

CHRISTIAN GUARDIAN.

PUBLISHED UNDER THE DIRECTION OF THE WESLEYAN METHODIST CONFERENCE IN BRITISH NORTH AMERICA.

Hegerton Riperson, — Editor.

Vol. V.—No. 32.

CITY OF TORONTO, (LATE YORK,) U. C., WEDNESDAY, JUNE 18, 1834.

Whole No. 240.

CHRISTIAN GUARDIAN:

(Devoted to Religion, Morality, Literature, Science, Commerce, Agriculture, Domestic Economy, and General Intelligence.)
PUBLISHED EVERY WEDNESDAY.
Office in Jordan-st., a few doors south of King-st.

J. B. LAWRENCE, — PRINTER.

All communications, unless from authorized Agents, must be post paid.
*The proceeds of this paper will be applied to the support of superannuated or worn-out Preachers of the Wesleyan Methodist Church in British North America, and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

From the *Beckwith Review*, for May, 1834.

JUSTIFICATION BY FAITH.

As justification itself is the beginning of a Christian course, so, a knowledge of the true way of justification as revealed in the Scriptures, is the master-key to all sound theology. That which chiefly distinguishes the Christian faith from every form of superstition, theistic or polytheistic, is the doctrine of gratuitous mercy on the simple terms of repentance and faith, in virtue of a propitiation of the Divine justice antecedent to any act on the part of the transgressor. This doctrine, designated under various theological phrases, — justification by faith, salvation by grace, salvation through Christ, free redemption, the atonement, — is in fact the Gospel. It does not include the whole of the Christian religion; it does not comprehend the whole of saving truth or of scriptural theology; but it is emphatically the revealed good tidings, on the sincere reception of which hangs salvation, because the faith which embraces it saves: "Believe on the Lord Jesus Christ, and thou shalt be saved." Those who so believe, are saved, whether they understand the method by which they are saved or not. Doubtless, millions have been justified through faith in Christ, who had no clear notion of the doctrine of justification by faith. "Male sentire quam scire." We may be able to define saving faith, without possessing it. On the other hand, no man can be considered as intelligently holding the Christian faith in its purity, or as qualified to teach to others the way of salvation, who does not apprehend this first principle of the oracles of God—"Being justified by faith, we have reconciliation with God, through our Lord Jesus Christ."

It is an historical fact capable of the clearest attestation, that, in the absence of the Holy Scriptures, or where these are not made the source and instrument of religious instruction, the doctrine of justification by faith is uniformly found to be defaced, or wholly lost; while the constant result of the free circulation of the scriptures is, to reproduce that doctrine, as at the Reformation. This fact affords the strongest presumption that the doctrine is really taught in the Holy Scriptures; and not only so, but that it is peculiar to them; that it has its origin in the divine communications of the Apostles, and is foreign to the human mind. The most enlightened reason, in the absence of Revelation, never approached to the discovery of this true and only possible mode of salvation: on the contrary, every other religion in the world proceeds upon opposite principles—principles according, indeed, with the natural suggestions of conscience and the deductions of reason, but which rise no higher than their source, and are as powerless as they are fallacious. A doctrine which is from heaven must needs be original, and its originality will be one mark of its truth. And if we find it to be held by none but those who have been taught of God, we have the strongest reason to conclude that it is truly not of man but of Divine origin.

Now such is the characteristic originality of the cardinal article in question. To those who have been familiarized with the terms in which the doctrine of justification is ordinarily conveyed, its extreme and absolute peculiarity may not be so evident. Its perfect simplicity renders it easily intelligible to the humblest capacity; and yet it has to encounter a degree of resistance on the part of the unbeliever or the mere ritualist, which no other doctrine meets with. It is the most difficult doctrine to be believed in the whole compass of theology, because it must be believed purely on the ground of its being revealed, and at the sacrifice of the pride of reason, and the pride of fancied virtue. It is the reverse of every other scheme of salvation, and yet is not perceived to be so. In thousands by whom the Christian system is professedly acknowledged, the religion which untaught nature clings to, is so deeply rooted as to refuse to give place to the faith of the Gospel. Nature teaches man to propitiate his offended Maker, by penance, gifts, rites, prayers, meritorious deeds—any thing or every thing.—How strange, and startling, and incredible the doctrine, that all these avail absolutely nothing,—that God is incapable of being propitiated by sinful man,—yet that He is propitiated, and that the sinner has but to believe this, and return to his allegiance to his reconciled Maker! This is a true saying, and worthy of all acceptance; but who ever accepted it as true, till he was made wise by Divine teaching?

"A longing to be saved, without understanding the true way how," remarks Hooker in his admirable sermon on justification, "hath been the cause of all the superstitions in the world." An intense longing to be saved is not religion, but it creates a necessity for religion as a want of the heart; and where the true religion is unknown, or ill understood, it will shape for itself a spurious creed, one of which fear, not faith, is the animating principle. Widely as the creeds of human invention differ in other respects, in this they all agree. The Pagan, the Mohammedan, and the blind Papist, in their varied worship of one God or many, have alike in view, to avert the displeasure or to propitiate the favour of the powers they dread, but by whom they are not conscious of being loved. "True religion," Pascal remarks, "consists in loving God; yet, no religion but that of the Bible ever taught this." No other religion shows how a sinner may be assured of the love of God, without which it is impossible to love Him. No other has ever taught men to ask of God the power to love and serve Him.

Among the many corruptions of the Christian doctrine, that which assigns to faith itself, as in-

cluding obedience, the propitiatory virtue which false religions attribute to rites, penances, or good works, is, perhaps, the most insidious, and the most remarkable, as showing the tenacity with which the human mind adheres to its anti-evangelical prejudices. This is, in fact, to destroy the gratuitous nature of the Divine mercy, and to change the very nature as well as office of faith, from that of trust to service, from the spirit of adoption to the spirit of bondage. The Object of this spurious faith is a God not reconciled; whereas the faith which is the instrument of justification, by embracing the gratuitous mercy of God, regards God as already reconciled by the death of his Son. The distinction and difference must needs be of infinite significance, since they relate not merely to the mode and ground of acceptance with God, but to the object of worship. Hence the immense importance of ascertaining the true nature of the principle of faith, and its place in the Scripture plan of salvation. To regard as purely speculative any errors which tend to alter our apprehensions of the Object of our adoration, of our relationship to Him, and of His dealings with us, betrays," Dr. O'Brien justly remarks, "a strange ignorance of the design and mode of operation of all true religion."

From the *Western Christian Advocate*.

QUALIFICATIONS OF CLASS-LEADERS.

A Methodist class-leader is a sub-minister, to whom is delegated a part of the pastoral work, that he may supply the place of the minister in his absence. To be the leader of a class, therefore, is to have the care of a number of souls, whom he is to advise, reprove, comfort, or exhort, as occasion may require. It is an important station, involving great responsibility; he should so pass out and in before his flock, as to say to them by his example, "follow me as I follow Christ." "When the Chief Shepherd shall appear," such a leader will be ready to say, "here Lord am I and the children thou hast given me;" and the Judge will reply, "well done good and faithful servant, enter thou into the joy of thy Lord." The duties of a leader are clearly prescribed in the discipline, and need not be here repeated. It is respecting his qualifications to perform these duties, that I am now to suggest a few things.

The leader of a class should be a man of un-doubted piety. His example will be often quoted by his members, and should be worthy of imitation. This would give weight to his instruction, and cause his counsel to be regarded. He should have great attainments in *Christian experience*, that he may be prepared to settle doubtful points in the experience of those committed to his care. Let him, therefore, aim to comprehend "what is the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge"—such as this world can attain unto.

He should be well acquainted with *human nature*, so as to know how to meet the various dispositions of his members, some of whom will require leading, some driving, and others holding in, as "with bit and bridle." When reproof is needful, he should know how to administer it to have the desired effect; for a serious look of dissatisfaction, would reprove some, more than sharp words would others; while a third would only need suitable encouragement to do right.

A class-leader should be a man of *reading*: well versed in the Holy Scriptures, that he may know how to apply the promises, and point out the duties therein contained, as occasion requires; he should, also, be acquainted with religious books in general, that he may advise his members what to read, and what to avoid reading.

He should be a man of *business*. His class-book kept in neat order, with all the necessary entries and credits, the whole business of his class well regulated, brought forward in proper order, whenever, and wherever it is his duty to represent the same. He should likewise, know how to take hold of and adjust, any difficulty, or matter of difference, that may arise among his members; for a leader has much to do besides singing, praying, and exhorting, however needful these may be in their place.

A class-leader should be a *punctual* man, always found in his place at the right time, whether at class meeting, leaders' meeting, or quarterly conference. His absence at such times, not only disappoints the members, but causes confusion in the business of the church. "A word to the wise is sufficient."

He should *understand the discipline of the church*, that he may teach it to his young members, and *love it*, that he may contribute his influence to sustain and enforce it, on which the prosperity of the church depends in a great degree, and, of course, that of his own class, as a part of the church.

He should likewise possess much *Christian benevolence*; be always ready, when duty calls, to visit the sick, and fly to the relief of the poor and distressed, going forward in every work of benevolence, according to his ability, and encouraging his members by example to do the same. So shall he be what his title imports, a *leader* of his class, in every good word and work. Such a one may do incalculable good in the course of his life, and have occasion of rejoicing forever. T.

From the *London Baptist Magazine*, for May, 1834.

CHRISTIAN SOLICITUDE REWARDED.

How shall I do him good? was many times the inquiry of a Christian cottager, when he looked on a neighbor that he apprehended was living in a state of fearful backsliding from God. He remembered how very zealous he had seen him in the ways of religion in times past; how much concern he had then expressed for the welfare of his own soul and the souls of those around him; how anxious he then appeared to take others with him in company to the house of God on Sabbath days, and on other days when opportunity offered; and how punctually his own family accompanied him! But now things were painfully changed! Even the form of religion was disregarded. He sought company, but it was not the society of Christians. On the Sabbath day he often resorted

to the fields, instead of the place of worship, and there his children idly wandered with him. The village prayer-meeting was no longer attended, and his own household attested that family prayer also was abandoned. At the remembrance of these things the heart of the cottager was distressed, and he often said, I wish I could do him good! But he was deterred from making any attempt by perceiving that, since the mind of his neighbour had ceased to be interested with religious subjects, his disposition was altered for the worse. Instead of being the agreeable and pleasant neighbour, he was become so morose and so distant towards all who made any profession of religion, that the cottager was almost afraid to speak to him. But at length a circumstance occurred that powerfully awakened his Christian solicitude, and roused his courage. He met with a tract on prayer, the suitability of which to the condition of his neighbour so impressed him that at first he resolved to send it him; but soon after, perceiving him walking slowly before him on the public way, he thought if he could slip it secretly into his pocket, he should escape the danger of giving him offence, and be more likely to secure it a reading. He therefore joined him and made the attempt, but in doing it was detected and repulsed by the words, "What are you doing with my pocket?" I mean no harm, said the cottager; I only wished to put this paper there. I wish you to read it. Will you do so? The man looked at it and saw the subject was prayer. His countenance changed, and unable to repel the kind solicitude of his friend, he put it into his pocket, promising to read it. When he got home, he commenced the task, and as he proceeded his sins came up in remembrance before him, the arrows of the Almighty struck fast within him, and his wounded conscience applied for healing at the cross of Christ. He did not seek in vain. The Lord healed his backslidings, forgave his sins, and so restored his soul, that since that time he has been enabled to live and walk as an humble, lowly, and devoted Christian, in the fear of God, and enjoying the consolations of the Holy Spirit.

Reader, we have in the conduct of this cottager seen how divine grace operates in human bosoms. We have been reminded that they who are taught of God the value of their own souls, are affectionately concerned for the souls of others; that they who know the excellency of Christ are desirous that others also should taste his goodness.

"They tell to sinners all around,
What a dear Saviour they have found;
They point to his redeeming blood,
And say, Behold the way to God."

But the cottager is gone to heaven. His labours of love on earth are relinquished. He will no more aim to stop the backslider in his wanderings, no more invite sinners to come to Christ; no more ask neighbours to attend with him on the worship of God; no more distribute tracts. But will the reader apply himself to these services of Christian affection, and follow this cottager in the path he trod, to that world where those who turn many to righteousness shall shine as the stars for ever and ever!

We believe timidity often checks the Christian from engaging in services, to be successful in which he would consider his highest honor and his loftiest happiness. But let him take courage from what he has just read. The opposition feared may never make its appearance; and if it should, under the shield of Omnipotence he is safe and accepted. God often makes means that appear to us very feeble, mighty in operation. None can tell what extent of benefit shall result instrumentally from the labours of this pious cottager! The backslider, restored, has now children walking with him in the fear of God, who perhaps are long shall, in the presence of their offspring, imitate the example of their godly parent, and thus future generations will be blessed from the labors of love in which the present have engaged.

But perhaps the reader is himself in a backsliding state. Perhaps he is declining in the ways of religion. Those lively feelings of gratitude and love and hope towards Christ that once were moving in his bosom are lost, and he is become cold and indifferent with respect to Christian doctrine and Christian practice. This is a fearful state of mind. How many have drawn back unto perdition! How many have, through turning back, perished in their sins! My dear reader, perhaps no Christian neighbor will think of putting a tract into your pocket, or of speaking to you about your spiritual condition. You have so disguised the backslidings of your heart, that few surrounders suspect their existence. You have not yet put off the form of religion, though you feel not its power as you once did, but it is probable you may do this ere long. Let me beseech you to dread advancing to such hardness and impenitence of heart. Remember, if neighbours don't see that you neglect prayer, God does; if they don't know your coldness and indifference towards the things of religion, he does, and cannot be regardless of your guilt; therefore, grieve not his Holy Spirit any longer, lest he should entirely depart from you. Think seriously of your criminal departures from God, and return unto him, beseeching him to heal your backslidings and forgive your sins, lest you should be of those who draw back unto perdition, and not of those who believe to the saving of the soul. Y.

RESPECT FOR THE SABBATH.

The following is a copy of the note of Col. Haskett, in reply to the proposal to walk on Sunday during the contemplated walking match.
Sir: I hasten to express my extreme regret, not so much that I am to communicate my opinions, as that my professed friends should have been ignorant of them, on a subject of such moment. In reply to your note, permit me to say, that separate from the high obligations I owe to the laws of Him to whom I am bound to devote that day—a life chequered with adventures and enterprises has fully demonstrated to me, that the laws of nature, in the alternate operation of the principles of action and rest, have prescribed

the Sabbath as a day to "cease from our labors," and have prescribed the profanity of that day, by a penalty, immediately affecting, and ultimately destroying the physical character of man. I have observed the wretched fatality that marked the earthly conclusion of those, whose profanity of that day was signalized by their untimely deaths. I have the silent monuments of a voice, from the tomb of a beloved and Christian mother, with all the thrilling emphasis of a dying whisper "to sanctify the Sabbath;" and, sir, under these feelings, and with these views, you will be pleased to communicate to your friends my unalterable determination—I will not walk on the Sabbath.—Although, sir, I am desirous of preserving my character from fanaticism, yet I prefer it to that gross violation of feeling and morality, of which I should be guilty in complying with your proposition. I could never consent to pass the doors, on the Sabbath, of those persons in New-England, from whom I have received repeated assurance of respect and kindness, when I know such a course would be replete with a grievousness not to be borne, or even tolerated. I am proud of that respect, and I trust that I shall never be ungrateful for that kindness, or barter them for the wealth of the Carolinas. In conclusion, sir, permit me to add, that for the paltry sum which I may probably gain, I will never consent, so long as I can live on bread and water, to trample on obligations so imperative, set at naught reason so clear and irrefragable, experience so striking and teachable; and, though last not least, I trust I shall never forget those monuments of purity and holiness that fell from the lips of my dying mother: "Remember the Sabbath and keep it holy."

TESTIMONY IN FAVOR OF METHODISM.

I have lived more than three score years and ten; I have travelled a good deal, both by sea and land; I have conversed with and seen many people, in and from different countries; I have studied the principal religious systems in the world; I have read much, thought much, and reasoned much; and the result is, I am persuaded of the simple, unadulterated truth of no book but the Bible, and of the true excellence of no system of religion but that contained in the Holy Scriptures, and especially Christianity, which is referred to in the Old Testament, and fully revealed in the New. And while I think well of, and wish well to, all who love our Lord Jesus Christ in sincerity, yet, from a long and thorough knowledge of the subject, I am led, most conscientiously to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory and the benefit of man; and that both as to the creed there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe, that among them is to be found the best form and body of divinity that has ever existed in the Church of Christ, from the promulgation of Christianity to the present day. To him who would say, Dr. Clarke, are you not a bigot? without hesitation I would answer, No, I am not; for, by the grace of God, I am a Methodist! Amen. ADAM CLARKE.

BLASPHEMY SIGNALLY PUNISHED.

On the 4th of August, 1796, between eleven and twelve o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpelier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in collecting in the produce of the earth for hire. When the storm came on, the whole party took refuge under a tree, when the five soldiers began to blaspheme God for interrupting them in their labour; and one of them in the madness of his presumption, took up his firelock, which he happened to have with him, and pointing it to the skies, said he would fire a bullet at him who had sent the storm! Seized with horror at the blasphemous declaration, the husbandman made all haste he could to quit the company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his recovery was despaired of.

"Remember Lot's wife," was the admonition of our Lord. If you would escape, fly the company of the wicked and profane, for "verily there is a God that judgeth in the earth."

FINDING FAULT WITH PREACHING.

This is especially injurious to children, when it comes from their parents. They will naturally feel more confidence in their parents than in their minister; and if they get the impression that he is wrong upon one point, they will conclude he is wrong in every thing. This prejudice, existing in their minds, may wholly destroy the effect of preaching. Again, when the sinner's conscience is smarting under the truth, if members of the church represent, in their conversation, that the preacher has been too hasty or too harsh, they hereby ease his conscience, and sustain him in his rebellion against God. Such professors of religion often act the part of traitors in the camp of the living God, by strengthening the hands of his enemies in opposing the extension of his kingdom in the world.

From the *Wesleyan Methodist Magazine* for May, 1834.

CUSTOMS OF THE CHINESE.

Prayer, as exemplified in holy Scripture, consists of adoration, confession, supplication, and thanksgiving. The supplications, even in the Old Testament, refer much to spiritual blessings. A divine influence is implored to enlighten the understanding and purify the heart. As for example: "Open thou mine eyes, that I may behold wondrous things out of thy law." (Psalm cxix. 18.) "Create in me a clean heart, O God; and renew a right spirit within me." (Psalm li. 10.) Neither Pagans nor modern sceptics have, we believe, been in the habit of desiring that He who created the soul of man would assist them in the search of religious truth.

The Chinese use written prayers; and also pray without a written form; sometimes audibly, and sometimes mentally; but their prayers have little or no confession of sin, or supplication for spiritual blessings. The service which the Priests of Budhu read in their temples, and when saying mass for departed souls, consists almost entirely of ascriptions of pompous titles to the idols before them. There are in the service a great many untranslated Indian words. When native laymen have inquired of the Priests the meaning of the service, they have replied that they did not know; but the repetition of prayers was meritorious for those in whose behalf the service was performed.

A written prayer is read by the higher order of the Chinese, when worshipping the manes of their ancestors; to whom they pray in much the same manner as to the gods, for prosperity in their particular callings, and in their families. The poor are generally satisfied with an extemporaneous service. At funerals a service is read or spoken. There are prayers for rain also. These are generally accompanied by sacrifices and offerings, on which, after the gods and the ghosts of their ancestors have participated, the worshippers feast. Scholars, farmers, artisans, and merchants, who pray for prosperity in their several avocations, generally accompany their prayers with a vow or promise, that, in the event of their prayers being favorably answered, they will make an offering to the god, or give money to the temple, for its repair, and that of the idol, or oil for the lamps, or a tablet of gratitude, &c. Hence His Imperial Majesty himself writes tablets to be placed over the gates of temples, or above the heads of idols, as expressive of his gratitude to them. A poor shopman generally makes a sort of bargain in his vow. It is conditional. If he profit much, he will give much; and if but little, his return will be little. Whether, if he lose, he will be absolved from his vow or not, we do not know. But there are worshippers, gamblers and others, who, having been very importunate in prayer, and made large promises, and being afterwards disappointed in their hopes, have insulted the idols, or broken an ancestor's tablet to pieces. This, of course, is considered very impious; and there are legends of the god of thunder having struck persons dead who have been guilty of these atrocities.

Parents pray that sons, and not daughters, may be born to them. All classes in difficult or doubtful undertakings, pray for a sign from the gods, showing whether they will be prosperous or not. The sign consists in drawing from a bundle of bamboo slips, a particular one, which, by numbers, refers to certain printed decisions, in verse, laid up in the temple.

Written prayers commence with the year, month, and day, the worshipper's name, place of abode, &c.; somewhat in the form of petitions to Mandarins. As it has been affirmed that the Chinese service at the tombs of their ancestors is a civil and not a religious performance, we give the purport of one of them:

"FORM OF PRAYER TO BE PRESENTED AT THE GRAVE OF ANCESTORS.—TAOUKWANG, the twelfth year, third moon, first day. I, Linkwang, the second son of the third generation, presume to come before the grave of my ancestor Linkung. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up, and sweep your tomb. Prostrate, I pray that you will come and be present; that you will grant to your posterity, that they may be prosperous and illustrious. At this season of genial showers and gentle breezes, I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, a fowl, a duck, a goose, and a fish; also an offering of five plates of fruit; with oblations of spirituous liquors; earnestly entreating that you will come and view them. With the most attentive respect, this announcement is presented on high."

Repairing annually at the spring or autumn, to "sweep the tombs" of ancestors, has nothing in it contrary to reason or religion; but it is manifest that a service like this, containing prayers to the souls of the dead, is contrary both to Scripture and reason. We know that there is a branch of the visible church, where offices not much dissimilar from these pagan prayers prevail. But though denominated Christian, we are not called upon to defend them, for we most solemnly protest against them; and, were we permitted a hearing, would most strenuously exhort all who profess and call themselves Christians, to discontinue all prayers both for and to the dead. It is the sole prerogative of the almighty and omniscient God to hear and answer prayer. Saints and angels are fellow-servants. See that ye worship them not. Worship God. "Call upon me," says the blessed God, "in the day of trouble, and I will deliver thee. Trust in him at all times, ye people; pour out your hearts before him. God is a refuge for us." Happy are they who delight in secret prayer; who have their conversation in heaven; who have fellowship with the Father, and with his Son Jesus Christ!

It is pretty well known, that in China, parents having three children at a birth, (as well as persons of remarkably advanced age,) are presented by the Government with small sums of money; whether as rewards for circumstances over which they can have no control, or as trivial offerings in aid of their support, we are not prepared to say. On the 31st of August, 1832, a woman, named Chang, the wife of a man whose name is Wang-ah-Kwei, living at Whampoa, was delivered of three sons; in consequence of which the parents received ten taels from the District Magistrate, who sent the father back, desiring him to nurture his sons, and bring them up. It is expected, however, that he will destroy one, if not all of them, in blind belief of the Chinese saying, that "a triple birth is the harbinger of evil." Who that is acquainted with this fact can conscientiously think, with anti-Christian, *so-called* philosophers, or professing Christian Governments, that Pagans can be happy enough without Christianity?—*Chinese Repository*.

TEMPERANCE DEPARTMENT.

The American Temperance Magazine for May, 1834, contains the report of an examination of prisons and poor-houses in every county in the State of New York, for the purpose of ascertaining how far ardent spirits is the means of peopling these receptacles of crime and misery. This investigation was made by Samuel Chipman, and the report containing the result of his researches is addressed to A. Champion, Esq. Rochester. It is an authentic statement of the proportion of convicts and paupers who are intemperate; and also the expense which they are to the public. Mr. Chipman devoted nine months' time, and travelled 4,500 miles in accomplishing this object. The Western Recorder in noticing this report justly remarks, that "it demonstrates, that if rum-selling could be stopped, there would be little need of jails and poor-houses. But these are the necessary appendages of a grog-shop; and to make the system complete, whoever keeps one of the latter, ought also to support, contiguous to it, each of the former."

The method which Mr. Chipman took to obtain these statistics was the following: "I have called on the keepers of jails and poor-houses—requested them to take their book which contains the names, &c. of those committed—to go back one year and examine each name separately—to tell me who was temperate, and who was not temperate; and where the habits of any one were not known, to say so; while I took my pen and marked according as they belonged to one of the three classes—temperate, intemperate, or doubtful. The footing of the three would give the whole number of inmates for the year. In poor houses the enquiry was whether the poverty which brought them there was occasioned by intemperance—their own or that of their relatives."

"In giving the information called for, there has in my opinion, been extreme caution used; but as I was asking for information, I could not, of course, dictate the answers that should be given—especially as my object was not to obtain some general expression of opinion, but an official certificate, one which it was understood was to be published, and which the person giving it would meet in his own country, where any error or mis-statement might be detected and exposed."

"It now remains for me to show how I obtained my information in relation to the expense incurred in the administration of criminal justice. This was by far the most difficult part of the business of my agency. The course pursued was this:—I called on the clerk of supervisors in each county who examined the entries made of the accounts of the different county officers, as audited by the board. Those which belonged to criminal business only, were the bills of the district attorney, the jailors, grand jurors, justices and constables. (In these were occasionally items belonging to civil business.) The bills of the county clerk, sheriff, and Crier we examined, and separated the items which related to civil from those which arose out of the administration of criminal justice. The pay of judges, petit jurors, and constables for attending court, the clerk appointed according to his own judgment—in some few instances taking one-half, but generally one-third, and in some counties, where the criminal bore a small proportion to the amount of civil business, only one-fourth."

The following extracts from the report of Albany county, which stands first on the list, containing a population of 53,520, will give the reader some idea of the result of these enquiries.

Whole number committed in one month preceding this date: Temperate, 15; Doubtful, 17; Intemperate, 82. Of the temperate, two for assault and battery; one on five indictments for obtaining money under false pretences, grand larceny, perjury, &c.; makes free use of spirits; four others also make use of spirits. Of the doubtful, six are known to make use of spirits, and two are vagrants. Of the intemperate, at least twenty have been committed for abuse to their families! The whole number of commitments during the year ending the 19th day of November last, was 1,216.

GARRIT HOGAN, Jailor.

Albany, 25th Dec. 1833. Further—during the past year, I have no doubt that there have been, among the prisoners, at least one hundred cases of delirium tremens. The only death in jail during the year was that of a woman of delirium tremens.

GARRIT HOGAN, Jailor.

A Summary view of this Prison for the past year. Imprisoned in consequence of intemperance, at least eight hundred and twenty. For whipping their wives, or abuse to their families, not less than two hundred. Delirium tremens, one hundred cases. But look a little further, and examine the following statement of the police magistrate.

Mr. Chipman: Agreeable to your request, I took particular notice of every case that came before me at the police office in this city during one week, and I now certify; that of the fifty complaints of a criminal character which were made during the first week in January last, forty eight clearly originated in intemperance. One of the other two cases partook more of the character of carelessness than of criminal design. The other was the case of a child whose parents are habitual hard drinkers, but are not what are usually called drunkards. And the above, I have no doubt, would be a fair average of all the cases that came before me during the year, that is, ninety six in a hundred originated in, or were directly connected with intemperance. More than twenty-five hundred cases come under my cognizance in a year.

J. O. COLE, Police Justice.

Albany, 20th March, 1834. Alms-house. Whole number received into this house in one year, 633. Not from intemperance, 1; Doubtful, 17; Intemperate, 615. The 17 were from remote towns in the county. Of the whole number 193 were females, and at least three-fourths of them were intemperate; and full one-half grossly so. There are a few very respectable and interesting women here, but they were reduced to poverty by the intemperance of their husbands. There were 237 persons in the house on the 1st January 1833, so that the whole number assisted in the year is 920.

Expenses.

County tax, \$34,000 00 There is included in this to pay towards City Hall, 3,750 00 Leaving as ordinary tax, \$30,250 00 Expenses of the poor, after deducting all receipts for licenses, \$7,500 00 Expense of crime, 11,870 86 Together, \$10,370 86

Tnos. W. HARMAN, Clerk of Supervisors.

Albany, 23th Dec. 1833. In concluding the report, Mr. Chipman remarks:—"I am fully aware that in the details I have given there is great sameness, but my object is to show what is the uniform legitimate effect of the use of ardent spirits, and without going into these details, this could not be fully accomplished.—ALCOHOL is on trial; magistrates, keepers of poor-houses, clerks of supervisors, magistrates, the superintendents and officers of the house of refuge and of the lunatic asylum, &c. are giving testimony. Let them be heard. The greater

the uniformity in the testimony they give, the greater the influence it ought to, and will have on the minds of an honest and intelligent jury.

"There is another reason for giving these particulars. Those officers have chosen to insert them in their certificates—they may deem them important, especially in their own counties, where their statements will be scrutinized. I will not assume the responsibility of adding or diminishing aught.

"And now, in view of the facts which the statistics I have exhibited, showing the proportion of pauperism and crime growing out of intemperance, and the expense which it occasions, arising directly from the same cause, besides the incalculably larger amount arising from it indirectly, in the loss of time, of litigation it occasions; the time of parties, witnesses and spectators; the interruption and derangement of business; the destruction of property; the loss of health, and the bills of physicians; it would seem that men endowed with reason would look around them and inquire for the benefits to counterbalance these evils; and if none could be found, that the next object of inquiry would be the remedy. And this reason and common sense can not mistake. The evils had existed, had been seen and deplored, and yet had increased for centuries, until, societies were formed taking for their fundamental principle, total abstinence. The success which has followed their organization, and the exertions of their members, can leave no doubt that a complete victory will finally crown their efforts. And notwithstanding I have shown beyond the power of contradiction that more than three-fourths of the ordinary tax is absorbed by the support of poor, and the administration of criminal justice—that more than three-fourths of the pauperism is occasioned by intemperance, and more than five-sixths of those committed on criminal charges are intemperate, yet the greatest obstacle in your way is the pecuniary interest of a few individuals—that of manufacturers and venders. If the tax, ayers will submit to this, we might, looking upon it as an in-re matter of pecuniary profit or loss, stand by and laugh at their folly; but when we reflect that the business of the manufacturer and vender involves the temporal happiness of thousands, as well as their eternal interests, this subject assumes an infinitely more serious aspect. In no poor-house that I have visited have I failed of finding the wife or the widow, and the children of the drunkard. In one poor-house, as my certificate will show, of 190 persons relieved there the past year, were nineteen wives of drunken husbands and seventy-one children of drunken fathers. In almost every jail were husbands confined for whipping their wives or for otherwise abusing their families. In one nine, in another fourteen, in another sixteen, had been in prison for this offence the last year; in another, three out of four who were there in prison were confined for whipping their wives. But when we reflect that but a very small proportion of those brutes in human shape are thus punished, the amount of misery and domestic suffering, arising from this source, exceeds the powers of the human mind to compute; and yet the sale of that which causes all this is not only tolerated but is authorized by law.

Could we collect the wives and children of this class in a great amphitheatre—place in an outer circle the manufacturers and the venders, and fix them there until each mother and child had told the history of their griefs—of their downward course from affluence, or competency, from respectability and domestic happiness to poverty, to misery and wretchedness—could the scenes of domestic discord be all acted over—could the blows of the sworn and once loved and cherished protector, now transformed to a madman and a brute, be made to sound in their ears, with the shrieks of these wives and mothers, and the wailings of their innocent children; could they for the occasion be furnished with powers of language to describe their days of toil and misery, and their nights of unmitigated, unmingled and unavailing sorrow and anguish; could they throw into their countenances all the agony which has so often wrung their souls, all the terror and trembling, all the disgust and loathing which the conduct of their husbands and fathers have caused them; could these men hear the prayers of these wives for their husbands—that the temptation which had so besotted and enslaved them might not again be thrown in their way—and finally, could the secret tears which they have shed be made to flow in full view of this circle of wailers and dealers that surround them—could all this be done, is there a soul not absolutely in league with the great Adversary and Tempter himself, who could for another day or hour continue in his unholy business!!! Yet all this is seen by the eye of Omniscience, and these groans and wailings, and prayers have entered into the ears of the God of Saboth; and yet these men who are the chief agents in producing all this, would have us consider them as patriots, as philanthropists, or even as christians—yes, men who profess to be governed by the law of love!—to feel their paramount obligation to do good to all men;—yet assisting to hoist the flood-gates of intemperance, spreading desolation, and ruin, and death!—occasioning misery in all its disgusting and horrid and heart-rending forms;—and crime, which is filling our jails with felons, our mad-houses with maniacs, and our land with widows and orphans, and hastening to the grave and to the judgment, those whom God has said, cannot tolerate his kingdom!!! And yet all this is seen in every section of our country at this day, when no man can plead ignorance in regard to this subject."

DRUNKARDS CAN BE RECLAIMED.

1. The general practice of the community is becoming more favorable to that end. Moderate drinking by respectable men is becoming more and more unfashionable, unpopular and suspicious. Let respectable men were to abstain from drinking spirit; let a temperance atmosphere be diffused, and drunkards will reform; for it is a truth which we cannot too often reiterate, or too forcibly impress upon every mind, that drunkards are kept what they are, chiefly by the example and influence of moderate drinkers. They are the supporters of all the dram-shops in our land.

2. Hundreds of drunkards have been reclaimed within the last ten years. What has been once done can be done again; and scarce a temperance society exists in all the earth which cannot tell of at least one temperate man reclaimed within the circle of its influence. Many of them can number 10, twenty or more. What then was once a problem, is a problem no longer. It has been solved; and in the solution thousands of hearts have rejoiced, and torrents of wretchedness have ceased to flow.—Henceforth, let no man say the drunkard cannot be reclaimed. He can. He, even he, may escape. "Hope, that comes to all," may come to him.—Temperance Recorder.

An Interesting Fact.—It is stated in the report of the American Temperance Society, that a Committee of the Philadelphia Medical Society, appointed for that purpose, "after paying special attention to this subject, examining the bills of mortality and the diseases of which persons died and the manner of their death—has stated it is their judgment, that out of 4,202 deaths in Philadelphia, 700, or more than one in seven, were occasioned by intemperance."—Mercantile Jour.

RELIGIOUS & MISSIONARY.

From the Wesleyan Methodist Magazine, for May, 1834. HISSIONS TO SOUTH AFRICA.

Extract of a Letter from Mr. Shepstone to the Secretaries, dated Nov. 25th, 1833.

Herewith I transmit to you a copy of the Graham's-Town Journal, in which I beg leave to refer you to a law of this Tribe for establishing the Christian Sabbath. From the time of my being appointed to labour among this tribe, I set my heart upon this as my first and main object, and as the one most likely to draw after it general blessings in its train; and, knowing the people with whom I had to do, as also the influence which the Gospel had over them, I did not despair. After carefully but steadily pursuing my object for eight or nine months, the result is what you will see in the Journal to which I have alluded. I must not, however, be understood as saying that it was needful to have

delayed the crisis so long, from any opposition I found in any quarter, on signifying the subject. But I did not wish to hurry the Chiefs to any act of so much importance, without giving them an opportunity for due deliberation. My object has been to convince the judgment; that what was done might be done from firm conviction and steady choice. And I now dare venture to affirm, this was the case, as there was no possible indolence of another nature. The chiefs, in this, knew they should be singular, and that odium, in all probability, would be the result; but this did not prevent them. After the meeting, when I had collected together what they had said, and, on reading it to them, put these questions, "Is this your law? Do you mean what I have here stated? Have I rightly understood you?"—to all these inquiries they gave their hearty assent. The law was also read in chapel, after divine service, by the advice of the Chiefs, Pato and Kama being present. And subsequently, when the question was finally put, "Is this to be published in the Graham's-Town Paper? Recollect, it will go to England and other parts of the world,"—the reply was, "We do not request lies to be written." When Shaw and you came here many years ago, (1823,) we said, "We will give a word that our people shall not steal from the colony; from that time they have not stolen. We have now given another word, which we have sent and are sending to every part of our tribe. It now remains to be seen whether or not this word will be equally successful; but if it is not," added Pato the principal Chief, "it shall not be our fault." Since the above, we have had several pleasing proofs of the effect of this salutary law. Dances have been adjourned, in every instance of which I have heard, from Saturday until Monday; and this last week there have been a dance and a great feast at Pato's place, his daughter having arrived at a certain age. Ten head of cattle have already been slaughtered; but, on Saturday evening, all was suspended until Monday, the Chief himself thus giving the example of keeping his own law.

Did I not feel that measures of importance come with more force from a District-Meeting, and have more weight and influence than a single individual could possibly give them, I would use all the argument I am master of, to prove to the Committee that this tribe has now arrived at that juncture which demands a more efficient supply of their spiritual wants than any one Missionary can possibly give them.

The spiritual work is not here the whole of a Missionary's employ. He is the father of the people on the station; and such a family will give him employ. He is the litig-stroke amongst them; and this, also, adds not a little to his labour. And this, it must be recollected, is from necessity, not choice. He must be their Physician, or they would die for want of the simplest medicines, or would incur the evil of bringing to the station those pests of society, and bane of the people, the Caffre doctors, with their enchantments, and then farewell to all order. We do wish our friends in England could take a look at us, that they might be fully able to understand what Missionary work is in Caffreland. They would see us at one time acting as the Surgeon, with lancet, &c.; then, as the Apothecary, preparing medicine; then giving advice and counsel to others; then hearing a law-case or two, which will perhaps detain one an hour, and sometimes more; and then, if we escape to our study for the remainder of the day, and remain uninterrupted, we are fortunate. I do not say that every day is equally busy; but some of them are far more so than I have described, and I myself am often thus engaged; and if we would succeed, such is the present state of things in Caffreland, and it is necessary we should thus far "become all things to all men, for their good."

On Sundays, our chapel is full; and we hope it will remain so, as the congregation is not risen up suddenly, but gradually increased for the last four or five months and much attention is manifested to the word preached; but beyond this, on the station, I have nothing to add of a very pleasing description. The number in society is less than on my arrival here, from the exercise of discipline; and I fear I shall still have to prune; for, so long as sinners lie hid and disguised in our society, under a garb of sanctity, the members generally will be sickly and weak, and languishing. A few days ago, Katji Kaka, one of our old members, and the wife of Hlubo, the first man baptized on this station, and the first, I believe, who went to heaven from this place, died happy in God. She was long ill, but enjoyed much of the love of God. She had been connected with us, about nine years, and appeared as a shock of corn fully ripe. Since I have been here, and as long as she was able, she met twice a week in class; of course from choice. Her reply, when asked why she did so, was, she desired it. Thus are the ripe fruits of this station, though they be first-fruits and few, beginning to be gathered into the garner of God. To Him be all the praise!

INSTITUTION OF THE SABBATH BY THE CAFFRES.

Wesleyville, Oct. 30th, 1833.

We, Pato, Kama, and Kongo, the Chiefs of the Gunukwebi Tribe, this day assembled at this place, having taken into our serious consideration the state of our people, have come to the determination to issue General Orders, which shall henceforward be considered a law of our tribe, viz.—

"That from and after the date of this twenty-ninth day of October, 1833, all our people shall reverence and observe the Sabbath, by abstaining from all work on that day, except such as is considered absolutely necessary. And we, the Chiefs, do declare that no law-cases or any business be transacted, nor dances kept up, on our own kraals, as heretofore, on the sabbath; and that all manual labour shall cease on that day. And we do further declare and particularize, and prohibit throughout our tribe, all manual labour, all dances, and all law-cases at the kraals of our petty Captains, and all buying and selling, except food to strangers; and that all traffic in hides, horns, ivory, cattle, or any other articles, except food, shall be fustible by the Chiefs. And we do recommend to our people, in addition to that which we have commanded them, to observe the Sabbath by more generally worshipping God on that day, and praying for blessings to descend upon us;—and, that none may plead ignorance of the seventh day, if any be in doubt, let them inquire of others until they are fully satisfied.

And be it also known, that we do also hereby prohibit all colonial Traders from purchasing any hides, horns, ivory, cattle, or any other marketable article, except food for their own use, from any of our people on the Sabbath-day. And as we have several times had to reprimand some for thus breaking the Sabbath; and as we find our people plead the example of such men as a justification of their own breach of that day; therefore, we have, on further consideration, determined to levy a fine on all such Colonial Traders as shall be found purchasing any thing on the Sabbath, besides food for their own use, which shall be as follows:—

For the first offence, one head of cattle: For the second offence, two head of cattle: For the third offence, three head of cattle:

And if any transgress beyond this number, then we will use our own discretion to levy such fines as we may think proper.

That such fines shall only be levied by one of the principal Chiefs; and the act of purchase shall be proved before one of us by such evidence as is required in other cases.

That all Traders' places shall have a messenger sent to them from the great place; and that the Editor of the Graham's Town Journal be respectfully solicited to insert this our determination in that publication, for the more general information of all who do, or may for the future, trade amongst or with our people.

By request of the Chiefs,

PATO, KAMA, and KONGO. WILLIAM SHEPSTONE, Wesleyan Missionary.

P. S. All hunting on the Sabbath must be understood as strictly prohibited by the above law.

CHINA.

Extracted from Gutzlaff's journal of three voyages along the coast of China, in 1810, 1821, and 1823.

CHINESE DOCTORS.

Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which must be gained from dissection, the Chinese regard as founded on metaphysical speculations, and not in truth. Their materia medica is confined chiefly to herbs, which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect, by mixing them up, as they do, often sixty or seventy in one dose. They generally forget the precise time of the patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect.

THEIR EAGERNESS FOR BOOKS.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called elegant by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat, and handed a copy to a man of respectable appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands, and sped towards their friends in the surrounding villages. If ever our christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer, that he has given to these millions the means of knowing the way of eternal life.

TEMPLES, IMAGES, WORSHIP.

A temple built on a projecting rock, beneath which the foaming sea dashes, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed when another party of priests, in common garb and very filthy, hastened down to us, chanting hymns. When some books were offered to them, they exclaimed, "Praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and a magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwan-yin, the goddess of mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry! Whilst walking here, I was strongly reminded of Paul in Athens, when he was passing among their temples, and saw an altar dedicated "To the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests, who followed us in crowds, for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between Chang and Yuen, the one a Christian and the other an ignorant heathen. This work of the late much-lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; inasmuch we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least a short tract, of which I had taken great quantities with me; I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has idols! The excavations were filled with small gilt images and superscriptions. On a sudden we came in sight of a still larger temple, with yellow tiles, by which we immediately recognized it as imperial. A bridge, very tastefully built over an artificial tank, led to an extensive arva paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chanted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating persons showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. (Though we were in a dark hall, standing before the largest image of Budha, there was nothing impressive; even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced. Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring; and these exhortations were issued by the emperor himself! What inconsistency!

MISSIONARY PROSPECTS.

In order to satisfy my mind respecting founding a depository for Scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the pre-

caution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!

Thus we passed many days here, and the demand for the word of God, not indeed as such, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed with inhabitants. There are less obstacles here to the pronation of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are very thriving people, no ways deficient in natural understanding. English vessels visited them occasionally, during the last century but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit.—The great Chusan has high towering hills, and splendid fertile valleys, some of which are alluvial ground.—There are, perhaps, one million of inhabitants.

WESTERN AFRICA.

Messrs. Wyncoop and Wilson, Agents of the American Board of Foreign Missions, returned to this country on the 13th of April, having finished their tour for the purpose of exploring the coast of Africa; and selecting the most suitable place to commence a mission. They have selected Cape Palmas, about 200 miles southeast of Liberia. This is the place selected by the Maryland Colonization Society, for a colony, to be established on Temperance principles. They have already purchased a tract of land there containing about 20 square miles. Of this tract the Maryland Society have offered the Board six acres of land, for the purpose of commencing their contemplated Mission. This offer has been accepted, and upon this tract the Board will commence their operation. In the immediate neighborhood of this important tract, are three important native towns.

One fact is stated in the Boston Recorder, from which paper we gather this information—which we think will be found a very favorable one in aid of the incipient measures of the society to base a colony on temperance principles. This is, that the natives are in the practice of pouring rum into the sea to propitiate the devil.

Having this correct notion of the diabolical qualities of Alcohol, it cannot take long, with proper measures, to induce these natives to exterminate it entirely from their dominions.—Maine Wes. Journal.

A NEW ALPHABET IN AFRICA.—The Rev. J. Lighton Wilson, who has recently returned from an exploring tour on the western coast of Africa, states that some of the natives in the northern part of Liberia have very lately invented written syllabic characters, in which that people can read and write their own language with very little instruction from the inventors. May not this be one of the means which the God of providence will use to diffuse in those dark places of the earth, the knowledge of the glorious Gospel of his Son, Jesus Christ!—Ib.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday (May 7th) the annual general meeting of this society was held in the Great Room of Exeter Hall, Strand; several thousand persons were present. Lord Buxley, the newly appointed President, took the chair. The report, which was adopted, stated that the society was first formed in 1801. Its objects had been promoted in Europe, Asia, Africa, and America, by more than 5,000 kindred institutions, of which 3,400 have been formed in Great Britain and Ireland. It had printed and distributed the Scriptures in 121 different languages and dialects, in 72 of which no part of the Word of God had before been printed, and the society was now engaged in translations into 35 other languages. The society since its formation had circulated 13,000,000 copies of the Bible or portions of it.

The society's issues had gradually increased from 50,000 to 600,000 copies annually. The expenditures of the society since its establishment had amounted to upwards of £2,000,000. The total receipts for the past year amounted to £283,000 odd—being an excess of £2,400 over that of last year; but for the last two preceding years there had been a deficit of several thousand pounds. The number of Bibles distributed for the past year (we believe) 900,000 copies. A liberal subscription was collected at the doors, and after a sitting of some hours the meeting separated.

CHURCH MISSIONARY SOCIETY.

The annual meeting of the friends and supporters of this society was held yesterday in Exeter Hall, the Marquis of Cholmondeley in the chair. The Report stated that the income of the past year amounted to £52,922 1s 6d, being an increase of £3,392 4d. over that of the preceding year. The expenditure amounted to £43,624 1s 1d.; and from the balance £2,000 has been granted to the disabled Missionaries' Fund. The report was adopted.

PRUSSIA.

From the Seventeenth Report of the Central Prussian Bible Society. Our receipts during the last year amounted to Rd. 7969. 10. 8; and our expenditure to Rd. 7694. 14. 4; leaving a balance in hand of Rd. 275. 2. 4.

Within the same period, we have distributed 7602 Bibles, and 371 New Testaments; making the total of issues for nineteen years, since the establishment of our Society, 123,405 Bibles, and 88,167 New Testaments. According to the Reports hitherto received from our Auxiliaries (for some are still wanting), they have put into circulation, during last year, 18,020 Bibles, and 9004 Testaments; making the total of their distributions, as far as can at present be ascertained, 198,421 Bibles, and 180,885 Testaments.

From the above, it will appear that there have been circulated more than 630,000 copies of the sacred Scriptures by the Central Prussian Bible Society and its Auxiliaries.

The number, however, is small, when compared with the thirteen millions forming the population of our country; and shows that not more than about one-twentieth part have received a Bible. Even admitting also that such as are in affluent circumstances may have purchased the Sacred Volume through other channels, it must not be forgotten, that the want and tear of copies, particularly among children in the schools, is so great, that the loss arising in this manner can scarcely, even with the greatest difficulty, be fully supplied. We therefore earnestly call upon every one who considers it a duty to promote the distribution of the sacred Scriptures, (and what Christian can suppose himself exempt from the obligation!) to persevere in diligence and zeal.

So incredibly great is the want of Bibles still in our country, that from a single Bible Society at Coslin, no less than 6959 Bibles have been applied for, to meet the wants of a district containing about 300,000 souls; 4331 of which were required for gratuitous distribution among the schools, and 2528 to be sold at half of the cost price.

And as, upon a very superficial calculation, more than 800,000 Bibles are required to supply the most urgent necessities, and from 150 to 200,000 copies are wanted yearly to supply the loss of copies in schools, we cannot but persevere in making an appeal to our friends, and especially to all ministers, to exert themselves zealously in removing this heavy want of the Scriptures; and not to leave those who are entrusted to their spiritual care without the greatest of all treasures.

UNITED STATES.

From the Christian Advocate and Journal. Clyde, N. Y. April 7th.—A revival commenced on this station in November last. "About 60, it is believed, were converted to God. We have received 58 into the Church, such as we hope will be saved. The Lord is still with us. We have peace, great peace in the society.

Burlington, Troy con., May 22.—Methodism has had to struggle hard for a bare existence in this place. Till the present year we have had no comfortable or convenient place of worship. A meeting house was commenced two years ago, but was not finished till the last winter. It was dedicated on the 16th of Feb. For some months our prospects have been brightening. The doctrine of entire sanctification has been earnestly preached, and God has put his seal upon it. On the 19th of March a meeting was commenced which continued 15 days. It was a glorious time; more than 50 souls, we doubt not, were brought from darkness to light. Forty-three joined the church on probation at one time. I have received more than 60 during the year. Many of our Congregational brethren, as also their minister, labored with us in the glorious work, and several have joined that Church.

From the Rev. Darius Williams, Westfield, N. Y., May 23d.—Westfield circuit is in a flourishing condition. Old professors are living nearer to God. Souls are almost daily born into the kingdom of Christ. The conversions have been among old and young, and very many who formerly were of an infidel class. During the present Conference year between 200 and 300 have been added to the Church.

From the Rev. John Loveys, Canton circuit, Ontario, May 14.—Since the commencement of the present year the Head of the Church has graciously visited us on this circuit. Though we have had some difficulties to encounter, and for a while deep gloom appeared to be suspended over a part of this charge, yet we can say, "The Lord has done great things for us, whereof we are glad." Sinners by scores have been brought to see their situation in consequence of transgression, and it is believed that upward of 60 have been brought to a saving knowledge of the truth, and the greater part of them have become members on probation in the Church. To God be all the glory.

From the Rev. Messrs. Wm. A. Smith and E. H. Moore, Centreville circuit, Ala. con., April 30th.—The Lord has commenced a considerable revival of religion on some parts of this circuit. We have added 60 on probation in the Church, many of whom have tasted the joys of pardoned sin; and those who have not are earnestly groaning for redemption. Our prospects are evidently brightening. To God be all the glory. We have peace in all our borders. O may the Lord visit the great valley of the Mississippi in much mercy and power this year.

MORAVIAN MISSIONS. At the close of the year 1833 the United Brethren had 42 stations, 214 Missionaries, and 44,932 converts, of whom about 15,800 are communicants. Of these 2682 are Greenlanders and Esquimaux, 349 Indians, 38,958 negroes and persons of colour, and 2993 (Hottentots, and other natives of Southern Africa.—Miss. Intell.

SUNDAY SCHOOL DEPARTMENT. AMERICAN SUNDAY SCHOOL UNION. Extracts from the Tenth Annual Report. Beside the schools connected with this union, there are hundreds independent of all organizations, and others connected with other unions. The whole number of Sunday school scholars in the United States is estimated at a million.

We have no means of estimating the success with which the country was canvassed for scholars on the 4th of July last; but there can be no doubt that many thousands were then introduced to the schools. A similar visitation is recommended annually. Good progress has been made in establishing schools in the valley of the Mississippi. The number formed within the past year, according to the reports of agents and missionaries, is 500. The number visited and revived exceeds 1,000. The persons employed are 35, and the amount contributed for the object \$9,488, which the balance on hand last year makes \$16,533, and the society is now \$2,452 in advance to this fund.

It is believed that permanent and judicious arrangements have been made under the late resolution to supply the southern states with Sunday schools. The agents employed in that service are 15, some of whose labour has been expended in establishing local depositories. The contributions for this work are \$10,289.—The expenses and engagements exceed this by \$1,910. The Sunday School Journal is sustained at great expense, and must be reduced in size, or entirely discontinued as soon as practicable. So salutary is its influence, and so universal the favourable opinion of it, that the board regret to think of its abandonment. It has been suggested that a single quarto sheet semi-monthly, at \$1 per annum, would be more generally received. The whole number of new publications during the year is 74, of which 38 are designed for libraries, and with two or three exceptions they are strictly original. A few years since, our chief dependence was on English books to be reprinted, with such alterations as suited them to our purpose. The number of American pens now employed in preparing religious reading for children precludes this dependence, and is continually increasing. The amount of the receipts during the year is \$138,855.55, and the expenditures \$125,567.18; leaving a balance in the hands of the Treasurer of \$1,288.40.

A THOUGHT FOR S. S. TEACHERS. I have a class of youthful immortals.—Each of these has a soul which must be saved or lost. Each of them will meet me in judgment, and go—either into heaven or hell. The eternal destiny of these dear children depends, in no small degree, on my faithfulness. Many teachers have been instrumental in saving the souls of their scholars, and I may be so also. In the view of these things, I am struck with the greatness of my responsibility, and form, with hope in the divine aid, the following resolutions:— 1. That I will never be satisfied with the mere hearing of a lesson, but will endeavour to have its meaning fully impressed on the hearts of my class. 2. That I will endeavour to feel that my great object, in every hour of instruction, is to save their souls. 3. That I will consider these limbs as specially committed to my charge; that I will daily pray for them individually; invite them to my dwelling, and converse with them pointedly; visit them frequently, and use all means to increase my love for their souls, and to convince them of my desire for their eternal welfare. 4. That I will retire for prayer before I go to the school, and in the use of these means, expect an answer to my prayers.—S. S. Journal.

THE SABBATH SCHOOL SYSTEM.—It is the only general plan of education in our country, that recognizes man in his true character, as an intellectual and moral being. And I have often said, and still say, had I no other choice for the education of my little children than between the daily common school and a well regulated Sabbath school, I should unhesitatingly prefer the latter, even if there were no higher object than their intellectual improvement.

MISCELLANEOUS. INFANT SCHOOLS. The object of infant schools, is to effect something for the intellectual and moral improvement of young children, by methods harmonizing with the cultivation of health, and the immediate gratification of the propensity for enjoyment at that early age. All these objects are pursued in combination, or in a varied and pleasing succession, affording that occasional relief, and that charm of novelty, which the tender years of the scholars require. Healthful exercise and play, and intervals of rest, are judiciously interspersed with mental occupations; and sometimes those are united in a particular form of amusement. The direct instruction given by the teacher is imparted chiefly in conversation, enlivened by question and answer, and so managed as gently to guide the infant mind to useful thought, with

out denying it the animated consciousness of its own voluntary action. The cultivation of good dispositions being the great object of these schools, every lesson is made, as far as possible, to subserve this great point. It is to this end, also, that so much attention is devoted to the present happiness of the children. The intellectual instruction given in the infant schools, is carefully adapted to the capacity and the circumstances of childhood. The teacher makes it his endeavour to render every subject familiar to his scholars, by full and interesting explanations, and by appropriate questions, and in all cases in which it is practicable, by resorting to visible objects or to representations of them. The memory is charged with nothing which is not rendered intelligible or applied in some practical way. Even the elementary tables of arithmetic are learned in useful and pleasing forms; and not infrequently the repetition of them is performed along with some active bodily exercise, to the movements of which they are recited in measured time.

The result of all these arrangements is, as might naturally be expected, an overflowing happiness on the part of the children, and much gratification to the teacher. The irksomeness of subjection is lost in cheerful and voluntary compliance, produced, in a great measure, by sympathy; and the sternness of control is displaced by the air and manner of affectionate interest. A predominating spirit of affection becomes visible throughout the school; and the first steps in education are made to increase, rather than check the pleasures of childhood.

LESSONS OUT OF SCHOOL. Or, how many hours a day may Children Study? Sir Walter Scott, who has the credit of being one of the most industrious scholars, or rather writers, that ever lived, was asked, it is said, how much time a man could safely spend daily, in intellectual pursuits. He answered, five hours. It was the result of his experience, he remarked, that five hours daily intellectual labour was safe; any study beyond that was soon followed by injurious consequences. His plan was, to get three hours before breakfast, and two after, and then to devote the remainder of the day to rest and recreation.

We do not vouch for the truth of this story, though it is believed to be true. Five hours diligent occupation each day, would be amply sufficient to produce his works, notwithstanding the astonishing rapidity with which they succeeded each other. For let us suppose that he wrote only one printed page an hour, a very moderate calculation; this would make five pages each day, which would give a volume of three hundred pages in two months, or six volumes a year; much more than he actually did accomplish.

Literary men would probably affect much more than they now generally do, if they would appropriate a smaller number of hours to their daily labours, and then, in accordance with his example, devote the remainder of the day to rest and recreation. There would be an elasticity, and freshness, and vigour, during this limited period, which is now lost through the deadening influence of long confinement, and protracted labour.—Annals of Education.

The Christian Guardian.

WEDNESDAY, JUNE 13th, 1834.

We expected to have received a letter from the Editor this morning, giving some account of the proceedings of the Conference; but in this we have been disappointed. Some of the preachers, however, who had returned to their families arrived in town this morning, and furnished us with some particulars of what was done up to Monday morning, the time they left Kingston. Mr. Alder was chosen to preside, and continued to fill the chair until Saturday evening.—Mr. Grindrod, the President, arrived the following morning.

Six candidates for the ministry who had served their time of probation were examined and approved, and on Sabbath evening were publicly admitted into full connexion and ordained. The exercises on the occasion, which were very interesting, were conducted in the large Union (Presbyterian) meeting-house, which was kindly offered to accommodate the numerous congregation that assembled. After the usual introductory services, the candidates were requested according to the Wesleyan usage, to give an account before the congregation of their conversion, christian experience, and call to the ministry, which they did one after another in a very solemn and affecting manner.

The Rev. James Richardson, seconded by the Rev. William Ryerson, then moved that they be received as fellow-labourers in the ministry. Mr. Richardson accompanied his motion by some judicious and appropriate remarks, and was followed by Mr. Ryerson in his own pathetic and happy manner;—the motion was carried unanimously, and they were received and ordained ministers.

The Conference was not expected to close before the latter part of this week.

TEMPERANCE.—The reader is recommended to give the leading article under this head a careful perusal, and then ask himself, if he is a dealer in ardent spirits, whether he can, conscientiously, after such an exhibition of facts, continue a traffic which is the cause of so much crime and misery, and which entails such an enormous expense on his fellow subjects.

FOREIGN AND DOMESTIC NEWS.

From the New York Commercial Advertiser. VERY LATE FROM ENGLAND.

Since our last publication we have had numerous arrivals from England. The one bringing the latest intelligence is the Sylvanus Jenkins, Capt. Coffin, which sailed from Liverpool on the 11th of May, and brings intelligence from London seven days later than before received, and Liverpool ten days later. In the week that had intervened between our present and previous accounts nothing interesting had occurred, except the rumour that existed of an arrangement between the warring brothers Pedro and Miguel;—and the retirement of Don Carlos to England. These rumours, should they ripen into evidence, may be of course regarded as important. The character in which they appear at present, will be noticed in their proper places.

ENGLAND. African Expedition.—Death of Mr. Lander.—We regret to learn that intelligence has been received of the death of the enterprising African traveller, Richard Lander. He was fired upon and severely wounded by the natives on Nunya river, where he had gone for the purpose of trade, early in the month of January, and he died at Fernando Po, on the 2d of Feb. The following extract of a letter from Capt. Fage, of the Crown, contains all the particulars of this melancholy event that are yet known. Mr. Lander was buried by Capt. Fage on the day he died.

Mr. Richard Lander expired at Fernando Po, on Sunday, the 2d of February, on his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown. He was attacked on all sides by basemen, all armed with muskets. One white and two black men were killed; one woman and child, with a boy were taken prisoners. Mr. Lander and the remainder fortunately managed to get into one of the canoes and pull for their lives. Mr. Lander received a shot in his hip; a serman and two Kroonmen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January. They lost every thing belonging to them, excepting what clothes they had on them. Mr. Lander lost all his papers, not one remnant to be shown. The Crown got under weigh, and arrived

at Fernando Po, on Sunday the 26th: Mr. Lander's wound had mortified, but he died quite composed.

The lovers of science and adventure will be happy to learn that the Lord Althorp has announced that the government of Great Britain has determined to grant a pension of £70 per annum to the widow, and of £50 per annum to the infant daughter of the late Richard Lander, the African Traveller.

The Trade's Union are said to be going into disrepute, and those who have suffered themselves to be duped by an enrolment, are returning to their ordinary labor.

The financial operation of reducing the 4 per cents has been at length publicly announced. It is expected that it will be followed up by correspondent reductions of other stocks, for the redemption to which the national faith is pledged. Whatever may be the moral feeling inspired by this palpable violation of a public contract, it is very obvious that it must be by some measure of this kind alone that the public debt of England can be even nominally reduced.

The Irish Tithes Bill as it is called, came up for discussion in Parliament on the 6th, and is dividing for a 2d reading the vote stood 288 to 52, in favour of 190.

News is received at London by the Hugh Lindsay steamer from Bombay, via the Red sea and Malta, up to Sep. 1, being 82 days for the whole transit. This is the first experiment of this new project.

IRELAND.

A letter from Dublin, of April 29th, represents various parts of Ireland as in a very disturbed state.

SEVERE RIOT WITH LOSS OF LIVES.—Attack on the Police and Military near Drumcolloher.—Intelligence of an alarming riot in the neighbourhood of Drumcolloher has reached town this morning. The particulars, as far as we could collect them with accuracy, are these: In consequence of the resistance which had been experienced by the Rev. T. Locke in the collection of the tithes composition due to him, that reverend gentleman found himself under the necessity of applying to the proper authorities for assistance. Accordingly a strong force of police and military, under the command of our active chief magistrate of police, T. P. Vokes, Esq., proceeded yesterday to the lands in question, where, shortly after, multitudes of the country people began to assemble, expressing their determination to prevent any seizure from taking place.

In defiance of the firm and friendly remonstrances of Mr. Vokes, on the fully and illegally of their proceedings, they carried their audacity so far as to assault the police and military with a volley of stones, which they quickly repeated. The latter were then ordered to load; but this order of instant obedience, therefore, they only increased their fury. In their own defence, therefore, they were obliged to fire on the multitude, and the result has been a loss of lives among the country people, to the extent of twenty or more, according to report; but this, we trust, will prove an exaggeration. Mr. Vokes was struck several times with stones, nor is it yet ascertained whether he has escaped without severe injury.—Limerick Herald.

FRANCE.

The manufacturers of France appear to have suffered severely in consequence of the late insurrection at Lyons. At Calais and Boulogne the net manufacturers have suffered. The goods sent to Lyons have remained unsold, and the bills drawn in consequence have not been accepted. The manufacturers, overloaded with goods, have ceased to employ their men, excepting only one for each machine, as necessary for keeping it in order.

Two grand camps are to be formed: one of 80,000 men, for manœuvring in the environs of Lyons, and the other, for the same purpose, near Paris and St. Omer.

PORTUGAL.

The interesting intelligence from this long afflicted seat of civil and fraternal war, is principally embodied in the following paragraph from the Liverpool Journal of the 10th of May. It says:—

We have great pleasure in announcing the probable cessation of hostilities in the peninsula. The Lord Nelson in five days from Lisbon, has arrived at Dartmouth, with news that the Pedroites had taken Figuera, that Coimbra had declared for Donna Maria—that the whole of the road from Oporto to Lisbon was open to the Pedroites;—and that Don Miguel and Don Pedro had come to a settlement, an armistice having been agreed to. Don Pedro has informed the Pope that the excommunication of himself, the Queen, the ministers, and their adherents, be not withdrawn, he will stop the revenue of the papal see, £240,000 and cut off all communication.

SPAIN.

The London Courier of the 8th of May contains the following article:—

We call attention to the statement in our City article announcing the capture of Don Carlos, which we have good reason to believe is substantially correct. Of course that implies, we take it, the pacification of the Peninsula, the acceptance of Don Miguel of the terms which have been offered to him, if, indeed, those will now be granted to him, and the arrangement of the affairs of Portugal. The London Globe of the same date says, "We have satisfaction in stating that a telegraph despatch has been received at Paris from Bayonne, dated the 6th inst, announcing that Don Carlos had embarked for England, and that the affairs of Portugal had been arranged between Don Miguel and Don Pedro. The intelligence was brought to Bayonne by the French Secretary of Embassy, who left Madrid, on the 3d.

There was an affair between the Carlist insurgents and the government troops on the 27th, on the road between Tolosa and Pampeluna. A dreadful conflict is said to have taken place on that occasion. The insurgent forces were completely defeated and routed, and the government troops headed by Quesada and El Pastor, entered Pampeluna.

SWITZERLAND.

A letter from Bern, dated the 29th of April, states that the Directory was about to convolve the Swiss Diet, in order to submit to its consideration the ultimatum of the Austrian Government, relative to political refugees, and the measures which that power has deemed it necessary to adopt in consequence of the asylum granted to the refugees in some of the Swiss cantons. The letter adds, that it was likely all refugees would be ordered out of Switzerland, if it were known that they would be received in France.

TURKEY.

Mehemet Ali yielding to the advice of the French and British Consuls at Alexandria, has consented to recall the exiled Candioti, and to restore to them their sequestered property. A conspiracy against him had been discovered at Aleppo. Twenty persons, said to have implicated in it, were, with a promptitude dignified in Europe, immediately executed. Two St. Simonians, who had gone to Egypt in search of the "free woman," and failed, had entered the service of the Pacha.

The Porte has taken the wise measure of granting exemption from all taxes for the space of 25 years to the inhabitants of Ipsara.

VENEZUELA.

Religious Toleration.—Abolition of Tithes.—Political Toleration.—Diplomatic Mission to Spain.—The last arrival from Venezuela brings the tidings of an event in South America, which will for ever be recorded as the brilliant era of her political regeneration. Twenty years of blood and devastation had elapsed without her horizon having as yet been illumined by the vivifying rays of religious freedom. On the 18th of February, 1834, Venezuela entered her name on the eternal page wherein the achievers of social ameliorations will live coeval with the duration of the earth. The boon of mere independence from the Spanish throne, followed as it has been by the desolating torrent of civil war, which has laid waste the most luxuriant regions of the globe and swept away myriads of their tranquil and comparatively happy inhabitants, would hardly have been worth possessing, if the dark away of bigotry, ignorance, and superstition were to continue its baneful influence upon millions of the human family lightly endowed by nature with quick understandings, creative imaginations, undaunted courage, and noble and generous dispositions.

By a decree published already here in some of the newspapers, the Venezuelan congress has solemnly sanctioned the free practice of public worship of every denomination of religious sects. This law was preceded by another not less important, passed by both houses, and concurred in by the executive at the congressional session of last year, viz. the abolition of tithes, laying thus the axe at the root of that inveterate religious intolerance, which, like a huge and noxious vine, had entwined its corroding fibres round the heart of social life, and spreading far and wide its ominous branches, had poisoned every spring of health, and dried up every source of improvement throughout the immense and bountiful countries of the South American continent.

Your papers, devoted to the agitation of the paramount question of your finances, have hardly dwelt on the glorious step of the enlightened congress of Venezuela. It is the exclusive glory of the legislators of that fortunate region of nature, to have placed themselves at the van-guard of the Hispanic-American nations, and burst asunder the iron gates of superstition, in order to lay open the avenues of light, liberty, and happiness.

UNITED STATES.

Legislature of Connecticut and Wesleyan University.—At the session of this legislature in the city of New Haven, a bill has been passed, granting to the Wesleyan University the sum of fifteen thousand dollars, to be paid in two equal annual instalments.—Chris. Advocate and Journal.

LOWER CANADA.

Cholera.—We have at all times been extremely cautious in allowing from giving currency to any report bearing upon the Cholera, where we have seen the slightest reason to doubt their authenticity. When, however, the disease has existed, we are of opinion that a correct statement will be more likely to alarm than to create it; or, we should rather say, will create less alarm than the vague unauthenticated and often exaggerated rumours, which must arise in the absence of official reports. Under this impression we should be wanting in duty were we to delay laying before our readers the following letter from our Quebec Correspondent:—

Quebec, Tuesday, 5. P. M. I regret to say that official information has been received at the Exchange, from Colonel Craig, Civil Secretary, to-day, informing the public that two vessels had arrived at Grosse Isle, each of which had lost twenty two, out of a number of passengers, by sickness. Part of them died of cholera. The latest death on board one was on the 23rd May; on board the other the 6th June. I have authority from Colonel Craig to say that no case of cholera has occurred at the Quarantine Station. Not the least alarm is felt here by those acquainted with the facts.

It must be taken as a consolatory circumstance that "no cases of cholera have occurred at the station," and when we consider the liberation of the passengers from the crowded and unhealthy ship to the pure atmosphere of the Island, we cannot entertain a fear that the disease will obtain a footing here.—Montreal daily Advertiser.

Ruinous Competition.—On Saturday the Canadian steamer arrived from Quebec with a number of average passengers, varying from 1s. 3d. to 2s. 8c. this morning the Yaguar and Patriot arrived; the former crowded with passengers at 1s. 3d. to 2s.; the latter about 250 at from 2s. to 2s. 6d. The St. George and Lady left at the same time with few or none. When will this folly cease?—Montreal Advertiser.

A very extensive robbery was effected a few weeks ago in this city. Mr. John M. Willard, tavern keeper, having on his return to town, after a few days absence, discovered that his iron chest had been broken open, and that six thousand dollars in gold, silver and bills had been abstracted, commenced making enquiries, which have since led to the recovery of about one third, and the arrest of two individuals on suspicion. Ten days had elapsed before the robbery was discovered.—Montreal Gaz. June 10.

Launch.—Yesterday the new Steam Boat Rapid, constructed on the Burden principle was launched at Prescott. Just after the stern reached the water, she stopped on her way; but was ultimately taken off by the steamer Kingston, to the great satisfaction of a very numerous concourse of Spectators. She is intended to test the practicability of navigating the rapids of the St. Lawrence. We wish our neighbors every success which their enterprise merits.—Brookville Recorder June 13.

REMARKS ON THE MONTREAL MARKET.

Montreal June 10th 1834.

We have but little to notice this week in the way of business in produce of any kind. Ashes remain as before, some small sales having taken place at 23s. 6d. and 22s. 8d. for Pots; in Pearls we hear of nothing of consequence.

Wheat.—The arrivals this week are extremely limited, prices generally remaining as before. A lot of Upper Canada Wheat, not in shipping order, has been purchased at 4s. 10d. We heard of a sale of a small parcel at 3s. 4d. but as it was to fill up a vessel, and the buyer could not wait, we could not consider ourselves justified in quoting that price as the current rate from the boat. Indeed, we heard of a purchase of a cargo of Lower Canada Wheat, to fill an unconditional order, a short time since, at 6s. per mout, though if it were quoted without reservation, we should certainly be guilty of giving a most fallacious view of the market.

Flour has not experienced any change. Sales continue to be made at 25s.—though some are holding for better prices; generally, however, the same willingness to take advantage of the demand continues.—A demand which an advance of 1s. would probably impair. Fire Flour has been sold at Quebec at 22s. 6d. In other qualities we hear of nothing of importance. Provisions remain without alteration. A fair quantity has arrived, but we have not heard of any sales of importance.

West India Produce.—Sugars are rather inclined to advance. Some samples which were offered a short time since at 35s. 9d., and refused, are now moving off readily at 40s. Grounded Rum, 1 a 5, is selling readily, from the store, in small quantities, to the trade, at 3s.

Exchange.—The Bank rate is reduced to 4 per cent, and Private has been sold at 3, and we believe lower. On New York drafts were yesterday done at 2 per cent, and as Exchange at New York on London is quoted at par, in private letters which left latter than the closing of the post, Bills on New York will probably be even higher than 3 per cent during the day.

The following is a statement of the amount collected by the "Committee appointed for the relief of the sufferers by the late fire on Yonge Street," and the manner in which that amount was expended. Total amount collected in the various wards of the City, £335 0 0 Of which has been paid, To Mrs. Bell, £121 15 0 To D. Lockett, 51 0 0 To S. Jones, 4 0 0 To William Clark, 6 0 0 To Kesson & Struthers, 46 0 0 To Rae & McTurk, 96 0 0 Expenses, 0 5 0 £323 0 0

WILLIAM LAWSON, Treasurer. S. E. TAYLOR, Secretary. Toronto, June, 1834.

MARRIED.

On Thursday evening last, by the Hon. and Ven. the Archbishop of York, John Smith, Esq. Bachelor, Law, to Miss Elizabeth Van Rensselaer Powell, third daughter of Grant Powell, Esq.

DIED.

On the 27th ult. at Dunwich in his 62 year, Thomas Matthews, of a liver complaint. He was one of the first settlers of this country. On Saturday the 26th ult. after a short illness, deeply and universally lamented, the Hon.ble John Saunders, Chief Justice of New Brunswick, in the 80th year of his age. In Brockville, on the 9th of June, Mrs. Mary Ann Underwood, daughter of James Hall, Seneca, in her 70th year. On the 12th inst. at the School of the Johnstown District. In Kingston, on June 7th, after a short but severe illness, Mr. Samuel Soughdon, aged 31 years.

Letters received at the Guardian Office, during the week ending June 18, 1834.

J. A. Keeler.

FARM FOR SALE in the township of Scarborough, being Lot No. 32, 3d. Concession, containing eighty-five acres of land, all enclosed in fence, and mostly under cultivation, with a good house, barn, and a large orchard; and is well watered. For further particulars enquire at this office, or of

ASA PATRICK, 210.17. June 16th, 1834.

BRING BACK MY DOG!—If the person who took from No. 63 Yonge street, or has now in possession, a very small and handsome white and black spotted LAP DOG, with one ear broken, answering to the name of Frill, will return her soon, some trouble will be spared. Toronto, June 16, 1834.

MR. THOMAS NEWTON BOSWORTH, who, with his brother Frederick, left Melbourne in the Eastern Township, in the Month of April, will address a letter to his father at the Post Office, Kingston, it will be answered immediately, and the route determined. 238.

SALE OF CROWN LANDS in the Newmarket District.—Notice is hereby given, that the under-mentioned Crown Lands will be offered for sale by PUBLIC AUCTION, at the Government Office in Peterborough, on Tuesday, the 1st day of July next, at 10 o'clock, A. M., at the upset price of 10s. 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, and upon condition of actual settlement. Plans exhibiting the situation of the lots may be seen with Mr. McDonell, the Agent at Peterborough. In the Townships of Burleigh and Methuen, the vacant Crown Lands.

TOWNSHIP OF BELMONT. 1st Concession, Nos. 1 2 11 13 14 15 17 19 21 23 25 26 28 29 31 32 2nd do. 1 3 4 12 13 14. East parts of 17 and 18 20 22 23 24. Broken lots 26 27 28 and 29 30 32 3rd do. 1 2 4 8 9 11 12. Broken lots 14 19 21 22 23 25 26, and 28 29 31 32 4th do. 1 3 4 10 12. Broken lots 18 20 22 23 24 26 27 29 30 32 5th do. 8 9. Broken lots 17 18 and 19 21 22 23 25 26 28 29 31 32 6th do. 6 7 9. Broken lots 12 13 14 and 16 17 18 20 22 23 24 26 27 29 30 32 7th do. 7 8 9 10 11 13 14 15 16 17 18 and 19 21 22 23 25 26 28 31 32 8th do. 9 10 12 13 14. Broken lots 16 17 and 18 20 22 23 24 26 27 29 30 32 9th do. 19 11 13 14 15 17 18 19 21 22 23 25 26 28 29 31 32 10th do. 10 12 13 14 16 17 18 19 20 22 23 24 26 27 29 30 32 11th do. 11 13 14 15 17 18 19 21 22 23 25 26 28 29 31 32

TOWNSHIP OF HARVEY. 1st Concession, Nos. 7 8 10 11 13 14 15 17 18 19 21 22 23 25 26 28 29 31 32 2nd do. 5 6 7 9 10 12 13 14 16 17 18 19 20 22 24 25 26 27 29 30 32 3rd do. 7 8 10 11 13 14 15 17 18 19 21 22 23 25 26 28 29 30 32 4th do. 9 10 12 13 14 16 17 18 19 20 22 24 25 26 27 29 30 32 5th do. 8 11 13 14 15 17 18 19 20 22 23 25 26 28 29 31 32 6th do. 16 17 18 19 20 22 24 25 26 27 29 30 32 7th do. 11 13 14 15 17 18 19 20 22 23 25 26 28 29 31 8th do. 12 13 14 15 17 18 19 20 22 24 25 26 28 29 30 32 9th do. 11 13 14 15 17 18 19 21 22 23 25 26 28 29 31 10th do. 22 23 25 26 27 29 30 32 11th do. 18 19 21 22 23 25 26 28 29 30 32 12th do. 20 22 24 25 26 27 29 30 32 13th do. 20 22 24 25 26 27 29 30 32 14th do. 21 22 23 25 26 28 29 31 32 15th do. 19 20 22 24 25 26 27 29 30 32 16th do. 22 23 25 26 27 29 30 32 17th do. 25 26 28 29 31 18th do. 24 25 26 27 29 30 32 19th do. 25 26 28 29 31 32

TOWNSHIP OF ELDON. 5th Concession, No. 11 11th do. do. 5

TOWNSHIP OF FENSLON. 1st Concession, Nos. 24 25 26 27 29 30 32 2nd do. do. East half 11 23 26, West half 31 32 3rd do. do. do. East half 7, East half 9 10 12 13 14, East half 16 18, West half 19 20 22 23 25 26 28 29 30 32 4th Con. Nos. 1 2 10 14 15, East half 32 5th do. " 1 3 4 7, East half 12 14 16 17 6th do. " West half 1, West half 4, West half 7 18 7th do. " West half 3 9, West half 18, West half 19 8th do. " East half 1, East half 18, East half 19 9th do. " 1 10th do. " 1

TOWNSHIP OF VERULAN. 1st Concession, No. 1 2nd do. do. " 1, West half 2, West half 4, West half 5 15 18 31 32 3rd Con. Nos. West half 1, East half 4 4th do. " West half 4 5 8 28 29 31 5th do. " 1 3 24 33 6th do. " 21 28 29 32 7th do. " West half 1 3 4 6 7 26 37 8th do. " 1 4 5, West half 7 28 29 31 9th do. " East half 4 30 10th do. " 7 26 29 31

PORTENTS OF THE FALL OF JERUSALEM.

(Extracted from "MIRIAM'S KINGDOM," a poem by Agnes Palmer.)
Vapours load the murky air,
Darkness sails on sudden wing,
Lightnings gleam, and comets glare,
Moaning sounds hoarse night-winds bring!

A FOOT ANSWERED ACCORDING TO HIS FOLLY.

Near the Alleghany mountains, an infidel judge was sitting with a circle of his friends, and ridiculing the account of the creation of our race as inspiration gives it, and asserted that we came into existence by chance.

GO-BETWEENS.

There is perhaps not a more odious character in the world, than that of a go-between—by which is meant that creature who carries to the ears of our neighbour, every injurious observation that happens to drop from the mouth of another.

THE NUMBER FIVE.

The Chinese have a great regard for this number. According to them there are five elements—water, fire, metals, wood, earth; five perpetual virtues—goodness, justice, honesty, science, and truth; five tastes—sourness, sweetness, bitterness, acidity, and salt; five colors—azure, yellow, flesh color, white and black; they say there are five viscera—the liver, the heart, the lungs, the kidneys and the stomach.

BRITISH MANUFACTURES.

The value of the woolen manufactures exported in 1831, amounted to £4,849,427; 1832, £5,470,666; 1833, to £6,511,750. The cotton manufactures exported in 1831, amounted to £19,073,625; in 1832, £17,398,378; and in 1833, £19,659,672.

ANECDOTES OF DISTINGUISHED MEN.

Beza.—It is related of Beza, one of the reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the Epistles of St. Paul, which he had committed to memory when he was young.

and caused it to be dispersed in the countries where it could be understood. He gave, during his life, 3000 to aid the propagation of the Gospel, and for translating, printing, and circulating the Scriptures among the American Indians in their vernacular dialects.

A CARD.—D. LITHGOW, M.D., F.R.S.

Dr. L. is a Graduate of the University of Edinburgh—has his Diplomas as a Member of the College of Surgeons and as an Accoucheur—and was lately President of the Royal Physical Society of Edinburgh, &c. &c.

WANTED TO BORROW, for 3 or 5 years,

for £200 to £1000, on good security, for which a premium of £12 per cent. will be given. Apply to this office. 2111st York, Nov. 25, 1833.

SPRING IMPORTATIONS.—The

Subscribers are now receiving, in Toronto, their Importations by the Spring Arrivals of the following description of GOODS, and to which, they beg to call the attention of the Trade.

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.

RYCE, BUCHANAN, & Co. have now received

the greater part of their spring importations, and will sell for cash this season at the same low scale of prices which gave so much satisfaction last year.

GENERAL CLOTHING ESTABLISHMENT.

ROBERT HAWKES returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready-made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection.

CHEAP SHOES STORE, 165 King St.

The Subscriber is now receiving a very extensive and cheap assortment of Ladies', Gentlemen's, and Children's BOOTS and SHOES, of every description, and to which he invites the attention of his friends and the public.

HIS MAJESTY'S RECEIVER GENERAL of the Province of Upper Canada, gives notice, that Sealed Tenders for Bills of Exchange on London, at thirty days' sight, will be received at his Office on Tuesday the 1st day of July next, for any sum from One Hundred to Thirty Thousand Pounds Sterling, expressing the highest rate of Exchange.

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.

ARTISTS AND AMATEURS' ASSOCIATION.

Picture intended for exhibition must be sent in during the week previous to Saturday the 21st of June, directed free of charge to "The Committee of the Artists and Amateurs' Association," East wing of the Parliament Buildings, Toronto, between the hours of 9 and 4.

FOR SALE.—FERN SHARES of the Stock of

the Steam Packet Company—originally £25 each, Apply (if by letter, post paid) to JAMES BICKET, Land Agent, &c. 235-1st York, May 28th, 1834.

THIS DAY IS PUBLISHED, Price One Shilling

and Three Pence, the first part of the "POOR MAN'S PRESERVATIVE AGAINST POPEERY." Being a reply to the Hon. J. ELMSLEY'S Pamphlet on Transubstantiation.

WANTS A SITUATION, in a country place

or Village, a first rate SCHOOL TEACHER. Any application to this Office will be immediately attended to by F. H. Toronto, April 12, 1834. 231st

100,000 FEET OF SEASONED LUMBER,

at the Credit mode, consisting of Tack, Inch and a half, and Two Inch BOARDS, together with a quantity of JOISTS, RAFTERS, and SCANTLING, for sale, cheap for Cash, by JOHN CRUMBIE, M. D. Streetsville, May 12, 1834. 236st

TWO HUNTERS.—WANTED, TWO LIVE

BEAVERS.—TWENTY DOLLARS will be given for a Male or Female, or FORTY-FIVE DOLLARS for a Male and Female: Either young or old ones will answer, but they must be in good health and untagged. Enquire of the Editor of the Guardian. May 21st, 1834. 236st

FOR SALE, Lots No. 7 in the 6th Con. and

13 in the 3rd Con. of Hungerford, 200 acres each. Lot No. 5, in the 1st Con. of Percy, 200 acres. East half of Lot No. 1, in the 5th Con. of Kaladar, 100 acres.

FOR SALE.—Eighteen Acres of Land of the North

East Corner of Lot No. 67, 1st Concession of the Township of King, on Yonge street with 2 acres cleared and a Log House raised and covered. For further particulars apply to the Subscriber on the west end of the lot. May 26th, 1834. JAMES LOVE, 238-1st

FOR SALE—a FARM of excellent Land in

the Township of Tecumseh, containing 100 ACRES situated on the leading road from Adjala to Young street, with a lasting stream of Water, and about 30 Acres of improvement; 10 Acres of the same under wheat; a good House and Barn within 3 miles of two Saw Mills; with a young Orchard of about 50 thriving Apple trees; and a Garden neatly laid out. The above is under good fences. For further particulars apply to the Subscriber on the premises. TIOS. HURST. Lot No. 16, 8th Con. S. Half, February 1, 1834. 224-6th.

BEAUTIFUL ENGLISH EDITIONS

of the following BOOKS are on sale at the GUARDIAN OFFICE, at the London Press; with a variety of others, both American and English. Companion to the Bible, intended for Bible Classes, Families, and young persons in general. Maps. 18mo. half-bound.

NEW STORE, in the Village of OAKVILLE—

The Subscriber having commenced the Mercantile business at Oakville, would inform his friends and the public that he intends to keep on hand a general assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers for Cash. JUSTUS W. WILLIAMS. Oakville, June 1, 1833. 2f

WHERE IS EDWARD STEELE, who

was discharged at Boston, from the Eric, Sloop of War, in August, 1832, and has not since been heard of by any of his relations, now residing in the Province?—Any letter from him, or information concerning him, addressed to the care of the Editor of the Christian Guardian of this City, will be duly forwarded to his friends, who are deeply anxious to hear of, or from him. Toronto (late York), U. C. June, 1834.

INFORMATION is wanted of ELIZA and

BRIDGET CAVONAGH, who left Montreal for Upper Canada in June, 1833, in the service of Matthew Crooks, Esq. The subscriber, their father, will be grateful for any intelligence respecting them by acquainting him through the means of Mr. John Robertson, Grass Street, Kingston. HUGR CAVONAGH. Kingston, May, 1834.

MR. THOMAS NEWTON BOSWORTH,

who, with his brother Frederick, left Melbourne in the Eastern Township, in the Month of April, will address a letter to his father at the Post Office, Montreal, it will be answered immediately, and the route determined. 233.

LOST.—On Monday afternoon last, between

the residence of Dr. Barnside and the York Hotel, a large ENGLISH WATCH, a handsome watch with a gold case, and a person who will leave the said Watch at the York Hotel, No. 13 King Street. Toronto, June 4th, 1834. 238.

FRENCH BURR MILL STONES!

The Subscribers having lately purchased the old establishment of Messrs. FLANDRE & SROW, in the city of Buffalo, intend going extensively into the manufacture of MILL STONES, and will be kept constantly on hand, both for Flouring and Country Work, several pairs of the various kinds and sizes, which will enable them to fill orders on very short notice; and as they import their Blocks direct from France, it gives them a decided advantage in choice of stock, and enables the subscribers to offer them much lower than they have ever been sold for in this country.

Also, DUTCH BOLTING CLOTHS, of every

number now used, and of the most approved stamps. Also, Hoisting Screws, Lighter Screws, Spindles, Bails and Drivers, Damels, Screen Wire, &c. &c. Being also connected with a very extensive FOUNDRY (at Rochester, N. Y.) they will furnish MILL CASTINGS of any description that may be desired. The subscribers are confident they can furnish their western friends with any of the above articles on better terms than they can be procured at Philadelphia, Baltimore, or any of the Eastern or Southern markets; and as the transportation from Buffalo will be less than from either of the above markets, they think it will be for the interest of Millwrights and others at the west, to favor them with their orders. GEORGE W. BUSH & Co. Buffalo, Feb. 18, 1834. 231 3m.

REFERENCES.

D. Wiltney, Green Bay. J. Phelps & Co., G. River. Giddings, Baldwin, Pease, & Co., Montreal. Standard, Wmbar, & Co., Montreal. R. H. Heywood, Fort Erie. J. Hollister & Co., Sandusky. H. V. Dabrow, Erie. J. R. Dorr & Co., Detroit. S. P. Parker & Co., St. Catharines. J. G. Smith & Co., St. Joseph. John B. Klutz, Chicago.

NOTICE.—The Subscriber having removed

from Town to Scarborough, has left his accounts with Robert Baldwin, Esq. for settlement. Those who are indebted to him are requested to make payment to Mr. Baldwin; and those having demands on him will present them as above. JORDAN EAST. City of Toronto, May 22nd, 1834. 237-1st

EDWARD HENDERSON, TAILOR, &c.,

takes this favorable opportunity of returning his thanks to his friends, and the public in general, for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Elmsley's. P. S.—Patterns kept on hand for the accommodation of country Tailors, and those who make up their own. Yonge Street, May 22d, 1833. 185-1st.

LAND FOR SALE.—Lot No. 12, 8th Con-

cession of BROCK, 200 ACRES. The lot is within one mile of a Merchant's Store and a Saw Mill, and within three miles of a Grist Mill; has six acres cleared, and is situated in a well settled part of the country. Apply to the subscriber, No. 21, Newgate Street. THOMAS THOMPSON. Toronto, April 15, 1834. 231st

FARM FOR SALE OR TO LET, in the

Township of Toronto, on the Lake road, between the Rivers Credit and Etobicoke, about 14 miles from the City of Toronto, (late York.) The farm lies in a healthy situation, and has a good HOUSE and BARN, and a good well of water—in short, it has every convenience. For further particulars, apply to the owner, on the premises, or at the Guardian office. W. WATSON. April 23, 1833. 232-1st.

FOR SALE, Lots No. 7 in the 6th Con. and

13 in the 3rd Con. of Hungerford, 200 acres each. Lot No. 5, in the 1st Con. of Percy, 200 acres. East half of Lot No. 1, in the 5th Con. of Kaladar, 100 acres. East half of Lot No. 16, in the 7th Con. of Kennebeck, 100 acres. West half of Lot No. 31, in the 6th Con. of Matilda, 100 acres. 50 Acres in North Crosby, and one Village Lot in Demorestville. The above lots of Land will be disposed of on liberal terms, as it respects price and periods of payment.—For further particulars apply (if by mail post-paid) to the subscriber. CYRUS R. ALLISON. Adolphustown, April 20th, 1833. 181-1st.

FOR SALE.—Eighteen Acres of Land of the North

East Corner of Lot No. 67, 1st Concession of the Township of King, on Yonge street with 2 acres cleared and a Log House raised and covered. For further particulars apply to the Subscriber on the west end of the lot. May 26th, 1834. JAMES LOVE, 238-1st

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PROS WORKS. In 14 vols. 8vo. In

cambic, gilt lettered. BLANK DEEDS & MEMORIALS for sale at this office.

CHRISTIAN GUARDIAN.

TERMS.—The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance; or, fifteen shillings if paid in six numbers; or, seventeen shillings and six pence if not paid before the end of the year; exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The postage is Four Shillings a year, and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance. All travelling and local Preachers of the Wesleyan Methodist Church are authorized Agents to procure Subscribers, and to all authorized Agents who procure Subscribers, and aid in the collection &c., one copy will be sent gratis. No Subscriber has a right to discontinue until all arrears are paid. Agents will be careful to attend to this.

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