

## CHRISTIAN GUARDIAN:

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

Published every WEDNESDAY, in the City of Toronto, U. Canada, at No. 9, Wellington Buildings, King Street.

## Christian Guardian.

WEDNESDAY, JULY 31, 1839.

The following was prepared for last week's Guardian, but was deferred to make room for matter already in type.

## A Summary of Religious, Missionary, and Centenary Intelligence from England.

We are sure it will afford our readers sincere and holy pleasure to learn the vigorous and growing state of the various, useful, and noble religious societies of Britain. We shall, therefore, have the same kind of pleasure in laying before them such items of intelligence as are communicated to us by recent numbers of the *London Watchman*, now lying before us. We have succinct as well as full reports of meetings held by many different evangelical societies; and did our space permit, we would draw largely from them for the gratification of our readers; but it is only a few which we can even notice.

The Report of the "WESLEYAN MISSIONARY MEETING FOR THE LONDON DISTRICT" is the first that caught our eye. The Rev. THOMAS JACKSON, President of the Conference, in delivering his address from the chair, made a remark concerning Popery, which, though it does not surprise us, excites our displeasure. It is said—"The President next adverted to the emissaries of Rome, who had been sent out to propagate the ancient superstition—not to encounter dangers, difficulties, and privations in the wilderness inhabited by the widely scattered heathen—but to locate themselves in some of the Wesleyan Missionary Society's most flourishing and most promising stations." The Report being called for, it was stated that the

Total collections of the Auxiliary for the year were £5007 10 4  
Being an increase on the previous year of ..... 557 3 10

Dr. BUNTING, in a fine characteristic speech, was rather playful. He said, "he had that day entered upon a period which was said to be the last decade of the ordinary term of man's life, and he found himself, very much to his surprise, a sexagenarian." (A man of sixty.) But forgetting, or not heeding his age, he spoke like a young Paul, and said, "In these days, they heard much of 'the march of intellect,' and many other marches, and let them now behold the march of impudence; for he proclaimed that the Society must now raise their income annually to £100,000 a year." Dr. HENNETT, (an Independent) in a brilliant speech, said, "Point out to us, if you can, any instance in which, when Missionary operations were progressing, there was not a glorious outpouring of the spirit of God upon the Church." How important is this remark! He then eulogized our Founder, by informing the meeting that the poet, Montgomery, had said, "Your Wesley was a Missionary before he was a Wesleyan Methodist." The Rev. P. McOWAN followed with his intellect and ardour, and, in putting many arousing interrogations, asked, "What! shall we stand still, Sir? Devils do not expect it; our bitterest foes on earth do not anticipate it; angels beckon us to advance; and our own consciences prompt us to go onward."

We see the Missionary Deputations for Ireland have completed their tour. They consisted of the Rev. Messrs. Grindrod, A. E. Farrar, T. H. Squance, W. J. Shrewsbury, and J. George; and were assisted at one meeting by the Rev. Richard Knill, one of the London Missionary Society's arduous labourers from Russia. We notice this account chiefly to have an opportunity of recording a pleasing fact referred to at the close of it: "In many instances Clergymen of the Church of England, and Ministers of other denominations, either took the chair, or moved or seconded resolutions." This is an example sufficiently attractive to be worthy of our copying it in this Province. Soon come the day when the voice of exclusiveness shall be hushed, and the voice of love be harmony in every ear!

The BAPTIST MISSIONARY SOCIETY has had its anniversary. This is a Society we revere; for Carey was one of its Missionaries. Its Report informed the meeting, that "the translation of the Scriptures into various languages was steadily advancing"—that "a net increase of 2,617 has taken place in the number of members"—that in the receipts there had been "an advance of about £4,000 on the amount reported at the last anniversary."

The LONDON CITY MISSION is deserving the approbation of all. It is a society chiefly promoted by pious clergymen of the Church of England, without the sanction of that church.—Among other particulars in the report of the Committee, we observe it says—"The state of the funds had enabled the Committee to add eight new Missionaries, the number at the last anniversary being forty-two." "180,515 visits had been paid during the year; 223,056 tracts were distributed; 5,080 prayer-meetings had been held; making a total of 16,079 prayer-meetings from the first; 36,934 copies of the New Testament and Psalter had been distributed amongst the poor." We would that this irregularity were general in the British Empire! Call these erratic movements by what name you please, (and the proper name is Christianity, in the Methodist form) we hail them as harbingers of incalculable good. The writer of these lines has spent most of his days in favored England, and has often been sad at witnessing the apathy of a church above all others blessed with certain facilities; but the "prayer-meetings," and other means now adopted, brighten the too long dark scene. May this kind of old-fashioned Wesleyanism prevail in the Church of England more and more!

The Report read at the annual meeting of the RELIGIOUS TRACT SOCIETY "gave affecting details of the spiritual destitution of the North American Colonies; and stated that there is every prospect of many of the children of once happy professors of religion in England becoming a species of white Indians, from the want of religious advantages." To a certain extent this statement is correct; and many reasons might be assigned for the lack of religion. When a certain class of parents are duly impressed, and equal religious privileges are secured, the evil will be greatly remedied.

It appears from the *Watchman* that almost every pious institution at home is doing well, and has increasing finances, which is a ground of rejoicing; it is especially the case with many of the Auxiliaries of the Wesleyan Missionary Society. The work, too, on many of our circuits is highly encouraging. "The receipts in the Sheffield District, during the past year, have been upwards of £2,600, being an increase of £356 upon the income of the preceding year." Of the erection of Chapels in the Dewsbury Circuit, it is observed—"These, with three others recently opened, make six new chapels on the Dewsbury Circuit in about two years; and what is best of all, the societies are in great peace and growing prosperity." The following is a communication from Horncastle:—"The prosperity with which we have been favoured of late years, in this circuit, is very encouraging. Almost constantly we have some fresh accession of members to our society, and the work still goes on. During the last year, we have had an increase of about 300 members. We have also had a great increase in our Missionary Funds, which this year amount to £157 1s. 0d. more than the preceding year; the total amount for the year 1837 being £216, and for 1838, £373. It is pleasing to be

able to add, that the increase of the Missionary Funds for the district (Lincoln) last year, upon the preceding, was £1,059 12s. 11d. Let others go and do likewise."

We are surprised and rejoiced to receive the information that the "CENTENARY OF WHITFIELD" has been celebrated at the Tabernacle in London. The services commenced with a prayer meeting at seven o'clock in the morning, which was attended by various ministers. At eleven o'clock there were devotional exercises and a sermon; and in the evening a public meeting was held, when Sir C. E. Smith, Bart., presided, and at which addresses were delivered by several eminent ministers. It was a day of happy recollection, fervent gratitude, and holy resolution for the future. As it is our intention to make selections from the spirited and eloquent addresses delivered on the occasion, we shall say no more now than that a man like Whitfield, the companion and friend of the Wesleys, merits, like them, a thousand Centenary celebrations; and their celebrations will continue till all other praises shall be lost in heaven in the praises offered to the Lamb!

In one of the numbers of the *Watchman*, we have had much satisfaction in meeting with a short article headed INDIAN MISSIONS. It informs us that "the students of the University of Glasgow have recently resolved to raise £300 a year, and support a Missionary to India themselves. The students of the University of Edinburgh mean to do the same; and we are happy to learn it is under consideration in more than one of the congregations in Edinburgh, whether they may not carry out their Missionary obligations in the same way."

Another item not unworthy of attention is the *Circulation of the Religious Press*, from the 1st January to the 31st March:

	Total num.	Each pub.
Watchman, weekly, (exclusive of 7,600 Supp. Clements)	48,200	3,707
Record, twice a week, .....	75,500	2,993
Patriot, do. ....	67,500	2,556
Advocate, weekly, .....	13,500	1,037

These periodicals are so many wakeful guardians of our beloved Protestantism.

The Collections and Donations, received in connexion with the Anniversary Meeting of THE WESLEYAN MISSIONARY SOCIETY, held at Exeter Hall, in May, are announced as amounting to the handsome sum of £2,043, 5s. 9d.—besides £10 from the Rev. R. Newstead for the French Mission, and £50 from the Rev. R. Newton, placed in his hands by an anonymous "Friend to Missions."

The marvellous movements at home on the occasion of the celebration of the CENTENARY OF WESLEYAN METHODISM are so well known that it is hardly necessary for us to say anything of them. But there are several incidental circumstances which, to us, are of a touching character. At a Meeting held in Wales, at the small town of Llanelly, the aged minister, the Rev. J. Buckley, said, "It was now fifty-four years since he joined this section of the Christian Church, and by the grace of God bestowed on him, he had been employed as a minister of the Gospel of Christ for half a century, forty-two years of which he had, without intermission, laboured as an itinerant in the word and doctrine, attending five, or six, or seven and thirty Conferences; during which period he had, with inexpressible feeling of interest, beheld the rising, extending, and progressive movements of Wesleyan Methodism." "He praised God for good, old, unchanged Methodism,—pure primitive Christianity, in glorious operation in modern times." He then compares the number of the Ministers, Missionaries, Local Preachers, and Members of our Connexion, of his early days, with those of the present. Now, in all this, and taken in connexion with Dr. Bunting's statement of his old age, there is something, as we just said, which is touching. These are the honoured men who link the present generation to the past. We like not our fathers to die—let us see them, though they be too infirm to expatiate, as once they did, on the saving doctrines of their favourite Methodism. May future generations remember them, and follow them!

The Centenary General Sub-Committee have informed their subscribers, and the public, that Medals of three sizes are now preparing. "The two larger sizes will each consist of a pair of medals; one with a beautifully-executed head, in full relief, of the Rev. John Wesley, on the obverse, and the elevation of the new Centenary Hall on the reverse. The other, also in two sizes, will have a fine head of the Rev. Charles Wesley, and on the reverse an appropriate inscription. The small medal, designed chiefly for Sunday Schools, will possess beautiful heads of the two Wesleys."

In looking over the agreeably long lists of Subscribers to the Centenary Fund, we dare say that others, with us, have often met with short records attached to the name of the giver: Grandfathers, fathers, mothers, friends, pastors, missionaries, thought of. One entry before us is, "Rev. Thomas Simmonite, a small offering by an old Supernumerary Preacher, who was called out into the itinerant work of the Ministry by the Rev. J. Wesley himself, 50 years ago—£5, 5s." How emphatic is this word "himself"! Who would not have the honour implied! And how many are the reminiscences associated with these brief memorials—reminiscences, mournful, grateful, hallowing, and inspiring! Every thing about the CENTENARY is affecting and astonishing; and it will be more so yet. Our firm belief is, that when the final sums are announced, it will be found, that the British and the Canadian Methodists have raised the prodigious amount of £250,000. Great Head of the Church!—bless the Methodist, and every other Church,

"AND BOW THE WHOLE EARTH TO THY SWAY."

## Extracts from the Rev. Mr. Whitfield's Journal.

Wednesday, April 13, 1739.—Continued at Cheltenham, for the sake of a little retirement, and some private business, till after dinner, and got safe to Evesham (where Mr. Seward's relations live) about seven at night. I found there had been much talk about my coming, God wisely ordering it to engage and excite the people's attention. Several persons came to see me, amongst whom was Mr. Benjamin Seward, whom God has been pleased to call by his free grace very lately. Both his circumstances before, and in conversion, much resemble those of St. Paul; for he was bred up at the feet of Gamaliel, being at Cambridge for some years. As touching the law, so far as outward morality went, he was blameless; concerning zeal, opposing the church. My proceedings he could not like, and he had once a mind, he said, to write against Mr. Law's enthusiastic notions in his "Christian Perfection." But lately it has pleased God to reveal his dear Son in him, and to cast him down to the earth, as he did Saul, by eight days' sickness; in which time he scarce ever eat, or drank, or slept, and underwent great inward agonies and tortures. After this, the scales fell more and more from the eyes of his mind. God sent a poor travelling woman that came to sell straw toys, to instruct him in the nature of the second birth, and now he is resolved to prepare for holy orders, and to preach Christ and those truths straightway in every synagogue, which once he endeavored to destroy. He is a gentleman of a very large fortune, which he has now devoted to God. And I write this to show how far a man may go, and yet know nothing of Jesus Christ. Behold; here was one who constantly attended on the means of grace, exact in his morals, humane and courteous in his conversation, who gave much in alms, was frequent in private duties; and yet, till about six weeks ago, as destitute of any experimental knowledge of Jesus Christ, as those on whom his name was never called, and who still sit in darkness and the

shadow of death. Blessed be God, that although not many rich, not many mighty, not many noble are called, yet some are. Who would but be accounted a fool for Christ's sake? How often has my companion and honoured friend, Mr. Wm. Seward, been deemed a madman, even by this very brother, for going to Georgia? But lo! God has now made him an instrument of converting his brother. This more and more convinces me that we must be despised, ere we can be vessels fit for God's use. As for my own part, I find, by happy experience, the more I am contemned, the more God delights to honour me, in bringing home souls to Christ. And I write this for the encouragement of my fellow-labourers, who have all manner of evil spoken against them falsely for Christ's sake. Let them not be afraid, but rejoice, and be exceeding glad: for the Spirit of God, and of glory, shall rest upon their souls.

Friday, May 18. Dined with several of the Moravian church, and could not avoid admiring their great simplicity, and deep experience in the inward life. At six I preached in a very large open place in Shadwell, being much pressed by many to go thither. I believe there were upwards of twenty thousand people. At first, through the greatness of the throng, there was a little hurry; but afterwards all was hushed and silent. I perceived a divine power come upon me from above. The word, I believe, made its way into their hearts.

Received several excellent letters, amongst which was one from Mr. Ralph Erskine, a field preacher of the Scotch church, a noble soldier of the Lord Jesus Christ. Oh, that all that were truly zealous knew one another! It must greatly strengthen each other's hands.

London, Saturday, May 20.—Received an excellent letter from the reverend Mr. Ebenezer Erskine, of Scotland, brother to Mr. Ralph Erskine, acquainting me of his preaching last week to fourteen thousand people. Blessed be God, there are more field-preachers in the world beside myself. The Lord furnish us all with spiritual food wherewith to feed so great multitudes.

Preached in the evening at Kennington-common to about fifteen thousand people, and we had an extraordinary presence of God amongst us. Oh! that all who object against this way of preaching would come and see; all sincere persons must go convinced away.

Sunday, May 27.—Preached this morning at Moorfields to about twenty thousand, and God manifested himself still more and more. My discourse was near two hours long. My heart was full of love; and people were so melted down on every side, that the greatest scoffer must have owned that this was the finger of God. Went twice to public worship, received the blessed sacrament, and preached, as usual, in the evening at Kennington-common, to about thirty thousand people. Perceived I was a little hoarse; but God strengthened me to speak so as not only to be heard, but felt, by most that stood near me. Glory be to God on high.

Monday, May 28.—Preached, after earnest and frequent invitation, at Hackney, in a field belonging to one Mr. Rudge, to about ten thousand people. I insisted much upon the reasonableness of the doctrine of the new birth, and the necessity of our receiving the Holy Ghost in its sanctifying gifts and graces, as well now as formerly. God was pleased to impress it most deeply upon the hearers. Great numbers were drowned in tears; and I could not help exposing the impurity of those letter-learned teachers, who say we are not now to receive the Holy Ghost, and count the doctrine of the new birth enthusiasm. Out of your own mouths will I condemn you, you wicked and blind guides. Did you not, at the time of ordination, tell the Bishop that you were inwardly moved by the Holy Ghost, to take upon you the administration of the church? Surely, at that time you acted the crime of Ananias and Sapphira over again. You lied not unto man, but unto God.

Thursday, June 14.—Spent the whole day in my pleasant and profitable retreat at Blenheim; and in the evening had the pleasure of introducing my honoured and reverend friend, Mr. John Wesley, to preach at Blackheath. The Lord gave him ten thousand times more success than he has given me! After sermon, we spent the evening most agreeably together, with many christian friends, at the Green Man. About ten we admitted all to come in that would. The room was soon filled. God gave me utterance. I exhorted and prayed for near an hour, and then went to bed, rejoicing that another fresh inroad was made into Satan's territories, by Mr. Wesley's following me in field-preaching as well in London as in Bristol. Lord, give the word, and great shall be the company of such preachers. Amen. Amen.

## Consequences of Denying the Spirit's Influence.

This is the age of innovation. In the estimation of a certain class of religious levellers, whatever is ancient is erroneous. It is their glory to have no fixed principles; "ever learning, they are never able to come to the knowledge of the truth."

Amidst a variety of discoveries, with which they would surprise the religious world, one is, "That no other influence than what the word of God has on the mind, is necessary to the conversion of a sinner. Supernatural influence is enthusiasm; the day of miracles is past, the Spirit is the word, and the word is the Spirit!" They seem, in short, pretty nearly in the same predicament as those of old, who had "not so much as heard whether there was any Holy Ghost." But as Christians have generally been in the habit of considering Divine influence as indispensably necessary to give the Word of God itself success, and as this discovery brands them as enthusiasts, on this account it may not be improper to examine some of the consequences of giving up this enthusiasm—or, in other words, of denying Divine influences. And,

1. *This sentiment deprives the Holy Spirit of its office in the economy of Redemption;* he is supposed to entertain the same office towards the reprobate as towards the ransomed of the Lord. For all the work this sentiment leaves him to do, is, to inspire the sacred writings, and then leave those writings to exert their own mighty energy on the mind. Now, here is nothing done for believers, at least for all who have access to the word of God. Those who were satisfied with the good old way, believed it to be the office of the Holy Ghost, not only to inspire the sacred writers, but to convince of sin, to open the eyes of their mind, to change the heart, and make the Lord's people willing in the day of his power, &c. But if the sentiment in question be true, the covenant offices of the Holy Spirit are a mere fiction.

2. *This modern sentiment renders man the grand cause of his own salvation,* directly contrary to the whole tenor of God's word; for it is not God, but himself, that makes him to differ from others. Of what avail are all the blessings revealed in the Gospel—of what avail is the inspiration of the sacred oracles, unless men believe their contents? Now, if faith is not the gift of God, if a man believes without Divine influence, the grand turning point in his salvation is in himself. He does that of himself without which, all the Father, the Son, and the Holy Spirit, have done, would be absolutely in vain; he gives perfection and efficacy to their work. This much seems plain: that, on these principles, the reason why one man goes to heaven rather than another, is not because God has done more for one than the other, but that the former has done more for himself; and thus the whole glory of man's salvation belongs to himself! This sentiment is a libel on the whole word of God!

3. *It is contrary to the experience of ancient believers,* whose characters are recorded in the word of truth. It is contrary to their humiliating confessions: "In me, that is in my flesh,

dwelleth no good thing;" contrary to their grateful acknowledgments: "By the grace of God, I am what I am." If this grace, (let it mean what it will) were not distinguishing, the apostle speaks nonsense; as if he could be distinguished by what was no distinction. It is contrary to their thanksgivings, both in the church militant and triumphant—all ascribing glory to God and to the Lamb.

4. *This sentiment involves a number of absurdities:* and whatever is fairly proved absurd, is thereby proved untrue. Now, to contemplate it in any point of view: say, that guilty, depraved sinners, need no divine influences to render the word of God effectual to their salvation, but that this is entirely in their own power. Then, it follows, that what God intended most effectually to humble the pride of man is adapted only to cherish it. It follows, also, that after all Jesus Christ has done for the salvation of sinners, it is very possible that not a single soul will be saved; and highly improbable, if not, in the nature of things, impossible, that many will. It follows, that the strongest prejudices conquer themselves; that the most vicious habits either mortify themselves, or implant principles which are destructive of themselves, to which the sinner is wholly averse; and all this in spite of the vigilance and influence of Satan, whose dominion would be hereby overthrown.

Take another view of the subject. Say the Spirit and the word are identical. This would prove that there were no believers prior to Moses, the first sacred writer. But see what this sentiment will make of a multitude of Scripture passages: "That which is born of the word is the word. The words I speak unto you, they are the word, and they are life. Your Father shall give his holy word (which they possessed before) to them that ask it. They that are after the word do mind the things of the word. Ye are not in the flesh but in the word, if so be the word of Christ dwelleth in you." From which it would appear, according to this sentiment, that every man who had a bible was a Christian.

5. *This sentiment flatly contradicts the most plain and positive declarations of Scripture.* Believers are said to be God's workmanship, created anew in Christ Jesus, to good works, &c., which implies that men are not active in this change, but merely passive; they are represented as having been "dead in sin, and quickened by the exceeding greatness of God's power." Eph. i. 18, 19, ii. 1.

Believers are said to be "born from above, born of God, not of the will of man, but of God." And though "faith comes by hearing," it is still the gift of God. And therefore the labors of a Paul and an Apollos were fruitless till God gave the increase. We know who hath said, "No man can come after me, unless the Father, who hath sent me, draw him."

Once more, God speaks of that change which constitutes a believer in Christ, as exclusively his work. Let the reader examine the following Scriptures: Deut. xxx. 6: Ezek. xi. 19, 20, xxxvi. 26, &c.; Jer. xxxi. 33, xxxii. 39, &c.; Heb. viii. 8; John iii. 5, &c.; Eph. ii. 1; Acts xvi. 14. Hence it appears a matter of the utmost importance to contend earnestly for this capital truth of the Gospel, "It is God who worketh in us, both to will and to do of his own good pleasure."—*Watchman of the South.*

## Rules for Domestic Happiness.

1. Every day let your eye be fixed on God through the Lord Jesus Christ, that, by the influence of his Holy Spirit, you may receive your mercies as coming from him, and that you may use them to his glory.

2. Always remember, if you are happy in each other, it is the favour of God makes you so; if you are tired and disappointed, God does thereby invite you to seek your happiness more in him.

3. In every duty act from a regard to God, because it is his will and your duty. "Do all in the name of the Lord Jesus," and look to him to bless you and your partner, and that you may abide in his love.

4. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and your own soul.

5. Recollect often, that the state of marriage was designed to be an emblem of the love of Christ and his Church, a state of mutual guardianship for God, and a nursery for the Church and skies.

6. Remember that your solemn covenant with each other was made in the temple of the Lord, in the presence of his church, and that the most high God was called upon as a witness.

7. Be careful that custom and habit do not lessen your attention to each other, or the pleasing satisfaction with which they were once both shewn and received.

8. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard, may, perhaps, be still the same, and the blame only attaches to you.

9. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect this every day what God has borne with in you.

10. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate, or you must both be unhappy.

11. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

12. When you discover failings which you did not suspect, and this you may be assured will be the case, think on the opposite excellence, and make it your prayer that your regard may not be diminished. If you are heirs of the grace of life, your failings will shortly be over; you will hereafter be perfect in the divine image. Esteem and love each other now, as you certainly will then. Forbearance is the trial of this life only.

13. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent and the harmlessness of the dove.

14. Forget not that one of you must die first—one of you must feel the pang and the chasm of separation. A thousand little errors may then wound the survivor's heart. It is policy to anticipate it. O that when you meet again, the deceased may say, in heaven, "I am, under God, indebted to you that I am here."

15. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be his holy name! he can, and often does, suspend all our sorrows. Never pass a day without praising him for all that is past; glorify him for your mercies, and trust him for all that is to come.—*Boston Chris. Watchman.*

## MY CHILD IS GONE.

Hark! from the West a voice of woe, The wild Atlantic in its howl Bears on its breast the infant low.	My Child is gone.	My baby cradled on my knee, For he is gone.
Like savage Tigris o'er his prey, They tore him from my heart away, And now I cry by night—by day—	My Child is gone.	And when I seek my cot at night There's not a thing that meets my sight But tells me that my soul's delight, My Child is gone.
How many an English babe is pread With fondness to his Mother's breast, And rock'd upon her arm to rest,	My Child is gone.	I seek to sleep, and then I seem To hear again his pining screams: To hear and wake—his last dream—
No longer now at eve I see Beneath the sheltering plantain tree,	My Child is gone.	Gone—till my tears and griefs are o'er— And I shall reach that happy shore, Where Negro Mothers cry no more, My Child is gone.



## RELIGIOUS INTELLIGENCE.

## CENTENARY OF WHITEFIELD.

We have inexpressible pleasure in being able to call the attention of the readers of our Journal to such an event as the CENTENARY OF WHITEFIELD—of Whitefield, a distinguished man of God and servant of our Lord Jesus Christ, and well known to the Christian world. We much regret that our space will not allow us to do more than give, from the *London Watchman*, one of the excellent speeches delivered on the memorable occasion—the speech of the Rev. Dr. Cox. We should like to say much on the character, labours and successes of him, whose centenary has been celebrated. "Has been celebrated," do we say? We might with much propriety say, has yet to be celebrated. For, though a certain day has been kept, Whitefield will not—cannot be forgotten when the Centenary of Wesleyan Methodism shall be commemorated. Who can think of the Wesleys, without calling to mind their friend and Brother, Whitefield? We only add, what the Rev. Robert Hall has beyond contradiction asserted, that the Wesleys and Whitefield were the second Reformers of ENGLAND: Be this said to their honour, and the eternal honour of him whose apostolic servants they were.

The Rev. Dr. Cox ascended the pulpit and said, that the subject assigned to him on this important occasion was, the genius and labours of Whitefield. The character of eminent men, which was amongst the most precious treasures of the Church of God, might be regarded as comprising both that which was intellectual and that which was moral. Their intelligence, piety, talent, and life belong to the Christian body, and were the rich legacy of time to eternity. Christianity taught them to appreciate that inheritance, and showed how such a possession enhanced their responsibility. It was not merely contemporaries who participated in the advantage of the life and labours of great men. Their successors of future ages were or might be wiser and better for their having inhabited this globe, and were bound to employ their memory as a means of stimulating to virtuous and religious actions. In looking along the line of human history, we are struck by the memory of being in the midst of a glorious remembrance. Amongst the illustrious few, none would question that GEORGE WHITEFIELD held a conspicuous place. Next to patriarchs, apostles, and martyrs, might be reckoned those who had been characterized as reformers; and Mr. Whitefield's talents, exertions, and influence, had placed him in the rank of that noble band, to be honoured as the servant of God, and loved as the benefactor of mankind. At the time of his appearance, the religious state of this country, both in and out of the Establishment, were a melancholy aspect. Religion itself was going to sleep in the palaces of a dominant Church. Accumulating abundant wealth, and allied to the power of the State, that Church proscribed the faith of others, imposed its creeds and formularies, wielded the sword of secular authority, and in spite of the tolerant declarations of the first Brunswick on the Royal line, kept down by the spirit of intolerance and by frowns and State patronage the spirit of religion. Her clergy swore to articles which they denied in their pulpits, substituted the philosophy of Seneca and Epictetus for the gospel of Christ, and treated the essential principles of the very religion they professed as a grand innovation. In a word, religion was degraded and secularized by its worldly adherents, men's consciences were in the keeping of the priesthood, and with the high-sounding cymbals and trumpets of orthodox pretensions, they were marched under the silken banners of an ecclesiastical hierarchy down to perdition. At that time God uttered his warning voice, and another John arose crying in the wilderness. Whitefield was possessed of those elements of mind and those peculiarities of character which fitted him for the work to which, as an out-door preacher, he was singularly called. Providence, when occasion required it, showed how richly he was endowed with that imaginative faculty which was deemed a concomitant of genius. The faculty of distinguishing the most striking peculiarities of the objects of truths presented to the mind was essential to imagination, and that was powerful in the mental constitution of Whitefield. He would alternately stir the passions, and storm the conscience. He had the most vivid perception of what he contemplated—he saw the whole outline of a particular truth. "That produced great plainness and perspicuity of statement, to which the ardour of his feelings gave the utmost force. Decision and moral courage marked his whole career. Having ascertained what was right, he hesitated not to do it, though it might be unusual or unpopular, and though the doing of it involved him in obloquy and personal suffering. That natural disposition was aided by his devotional spirit, which was sustained by the habit not only of frequent prayer, but of reading the Scriptures on his knees. Whenever one door was shut he sought another, and entered it fearlessly of consequences. When he was not permitted to preach in the church, he proclaimed the gospel in the church yard; and stooped to no authority—crouched to no foe—when his Master's cause demanded an open, bold, and uncompromising advocacy. His moral courage was, moreover, conjoined with an active zeal. He was not the man of set and prepared occasions. He was restricted by no conventional regularities. Nothing could restrain his hallowed zeal. What power could have stopped his career or repressed his energy? One power, and one only—death. Whitefield was born at Gloucester, December 16th, 1714; and was the son of an innkeeper. At the age of 17 he became a Christian, and in the following year went to Pembroke College, Oxford. In June, 1736, he received ordination, at the hands of the Bishop of Gloucester. Soon afterwards he preached at a few places in London; but, anxious to join the Wesleys, who had gone as missionaries to a new colony in Georgia, he accepted an invitation to proceed thither. Having laboured there for four months, he returned to England to receive priests' orders, and to collect funds for the erection of an orphan school in Georgia. After being ordained priest by Bishop Benson, he became the object of persecution; and, having been denied the use of pulpits in which he had hoped to preach the great evangelical doctrines, he resorted to the open air, where tens of thousands devoted to his ministry. Having obtained large contributions for his orphan school, he repaired again to America. Thence he sailed again for England, and on his arrival opened his new mission on Kennington common. He then visited Scotland and Wales, and came back to London: where some Dissenters, having procured the loan of ground, erected a spacious tent, which he called "a tabernacle," where they met his night. In 1744 he crossed the Atlantic. In 1748 he went to the Bermudas, which he traversed through out, preaching twice every day. Thence he repaired to England, visited Scotland again, and in 1751 crossed to Ireland. Again he hastened across the Ocean to Savannah, where he found the Orphan School flourishing; but his stay could not be prolonged on account of his health, he returned to his native land in 1752, and determined on the building of a new Tabernacle, which was completed in 1754. Another was opened in Bristol. In September, 1756, he dedicated Tottenham court-road Chapel. His unmitigated attention to these two places, together with the excessive fatigues attendant upon preaching on an average more than twice every day, again rendered embarkation for the New World necessary, whence he returned at the close of another winter. In thirty-four years he preached nearly 20,000 sermons. He conferred distinction on two hemispheres, and if England had the honour of giving him birth, America enjoyed the privilege of watching over his tomb. One general remark might suffice on the life and labours of that eminent minister of Jesus Christ. He never aimed to subvert any party purposes, or to become the leader of a sect. He was an agent in view to win souls to Christ. His spirit was catholic and anti-sectarian, not was it at all consistent with his character to be engaged in framing creeds and constitutions. He might, indeed, have been the head of a party, but it might be safely affirmed he would have been exempt from a party spirit. It was true, they sometimes heard of Wesleyans and Whitefieldites, but the latter designation had become nearly absorbed in more general and more doctrinally descriptive terms. But that statement was made without the slightest imputation upon either of the great men in question, or their adherents respectively. The one was by nature, and habit, and ability, a leader of a party; the other was formed rather to rouse to action, and call the dead in sin to life by the mightiness of his declaration, than to systematize, and organize, and combine the scattered elements into order and concordance. His energy was impulsive, his life was preparatory—to others he left the appropriate work of gathering churches; but for himself he was the man of the highways and hedges, compelling sinners to come in, that the Lord's house might be filled. In order that the present address might be subservient to the greatest practical utility, he (Dr. Cox) would advert to what appeared to have been the elements of that instrumental efficacy which distinguished the labours of Whitefield. First, among those, a devoted love of the truth must be accounted primary and fundamental. The love of the truth in Whitefield was an apostolic glow, to him the love of "the truth as it is in Jesus" was above all price; it had the certainty of an intuition, and was the very life of his soul. It was the fire that burnt brightly upon the altar of his consecrated spirit, and his lips were touched with the hallowed coal from it. Second, in connection with his love of truth in general, must be mentioned Whitefield's love of souls in particular. Of that there were striking proofs in all his discourses. The self annihilating power of Christianity was obvious in his devotedness to his Master's work. Four years ago, he (Dr. Cox) was on the spot where he (Whitefield) ended his days; and there were persons still surviving, who declared that they distinctly remembered the oppressive heaviness of his bosom, as he preached with difficulty in the fields at Exeter, in Massachusetts. His tears were for lost souls; his prayers were for lost souls; his journeys were for lost souls; his sermons were for lost souls; his dying groans were for lost souls. That was his one object; he was devoted to it—he died for it. It gave to his life the stamp of an apostleship; and to his death the glory of a martyrdom. Thirdly, Whitefield was remarkable for the plainness and perspicuity of his discourses. He could not be misunderstood by the most unlettered of his audience. He was neither disposed, nor perhaps in a sense capacitated, to diverge into the subtleties of argumentation, nor to cultivate the niceties of language. Had he even been originally so inclined, his habits of life would have disqualified him. His forte was declaration; his audience demanded it; and he was plain and pathetic. Fourthly, he showed a great sagacity in the adaptation of his addresses to the character and circumstances of the multitude whom it was his business to impress. His knowledge of human nature was evidently profound, and he used it with great advantage. He abounded with anecdote. He dealt far more in the explanatory and doctrinal mode of preaching on the Sabbath morning, than at any other time; his

afternoon sermon was general and hortatory; in the evening he drew his bow at a venture. Sinners were closely plied, numbers of whom, from curiosity, coming to hear a sentence or two, were often compelled to hear the whole. His power of adaptation occasionally inspired a ready wit under circumstances of peculiar difficulty. It was said that on one occasion a man bordering on intoxication hurried into the midst of the assembly, and planting himself directly before the preacher, with a can of ale in his hand, exclaimed, "Here's to you, old fellow," and drank Whitefield passed, and with great solemnity rejoined, "And here's to you." The wicked shall be turned into hell, and all the nations that forget God." "Fifteenthly, the fervour and directness of his appeals must be noticed. Never, probably, were addresses to the conscience so pointed. He was emphatically in earnest, and he made every hearer sensible of it. He was, indeed, a sharp arrow in the Divine quiver in the hearts of the King's enemies. Without overlooking his distinctive peculiarities, the genius of Whitefield was emphatically that of extemporaneous preaching. To have bound him to rule and writing would have been to have storn him of his strength. His addresses were, in their whole construction, popular; but the effect so immeasurably exceeded all that had ever been produced before, or had been accomplished since, that one was tempted to believe that, in the power of addressing mixed assemblies, he reached the limits, or nearly the limits, of human capability. To every hearer he must have seemed not in the pulpit, but at his side, charged with a special message to him. Could they conceive of a sight on earth more glorious than that of George Whitefield standing in the midst of thronging thousands, on that very spot, a century ago, preaching in the great cathedral of nature, amidst an universal and listening silence, on the vast concerns of salvation and immortality? It was not the philosopher teaching his cold lessons in the groves of Academe—it was the messenger of God's mercy to a guilty world, reiterating the inspiration of the Eternal, and incalculating the verities of heaven. That it was which, while they seemed to hear the echo of his voice coming up from the depth of a hundred years, stamped a character of grandeur on that spot, and of glory on that day of grateful common oration.

## RIDEAU CAMP-MEETING.

Extract of a Letter from the Rev. H. Wilkinson, dated July 22, 1839. "The Camp-meeting on the Rideau Circuit, which commenced on the 11th instant, closed on the following Monday, the 15th, greatly to the comfort and satisfaction both of the preachers and people. Friday, the second day of the meeting, was a uniform wet day. The friends, however, came gradually on with their tents. The services of the sanctuary either within or without the tents were kept up; and the fires of devotion burned brightly amidst the surrounding dampness and rain. The congregation and the interest increased much during Saturday; and on the Sabbath our enclosure was literally filled. Sabbath day was faithfully occupied by five brethren, who were much favored of God in making known to the listening and very orderly multitude the "unspeakable riches of Christ." The "power of the Highest" did indeed overcloud the assembly. The effects of the preached word were partially seen in the prayer-meeting which closed the Sabbath day's exertions, and which continued until day-break on Monday morning. By this time upwards of twenty persons were rejoicing in the possession of the inestimable blessing of the remission of sins obtained at the meeting, while others were still agonizing for deliverance. Several of the cases of conversion are of a most interesting character. But the best wine was reserved for the exercises of Monday forenoon. The love-feast was emphatically "a feast of fat things" to the people of God. An unusual measure of heavenly influence was granted, filling to overflowing the "earthen vessels"—the recipients of Divine grace. Old and young in the way of Heaven experienced a gracious quickening, and returned to their homes glorifying God for all that they had felt and seen.

Encouraged by the past, it is in contemplation, in compliance with the very general desire of our friends, to have another camp meeting towards the last of August next, some where in the vicinity of the Augusta Chapel, as a place somewhat central for the Elizabethtown, Augusta, and Matilda Circuits. Of course friends from other circuits will be heartily welcomed. The public will, however, be notified of this more particularly soon.

The Preachers have, by this time, all gained their destined fields of labor. And though the camp-meetings on this, and on Dr. Jones's district, necessarily detained some of them for a season from their respective flocks, I am sure the glorious results of these special means will amply atone for any temporary loss or inconvenience any of the circuits may have sustained. The Guardian is becoming increasingly popular. Our friends generally are delighted with the harmonious winding up of the late Conference. May Heaven prosper and bless us more and more.

## MISSIONS.

Extracted from a Speech delivered by the Rev. Robert Alder, one of the General Secretaries of the Wesleyan Missionary Society, at a meeting held in New York last May.

MR. ALDER said, the age in which we live has, with great truth and propriety, been called the age of inquiry. A reason is demanded for every thing. "This is the case in the old world as well as in the new. And this spirit of inquiry is not confined to things secular. It has entered the sanctuary. As far as the missionary cause is concerned, I rejoice in all this; for, just in proportion as this enquiry is made, will this cause gain favor in the eyes of the Christian community. If we had associated merely for the improvement of mankind in the arts of civilized life, every benevolent mind would approve our design; but we aim at a higher object. We are not associated merely to promote civilization, though Christianity is found to be the most effectual instrument of civilization; for, wherever the Gospel goes, science, commerce, and the arts follow. But we are not associated to devise a method of promoting the extension of trade and commerce. Yet this is the result of our operations. I know of several instances in England, in which distinguished individuals have contributed to the missionary cause on this very account. But our great object is, the conversion of the world to the faith of our Lord Jesus Christ. This is the object of the Missionary Society which I here represent, which has missionary stations in various parts of the world, viz.:

Principal stations in Europe, .....	28
" " Asia, .....	19
" " South Seas, .....	10
In Western and Southern Africa, .....	28
In West Indies, .....	45
In British North America, .....	57

Total, 204  
With 318 regularly accredited missionaries; 260 salaried catechists and school teachers; 4,000 unsalaried agents; 65,000 church members, and 57,000 schools. So great is the work which God has accomplished by missionary agencies.

We have arrived at a point in the missionary enterprise, where we are embarrassed by success. "How can that be?" it is enquired. Just in proportion to our success is the increase of our embarrassment. If we plant a mission, for instance, in South Africa, the success of that mission insures an application for six more missionaries and six more school teachers. I do not know that ever a gale blows, that does not bring an application for missionaries, or a communication bringing thanks for missionaries sent. I speak not of our own society only, but of all kindred institutions in London. The Secretaries of the different Missionary Societies meet once a month for the purpose of taking counsel together, and uniting in prayer for each other's success. At the last monthly meeting, the question was discussed, "How can we so prosecute the work as to prevent our agents from coming into collision?" I have no doubt a plan will be devised and carried out, that will lead to this result; so that our differences of sentiment and practice shall not be presented to the eye that is but half enlightened, and unable to perceive the true cause. Thus, Ephraim shall not envy Judah, nor Judah vex Ephraim; and there will be no strife among us, as there ought not to be, for we are brethren.—*Maine Wesleyan Journal.*

## TEMPERANCE DEPARTMENT.

Extract of a Letter from the Rev. H. Wilkinson. "I am right glad to learn that by Temperance you do not mean temperate drinking, but abstinence from the poisonous, the accursed thing—intoxicating liquor. Reasons numerous, and as potent as numerous, combine to admonish the Methodists of the necessity and importance of throwing all their weight into the scale in favour of that band of worthies, of various name, who are actively engaged in promoting amongst all classes habits of the strictest sobriety. I have been perfectly satisfied, for some time past, with the author of the letter you lately published in the Guardian from a gentleman in England, that the beneficial objects aimed at by the Temperance reformation will be far easier ensured under the total abstinence system than under the old moderation plan. The universal adoption of the total abstinence pledge necessarily must remove the evil. The universal adoption of any other neither can nor will, as it is obvious that the ordinary use of alcohol is the grand secret of drunkard making. Go on, sir, and prosper.

For the Christian Guardian.

## WHITBY TEMPERANCE MEETING.

The Annual Meeting of the Whitty Temperance Society was held in the Baptist Chapel on the 14th. Elder W. Marsh in the Chair. According to the common practice in all the meetings of the Society, the President opened by prayer, and then briefly stated the object and order of procedure of the present meeting. An address was then

delivered on the subject, by the Rev. R. H. Thornton, in which, after referring to the full exposure often made of the numerous fallacies which so long and so lamentably induced thousands to ruin, by tampering with alcoholic mixtures, he entered fully into a delineation of the degrading character, the moral turpitude, and the tremendous final results of intemperance; and warmly urged the claims of the Society, and the necessity of a united and vigorous effort to oppose that vice, which, with continually extending sweep, is desolating the land; and closed by an appeal to professing Christians, regarding their consistency, in standing aloof from the cause, whose merits had been so amply tested and whose objects were so humane.

The Committee being called on to report, stated—that they had much satisfaction in being able to say, that the Society was at that period in a more prosperous condition than at any former annual meeting—the number of members being still on the increase, and the average of total abstinence members (who were considered on the safest ground) had been gradually advancing during the past year. This, while it was thought it would be truly gratifying to every lover of the cause, furnished also a strong encouragement to all to advance to the total abstinence ground, where the most devoted are becoming more and more convinced they can do most, and where only they are completely safe.

The Committee had further to report, that, at the last annual meeting, the total number of members in good standing was 336. Since that time there had been removed by expulsion, withdrawal, or otherwise, 21; and the present number of members is 309—presenting the total increase of 73—17 of whom had come forward at first on the total abstinence principle. That they were also gratified much by the review of the records of the past history of the Society, finding, as they had thus done, that transgressions of the rules of the Society had been fewer during the past than on any former year.

And in presenting this brief report of the state of the Society, the Committee begged to give their opinion, that there was, from all the facts before them, very great encouragement to persevere in a decided adherence to their principles, and unwearied exertion to bring others to engage in a cause, which, were it supported as it deserves, would soon, by the force of opinion, either rescue the victims of intemperance from misery, or insulate them from the rest of society to such an extent that if they should still go down to misery it must be, not only alone, but in the character of beacons to the rising generation, and sad mementos of ingratitude to many, who, in a Temperance Society, as in a house of refuge, had escaped beyond the influence of the ruthless destroyer.

The following gentlemen were then elected office-bearers of the Society for the ensuing year, viz.—Mr. Wm. F. Moore, President; Elder W. Marsh and Rev. R. H. Thornton, Vice Presidents; Mr. Moses Bartlett, Secretary; with six of a standing Committee.

Upon an opportunity being presented for joining the Society, the names of nine additional members were given in.

The great importance of all the various means of excitement in this good cause having been referred to by several speakers, it was unanimously resolved to procure at least fifty additional copies of the *Temperance Advocate* from Montreal; and a subscription for that purpose was raised accordingly.

## Christian Guardian.

WEDNESDAY, JULY 31, 1839.

## THE NORTH AMERICAN INDIANS SLANDERED.

"Nothing can be more absurd than to compare the progress of Great Britain in India to that of the United States with regard to the aborigines of this Continent. The North American Indian, unhappily, will not accept of civilization; consequently extermination is his doom sooner or later."—*New York Tribune of July 20th.*

We are much surprised to find the talented Editor of *The Albion* committing himself so far as to give publication to the above paragraph. "The North American Indian, unhappily, will not accept of civilization," is an assertion as untrue, as it is inconsiderate, unjust, and unkind. Were there no glaring instances of Indian civilization and piety before the Editor's eyes in the U. States, perhaps some apology might be made for him because of his ignorance; but we know of many there, which are more than sufficient to bring lasting honour on those who have been instrumental in producing them, while they fully verify the avowal that the American Indian is capable of, and willing to receive, the blessings of civilized and religious life. We hope the Editor is not an enemy to Indian advancement: if he be, we are sorry for it, and wish to be permitted to inform him, that we know, that many more of the natives residing within the bounds of the Union, would have been civilized ere this, if it had not been for the forbidding, cruel, not to say dishonest treatment, which they have received from those, who of all others, should have cared for them. If the statement which we have made in reference to the improvement of some of the tribes of his own country are not believed, we invite him to Upper Canada, where, with the exception of one or two tribes, every tribe is settled in a comfortable village, and furnishes palpable evidence that they can practise the duties of civilized society, and what is better, believe in, and love and serve their Redeemer. We have spent several years in the prosecution of the arduous duties of Missionary life among the Indians, and we speak from experience. As to the intimation that "extermination" is the "doom sooner or later" of the Indian, it is heartless and inhuman. We are aware that the latter part of the paragraph is an inference from the former; but, if, as we have shewn, the Indian will accept of civilization, the inference has no force. We fearlessly assert, the native of the American forest has accepted civilization, and extermination will not be his doom, unless civilized men themselves seal it upon him. At this moment, throughout almost the whole extent of the vast North West, there is a spirit of enquiry: And what do the red tribes wish to know? The white man's God, and the white man's civil, domestic, and religious blessings. Let our conduct towards the tried and hated wanderers be just and christian, and these blessings in all their plenitude will be theirs. The allegation of the Editor of the *Albion* is dishonourably reflective on every friend of the Indians; we, therefore, throw from us the indignity.

## REVIEWS AND NOTICES OF BOOKS.

MEMOIR OF CHRISTOPHER DOWE, Jun. of Leeds: By the Rev. Peter McOWAN. 18mo. pp. 113. Price 1s. 3d.

This is a charming little volume, and, as such, we wish it a place in every juvenile library. The name of the writer is a sufficient guarantee for its worth. Christopher was dedicated to God from his birth by his parents, who, consistently with their act of consecration, when reason dawned on the mind of their son, gave him the best of advice, set him the best example, and offered for him the heartiest prayers. This being the case, we do not wonder that before the age of six he should have been drawn by the Spirit to the cross. To exhibit the rather novel method used to convince him of his sinfulness, as well as to set forth his change of heart, we quote the following:

"Having one day, in the spirit of frolic, overturned a little carriage in which his sisters were riding, Mr. Jacob Smith, who was the patron of the party, took an early opportunity of talking to him on the necessity of becoming more thoughtful and circumspect. Christopher confessed that he had done wrong; adding, that he did wrong daily, and was afraid he was growing more and more wicked. Mr. Smith inquired how long it was since he committed his first sin. Christopher said he could not tell exactly; but thought it must be three years. 'And how often do you sin, on an average, each day?' 'At least fifty times,' was the reply. 'Well, my dear boy,' rejoined Mr. Smith, 'you must consider that 'sin is the transgression of the law' of God; and that 'the wages of sin is death'; which death includes not only the dissolution of the body, but the banishment of the soul from God, and the endurance of his wrath in hell. And recollect that every sin deserves this dreadful death. You admit you sin fifty times a day; that is three hundred and fifty times in a week; one thousand four hundred times in a month; and about fifty thousand times in the space of three years. Now, a thousand times are very many, as you may judge; for, though our chapel were filled with children, it would not contain more than that number. What a multitude then, must fifty thousand be! Yet were there as many children here, and were your sins divided among them, giving one to each, you have done that which would banish them all to the bottomless pit!"

While this fearful scheme of computation was proceeding, Christopher remained fixed as a statue; the tear trembled in his eye; his colour came and went; and the instant it was concluded, he ran home at his utmost speed. Mr. Smith followed soon after; and, on approaching the door of his chamber, heard him pleading for mercy in the following strains:—"O Lord, I am an awful sinner! Though I am but a little boy, I am a great sinner; I have deserved hell many thousand times. But, O Lord, be merciful unto me; and blot out all my sins for Christ's sake." Weeping endured for a night, but joy came in the morning. His prayer, which went "not out of feigned lips," was heard in heaven; and for Christ's sake, without whose atoning sacrifice even the sins of little children cannot be forgiven, he was made, as he expressed it, "pleased at heart," having a sense of the Divine love impressed on his spirit."

For some time he was faithful to God's grace, but for two years afterwards he was in condemnation. But he was restored, and was not long before he desired, and sought, and found the blessing of entire sanctification, and became a member of the Wesleyan Society. There are many lovely traits in his character which would warrant us

in calling him a young Timothy. He loved his parents much, he hated falsehood, he was often in his closet, he loved his Redeemer, he was much attached to God's ministers, the Sabbath was a holy day to him, the Bible was his favorite book, and to a benevolent disposition he was any thing but a stranger. His end was peace; more than that, it was triumph. Mr. McOWAN shall give us the character of Christopher, and then a beautiful address for our young friends.

"Though he died young, he answered the great end of life. 'He lived fast,' in the best sense of that phrase. Whether we consider the soundness of his judgment, the sweetness of his temper, the benevolence of his heart, the maturity of his graces, his meek resignation in suffering, or his calm confidence in death, we are constrained to say, that we never knew one of his age more fully adorned than he was, by the grace of God, with all that is lovely in youth, correct in morals, and sound in experience. In preparing his brief Memoir, we have felt at each step that we had to describe one who, though a child in years, was a man in Christian stature; and had we not the opportunity of giving to each chapter a matter of fact character, we should fear that our well-weighted statements might carry to the minds of strangers the appearance of exaggerated description."

"My dear friends, religion is love—supreme love to God, and unfeigned love to man. This is 'the end of the commandment'—the 'fulfilling of the law,'—the badge of our discipleship,—the evidence of our second birth, the token of God's residence in the soul,—the chief of the Christian virtues,—and the perfection of Christian piety. Without it, neither eloquence, alms-deeds, gifts, knowledge, zeal, faith, nor sufferings, will avail us in the hour of death, or in the day of judgment—God is love. Go to Calvary, and see the glorious truth demonstrated in the sufferings and death of his well-beloved Son. Suffer the love of Christ to constrain you to an instant and unreserved dedication of yourselves to His service. Let his love be the pattern and the impelling motive of yours; and, while you retain the impression of his love in you, you will find no difficulty in loving your neighbour as yourselves."

THE PORTRAIT OF RUTH, extracted from the works of the late Dr. Hunter: to which is added a Fragment in verse. The whole revised and arranged for the use of Sabbath Schools, by the Rev. George Coles. 18mo. pp. 136. Price 1s. 5d.

Dr. Clarke says on the Book of Ruth— "The sum of the history contained in this book is the following: A man of Bethlehem, named Elimelech, with his wife Naomi, and his two sons Mahlon and Chilion, left his own country in the time of a famine, and went to sojourn in the land of Moab. There he died; and Naomi married her two sons to two Moabitish women: Mahlon married Ruth, who is the chief subject of this book; and Chilion married one named Orpah. In about ten years both these brethren died; and Naomi, accompanied by her two daughters-in-law, set out to return to the land of Judah, she having heard that plenty was again restored to her country. On the way she besought her daughters to return to their own country and kindred. Orpah took her advice, and after an affectionate parting, returned; but Ruth insisted on accompanying her mother-in-law. They arrived in Bethlehem about the time of harvest; and Ruth went into the fields to glean for the poor. The ground on which she gleaned, was formerly donated property belonged to Boaz, one of the relatives of Elimelech, her father-in-law; who, finding who she was, ordered her to be kindly treated, and appointed her both meat and drink, with his own servants. Finding that she was by marriage his kinswoman, he proposed to take her to wife, if a nearer kinsman was then living should refuse. He was accordingly applied to, refused to take Ruth, and surrendered his right to her, according to the custom of those times, at the gate of Bethlehem, before the elders of the city. Boaz then took her to wife, by whom she had Obed, who was father to Jesse, the father of David."

The Portrait is founded on this history, and exhibits to us the loveliness of this female of ancient times. The characters which the volume contains are well portrayed. Many of the remarks made are pertinent and practical. Ruth is made to appear, what every body knows she was, an unassuming, virtuous, amiable character. The Dramatic Poem at the end of the volume is natural and affecting. The style of the Doctor is such as many readers will be pleased with, especially those who have a taste for the figurative, though we think it approaches too near that of Harvey. We wish the Portrait to be held and admired by all young persons, and while they gaze upon it, the more mature in years may look at it with pleasure. To shew the religious principles by which Ruth was actuated, as well as to let our readers have a specimen of the manner of the author, we quote the following passage. Her religious principle was—

"The result of reflection, comparison, and choice; not the prejudice of education, the determination of self-interest, nor the momentary effect of levity and caprice. Her prejudices, her partialities, her worldly interests, were all clearly on the other side. The idolatrous rites of Moab were fascinating to a young mind not yet beyond a taste for pleasure; the aspect of the religion of Canaan was rather ungainly and forbidding, and to adopt it implied the renunciation of all that the heart naturally holds dear. When she therefore thus solemnly affirms, 'Your God shall be my God,' it is in effect saying, 'I have counted the cost, I know whom I have believed. I have opened my mouth unto the Lord, and I cannot go back. I have subscribed with my hand to the God of Jacob. Blessed be the day that I came into connection with an Israelitish family. It has indeed cost me many tears, pierced my heart through with many sorrows; it is tending me from my dear native clime, from the endearments of parental affection, from ease, honour, and abundance; driving me among strangers, exposing me to struggle with uncertainty, anxiety, necessity, neglect, and scorn; but my resolution is fixed: none of these things move me; every sacrifice, every loss, every disgrace is more than compensated by having Israel's God for my God."

Books just received, and for sale at the Wesleyan Methodist Book Room, 9 Wellington Buildings, King Street, Toronto.

School Testaments, bound in leather.	Rutterworth's Concordance
Familiar Bibles, 4to.	Magenw's Dialogues of Devils
do.	Drawn on the Spot
Zion's Songster	..... on the Resurrection
Webster's Spelling Book	Robertson's Works
Murray's Introduction to E. Reader	God's Book of Nature
..... Grammar, abridged	do. do. abridged
Olney's Geography and Atlas	Wayland on Human Responsibility
Woodbridge and Willard's do.	Hume and Smollett's History of Eng.
Whelpy's Compend of History	Land, with continuation by Miller.
Comstock's Chemistry	Nicholson's Architecture
Conversations on do.	Benjamin's do.
Baker's Natural Philosophy	Duke's Anecdotes
Herschell's Astronomy	Jocelyn's Works, in 1 vol.
Stimpson's Euclid	Think I to Myself
Davies' Legend of the Geometry	Pollok's Course of Time
Gummer's Surveying	Miss. Homan's Poems
Whately's Rhetoric	Combe on the Constitution of Man
Ahorcorom on Intellectual Powers	Parker's Tear to the Rocky Moun.
Abbott's Little Philosopher, 3 bound	tains
Enfield's Philosophy	Complete Practical Farmer
Levassor's French Grammar	Parley's Christmas Tales
Mackenzie's 5000 Receipts	" Little Gift
Clerk's Assistant	" Book of Poetry
Young Lady's Own Book	Parker's composition
Girl's do.	Buck's Theological Dictionary
Boy's do.	Missionary Gazetteer
Hartley's Commentary	American Farrier
Jay's Morning & Evening Exercises	Mrs. Signoriny's Poems
..... Short Sermons	Life of Brandy
Dick's Future State	Merchant's Widow
..... Theology	Mrs. Harriet Newell's Life

N.B.—The Books advertised for sale at the Book-Room can be obtained through any of the Methodist Preachers.

The General Book Steward begs to inform the Preachers that he has received a LARGE SUPPLY OF STATIONERY, and is now prepared to furnish them with every article they want in that line,—such as Pools, cap and Letter Paper of all qualities, Quills, Black and Red Ink Powders, Wafers, Black, Red, and Fancy Sealing Wax, Wafer Stamps, Pocket Inkstands, Black and Red Lead Pencils, Blotting Paper, Memorandum Books of various sizes, &c. &c. &c.

THE UPPER CANADA ACADEMY, COBourg.—We respectfully and earnestly beg the attention of the Public, particularly of the Parents and Guardians of Youth, to the course of instruction pursued at this Institution, as stated in another column of our Paper. Any recommendation of ours, we believe, is entirely uncalled for: the statement itself is sufficient for that purpose with every person who gives it an attentive perusal. Were the officers less able, were the morals, and the best interests of the Students, less regarded than they are, we should have some hesitancy in saying what we do; but as it is, we have none. This is an Institution second to none of the kind in the Province; and as such we bring it before our readers, with our best wishes for its increasing and permanent success.

We had prepared several articles of a religious character for insertion this week, but must defer them to another; as likewise several interesting items of local intelligence.

We are informed that the late rains have been injurious to the farmers in several respects. We have seldom witnessed a heavier rain than that which fell on Sunday week, nor heard thunder more awful.



**INFORMATION WANTED OF W. BURK**  
 who came out from Ireland this Summer, and on his passage became deranged. He left the Durham boat at Boydstown. Had on a dark coat and breeches, and is bald-headed. Any information from him will be thankfully received by John Johnson, 4th Con. Markham, U. C.



## OPINIONS OF THE CANADIAN PRESS.

We congratulate the lovers of monarchical institutions, throughout the whole of British North America, on the very great probability there exists of a speedy dissolution of the Melbourne Cabinet, and of the consequent preservation of these harassed Colonies to the British Crown. The impatience with which such an event is looked for by the Conservatives at home, cannot equal that feeling of intense anxiety which must be felt by every loyal Colonist, of the slightest sagacity, whether he be a resident of the sympathy-menaced Canadas, of the faintly-supported New Brunswick, of distracted Newfoundland, or almost alienated Jamaica. England, however degraded abroad, and convulsed at home, may hope to recover from the ten years' ravages inflicted on her honour, prosperity and peace, by an Anti-Protestant administration,—but the remedial elixir that is to restore the drooping and all-but-departed strength of the Colonies, must be applied full soon, and that by Conservative hands, or a second dismemberment of the Empire, more disastrous than that against which Lord Chatham expired in protesting, will infallibly ensue.

The silence of Lord Durham during all these exciting and important occurrences, is certainly strange, and looks as if his Lordship was expecting to be called from his retirement by the voice of the party, who consider that the present ministry does not proceed fast enough in the work of revolution and destruction. But of such an invitation being given, with any effect, to Lord Durham, we think that little apprehension need be entertained. The doom of Lord Melbourne and his colleagues is sealed; and in a very short time we may confidently look for the purification of the Empire,—under a ministry formed by the Duke of Wellington and Sir Robert Peel, and sustained by "a working majority" in the House of Commons.—*The Church.*

We believe that large numbers in these Colonies look with confidence to the formation of a ministry of which the Duke of Wellington, in the Lords, and Sir Robert Peel, in the Commons, will be the leaders. Many of the Provincial newspapers encourage this opinion, and by giving the wishes of the Conservative or Tory party, rather than the deliberate conviction of men of sound and disinterested judgment, spread among the people confidence in an approaching change:—The Journals to which we refer, fondle this opinion, cherish it, with saint-like fervour, and each packet or steamer from England is anxiously looked for by them, in the vain hope of hearing of the downfall of the Whig Ministry. A story is told of a gentleman who became insane from having lost sight of a beautiful girl who made him captive by a glance, and who daily, for the remainder of a long life, visited the spot where the "ecstatic vision" appeared to him, in the hope it would re-appear. Much in the same way is it, that those who have fixed their affections on a Tory Ministry, watch the arrival of the latest intelligence from Britain.

Our opinion differs widely from theirs. We not only believe there will never again be a Tory Ministry in England, but we believe the Whig, or Liberal, principles of Government, will be those of the men who succeed the present Ministry, whoever they may be.—*Montreal Courier.*

The opposition to the principles laid down by Lord Durham, proceeds generally from what is called the "Tory" press; in other words, from that portion of the press, that either uniformly denied, or what is much the same thing, never admitted the existence of any abuses in the country. If they did not openly defend the abuses of the government, they were careful not to expose them, and they served at all times as a shield, to hide from public view, the work of corruption that was in progress.

The grand and only objection set forth by this party, in opposition to the report is, that to introduce the principle of responsibility within the colony, as far as regards matters purely local, is inconsistent with our relation as a colony to the parent state. But this is a very futile objection—and we apprehend that it is one which cannot be sustained against the increasing demands on the part of the people, for a fair and impartial administration of the local government. Let us ask, does it in any way strengthen the bond of union, between this colony and the mother country, that Mr. Hagerman continues to act as Attorney General,—Mr. Sullivan as President of the Council,—Mr. Draper as Solicitor General,—or Judge Jones as Speaker of the Legislative Council? We mention these names simply by way of illustration. Or does it strengthen that bond of union, that in all the investigations that take place, into the past management of affairs,—from the College downwards,—a mass of corruption is exposed to public view, seldom equalled in any country? It is now that the real working of the present system is being brought to light,—and who may we ask, have the least pretensions to honesty or integrity of purpose, can step forward and defend it?

All that is desired, by way of change is, that the proper constitutional checks be introduced into the practical working of the provincial constitution, as they at present exist in Great Britain,—and this indeed can scarcely be called a change; it is what the present constitution of the colony implied from the beginning; and was only overlooked or dispensed with, by the office-hunters and place-holders, who succeeded in securing within their own circle the entire management of affairs, and with that the entire responsibility to one another;—a responsibility within a circle, the unhappy fruits of which, it has been our unpleasant duty repeatedly to expose.—*British Colonist.*

**THE QUESTION AND PARTIES AT ISSUE IN U. CANADA.**—In our recent remarks on the ministerial plan for Canada, we have considered the question as it is usually taken—that is, as a question between the colony and the home government. In this light it has generally been placed; in this light it was discussed in the House of Commons; and in this light it is quite possible that the British ministers solely consider it. This view of it is tolerably correct, so far as an immediate remedy is concerned; but a little reflection on the matter will show that the question is less between the colony and the home government, than between two parties in the colony, one of which has, to some extent, induced the ministry to espouse their cause. The question, stripped of all extraneous matters, is really between the "family compact" party on the one side, and the friends of civil and religious equality on the other. The former are striving to retain and extend their exclusive privileges; the latter are striving to render the government free and equal, impartial in distributing favors, and inflexible in maintaining the equal rights of all classes of its people. The Church and State party have enjoyed by far the greatest share of government patronage, indeed nearly the whole of it, and have used it for the purpose of laying the foundations of their power broad, deep and strong. This unjust monopoly has roused the people to assert their equal rights, and cast off the abhorred yoke of the "family compact." The struggle was delayed too long. The compact had a monopoly of place, and from this vantage ground they plied their schemes so diligently that they have almost persuaded the home government to identify itself with them. In this base work the rebellion also gave them great advantage, and they have used it most unscrupulously, by representing their opponents as "rebels not found out," in the teeth of the notorious fact that a large number of them were among the first to put down rebellion, as was acknowledged by governors' speeches, and reports of legislative committees, and written in blood on the battle field.

The Tory destructives of this province—the enemies of the British constitution,—have seduced the ministry, by representing that to make the government here amenable to the people would lead to a dissolution of British connexion. This argument, or assertion rather, says in effect, that our people are either too ignorant or too corrupt to enjoy the privileges of Britons. If they were invested with a British control over their government, they would ignorantly or corruptly use it to dissolve their union with Great Britain. This is the Tory plea.

Is it not a libel? Is it not a direct insult to every man in the country? The people demand their constitutional rights, but they are denied under the base pretence that they may abuse them. In this the Tory destructives display their usual short-sightedness. They cannot see that the swiftest and surest way to dissolve British connexion, is to withhold from the people the full benefit of the British constitution. No man likes to be mocked, nor yet to be deprived of his rights; but when he is visited with both in one, he will surely seek a remedy some where. The Tory plea is also a libel on the British constitution, as if the free play of its essential principles would lead to a republic. In opposition to all this Tory cant, we say, let the constitution be fairly tried; and let our people also be fairly tried, and see if they are not worthy of their sires, and worthy of every privilege which a Briton enjoys at home. Are they to be told, and by the guilty interested parties too, that after having possessed certain public rights common to every Briton, they must lose them by coming to Canada, though the country is professedly ruled by the British constitution? Is this the way to render them contented and prosperous? Are the men against whom the people have complained thus to evade enquiry and punishment? Are they to gain a fee simple in their respective offices, by traducing the only means that can subject them to a just accountability? Truly we are "advancing a few steps backward," as the Irishman said, when the parties who are impeached are allowed to be witnesses and judges in their own cause, and to malign the high tribunal before which they ought to be arraigned. Does not the very mode of their defence render them subject to greater suspicion? The people are not to be trusted with the British constitution, forsooth, for fear they should turn its powers against the British empire! It wanted but this insult to cap the climax of the "family compact's" folly. As the slave-holder justifies his iron rule by saying that the slave is fit for no other, so the "compact" justifies their robbery of the people's rights by pretending that they do not know their value, and are not fit to be entrusted with them. Trade the people in order to maintain an unconstitutional sway over them! Well do the "compact" copy the slave-holders.—*U. C. Herald.*

**AN IMPORTANT QUESTION RELATIVE TO THE SETTLEMENT OF THE QUESTION OF LORD DURHAM'S RESPONSIBLE GOVERNMENT.**—The question is, will the brave people of Upper Canada let it go, now that they hold it from Vice-Regal hands: will Lord John Russell be able to take it from them?—People say one to another;—if a Local Responsible Government is established, adieu to British connexion; but do they ever ask themselves what will become of British connexion, if it be not established?—This is another view of the subject which it would be well for people to take: a history, or story, or tale, must be a very poor one, when there are not two modes of telling it; there are usually two sides to any bargain; and we advise people to examine both sides, before they make up their minds to a decisive, nay!—*Montreal Courier.*

Having in our columns, the week before last, fully explained the extent of Responsibility, which is absolutely necessary to enable us to control the expenditure of the Provincial Funds, raised from our voluntary Grants, and to exercise a due power over our local concerns; and last week pointed out the necessity of having public meetings to forward that object, and showed the legal and constitutional manner in which such meetings should be called; we shall now expose the shallow artifice, by which the "Compact Hackers" endeavour to thwart the public support of a plan which must completely overturn their ill gotten and tenaciously-adhered-to power.

It is the policy of the Compact to make the province appear to be divided into only two Parties which they term LOYALISTS and RADICALS, and to those terms they give the following definitions:—LOYALISTS.—Those who through thick and thin support the Compact—its measures—and its Hacks. RADICALS.—ALL who are opposed to their arbitrary measures and unconstitutional usurpation of the executive functions. Thus endeavouring to swamp the great and influential party (which every hour of their prolonged existence is increasing) composed of the weight, and respectability of the province, under the true principles of CONSERVATIVES—a party which only requires union to render it overwhelming.

Let us prove ourselves the CONSERVATIVES OF THE BRITISH CONSTITUTION, by securing the adoption of its RESPONSIBLE principle into the Government of this our adopted land—Let us entreat the support of our youthful and beloved Sovereign—Let us respectfully address both Houses of the Imperial Legislature—and let us in the firm language of those, who will not be defrauded of their Constitutional rights, remonstrate with the Government of England against the injustice of withholding from us the substantial benefits of the constitution, and expecting to be satisfied with its shadow.—*Peterboro' Backwoodsman.*

"The Press, the Press, 'tis this that weighs me down."  
CIRCULAR OF THE EDITOR.

Thus, in one single line, our Dramatic writer, has put into the mouth of the great chief Christopher, a Reply to the Report lately published by Mr. Ruttan at Cobourg.

To this report, we upon one occasion alluded, during the Session of Parliament. It was then produced by Mr. Ruttan, who proposed that 10,000 copies of it should be printed for distribution, but the motion was negatived. It has now been published, we presume, at Mr. Ruttan's expense.

The most remarkable feature in this report, is, that it contains no proposal, to meet the views of the House in appointing the Committee. It is a sort of Essay on the influence of the press in the country; but, were the government of the colony at all times administered with fairness and impartiality, there would be no reason to dread the influence of the press; instead of its proving a terror, it would serve as a powerful auxiliary to the government; and were the conductors of it at any time to over-step the proper bounds, which by common consent have been allotted to them, they are liable to punishment.—*British Colonist.*

**RESPONSIBILITY TO THE PEOPLE.**—Sympathy and Reform are two words that have been rendered hateful to many among us, by their abuse during the last two years, and very justly so; in the same way, the words "responsibility to the people," cause a numerous class of people in the Canadas to prick up their ears, as does the horse when he hears the distant roar of a savage beast, from the connection of the phrase subject of Reform.—They are frightened by it,—for it approaches them looked, hand in hand, as seems to their imaginations, with revolution;—and yet no fear is less substantial, or betrays an ignorance so complete of the very spring, or source of British freedom. Responsibility to the people is the vital principle of English liberty. It is recognized as such, and he who does not subscribe to it, is only half a Briton.—*Montreal Courier.*

**ABSOLUTE NECESSITY FOR RESPONSIBLE GOVERNMENT.**—The "Family Compact" laugh the people's representatives to scorn, and take good care to suppress all measures that are not agreeable to their imperious masters. Take one notorious example. For twelve or fourteen years the people's representatives passed bills to appropriate the Clergy Reserves to education. In this point, Tories agreed with reformers, and what over the Houses might be in other respects, these bills were passed by large majorities. But for all these years they were set at defiance. To say nothing then of matters sought to be carried by Reform Houses, on this matter, in which Reform and Tory were one, their united voices were of no avail. The people's representatives have not their proper weight with the government. They are mere cyphers, to which the "family compact" give what value they choose. What would have been said or done in England if successive Houses of Commons, Tory and Reform, had passed the bill for 14 years, to be as often quashed by the government?—*U. C. Herald.*

## ADVERTISEMENTS.

**EDUCATION.**—Messrs. T. and F. Bosworth propose to open an Academy, in Hospital Street, on Wednesday next, the 3rd instant, for the instruction of young gentlemen, in various departments of education, according to their age, their previous attainments, and their subsequent pursuits. A prospectus will be issued: in the mean time, the terms may be known by application at the school room, near the Rev. James Harris' Church, Hospital Street, between the hours of 12 and 2.

Messrs. B. will have the benefit of their father's (the Rev. N. Bosworth) aid and experience in the management of the school.  
Toronto, 1st July, 1839.

**BIBLE AND TRACT DEPOSITORY.**—The Depositories of the Toronto Bible Society and the U. C. Religious Tract and Book Society have (in consequence of Mr. Cathcart being unable longer to continue Depository) been removed to 23 Yonge Street, where the religious public will always find an assortment of Bibles and Testaments, and the Books and Tracts published by the London Religious Tract Society.

JAS. CARLESS, Depository.

The prices at which the Bibles and Testaments are sold have been revised, and some of them reduced.

Toronto, June 4, 1839.

**SPRING GOODS.**—The Subscribers are now receiving their SPRING IMPORTATIONS, which, having been carefully selected by a resident Partner at home, will, for cheapness, quality, and style, bear comparison with any in the trade. The following comprises a part of their Stock:—

Broad Cloths, all qualities; Plain and Fancy Cassimeres and Duckskins, Cassinots and Satinets, Plain and Printed Molesters and Cantons, Grey and Bleached Cottons, Shirting Stripes and Apron Checks, Plain and Twill Regattas, Blue Denims, Turkey Stripes and Druggies, Printed Muslins and Gingham, Muslin de Laines and De Orleans Dresses, Plain and Figured Gros de Naples, Thibet and Filled Shawls and Handkerchiefs, Canton Crapo Shawls and Handkerchiefs, Broad Gauze Handkerchiefs, Scarfs and Veils, Muslin Collars and Capes, new styles—Hosiery, Gloves, Parasols, Bobbin and Quilling Netts, Thread Edgings, Tatting and Laces, Linen Goods, all kinds, Gauze, Satin, and Latesting Ribbons, &c. &c.  
Toronto, 27th May, 1839. 95 ROSS & MACLEOD.

GOVERNMENT HOUSE, 26th September, 1838.

**HIS EXCELLENCY THE LIEUTENANT GOVERNOR** has been pleased to grant a Licence to practice Physic, Surgery, and Midwifery within this Province, to GEORGE HERRICK, Bachelor of Arts of the University of Dublin, and Doctor of Medicine of the University of Edinburgh.

**GEORGE HERRICK, M.D. and Surgeon A.B.T.C.** D., and late of the City of Cork, respectfully informs the Citizens of Toronto, that he has opened an office for the practice of Physic and Surgery, at No. 42 Lot Street, adjoining the house lately occupied by Dr. Rolph, where he will give his undivided attention to the practice of the profession in its various branches. Dr. H. having brought from England a supply of the most genuine Medicines, which will be compounded by an experienced assistant, he trusts that the confidence which a generous public may repose in him will not be misplaced.

Dr. H. will give gratuitous attendance to the poor, afflicted with eye diseases, from 8 to 9 every morning.

Toronto, October 24, 1838. 435 3m

South Charitable Infirmary.

At a MEETING of the TRUSTEES of the SOUTH CHARITABLE INFIRMARY, held on Wednesday the 6th June, 1838.

Sir JAMES PITCAIRN, M. D., in the Chair.

The Resignation of Dr. HERRICK having been received, it was unanimously Resolved.—That while we accept the resignation of Dr. HERRICK, as Senior Physician to the South Infirmary, we cannot help expressing our regret that this Institution should be deprived of the valuable services of a Physician, whose energies have been so long devoted to its best interest, and that at a period when his extensive and enlightened experience is capable of affording such great advantages to the sick poor.

It was also Resolved.—That the above Resolution be communicated to Dr. HERRICK, through the Secretary, accompanied by an assurance of the high esteem of this Board, and of their warm thanks for his long continued and valuable services to the Infirmary; and that it likewise be published in all the Cork Newspapers.

J. PITCAIRN, M. D.

At a MEETING of the PHYSICIANS to the CORK LYING

IN HOSPITAL, held June 10, 1838.

Dr. HERRICK's resignation having been received, it was unanimously Resolved.—That we cannot record the retirement of our respected Colleague, Dr. HERRICK, without sincerely and deeply lamenting the loss which this Hospital sustains in being thus deprived of the benefit of his valuable services—services which have been at all times, for a period of more than twelve years, afforded to the patients with benefit to them and honour to himself.

(Signed) JOHN COPINGER, M.D., Chairman.

**FEVER AND AGUE.**—It is but a very short time since these Medicines have been introduced into the Fever and Ague District, and the proprietor flatters himself that during that period, wherever they have been used according to the directions, they have done more towards exterminating the disease, than all other remedies and prescriptions combined. It is a common excuse among "regular practitioners" when specific are introduced, that they cannot cure diseases which people are in the habit of considering incurable. Medical experience is continually doing away a part of the list of the incurable diseases, and Mr. Moffat has the happiness of confidently announcing that FEVER AND AGUE is now to be added to the number of complaints which modern skill has conquered.

In Fever and Ague the LIFE MEDICINES not only give quicker relief than any other remedy, but if persevered in, effect a PERMANENT CURE; so that the patient is only ordinarily cured, and resorts directly to his medicine upon the first symptom of tendency to a new attack, it may always be ward off. To escape one chill would be of infinitely more consequence to the sufferer than the value of the remedy—to remove the disease permanently would confer a benefit upon him which cannot be estimated by any earthly standard. That these Medicines will effect what is here claimed for them, the Proprietor has the testimony of all acquainted with them and their application and use in the Fever and Ague; and his object in now addressing his friends at the West is to request them that they will spare no pains in communicating their experience, and disseminating this highly interesting information, now that the season for Fever and Ague has arrived.

It is not for the mere purpose of disposing of a few hundred packages of the Life Medicines, that the proprietor makes this appeal. The demand for his Medicine is already greater than he can conveniently supply; and even were it insufficient to afford him business, he would conceive himself supremely selfish, if his pleasure was not greater at the benefit conferred upon the suffering part of the community by an increase in his sales, than at his own pecuniary profit.

The Life Medicines, if properly used and persevered in, recommend themselves; still it is necessary that the public should know that such medicines exist, and hence the propriety of advertising them. It is hoped, therefore, that the proprietor will not be accused of egotism when he says that there is no medicine or mode of treatment extant, for Fever and Ague, so appropriate, thorough and positive, in its happy effects, as MOFFAT'S LIFE PILLS AND PHOENIX BITTERS.

For further particulars of the above Medicine see MOFFAT'S GOD SARA RITAN, a copy of which accompanies the Medicine. A copy may also be obtained of the different Agents who have the Medicine for sale.

French, German, and Spanish directions can be obtained on application at the office, 375 Broadway.

All past paid letters will receive immediate attention.

Sold wholesale and retail by WILLIAM B. MOFFAT, 375 Broadway, N. Y.

A liberal deduction made to those who purchase to sell again.

Agents—The Life Medicines may be had of the principal Druggists in every town throughout the United States and the Canadas. Ask for Moffat's Life Pills and Phoenix Bitters; and be sure that a fac simile of John Moffat's signature is upon the label of each bottle of Bitters or box of Pills.

**HEADACHE.**—Dr. E. SROHN, a German Physician of much note, having devoted his attention for some years to the cure and removal of the causes of NERVOUS AND SICK HEADACHE, has the satisfaction to make known, that he has a remedy which by removing the causes cures effectually and permanently this distressing complaint. There are many families who have considered Sick Headache a constitutional incurable family complaint. Dr. S. assures them that they are mistaken, and labouring under distress which they might not only alleviate, but actually eradicate by the use of his remedy.

It is the result of scientific research, and is entirely of a different character from advertised patent medicines, and is not unpleasant to the taste.

For Sale by many Druggists in the Provinces. Enquire of JOSEPH BECKETT & Co. and J. W. BRENT, Toronto.

COMSTOCK & Co., New York, American Agents.

**DANDRUFF AND BALDNESS.**—The late Mayor of Philadelphia has certified, under seal of the city, to the characters of several Divines, Physicians, and gentlemen of high standing, who declare positively, under their own hands, (all of which may be seen at the place named below), that the BALM OF COLUMBIA is not only a certain preservative, but positively a restoration of the Human Hair; also, a sure cure for Dandruff. Who shall dispute, or who go bald?

The only true hair is a splendidly engraved steel plate wrapper, with the Falls of Niagara, &c. on it.

Enquire at JOSEPH BECKETT'S & Co. 202 King Street, and at J. W. BRENT'S, Toronto, and at most Druggists in the Provinces.

COMSTOCK & Co., New York, General American Agents.

57

JOSEPH C. MORRISON, BARRISTER, & C.

At the office of the late S. WATMAN, Esq. Duke Street. 50

**BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.**—Notice is hereby given that the Annual Court of Proprietors of this Institution, at which the election of Directors for the ensuing year takes place, will be held at the House of Business of the Corporation, Duke Street, City of Toronto, on Monday the 5th day of August next, at 12 o'clock at noon precisely.

By order of the Board, T. W. BIRCHALL, Managing Director.

15th of July, 1839. 507 2w

**CANADA SUNDAY SCHOOL UNION.**

The Committee respectfully intimate having received from the British and Foreign Bible Society, the London Tract, Sunday School Union and Sabbath School Societies, a large supply of Bibles and Testaments, elementary Books, and works suited for Sabbath School and Congregational Libraries, which will be sold at cost and charges.

An additional number of sets of the Circulating Libraries are expected by the fall vessels. These Libraries contain one hundred volumes, value at retail prices £30 15s. 0d. sterling, which, owing to the liberality of the Tract Society, can be furnished here for £3 10s. 0d. currency.

All applications to be made (if by letter post paid) to Mr. Becket at the Depository, Messrs. Campbell and Becket's, Printers, Place d'Armes. Montreal, June 25, 1839. 505 4w

**MR. WOOD, DENTIST, Chenill's Buildings, King Street.**

Mr. W. on his return to the city begs leave to state, that he has made arrangements for a constant supply of *Incorruptible Enamel Teeth*, from the best manufacturers in London, Paris, and Philadelphia; and for immediate information of any improvements in the different branches of *Dental Surgery*. Besides the usual materials for filling decayed teeth, gold, platinum, silver, and tinfolts, Mr. W. has the *Regal Mineral Cement*, which, in certain cases, is preferable to any other substance. Mr. W. may be consulted at his office any hour of the day.

Toronto, 21st May, 1838.

**UPPER CANADA COLLEGE.**

Mr. JAMES DUFFY has been appointed Collector, and is authorized by the College Council to receive all sums which are, or hereafter may be due to this College.

JOHN McCALL, Principal.

July 5th, 1839. 06 4

**L. PERRIN & CO., IMPORTERS OF**

BRITISH MANUFACTURES, have recently REMOVED to No. 8, WELLINGTON BUILDINGS, King Street.

Toronto, March 5, 1839. 1f

**REMOVAL.**—The Subscribers beg to inform their

friends that they have removed their place of business to the Stores formerly occupied by the late S. E. TAYLOR, Esq. No. 173, King Street, Toronto. 331f BENJAMIN BROTHERS.

**CHAMPION BROTHERS, & Co.**

will receive per first Spring Vessels their usual Supply of SCYTHES, SICKLES, &c. &c.

Which will be sold to the Trade low for Cash or approved short credit.

Toronto, 20th April, 1839. 44

**WORDS! SWORDS! SWORDS!!!**

The Subscriber respectfully informs the Military Gentlemen throughout the Country, that he is now prepared to execute any order he may be favoured with for Swords of every description. New Regulation Swords constantly on hand, with Steel or Leather Scabbards; also, Sword Belts and Scabbards for the Shoulders made to order, and forwarded to any part of the Country.

SAMUEL SHAW, Toronto, March 16, 1839. 436 No. 120, King Street.

**S. MAYHEW.—MILLINERY AND DRESS ESTABLISHMENT.**

Barry LIVEN MANUFACTORY, and TOY WAREHOUSE, 109 1/2 King Street, (late T. Parson).

**TWELVE APPRENTICES wanted immediately**

at the above establishment.

Toronto, Oct. 16, 1838. 50

**PAINTING.—HART & MARCH,**

House, Sign, and Ornamental PAINTERS, GLAZIERS, GRAINERS, and PAPER HANGERS, respectfully inform the

inhabitants of Toronto and its vicinity, that they have commenced business at No. 206, King St., nearly opposite the Farmers' Bank, where they hope, from a competent knowledge of their business, strict attention, and moderate charges, to merit a share of public patronage.

Toronto, September 10, 1838. 461y

**LANDS FOR SALE.**—In the London District,

Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, Altonborough, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 12, Con. A.; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.

The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black Walnut and White Oak Timber thereon.

Also, in the Township of Reach, HONE DISTRICT; Lot No. 12, in the 2d Concession, an extremely valuable Lot.

The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon.

For further particulars apply to H. STAFFORD, Esq., Brockville. April 20, 1837. 359

**NEW ESTABLISHMENT.—R. HOCKEN,**

from MONTREAL, has opened, and now offers for Sale, at his Store, No. 141, King Street, (opposite W. McCormack's & Co.) a large and general

assortment of BOOTS AND SHOES.

Also, SOLE and UPPER LEATHER.—All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere.

Toronto, May 23, 1837. 3931f

**FASHIONABLE TAILORING ESTABLISHMENT.**

No. 148, King Street, (five doors West of Yonge Street.)

The subscriber, grateful for the kind patronage he has received, begs leave to return his best thanks to his friends and the public, and to acquaint them that he has on hand at present a good assortment of West of England Broad Cloths, Cassimeres, Devonshire Kerseys and Duckings; also, a good assortment of Vestings, consisting of plain and figured silk Velvets, Valenciennes, Tulle, &c.; and all of which he is prepared to make to order, on the shortest notice, and in the most fashionable manner, at very low prices for Cash.

Toronto, April 16, 1839. 951f

**CUMBERLAND HOUSE.**—

GENERAL DRAPERY ESTABLISHMENT, and Wholesale and Retail STRAW and TUSCAN BONNET MANUFACTORY, 153, King Street.

The subscribers would beg leave to offer their cordial thanks to their friends and the public generally, for the liberal support which has been extended to them since their commencement in business, and would at the same time beg to inform them, that they have resumed the *Straw and Tuscan Bonnet and Hat Trade*, for the ensuing season. Their arrangements, in connection with that branch of their business, they can assure their friends, to be upon such a scale as to justify them to a continuous and efficient service.

Their Stock will comprise an *Extensive and Fashionable variety of Girls' and Women's TUSCAN, PATENT DUNSTABLE, and DEVONSHIRE BONNETS; also, Boys' and Men's TUSCAN, DUNSTABLE, and PALM-LEAF HATS;* the whole of which will be sold at prices considerably under what this description of Goods has been sold in this Market.

ROBERT WIGHTMAN & Co.

Toronto, Feb. 12, 1839. 53 6m

**NOTICE.**—The Subscriber requests all persons who

may have any book accounts, notes of hand, bonds, or other obligations