particular day, the 9th of February, 1832, the weight of the air suddenly appeared to rise above its usual standard. As the rise was at the time supposed, to be the result of some accidental error, or of some derangement in the apparatus employed, in order to discover its cause, the succeeding observations were made with the most rigid scrutiny. But no error or derangement whatever could be detected. On the days immediately following, the weight of the air still continued above the standard; though not quite so high as on the 9th of February, when the change was first noticed. The air retained its augmented weight during the whole time these experiments were carried on, namely, about six weeks longer. The increase of the weight of the air observed in these experiments was small; but still decided and real. The method of conducting the experiments was such as not to allow an error, at least to an amount so great as the additional weight, without the cause of that error having become apparent. There seems, therefore, to be only one mode of rationally explaining this increased weight of the air at London in February, 1832; which is, by admitting the diffusion of some gaseous body through the air of the city, considerably heavier than the air it displaced. About the 9th of February, the wind in London, which had previously been west, veered round to the east, and remained pretty steadily in that quarter till the end of the month. Now, precisely on the change of the wind the first cases of epidemic cholera were reported in London; and from that time the disease continued to spread. That the epidemic cholera was the effect of the peculiar condition of the atmosphere, is more, perhaps, than can be safely maintained; but reasons, which have been advanced elsewhere, lead the writer of this treatise to believe that the virulent disease termed cholera, was owing to the same matter that produced the additional weight of air. The statement of these reasons here would be quite out of place; it is enough to say, that they are principally founded on remarkable changes in certain secretions of the human body, which, during the prevalence of the epidemic, were observed

HYMN.

From the Rev. James Smith's Three Hundred Hymns.

ISAIAH LII. 7.

Behold, on the mountain top,

A herald of the day of hope

To the glad world appears;

Now shall the shades of mortal night

Be scattered by the gospel light,

Which dissipates our fears.

This Messenger, whose beauteous feet

Do now our ardent wishes meet,

And fix the raving mind;

Let the glad tribes assemble round,

And listen to the joyful sound,

And thus true pleasure find.

He brings from heaven the welcome news,

Which should the greatest joy diffuse,

Through the desolate soul:

There is forgiveness with our God,

From whom we fear'd the smiting rod.

This will our grief control.

Salvation is the joyful word,

Salvation from the sovereign Lord.

Who can the blessing give;

Salvation from the guilt of sin,

Salvation from its power within,

That we to God might live.

What good shall not our God bestow

On them who to the fountain go,

The fountain of his Son!

Essential good shall be our lot,

And though at first we see it not,

Yet all things well are done.

Let Zion raise her cheerful voice,

And thus express her inward joys—

Her God for ever reigns:

Her praise, prolong'd from age to age,

Shall nobler minds and powers engage

In more exalted strains.

INTERNAL EVIDENCE.

A man of subtle reasoning, ask'd

A peasant, if he knew

Where was the internal evidence

That proved his Bible true.

The terms of disputative art

Had never reach'd his ear—

He laid his hand upon his heart,

And only answered, "Here!"

And only answered, "Here!"

And only answered, "Here!"

And only answered, "Here!"

And only answered, "Here!"

And only answered, "Here!"

And only answered, "Here!"

And only answered, "Here!"

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When you are weary, I will fan you to sleep; and while you are sleeping, I will drive away the flies from you. I will attend on you when you are in pain; and when you die, I will shed rivers of sorrow over your grave. O mother! do not push me away from you! do not sell your only daughter to be the slave of a stranger! Useless tears! vain remonstrances! The unnatural, relentless parent, shaking the beads in the face of her only child, thrust her from her embraces; and the slave dealer drove the agonized girl from the place of her nativity, which she was to behold no more.

SORE OPPRESSION.—Matthew Carey states the following fact: "The ladies will, I hope, pardon me for an observation which applies to some of them, but I hope to only a few: I have known a lady to expend a hundred dollars on a party; pay thirty or forty dollars for a bonnet, and fifty for a shawl; and yet make a hard bargain with the seamstress or washerwoman, who had to work at her needle or at the washing tub for thirteen or fourteen hours a day, to make a bare livelihood for herself and a numerous family of small children." This is "a sore oppression under the sun," and ought to be eschewed by every honorable mind. "Let it be reformed altogether."

WONDERS OF ART.—Sixty years ago a pound of cotton would only be extended to a thread of 17,000 yards, (not quite ten piles), and this by the close application of a man for a whole day. But by steam power, a pound of fine cotton can now be extended into a thread one hundred and sixty-seven miles long, and that with the attendance of a mere child.

DANCING.—"I am an old fellow," says Cowper in one of his letters to Hurd, "but I had once my dancing days, as you have now; yet I could not learn half so much of a woman's character by dancing with her, as by conversing with her at home, where I could observe her behaviour unobserved, at the table, at the fireside, and in all the trying circumstances of life. We are all good when we are pleased; but she is the good woman who wants no fiddle to sweeten her."

From the Wesleyan Methodist Magazine, for June, 1834.

OBITUARY.

April 15th.—At Kingston, in the London North Circuit, Jane Mary, wife of Mr. John Treasie, in the thirty-ninth year of her age. She had been nearly twenty years a consistent member of the Methodist society; and during the latter part of her life sustained the responsible office of Class Leader, in discharging the duties of which she enjoyed much of the esteem and affection of those who were placed under her Christian care. When apprized of the nature of her disorder, and the impossibility, humanly speaking, of her recovery, she exhibited the most unhesitating acquiescence in the divine will, and though, for a time, there appeared to be in her a lingering anxiety respecting her four little ones, (one "is not," for God took her), yet even in this she obtained complete victory. A kind friend said, "I hope you are happy." She expressed a little surprise at the question; and added, "O yes, that is a settled point." To a question put to her by her sorrowing husband, she said, with peculiar emphasis, "I would not choose, if I could." When fast sinking into the arms of death, she sang, with a sweetness which astonished those who were sitting by her bedside.

"His righteousness wearing, and cleansed by his blood,
Bold shall I appear in the presence of God!"

Almost her last words were—
"Merry's full power I soon shall prove,
Loved with an everlasting love!"

She died, as she lived, a proof of the transforming and supporting power of the religion of our Lord Jesus Christ.

April 20th.—At *Hermes Terrace*, Chelsea, James Wright, Esq., aged ninety-three years. He entered the British army seventy-five years ago; and was soon promoted to the rank of Captain in the Sixth Royal Veteran Battalion. He was highly esteemed by his brethren in arms, and a numerous circle of acquaintance, both in civil and religious society. The gallant officer was no stranger to affliction; and one of the severest trials he ever met with, consisted in the premature loss of his only son, John Wesley Wright, of the Royal Navy, a young man of great professional merit and promise. He commenced his career with Sir Roger Curtis, at the siege of Gibraltar, and afterwards served as Lieutenant, under the command of Sir Sydney Smith, by whom the town of St. Jean d'Acre was successfully maintained against Napoleon. Lieutenant Wright was subsequently wrecked upon the coast of France, while in command of the *Vincejo* sloop of war; and, under the guise of some miserable pretence, was barbarously put to death in the Temple at Paris, in 1804. This heavy calamity was sustained, with Christian fortitude by the bereaved parent, whose mind had long since been made up with respect to the equity and wisdom of the Divine Government. He was able to say, though with a heart that bled, "Though he slay me, yet will I trust in him." He was firmly attached to the principles and practice of the Wesleyan Methodists; and while health permitted, had diligently availed himself of their social and public ordinances. For the last three or four years of his life his faculties became gradually impaired; but, during the brief intervals of his returning consciousness, proof of Christian stability and spiritual fervour were still observable. Borne down by the numerous rush of years, and without the disruption attendant on violent disease, he gathered up his feet in peace, and ceased to live on earth.

April 24th.—At *Luxley Brook*, in the Oldham Circuit, William Lomax, in the twenty-sixth year of his age, a consistent member of the Methodist society. Consumption brought him to the tomb. Through his affliction he was remarkably supported. No murmuring word escaped his lips. His resignation was indeed exemplary; and his anticipations of heaven were often joyous. He had victory over death through Jesus Christ.

April 25th.—At *Little Bromley*, in the Maningtree Circuit, Mr. John Hughes, many years a useful Class Leader in the Little Bently society. His consistency of character, stern integrity, and marked uprightness of conduct, secured him the high esteem of his Christian brethren, and rendered his separation from them by death a matter of deep lamentation. During his sickness he possessed great tranquility of mind. Jesus

was found by him to be increasingly precious; and at the closing scene, when he was leaving all that is mortal, the effusions of the poet were strikingly exemplified:—

"How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft." J. R.

April 27th.—At *Barnstable*, the Rev. Joseph McCreery, in the twenty-fifth year of his age, and the fifth of his ministry. His conversion, which was sound and scriptural, was soon followed by a deep conviction that he was called of God to preach the Gospel; and while engaged as a Local Preacher, as well as since his introduction to the itinerant ministry, his labours were eminently acceptable and useful. His talents were of a superior order, and were united with the most amiable simplicity. In consequence of severe affliction, at the last Conference he became a Supernumerary, hope being entertained that he might soon recover his health. In concurrence with his own views, and the wishes of his friends, he had a few appointments; which, during the winter months, he fulfilled to the great delight and edification of his hearers, without being conscious of any ill effect to himself. About March last his strength began rapidly to decline, and it became evident that his change was near. The closing scene was calm and peaceful. To a friend, a few hours before his death, he said, "I am happy, very happy." To another, a short time after, "He will be with me to the end." Thus, without a sigh or groan, he entered into the joy of his Lord.

April 28th.—At *Clayton*, in the Bradford Circuit, Mr. Jonas Barker, in the seventy-third year of his age. He was awakened to a sense of his sin and danger by means of an awful storm of thunder and lightning, in July, 1783; when he began earnestly to seek the Lord, and soon after joined the Methodist society, with his young friend, the late Rev. Jonathan Crowther. Having at that time to travel two or three miles to hear preaching, and having a strong desire for the salvation of his neighbours, he, with some others like-minded, invited the Preachers to come to their village, and proclaim the glad tidings of the Gospel. Their efforts were attended with the divine blessing; for he lived to see a numerous society raised up around him, besides a good chapel at Clayton-Heights, and another in progress at Clayton. He brought up a large family in the fear of God, and sustained the offices of Class Leader and Trustee with great consistency and usefulness. Having outlived nearly all those who set out with him on the Christian pilgrimage, he endured his last affliction, which was somewhat protracted, with fortitude and resignation; he then peacefully fell asleep with a hope full of immortality. W. C.

SALE OF CLERGY RESERVES in the Western District.—Notice is hereby given, that the undermentioned Clergy Reserves will be offered for sale by PUBLIC AUCTION at the Court House, Chatham, in the Western District, on Monday the 18th day of August next, on condition of actual settlement, and upon the following terms of payment, viz: One tenth of the purchase money to be paid down, and the remainder in nine equal annual instalments, with interest upon each instalment paid becomes due.

TOWNSHIP OF SANDWICH.
At the upset price of 10s. currency per acre.
North East side of the Talbot Road.
N. E. halves 295 296 299 300 303 304
6th Concession, Nos. 12 14
7th do. " 13 15
8th do. " 12 14 16
9th do. " 11 13 15
10th do. " 12 14 16
11th do. " 13 14 15

TOWNSHIP OF MADSTONE.
At the upset price of 10s. currency per acre.
2nd concession South side middle road, 29
7th do. " do. 29
2nd do. " do. 24
4th do. " North side middle road, 13
6th do. " do. 17
7th do. " do. 13
8th do. " do. 11
9th do. " do. 13

North East side of the Talbot road, N. E. halves 287 291
South West side of the Talbot road, S. W. half 289
North side of middle road, N. halves 2 13
South side of middle road, S. halves 8 13

TOWNSHIP OF ROCHESTER.
At the upset price of 10s. currency per acre.
1st concession South side Middle road, No. 28
2nd do. " do. " 26
3rd do. " do. " 23
7th do. " do. " 23
2nd do. " North side middle road, 13
3rd do. " do. " 14
5th do. " do. " 20

North side of Middle road, N. halves 10 25
South side of Middle road, S. halves 5 16

TOWNSHIP OF MALDEN.
At the upset price of 10s. currency per acre.
7th concession, Nos. 77 79 81
8th do. " 91 94

PETER ROBINSON.

Commissioner of Crown Lands' Office,

Toronto, 18th July, 1834. 245-4

SALE OF CROWN LANDS.—Notice is hereby given, that the undermentioned Town and Park Lots in the Town of Sandwich, in the Western District, will be offered for sale by Public Auction, at the Court House in that town, on Monday the 18th day of August next, at the upset price of 27 10s. Cy. each, upon condition of Building a Stone, Brick, or Frame House, not less than 21 feet long by 18 feet wide, to be completed within two years from the day of sale. One quarter of the purchase money to be paid down, and the remainder in three equal annual instalments, with interest upon each instalment as it becomes due.

TOWN LOTS.
Russell Street.
Nos. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.
Bedford Street, East Side.
Nos. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.
Bedford Street, West Side.
Nos. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.
Peter Street, East Side.
Nos. 2, 3, 4.
Peter Street, West Side.
Nos. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.
Cross Street, East Side.
Nos. 1, 2, 3, 4.
Cross Street, West Side.
Nos. 1, 2, 3, 4.
Back Street, West Side.
Nos. 1, 2, 3, 4.

PARK LOTS.
North of the Centre Road.
No. 6.
South of the Centre Road.
Nos. 3, 4, 5, 8, 9, 10.

WATER LOTS.
Nos. 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 21.
PETER ROBINSON
Commissioner of Crown Lands' Office.

Toronto, July 10th, 1834. 244

SALE OF CROWN LANDS.—A portion of the Lands in the Townships of *Carleton Place* and *Dundas*, on the Grand River, will be offered for Sale at the Court House in Hamilton, District of Gore, on Friday the 15th of August next at 10 o'clock, A. M. at the upset price of 15s. currency per Acre.

The Terms of payment will be one fourth of the purchase money to be paid down on the day of Sale, and the remainder in three equal annual instalments with interest at 6 per cent, on each instalment payable with the instalment.

Plans exhibiting the situation of the Lots may be seen at the Surveyor General's Office, Toronto, or with Mr. Lewis Barwell, Brantford, and any information respecting the Lands to be disposed of can be obtained by applying to the Commissioner of Crown Lands.

Commissioner of Crown Lands' Office.

Toronto, July 22, 1834. 246-3w.

GRAND RIVER NAVIGATION COMPANY.

At a Meeting of the Directors of the Grand River Navigation Company, held at Bristol's Inn, Grand River Rapids, on the 5th instant, it was ordered that an Instalment of five per cent. on the Stock subscribed, be called in on the first day of July; 5 per cent. on the first of August, and 5 per cent. on the first of September next. NOTICE is therefore hereby given to the Subscribers for said stock, that they are required to pay to the Treasurer of said Company at this Office the amount of 5 per cent. on each share of their respective subscriptions, on or before the first day of July; 5 per cent. on the first of August, and 5 per cent. on the first of September next.

By order of the Board.

(Signed) JOHN JACKSON,

Sec. & Treasurer G. R. N. Co.

Office of the G. R. Navigation Company,

Grand River Rapids, July 21st, 1834. 247-1f.

NEW AND EXTENSIVE ARRIVALS

of LINEN AND WOOLEN DRAPERY, &c. for

SALE, Wholesale & Retail, at WILLIAM LAWSON'S BRICK

STORE, No. 153 King Street, York, U. C.

WILLIAM LAWSON, Merchant Tailor,

Grateful for past favours, respectfully informs the inhabitants of York and its vicinity, that he is now receiving a very large and well selected stock of **DRY GOODS**, &c. suitable for the season; and from the circumstance that they were purchased in England before the late advance, he offers them for sale at old prices, and some articles lower.

His Stock comprises a large and splendid assortment of superfine, fine, and middling Broad and plain Cloths, Kerseys, Kerseys, Pilot Cloths, Feterhams, Flusings, P. oolen Voiveten and Corda, Cotton Corda and Velvet, Beavers, Beavers, Fustians, silk, Valencia, and velvet Vesting; Camlets, Lastings, Plaid, Flannels, Blankets, Baize, Serge, ten pieces of choice Carpeting, very cheap; Merinoes, Cottons, Shirtings, printed Calicoes in great variety; Kerseys, Thibet, Merino, Worsted, Silk, and Cotton Shawls; Table Cloths and Covers; Lace, Ribbons, Gloves, and Hosiery;—an elegant and fashionable assortment of Ladies' Dresses, and Children's Easy, Ladies' and Gentlemen's Cloth, Cambric, and Plaid Cloaks; Ladies' Velvet, Tuscany, Leghorn, Straw and Chip Bonnets; a large and fashionable assortment of Gentlemen's Clothing; and orders to Measure executed with despatch, and according to the latest fashions.

York, November 5th, 1833. 248

CHEAP WHOLESALE WAREHOUSE.

For all kinds of Dyestuffs, Drugs, Chemicals, Patent

Medicines, Paints, Oils, &c. E. LESLIE & SONS.

P. S.—Ten Barrels Superior Dutch Crop Madder—a

Lot of Spanish Indigo, and a few barrels of English Lamp

Black in papers may be had at a small advance above cost.

E. L. & SONS.

York, Jan. 29th, 1833. 188-1f.

FALL AND WINTER GOODS.

(WHOLESALE & RETAIL) just received at 181 King-st.

SAMUEL E. TAYLOR, grateful for the encouragement

he has hitherto received, and anxiously solicited

to merit a continuance of it, begs to call the attention

of the public to his stock of FALL and WINTER GOODS,

which he flatters himself will be found on examination

to be extremely cheap and well selected.

Fine and superior WOOLEN CLOTHS, broad and narrow,

of nearly every description, color, and quality, at remark-

ably low prices, are to be had at his establishment; in

fact, all he wants is an examination of the price and

quality of his Goods to ensure to him a continuance of

that custom which he has heretofore had.

N. B. The lowest price which can be taken will be

asked for each article, and no second price made.

York, 7th October, 1833. 244

100,000 FEET OF SEASONED LUMBER.At the Credit money, consisting of *Larch,**Inch and a half, and Two Inch BOARDS,* together with aquantity of *JOISTS, RAFTERS, and SCANTLING,* for sale,

cheap for Cash, by JOHN CRUMBLE, M. D.

Streetsville, May 12, 1834. 236-1f.

TWO HUNTERS.—WANTED, TWO LIVE**BEAVERS.**—Twenty Dollars will be given