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## INAUGURAL ADDRESS OF THE REV. EGERTON RYERSON, PRINCIPAL OF VICTORIA COLLEGE.

(Continued from last week.)

Such is a synopsis of the Liberal Education contemplated by the establishment of Victoria College, with such remarks on its several departments as circumstances seem to render necessary. Of its importance and advantages to the several learned professions, no doubt can be entertained. In the most extensive and important science in the world—the science of Theology—the advantages of a liberal education are paramount beyond question. All the divine learning in the world is contained in the books of the Old and New Testament, which were written by the authority of God himself in the Hebrew and Greek languages. Those languages ought therefore to be studied by the ambassadors of God. The history of God's ancient people cannot be understood without some acquaintance with the history of the contemporary heathen nations—especially that of the Egyptian, Assyrian, Persian, Grecian, and Roman Empires. Nor can the Prophecies be successfully studied without a knowledge of Modern History. The assistance of the sciences of Geography, Chronology, and Astronomy, is necessary to adjust the situation of places and the succession of times mentioned in the Holy Scriptures; and the aid of Mathematics and Mechanics is required to ascertain the proportions of the Temple and its furniture, as described in the Books of Kings and Chronicles, and subsequently referred to by Ezekiel and St. John. In fathoming the depths of the human heart, investigating the phenomena of Christian experience, in analysing and illustrating the relations and application of Divine truth to the understanding, conscience, will, and affections of the immortal mind, no inconsiderable degree of mental science is involved. In all these inquiries, how important is the science of Logic, to give a right direction to the reasoning powers, to teach the different kinds and various sources of evidence with their proportionate degrees of conviction—their adaptation to divers subjects and occasions; in one word, to detect error, to discover and enforce truth! And in communicating from the Pulpit and the Press the results of these various researches and investigations, how obvious and essential the assistance derived from *Rhetoric and Belles-Lettres*! "The Minister would be justly condemned," observes the eloquent Richard Watson, "and especially in the present day, who neglects the acquisition of knowledge; who does not, as St. Paul enjoins, 'give attendance to reading'; who contents himself with half-conceived and ill-arranged generalities; who has no intellectual stores from which to make that skilful distribution, and give that varied illustration of his subjects, which the different characters, states, and tastes of men require; who, though professedly a teacher of religion, neither defends it by well-chosen arguments, nor holds in his mind a just arrangement of its doctrines; and who, while in every public service he places himself before the people as an expounder of God's word, seems not aware of the diligent application to private study which that important office demands, nor avails himself of the labors of those eminent men who have devoted their learning and their spiritual discernment to elucidate the Holy Scriptures."

Let it not for one moment be supposed from these observations that I would make the House of God a philosophical Lecture-Room, or the Christian Minister a literary teacher or metaphysical disputant, or divert his chief meditations from the great truths of the Sacred Scriptures. I cannot so well explain my views on this point as in the language of the eminent divine just quoted: "The purposes for which we go into the philosophical lecture-room, and into the House of God, are so distinct and call for exercises of mind so different, that they cannot be brought together in a sermon without disturbing or neutralizing each other. Philosophical discourses in the pulpit would tire by the tediousness of mere generalities; or they would displace what ought to be ever most eminent in the Ministry, if to avoid superficial topics, deep discussion, or particularly of illustration were resorted to. Nor would this practice accord with the genius of religion. Science creeps, while religion expands the wing and soars. One passing pious thought, in a devotional moment, on the structure of a pebble, shall produce deeper piety of feeling than if, in scientific adoration, we bowed before the stocks and stones of geological theories; and the bright sun which, in some smiting Sabbath morn, lights the steps of the worshipper to the house of his God, or the thunder which may roll at a distance, while he is sitting in the solemn assembly, before Him 'whose voice it is,' shall shed a sweeter and joyous, or a solemn and adoring, influence upon the spirit, which would probably be wholly dissipated were the preacher to commence a demonstration to show that the sun must be at least ninety millions of miles distant from the earth; and to account for the thunder, by descending on the principles of electricity. The praise of profound science is no more true praise to a minister, whose vow compels him to 'give himself wholly' to other subjects, than it is praise to him to be sedulously and artificially eloquent. Deep wells are often dry; and there are 'clouds,' gay with all the hues of light, which contain 'no water,' and only mock the husbandman while they pass in brilliant career over his parched fields. I would not have a preacher ignorant of the subjects just mentioned, or of any other that can be consecrated to usefulness, which is aided by variety of knowledge. They will afford him many happy facilities of illustrating a truth which rises much higher than themselves; and they often supply the attractive adornments of genuine eloquence; but this, as to him at least, is their principal office. His ministrations must be pregnant with more vital qualities; they ought to be 'clouds of blessing.' Genius may mould them into various forms, and taste may illuminate and vary them with 'colours dipt in heaven,' but whatever ray may be cast upon the fringes of the cloud, let the body and substance of it be charged with the concentrated vapors of the spring, tremulous to the impulse of every breeze, and impatient to pour the vital shower upon the thirsty earth."

The honorable and important profession of the Law has ever had the reputation of being pre-eminently a learned profession; but it is questionable how far or how long it may be entitled to that high and distinctive appellation in this country, while a superficial knowledge of Latin will secure the tyro admission as a student at law! To the study of a profession which, more than any other, involves the civil and social relations, the interests, liberties, and lives of individuals and communities, a well-disciplined mind—a mind furnished with liberal learning, should undoubtedly be brought. In the course of his legal studies the student, in addition to the forms and practice of his profession, will have an ample field for the exercise of his understanding and most persevering industry, in studying the Institutions of his country—in scrutinizing the origin and progress of the leading branches of our English Code, and tracing their several ramifications to a Roman, a Saxon, a Danish, or a Norman stock—in investigating the moral causes which gave them birth, and the effects which they have produced—in cultivating some acquaintance with the legal institutes of other ancient and modern nations, marking their characteristic features and their respective influence on the manners, dispositions, and welfare, of the people—in giving diligent attendance at the tribunals from which the law is expounded and justice administered—in familiarizing himself with all the intricacies of legal usages and all the forms of legal proceedings—in perusing the noble works of the masters of legal science—in enriching his mind from the repositories of polite and ornamental learning—and in cultivating the oratory of his profession. To enter upon a course of study so varied and comprehensive, who can estimate too highly the vast importance and unspeakable advantage of a preliminary training, in all the branches of a liberal education to which I have alluded?

The science of Medicine is equally comprehensive, and, in some respects, more complicated and abstruse than that of law. Its technicalities suppose a knowledge of the Greek and Latin languages; and an acquaintance with almost every branch of natural and mental science is essential to the skilful practitioner. I know not now any thing short of a thorough Collegiate education can constitute an adequate preparation for the study of a profession so essential, so honorable, and so profound. With such a preparation, how great the advantage of the graduate over him who has virtually to commence his literary, with his professional studies. Apart from limited private interests, I am persuaded it would be easily to the advantage of the community at large, to have a few learned jurists and physicians rather than swarms of unlettered pettifoggers and quacks—the scourge and the pests of any country.

Nor can I imagine any good reason why the Merchant, who is the means of advancing the wealth, comfort, and even luxury, of a people, should be disqualified, by want of a liberal education, from advancing the literature, the science, the arts, the civilization of his country. Nor why the Farmer—the lord of the soil—should be destitute of the nobility of knowledge; nor why the Mechanic—so essential a contributor to the riches, comfort, power and grandeur of a nation—should be a mere operative at his bench, or anvil, when, by the higher powers of a cultivated mind, he might equally contribute to his country's intellectual wealth and civil advancement. The accessibility of all public situations in this country to merit and talent and learning, is an admonition to guide and prompt the exertions of every aspiring youth, and an absolution to every parent not to doom his children to be "hewers of wood and drawers of water," by denying to them an education suitable to the exigencies of our age and country. No patrimony can equal in value an education which expands the mind, exalts the faculties, refines the taste of pleasure, opens numerous sources of intellectual enjoyment, and qualifies for the civil and social duties of life.

Knowledge even with poverty is preferable to riches with ignorance. A pauper in intellect ranks the lowest of the order of paupers; and intellectual poverty, when induced by voluntary indolence, is the most despicable of all pauperism.

I must not, however, be understood to intimate, that College is the storehouse of general knowledge. It is the school of mental discipline. A Collegiate

education is that regular apprenticeship of the mind which develops and harmoniously matures its latent faculties, and directs their skilful application to the varied and noblest objects of human pursuit. The wealth of general knowledge is an acquisition subsequent to the servitude of apprenticeship, and is the fruit of its culture. "And as the regularly-taught and accomplished mechanic possesses by his skill a tenfold power over that of the untaught labourer—so is able to give comeliness and beauty to the rudest materials—and to accomplish with ease what would be impossible to an unpractised hand; so the natural strength of the mind is variously multiplied by scholastic discipline, while it is invested with a diversified skill of action proportionate to its increased power. But to acquire skill in anything, early application, as a general rule, is indispensably necessary. Bishop Horne has beautifully observed—"It is an indispensable fact, that men must learn; and they who do not learn betimes, will learn with far more difficulty when advanced in years. The soil softens and hardens by continuing untilled. The ground must be broken up, and the good seed must be sown, by him who expects to see valleys covered with corn at the time of harvest. Otherwise, weeds and thistles only will be the spontaneous and unhappy produce. If youth are not early conducted into the paths of knowledge and virtue, they will be found, at a mature age, in those of ignorance and vice."

It only remains for me to advert briefly to the system of government, the general character and method of Education established in this College. In reference to the internal government of the College, I concur in the sentiments of the late President of the Wesleyan University, that, "The government of a well regulated literary seminary is not a monarchy, an aristocracy, or a republic; but is patriarchal. The nearer it approaches to this character, the more perfect it is. Like a household, a Literary Institution should have but one head, and that head should have ability to govern, or he is unfit for his office. In this government, it is true, he ought to be assisted by subordinate officers; but the government itself should be a unit, and receive its direction and influence from a common head. Like a family, the intercourse between the student and the President and Professors should be of an affectionate and familiar character. Faculty meetings, before whom the young transgressor is arraigned, with all the sternness of a public prosecution on the one hand, and with all the censure and duplicity of a studied defence on the other, should be avoided. Moral and religious influence to aid in the government of youth, is of paramount importance. With such an influence government is easy; without it, good government is impossible."

As to the general character of the Education imparted in this College, it is to be British and Canadian. Education is designed specially to fit the student for activity and usefulness in the country of his birth or adoption; an object which it is not likely to accomplish, if it be not adapted to, as well as include an acquaintance with, the civil and social institutions, and society, and essential interests of his country. Youth should be educated for their country, as well as for themselves; for, as an acute writer has remarked—"Self is not to be neglected, but, to prefer one's self to his country, is to prefer one to thousands."

In regard to the general method of instruction, I will merely repeat what we published on a late occasion: "The object of the system of instruction to the students who go through the whole College Course, is not to give a partial education, consisting of a few branches only; nor, on the other hand, to give a superficial education, containing a little of almost everything; but to commence a thorough course, and carry it as far as the time of the student's residence in the College will allow. It is intended to maintain such a proportion between the different branches of literature and science, as to form a proper symmetry and balance of character. In laying the foundation of a thorough education, it is necessary that all the important faculties be brought into exercise. When certain mental endowments receive a much higher culture than others, there is a distortion in the intellectual character. The powers of the mind are not developed in the fairest proportions, by studying languages alone, or mathematics alone, or natural or political science alone. 'The object of the Collegiate Course is not to teach what is peculiar to any one of the professions; but to lay the foundation which is common to them all. In the whole course of his literary and scientific education, the views, sentiments, and feelings of the student will be directed and cherished in reference to his intended profession or employment; but the general course of study contains those subjects only which ought to be understood by every one who aims at a thorough education. The principles of science and literature are the common foundation of all high intellectual attainments—giving that furniture, discipline, and elevation to the mind, which are the best preparation for the study of a profession, or of the operations which are peculiar to the higher order of mercantile, manufacturing, mechanical, and agricultural pursuits. And while it is designed in no respect to lower the standard of Classical and Mathematical Education, as maintained by the best scholars, the studies more immediately connected with the business of life, and the intercourse of society in this country, will constitute a prominent and efficient department."

I have thus given a brief view of the several departments of a Liberal Education, and of the leading principles of instruction which have been adopted as the basis of this Institution.

The liberality and unanimity with which the Government and Legislature have incorporated and assisted this institution as a College, marks a new epoch in the history of Canada; and I hail its establishment as forming a new era in the history of our Church, and of many youth of our country. We seem to behold the commencement of a new and brighter dispensation in the education, prosperity, and happiness of the Province at large. The direction of the public mind into useful channels of thought and activity; the establishment of a comprehensive system of primary schools; the successful operations of Upper Canada College, and the preparations for a Provincial University on the one side, and the energetic commencement of Queen's College on the other; the auspicious circumstances under which Victoria College has been opened, and the numbers of youth who are preparing to resolutely spend, ere long, before us a prospect cheering to every lover of his country. Not as enemies, or even rivals to kindred institutions, but as humble co-workers with them, we commence the important and arduous task of rearing up a well-instructed population and ministry. May the Divine blessing crown our well-meant exertions with success! And may there go forth from these walls hundreds of youth who shall be ornaments of the pulpit, the senate, and the bar—who shall advance the literature, science, and arts of their country; and largely contribute to its elevation, prosperity, and happiness!

Discourse on the Character of True Wisdom.  
† Inaugural Address, p. 19.

From the Episcopal Recorder.

## PASTORAL LETTER FROM THE REV. DR. TYNG, MINISTER OF THE EPISCOPAL CHURCH IN THE STATES, TO HIS PEOPLE.

London, May 1, 1842.

My beloved Christian friends.—You find, by the date of this, that I am thus far on my way in security and peace. By the goodness of God, my tedious and protracted voyage has been completed, and I am settled here for a little season in very great comfort. The kindness and attention with which I have been received here, has filled me with a grateful sense of God's goodness, and a deeper view of my own unworthiness. It is my hope and prayer that all his mercies may be made to increase my fidelity and usefulness among you, if I am permitted to return. As another holy Sabbath dawns upon me, my heart rejoices to meet the privilege of once more addressing you. I would speak to you to-day as believers in the Lord Jesus. This is one of the blessed ties by which the people of God are distinguished on the earth. Happy would it be for us, if we could practically carry out the principles and character which the title indicates. We are called believers a special reference to that entire dependence which we have upon our glorious Lord for all things needful for life and for godliness. Faith is the simple spirit of dependence. It has received promises and assurances of prepared and certain benefits. And it lives upon the truth and reality of these promises, rejoicing in them, calculating upon them, deriving from them unceasing and great comfort. It is not merely an acknowledgment of truths, but a practical dependence upon them, as truths for itself. And we are called believers, because we are to be distinguished by this spirit of dependence upon the divine promises and word.

As believers, the subjects of our faith are all the blessed provisions and promises of the grace of God. They include all things which we can want for time and for eternity. But they are especially those wonderful mercies of rich and free redemption which are provided for us, and offered to us in our Lord and Saviour Jesus Christ. These are the things which we believe, and upon the truth of which we depend. God hath mercifully provided a remedy for our guilty condition in the obedience and death of his own dear Son. He hath offered to us eternal life and glory in the righteousness of this divine Lord. And we are called believers, because we have received these precious offers from God as certain truth, and depend upon them, and expect the fulfilment of them. Whatever he has spoken, we receive as he has spoken it; knowing that he is truth, and cannot deceive, or be deceived. And how precious and valuable are these subjects of faith! What have we, of soul or body, which is not provided for, in these vast and wonderful mercies of God to his guilty creatures? If we are believers, these are all received by us without hesitation or fear. We depend upon their accomplishment, their certain fulfilment, as we are brought into the various conditions to which they are made to apply. We have therefore always at hand a provision for every recurring want, in a promise of God already prepared for our assurance and comfort. How happy is this condition in which faith in the promised mercies of God is made to place us!

As believers, the one great object of our faith, is God himself, revealed to us in his greatness and his glory. The Father giving his own Son. The Son

taking upon himself the responsibility of our condition, and fulfilling all righteousness for us. The Holy Ghost applying to us the vast benefits thus prepared by the Father's love and the Son's obedience. These are the offices and relations of our glorious God, from which all promises proceed, and upon which our faith depends. It stands simply upon the power of God. He is able to accomplish what he has promised. He will therefore certainly do it. With him faith is satisfied. And whatever be the particular subject to which faith is at any time directed, while the promise and the power of God secure it for us, he is the object of our faith. But all the great blessings which we need, are particularly laid up for us in our Lord Jesus Christ. In him all the fulness of the Godhead dwells. And he therefore personally becomes the special object of our faith. We believe in him and are called believers in him. We are thus united to him, made one with him, and rejoice in him with unexpressed joy. Is this our condition? Are we thus depending upon Christ our Lord? Are we walking in him, and fixing our affections upon him? This is happiness indeed. We have an unchangeable God for our portion and defence,—we therefore cannot be moved,—God will give us his blessing,—nor can he fail those who put their trust in him. O, that we may ever have grace to be kept in this simple faith, resting wholly upon God, and putting our trust in him alone.

As believers, the warrant or foundation for our dependence is the single word of God. It is enough for us, that he hath spoken to man, and given his blessed promises to man. We need no other evidence of their certainty than his single word. We answer all doubts by what he has written. We are satisfied with him. Our faith does not depend upon what we have done, or upon what we feel, but simply upon what God hath been pleased to say. Every thing else than this, is changing and uncertain. But this is a sure foundation, the same yesterday, to-day, and forever. We are to be careful to mingle nothing with it. All our hopes of the blessings to which faith leads us, must rest upon the simple, single fact, that God hath spoken. To believe his promises, and to depend upon his power to fulfil them, because we have repented of sin, or attempted in any way to serve him, or have been taught by himself to love him; even if these be all facts, is but putting our own merits in the place of his truth. We are to esteem it always enough, that God hath declared his will, and opened his purposes in his word. There we must rest alone. And whatever objections or difficulties appear in our view, we are to meet them all by simply referring to what he hath been pleased to say. How precious does this make his word to us! How sure and certain are its testimonies! How unsearchable its riches of grace and comfort to broken and contrite spirits who are trembling before him, and waiting for him to build them up.

As believers in the Lord Jesus, the effects and fruits of this faith will be peace. We shall enjoy in actual possession this gift of divine peace. Peace with God. God is reconciled to us in his dear Son. We have, in this simple dependence, fled in our helplessness to him. And we find ourselves at peace. We fear him, but we are not afraid of him. We feel our worthless character in his sight, but we still rest upon him. We take comfort in his assurance that he will be a Father to us, and we shall be his children. This heavenly peace is the immediate fruit of faith. And if we have not an enjoyment of actual peace with God, the deficiency to be noticed is in our faith in his word. Another effect will be joy. We shall be happy, because we read and know such blessed things written and spoken by our glorious Lord. If we have real dependence upon our God and Saviour we shall necessarily rejoice, and always rejoice; not in our trials, and sins, and sorrows; but notwithstanding them all, in the free and full provisions of divine grace. We shall have joy in our present experience; happy in what God hath done, and hath revealed to us. If we are not happy in him, the defect is in our faith. Another fruit of faith will be love. We shall delight in God, in his service, in his promises, in his works, in his character. We shall love his worship, his people, his cause, and every thing that he loves. This will be an immediate effect of faith in God; and one that always distinguishes the people of God. Another effect of faith will be hope. We shall look forward with confidence and sure expectation of God's presence and glory, resting upon his promises and word. Our affections will be set on things which are above, and our expectations in him will be sure. If we believe his promises, we shall necessarily hope for their fulfilment to us. Another fruit of faith will be obedience to God. We shall delight in every thing to do his will, striving to be holy as he is holy, seeking in all things to glorify and honour him. Thus our faith is proved and evidenced by its fruits.

These are some of the fruits which belong to believers. We are to show them forth to seek them; to possess them in an increasing measure. O, that it may ever be your privilege, my beloved friends, thus, having received the Lord Jesus Christ, to walk in him; strive thus to honour his great name, and to do his will. Ever realize your privilege in being allowed to believe in him; and let your whole hearts rest upon his promised providence, his free salvation, his secure and everlasting continuance, unto your life's end.

Ever your affectionate friend and pastor, STEPHEN H. TYNG.

From Bishop Meade's Address to the late Diocesan Convention of Virginia.

## ABSURD EXCUSES MADE FOR TRACTARIAN EFFORTS.

It is the most frequent and plausible praise bestowed upon the leaders of this party, and used even as an excuse for their errors by those who cannot but condemn much of their doctrine, that the state of things in the Church of England called for some new and stronger exhibition of certain peculiarities in her polity which distinguished her from other Protestant Churches;—that those who, for the last fifty years, had been the instruments of reviving true piety within her pale, by insisting upon the true doctrines of the Gospel and the holy observance of its precepts, had been too negligent of those external arrangements of Christ's kingdom, which, though of minor importance by comparison with the great doctrines of life, are, nevertheless, of great importance, by reason of their use in the preservation of order and unity, and their value in many other respects.

It has, moreover, been affirmed, that, by reason of their agreement with pious dissenters in the leading doctrines of revelation, and in the promotion of various pious and benevolent works, there was danger of greater neglect of the distinctive principles of the Church. That such was, in some measure, the case with some of the members, and ministers of the establishment, is not to be denied, but the evil was undergoing correction without the help of that extravagance into which the leaders of this new school were hurried, even as to their views of church polity and sacerdotal authority, to say nothing of their heretical opinions and Romanistic tendencies. The Protestant dissenters of England, with the exception of the followers of Mr. Wesley, have, for many years, been more and more clearly uniting themselves with the Romanists, Radicals, and Infidels, in a steady and organized opposition to the Established Church, so as to make the most truly catholic and charitable of her communion feel the necessity of guarding themselves and her most effectually against assault. This, with many other causes, was operating so as effectually to prevent the evil apprehended, and it was surely unnecessary to bring in another and worse error, another and more injurious extreme, to correct what was only apprehended. Still less were such writings and their extravagant doctrines needed in our own country and Church where so many circumstances had from the first combined to place the defence of our principles on the ground of Scripture and primitive practice, rather than any human establishment, and where works containing such arguments in its behalf have been ever so freely used. And as to the danger of too much intercommunion with our Christian brethren of other denominations, unfortunately, too many circumstances attending the efforts to build up our churches, not only serve as an essential antidote to that, but strongly tempt our frail nature to the indulgence of feelings which we would fain suppress, as contrary to that charity which should ever rejoice to hope all things.

I trust this notice of one of those "erroneous and strange doctrines," which from time to time, in all ages, have assailed the peace of the Christian Church, and which the Bishops are solemnly sworn "to banish and drive away," as far as they can, while seeking to promote love and peace among all Christian people, will not appear improper for one who has endeavored to give the subject a full and impartial examination, and has been, since we parted, in the country where it originated, and in circumstances enabling him to form a more correct judgment of its merits. Let us pray that the great Head of the Church may bring good out of this evil also, and by the examination into which it has led, only ground us the more deeply in the faith once delivered to the Saints, and again revived by wise and pious reformers of our branch thereof.

[We deny this very extraordinary assertion any truth whatever.—Ed.]

FATHER, DO YOU PRAY?—A professor of religion was conversing not long since with a rum-seller in a town at no great distance from this, when two little boys came up. The professor inquired whose children they were? The rum-seller replied, "They are mine; and you can hardly imagine how they tease me. One of them said to me the other day, in the most solemn manner, 'Father, do you pray?' I hesitated. He repeated, after a pause, 'Father, do you pray?' 'Well,' said the professor, 'what answer did you return?' 'None at all.' 'Then, I will put the question, Do you pray?' His reply was, 'No! I can't pray, so long as I sell rum.'—Rev. Mr. Pratt.

If ever there was a time, since the Reformation, when Protestants, (who value the blessings which, under God, we owe to that interesting period,) should heartily join in the endeavour to spread abroad the knowledge of the Truth, it would appear to be now.

## MEDITATION.

"Seen of Angels."—Tim. III. 15.

Angels of mercy! You saw Him leave His seat of glory above, and to descend to the meanest and the most wretched of His worlds. Ye were with Him in the vast howling wilderness, when the dark hour of temptation had passed and He was left alone. Ye were with Him in His retirements, in the secret and fervent pouring forth of prayer, such as never man prayed. Ye were with Him in His hour of desertion and mocking, of scourging and death! And ye were with him in the sepulchre, and ye saw the stone rolled from the door, and ye heard the last cull answered and the last watch-word given.

Angels of glory! Ye saw Him burst the bonds of the tomb and rise triumphant! Ye saw Him climb to His paternal den the king of hell, and seize the keys of death and the pit! Through your shining ranks He passed, on his way to His Father's mansions! Ye have seen that glorified body which was pierced for man! Ye have bowed before Him in Heaven! Ye see Him now above, all lovely as He is, and cast your crowns before His throne, and give Him blessing, and honour, and glory, and praise, and power, forever and ever.

O then for your tongues to describe His sufferings! O for your harps to celebrate His glories!—London Christian Guardian.

## PRAYING HIGHLANDER.

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought one evening before his commanding officer charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had passed since the execution of Major Andie, and the indignation of the British, exasperated also to madness by the event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing from out a clump of underwood that bordered on one of the huge forests, which, at that period, covered by much the greater part of the United Provinces, and which, in the immediate neighbourhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a few words; he had stolen away from his fellows; he said, to spend an hour in private prayer. "Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian. The Highlander replied in the affirmative. "Then," said the officer, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud, that we may all hear you." The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God; it breathed of imminent peril, and earnestly implored the divine interposition in the threatened danger—the help of Him, who, in times of extremity, is strong to deliver. It exhibited, in short, a man, who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, as he concluded; "you have, I dare say, not been in correspondence with the enemy to-night. His statement," continued he, addressing himself to the other officers, "is, I doubt not, perfectly correct. No one could have prayed so without a long apprenticeship; the fellows who have never attended drill; always get on ill at review!"

## AMBRISIAL ATMOSPHERE.

Know'st thou the land where the citron blows,  
Where midst its dark foliage the golden orange glows?  
Thither, thither, let us go,—  
For several days past, the atmosphere of Monrovia has been the most delightfully fragrant that we have ever experienced in this or any other country. The sweet and agreeable gales of aroma which were wafted from the newly opened coffee flowers, and swept across the village upon every rising breeze; or gently gliding zephyr, was to us the sweetest breath that had ever visited our olfactorys. Morning, noon, and night, the mellifluous perfume filled every chamber and accessible aperture with such a sweet scent, as nature only can prepare, which art may not imitate, nor prose describe. This had scarcely passed away, before a new source, another full gushing fountain was opened; and the ambrosial breezes came again more sweetly than before. The latter are from the fresh blown blossoms of the orange, lemon, (or citron,) lime, and several kinds of aromatic gums. The fragrant odors are such as to make us more than realize all that we have read of "India's spicy groves," or the "scented lawns in undiscovered seas." Surely at present, no "Poisonous tongue lurks in each breeze."  
—Africa's Luminary.

## THE SEA.

"Ocean swelling his colossal thunder hymn."—Mrs. Sigourney.  
I love thee, O thou vast wide sea;  
Emblem of God's immensity!  
And thou encircling arm are bent  
Round every spreading continent.  
From the ice-bound Pole, where mornings break,  
To the burning Zone's briny gleaming sands,  
Where the rising sun's first beams awake;  
Where her evening ray like a rose expands;  
And the pale old sea,  
Thy bright waters lave,  
As her flow'rets smile  
O'er thy silver wave;  
And the voice of thy low sweet murmur sounds  
Round her green sloping shores the remotest bounds.  
I love thee, O thou deep blue sea,  
In all thy moods of revelry!  
When, like an infant t'ird with play,  
In mirrored calm thy waters lay;  
And thou sleepest sweet in thy deep repose,  
And the sheen of the moonbeams' twinkling glances,  
As bright on thy face as the diamond glows,  
And away o'er the deep dark water dances;  
And the soft sweet moon  
Of thy murmuring song,  
Pours its soothing tone  
The vales along;  
And all around, on the white pebbled strand,  
Thy music wakes at the wind's command.  
I love thee, O thou raging sea,  
In all thy dreadful majesty!  
Thy surging waves, like the wild war-horse,  
Rush foaming on their rapid course;  
And breaking high on the trembling shore,  
In their mirk blue gleam and wild delight,  
And far o'er the deep they thunder pour,  
Loud o'er the tempest's proudest night;  
And the straining bark  
Leaps quivering down,  
Where abysses dark  
With midnight frown;  
And the tall-worn sailor is so fitfully hurled,  
In the deepest caverns of the world.

I love thee, deep, mysterious sea,  
In all thy dark profundity!  
Down in the earth's spacious womb,  
Where a glance of day has never come;  
Where those huge misshapen monsters lay,  
In their gloomy caverns hid from sight;  
Or up where the mermaids sport and play,  
In their coral grottoes near the light,  
Set o'er with gulls,  
Whose radiant glow,  
No diadems  
Can ever know;  
Though the proud, to claim their lustre bright,  
May rush through blood, or tread on right!

AN ANECDOTE WORTH REMEMBERING.—Rev. Mr. Galusha, as the congregation was going out, related an anecdote which served to show that we must give to this cause whether we will or not. There were two men in New-York State in good circumstances, one liberal and the other covetous. The latter, however, in a fit of benevolence gave one year 25 cents to missions. At the close of the year his neighbour paid him a visit and told him he had come to labour with him for giving too much to the missionary cause. "Why," says the other, "I only gave two shillings." "Well," asked his friend, "how many horses have you lost?" "Two," said he, "worth \$75 a piece." "And how many cows?" continued his friend. "Three," he replied. "And how many sheep?" "Twenty," was the reply. And so his friend went on and reckoned up what he had lost during the year, and it amounted to \$400; and "now," says he, "I tell you, you have given too much to the missionary cause." Ah, let us remember, continued Mr. G., that the silver and the gold are the Lord's and the cattle on a thousand hills; and He will take his due. But if our God takes what is His at the "end of the law," we shall not have the blessing, but the smart of the lash.



## CHRISTIAN GUARDIAN.

Wednesday, July 20th, 1842.

## SPREAD OF PUSEYISM IN ENGLAND.

The subject of Puseyism is as disagreeable to us, as the growth of the evil itself is disagreeable to the Protestantism of England and other parts of Christendom; and so disagreeable, that were the evil of less magnitude, and the attempts made in Canada to conceal its growth less delusive than they are, we should satisfy ourselves with noticing it less frequently; but a sense of duty prompts us to guard our readers against the attempts made to hide its enormity, or at least to show that it has scarcely an existence.

Every body has heard of the character, number, and distribution of the Oxford Tracts—the agitation they have caused—of their Popish principles and influence—of the acknowledged impressions they have made—of the consequent conformity, to some extent, of the Ministerial practices of not a few clergymen of the Church of England to those of Romish priests—of the increasing defections from the Church of England to the Church of Rome—of the sanction which English Bishops give to the sentiments and requirements of the Oxford Tracts. It is well known that of late unusual stress has been placed on the doctrine (so called) of "Uninterrupted Succession," and, of course, for consistency's sake, on the invalidity of all Ministerial ordinations not Episcopal, and the destitution of virtue in the sacraments of the Methodists and others who do not acknowledge that succession; they are not Christians; they jeopard their eternal salvation. So obnoxious and unscriptural are these views, and so zealous the propagators of them in England, the Wesleyans there, notwithstanding their professed, and we believe sincere attachment to the Church of England, are showing the world that they will not submit to the selfish and papistical demands of Puseyism in that Church; and are now publishing a series of Tracts, counter to those of Oxford. We much regret the occasion for their course; but being necessary, we applaud the course itself. In stating their reasons for it to the public, they properly and clearly distinguish the difference between the orthodox and credence of that Church, and its rising popery; and it is against the latter they have vowed opposition. We wish them success; and have no doubt when we receive their Tracts we shall find, that with scarcely any modification, they are exactly adapted to Canada. Here the "Succession" is proclaimed; childish as it is, and every movement of those who proclaim it, is in exact agreement with it. Many of the facts of the day are our proofs and illustrations; and they are too well known to need a detailed statement from us now. The Popery of "Oxfordism" is, however, altogether denied. Only a week or two ago the Church paper published an article concluding in these words:—"The Church of England is now, as she has ever been, the bulwark of the Reformation; agreeing with Rome in all the immutable principles of the Church of Christ, (else she were herself no branch of that Church)—in the *infallibility of the Church Catholic, in Baptismal Regeneration, in a dogmatic faith, in the divine authority and perpetuity of the priesthood, in life-giving and life-sustaining sacraments, through the energy of the Word and Spirit of God; but differing from her (else she were not reformed) in having renounced the trade of indulgences, the fable of purgatory, . . . the supremacy of the Pope as the Vicar of Christ on earth, the infallibility of Rome as the Judge of controversies to the present Church, and, in short, in having made the Reformation which Rome professes to have made. With these views we count the renewed clamor at Exeter Hall about the semi-Popery and Popery of "Oxfordism" to be mere vociferation; and only the more violent because things are nearer to a crisis." In another article it is said, "There is really no proof whatever that the Church of England is in any serious danger of Popery." Again: "Rome makes no progress that involves the slightest apprehension for the integrity of Gospel truth."*

We meet these affirmations with two assertions—That Oxfordism is spreading, and that Oxfordism is Popish. 1. Oxfordism is spreading. We know not that we can adduce a higher authority for what we assert than the Bishop of Oxford himself; though the off-recorded secessions of Church of England Ministers to the Church of Rome in the Church paper, would be no mean authority. What does the Bishop say at his last Quadrennial Visitation, held May 23rd? He thus speaks in his Charge:

"Since I last addressed you collectively from this chair, four years have elapsed; and although it is commonly supposed that men are disposed to exaggerate the importance of events occurring in their own time, and in which they are themselves more or less actors, still I cannot but think that these four years will hereafter be looked upon as the commencement of one of the most *eventful epochs in the history of the English Catholic Church.* The last four years have witnessed the rapid development of those principles which the world, though truly (for they are of no locality) has identified with Oxford, and to which I felt it my duty to advert in my last visitation. These principles have, during this short interval, spread and taken root, not merely in our own neighbourhood and in other parts of England, but have passed from shore to shore, east and west, and north and south, wherever members of our Church are to be found; and we are unquestionably the object to which, whether at home or abroad, the eyes of all are turned, who have any interest or care for the concerns of religion. There they are, whether for good or for evil, and they are forming at this moment the most remarkable movement which, for three centuries at least has taken place among us. And now, in the next place, I would advert to the manner of their growth. Certainly they have been fostered with an unfeigned hand; no adroit aid of powerful patronage has helped them on; no gale of popular applause has urged them forward. On the contrary, they seem to have been the single exception which an age of latitudinarianism could discover against the rule of tolerating any form of belief; and while many, whose motives are above all suspicion, and whose honest names need no praise of mine, have unhesitatingly and utterly condemned them—while many more have looked on with caution and distrust; while many in authority (myself among the number) have felt their duty to warn those connected with their rank of the possible tendencies of their teaching in question, they have likewise been exposed to a storm of abuse, as violent as it has been unceasing, to calumnies and misrepresentations of the most wanton and cruel description, and to attacks from the dissenting and democratic and infidel portions of the public press, clothed in language which I will not trust myself to characterize, but which, for the sake of our common humanity, (I say nothing of Christian character,) it behoves us, as with one voice, to reprobate and condemn. I am not now saying whether these principles deserve the chilling reception they have met with; I am only stating now an admitted fact, that such has been their reception."

2. Oxfordism is Popish. As a preliminary to this part of our subject we may just state, that Popery is extending its borders in England; so that there are at present eight Romish Colleges, 437 Chapels in England and Wales, and 624 Priests. We say nothing of Scotland. On the 7th of June the Annual Meeting of the Catholic Institute was held in Freemason's Hall, at which the Report read gave information of an increase of Branches, of the existence of 91 in England, and of the distribution of 102,000 Tracts during the last year on the part of the entire Institute. These facts go far to make the strength of Popery in England evident; but it is the *hopes* of Popery there we wish to call attention, founded as they are on the Popish character of Oxfordism. In a late London *Watchman* there is a letter to its Editors giving some particulars of the late Annual Meeting of the Catholic Institute, and extracts from the speech of Mr. O'Connell, who, with several noblemen, was present. He delivered himself in the following very remarkable language:

"I am a moderate man, easily contented, and you will all think as when I inform you that all I want by coming here to-day is to hear high mass celebrated in Westminster Abbey; (applause) it is often been celebrated there before, it was built for that purpose, and it would be a pity to disappoint it from returning to its original object. (Hear, hear.) I do want to hear high mass in Westminster Abbey, and I am deeply convinced, as far as man can judge from surrounding events, that the period is approaching, just when we shall have high mass performed in Westminster Abbey. (Cheers.) It will be a glorious day for England when the ancient priests of God shall put on their sacred vestments at the old altar tomb, where they used to vest themselves, the tomb of Edward the Confessor, a man not more venerated for his love of religion and good practices, than for those foundations of British liberty which he instituted. I do hope to see that day, when the priests, descending from the stairs leading from that chapel, with their acolytes, and thurifers, sending up incense as a token that they have returned to that altar which ought never to have been desecrated—yes, I believe that happy period is returning when England shall again be in the one fold under the one Shepherd. Let us remember that those men who are aiding us are not at all altogether Catholics; we must remember that it is our duty, by love to our fellow-creatures and charitable affection, to increase our exertions, and take heed by our constant endeavours that the work of God may not be only half done, and that those who are now only half Catholics may not continue so, but become entire Catholics. (Cheers.) Only two years ago the Rev. Mr. Silliburgh was in that position, but where is he now? He is a minister of the Catholic Church. (Cheers.) There is many an incipient Silliburgh—there is many a half-formed Silliburgh—who is now in his second birth labouring for the truth, and who might be turned back by any repugnance were shown to him, but may yet become an entire Catholic if he is not forsaken. (Cheers.) But there are passages in the Bishop of Oxford's Charge which fill my mind with consolation; he acknowledges this great movement."

Had we space we could make it appear that the opinions of Oxfordism are unscriptural and heretical in their nature, and Popish in their tendencies; and we might enlarge on the subject generally. As future occasion requires, we shall do both; for the heresy of Oxfordism is the operative, and influential, and unpublishing heresy of Canada, serving itself for fresh action

daily, and essaying to establish a universal ecclesiastical despotism. The views of the *Watchman*, as expressed in an editorial of June 15th, are so apposite, and so fully obtain the concurrence of our own mind, that we shall present them without abridgement. They are expressed with considerable dignity and force, and altogether breathe much of the spirit of a just rebuke. That journal says—

"The Bishop of Oxford has lately published a Charge which will not, we fear, in any degree contribute to the religious peace of the country. He does not, indeed, directly praise the Tractarians, but his censure of them is anything but explicit and firm. He speaks of them as though their intention was good,—however mistaken they might be in the means by which they sought to work it out. That intention it is not possible to mistake. They seek to Romanize the Church. The more pious among them have evidently studied their piety only in the school of the Roman Penitentiaries; and the whole company is resolved to contend, at all hazards, for such views of what they term the 'Uninterrupted Succession,' as will completely neutralise all the efforts of the Anglican Reformers, and place an official, external appointment far above all conformity to apostolic spirit and apostolic doctrine. Disguise their opinion as they may please, the real truth is, that they deny all Christianity to them who are not in communion with a Church governed by ministers in this assumed external succession. They separate themselves from all the non-papistical churches of the Reformation; and whatever marks of evangelical piety may be possessed by those around them, who profess and call themselves Christians,—whatever proofs they furnish that the blessing of God rests upon them, that Christ 'hath received them,'—that the good Spirit of God, the ever-present Ruler of the Church, dwells among them, and works by them,—if they belong not to the episcopal succession, they are, and that in no measured terms, distinctly condemned, not only negatively, as being utterly unconnected with the true church, but positively, as guilty of high crimes and misdemeanors against the church's head,—as schismatics who break the unity of the church, and disturb her peace. A quarter of a century ago, when the Bible Society was established, brighter days seemed dawning than had for ages been witnessed. Christian people appeared to approach nearer to each other. Mutual respect and affection was springing up; and a temper was beginning to diffuse itself in which, had it been allowed to come to maturity, existing differences might have been examined with a view to their adjustment, under circumstances more favourable than any which have been known since the martyrs ascended to heaven from Smithfield, as in a chariot of fire. But all these prospects are obscured. Not only are the differences widened, but other and unwholesome tempers are awakened. We care not who has done this. Whoever they are that have contributed to this deplorable state of things will have to bear their burden. We say of them with Moses—'Ye have sinned against the Lord, and he sure your sin will find you out.' A large party has arisen in the Church of England which angrily demands everything; a party which unequivocally condemns the Revolution of 1688, and intimates its desires, in terms not to be mistaken, that the Civil power would lead its aid to the church in repressing schism, and reducing British Christians to uniformity. And these are the men whom his Lordship of Oxford so gently reprehends as that they cannot fail to be encouraged. These are the men for assailing whose favourite doctrine of Tradition—a doctrine essentially Popish, and which, acknowledged as a guide, leads straight on to Popery itself—Dr. Hampden is to be stigmatised, just then when Dr. Pusey is admitted to be one of the teachers of the University. And, strange to tell, the spirit of these men is to be lauded. Their opponents are condemned for harsh expressions, because, rising perhaps from the perusal of the writings of the men who won the battles of the Reformation, they speak of Popish principles, wherever found, as their ancestors spoke of them. But his Lordship, perhaps, thinks with Mr. Frowde, that men who, like Jewell, considered the Bishop of Rome as the full-grown 'Man of Sin,' are 'irreverent Dissenters.' Can his Lordship be ignorant of the harshness and haughtiness with which these modern claims are advanced,—harshness not always confining itself to speech? Has he never heard of a Vicar who, when respectfully requested to reconsider his determination not to inter the child of one of his parishioners, answered by calling Dissenting ministers *moonshank teachers, and ministers of the devil*? Has he never heard of any clergyman refusing a certificate to a poor boy to procure him admission to some hospital or infirmary, because his father attended the Methodist Chapel? Or of another who seeks to prevent a young female from instructing the children of her neighbours, by telling her, that if she did not desist, her mother should be removed from her farm? The agents of the party, up and down the country, seem not only to have revived the principles of Bonner, but to have imbued his very spirit. And it is for the opponents of these men that his Lordship reserves his unequivocal censures! Will may the party triumph in the late Oxford vote. But what have they gained in the view of the country? A few more such victories, and where are they? The immense majority of those who possess what Usher and Leighton would consider as piety, are against them. Their chief supporters consist of those who regard the blasphemous and impurities of Babylon, the insults and cruelties of the woman drunken with the blood of saints and the martyrs of Jesus, as no hindrances to the conveyance of the exclusive power to impart life and salvation to the soul, by the administration of external rites. And it is come to this, that the revival for which the Venns and the Wilberforces of a former age—the Wilberforces, we say, of a former age—were so thankful, is to be merged in what is at best an ascetic externalism, separating itself from the holiest men of the age, and condemning all who do not submit to its claims? We rejoice to know, indeed, that all are not so. The University pulpit can find occupants who can fearlessly and eloquently bear testimony to the truths which sent Cranmer from St. Mary's to the stake. The Bampton Lectures will have their value heightened, if, at a time like the present, a Lecturer is found willing to perform the painful, but necessary task, of *withstanding to the face* those who endanger the fundamental and characteristic truth of the gospel, departure from which is another gospel, a system that perverts the gospel of Christ."

**WATERLOO CHAPEL CASE.**—It will be remembered that not long ago we inserted a short article from a correspondent headed "Important Decision relative to Methodist Church Property," stating the decision at the Kingston Assizes on the Waterloo Chapel Case, and that the improperly called Episcopal Methodists lost the case. Last Wednesday a long, incorrect, and disrespectful letter appeared in the *Examiner*, signed "An Episcopal Methodist," denying the truth of the statements of our correspondent. All that we shall say in reply is, that "An Episcopal Methodist" is really or willfully ignorant of what he affirms, and that instead of finding fault with what he cannot mend, and prolonging a resistance to the claims of equity and law, submission is a duty—a duty he must perform. We now inform him, and all who think with him, that what was done at Kingston in justice to our Church, and stated in the *Guardian*, has been confirmed by the recent decision of the Judges in Queen's Bench, who have refused to grant the Episcopalists a new trial; thus confirming beyond doubt the decision of the Judge and Jury. The Judges would not hear the case argued, having ascertained that the Counsel for the Episcopalists had no new facts different from those which were adduced in the Belleville Chapel Case, and reproved him for protracting litigation in a case which had already been decided by them—that if he wished to proceed further in the case, he must appeal from their decision. Will the next reckless step show that the Judges of the land are treated with contempt?

**METHODIST EPISCOPAL CHURCH IN THE STATES.**—We have not received the last Annual Minutes of this Church; but have been glad to meet with many particulars culled from them in an excellent Philadelphia Methodist paper—*The Christian Repository*. We rejoice in the extraordinary success of our fathers and brethren in the Union, and shall not cease to pray for them—"O Lord, still revive their work." That paper says—"The Minutes of the Annual Conferences of the Methodist Episcopal Church for the years 1841-2, has been issued from the press of the Book Concern in New York, immediately after the close of the New York Conferences. There are in the Church six bishops, presiding over 34 annual conferences, including the Liberia Mission Conferences, comprising 913,901 members; 3776 itinerant ministers, and 47,144 ministers who are local in their relation to the Church. Of these 913,901 members, 203,628 are white, the remainder are colored people and Indians. There were admitted on trial in the several annual conferences during the past year 407 preachers, and into full membership in these conferences during the same time 260; 44 had died, 113 had become local ministers. The total increase of members during the last year was 60,083, and ministers 139. Our increase has been very large, and we think it probable it will be still larger the next year, as there have been very extensive revivals west, east, and indeed in many parts of the country, since the Conferences were held which reported the numbers here published. The sum reported to have been given by 29 of these Conferences (including the Texas Conference) for the support of missions is \$38,592. From four Conferences the Minutes have no report of contributions for missions. These are the Providence, New-England, Oneida and Philadelphia. The Philadelphia Conference, however, has contributed for missions during the last year, as near as we can ascertain, (from their minutes, and the last Report of the Missionary Society of the Methodist E. Church within the bounds of the Philadelphia Conference,) the sum of \$6,290 which, added to the sum before named, makes \$102,782. The other three Conferences, not including Liberia, probably gave 10 to \$15,000. (Our adorable Saviour shall continue to prosper the Church as he has done, before the General Conference in 1844 there will be included in the Methodist Episcopal Church the round number of one million, whom our sons have gathered out of the world, beside the thousands who have gained their heavenly inheritance. God grant that the heaven of holiness may continue to leaven the whole lump!")

**SABBATH-SCHOOL EXCURSION TO THE FALLS.**—It will be seen from a notice published by us to-day, that the Committee of the Sabbath Schools connected with the Wesleyan-Methodist Church in this City have determined on an Excursion to the Falls, on Monday the 1st of August. The expression of a wish to have one this year, on the part of many persons, and the beneficial success of former ones, induce the hope that the Excursion now to take place will be very generally patronized. One of the wonders of the God of Nature has to do with the appointed day; but a still higher object is claiming attention—the religious instruction of hundreds of children. Persons favourable to this interesting object will please publish the Excursion as widely as possible, that it may be productive of a delight to the party, and an advantage to the Schools, unknown to the same extent on any former occasion.

**THE CANADA SPELLING BOOK,** we are happy to be informed by the esteemed Principal of Victoria College, has been adopted in the Junior department of that Institution; a fact which will no doubt be highly gratifying to the deserving Author, and conduce to the sale of an excellent work, which has cost him much labour and expense in its publication.

**SABBATH SCHOOLS.**—On Whit-Monday there was a pleasing procession in Manchester connected with the Church of England Sunday Schools, which numbered 12,635 children—a sight worthy the occasion, and the religious character of our native country. Well might Montgomery sing of Britain,

"I love thee, when my soul can feel  
The seraph-angels of thy soul;  
Thy churches, to none confined,  
Rise, like the sun, the rain, the wind;  
Thy schools the human brute that reigns,  
Give grace to youth in wisdom's ways,  
And leave, when we are turned to dust,  
A generation of the just."

We learn from the *N. Y. Christian Advocate and Journal*, that the Rev. Dr. BASUS has signified his intention of resigning the Presidency of the Wesleyan University immediately after the approaching commencement on the 3rd of August.

It affords us pleasure to learn from the *N. Y. Christian Advocate and Journal*, that Bishop Soule, and his companion the Rev. Thos. Sargent, have arrived at Liverpool, the health of the Bishop much improved; and that President Durbin and his companions have reached France. They were all intended to be present at the English Conference.

**Elihu Burritt, A. M.,** the learned and popular blacksmith, of Massachusetts, is to deliver an address at the approaching commencement of the Wesleyan University, before the Philologist and Philothesion Societies of the University.

The future management of the *Examiner* is confided to Mr. Ontario Stevens, in consequence of Mr. Hincks's elevation to office.

## SABBATH-SCHOOL EXCURSION TO THE FALLS!

On Monday, August 1st, 1842.  
In the commodious and splendid Steamer, CITY OF TORONTO, Captain DICK. For the Benefit of the Sabbath Schools of this City, in connexion with the Wesleyan-Methodist Church in Canada.

Under the management of the following Gentlemen: viz.—Messrs. THEOS. EARL, ROBT. JAMES, J. H. LAWRENCE, W. HOWLES, J. TYNER, DR. BEATTY, JAS. HODGSON, R. H. BRETT, JAS. FOSTER.  
Tickets, 10c. each, to be had at the *Guardian* Office, and of Messrs. J. Tyner, J. Foster, James Sanderson, Rowes and Earl, George Simpson, Isaac Robinson, George Walker, J. E. Pell, J. R. Armstrong & Co., and R. H. Brett, King Street; Wm. Flock, J. Leck, W. Hamilton, Yonge Street; Thos. Mann, Lot Street; and Wm. Bowles, Pottersfield; or of any of the Committee.  
A Vocal and Instrumental Band will accompany the Excursion.  
To leave the Yonge Street Wharf, precisely at half-past six o'clock, A. M.

**APPOINTMENTS OF THE PRESIDENT.**  
July 10, Sunday, 10 o'clock; Aug. 4, Crosby ..... 6  
" 17, Sunday, Dedication, " 5, Killybeg ..... 6  
" 24, Sunday, 11 o'clock, (when Dr. F. Coleman will be ordained in the presence of the Christian Ministry.) " 7, Perth ..... 6  
" 31, Sunday, 11 o'clock, (when Dr. F. Coleman will be ordained in the presence of the Christian Ministry.) " 10, Richmond ..... 6  
" 7, Sunday, 11 o'clock, (when Dr. F. Coleman will be ordained in the presence of the Christian Ministry.) " 12, Belleville ..... 4  
" 14, Sunday, 11 o'clock, (when Dr. F. Coleman will be ordained in the presence of the Christian Ministry.) " 13, Belleville ..... 4  
" 21, Sunday, 11 o'clock, (when Dr. F. Coleman will be ordained in the presence of the Christian Ministry.) " 14, Bytown ..... 4  
" 28, Sunday, 11 o'clock, (when Dr. F. Coleman will be ordained in the presence of the Christian Ministry.) " 21, L'Orignal ..... 11  
Should the time of day mentioned not be the most suitable on any of the Circuits, the Ministers there are at liberty to change it as to suit local circumstances. After I shall have spent a few weeks at the Caledonia Springs, I hope to visit other Circuits in the eastern part of our work. The Superintendent will greatly oblige me by showing me, as soon after I arrive on their respective Circuits as possible, their Centenary Books, with a statement of the total amount paid in each year, and through whom transmitted to the District or General Treasurer.  
Nelson, July 1st, 1842. ASBON GREEN.

**A GENERAL MEETING OF THE BOOK COMMITTEE** will be held in Toronto on Tuesday the 25th instant, at 11 o'clock, A. M. The following Ministers are members of that Committee, viz:—Preachers in the City of Toronto; Superintendents of Yonge Street, Newmarket, (Reverend) Nelson, Whitby, and Toronto Circuits, and Credit Mission. The President of the Conference has kindly promised to be present.  
A. MACNAB, Book Secy.

**FIELD MEETINGS.**  
Pottersfield, July 24th, 10 o'clock A. M.  
Lambton, ..... August 7th, 10 "  
Washington's, Scarborough, ..... Sept. 4th, 10 "  
The Rev. Messrs. MacNab, Scott, and Taylor, will (one or all) attend each meeting, accompanied by several Local Preachers and Exhorters.

**A QUARTERLY MEETING** will be held by the Revd. Jonathan Scott, at *Reesorville*, on Sunday the 14th of August, to commence at 9 o'clock, A. M. S. BELTON.

**A CAMP MEETING** will be held on the *Muncie Mission*, to commence on Friday the 26th August next. P. JONES.

**A CAMP MEETING** will be held in the Township of *Canvan* on the old Ground, near the Rev. M. Blackstock's, to commence on Thursday, the 28th of July. The Preachers on the adjoining Circuits are requested to attend. W. McFADDEN.

The Treasurer of the CENTENARY FUND acknowledges the receipt of the following sums:  
Rev. S. Brownell, for self, £6 5 0 Rev. S. Harborth, for self, £15 0 0  
Rev. Dan'l Berney, do. 1 0 0 Rev. David Wright, do. 2 0 0  
Rev. C. R. Allison, do. 2 10 0 Rev. T. Whitehead, do. 2 10 0  
Rev. Ezra Healy, do. 6 5 0 Rev. Horace Dean, do. 8 5 0  
Rev. John Carroll, do. 3 16 6 Rev. Thos. Beatty, do. 2 10 0  
Rev. Frank Metcalf, do. 22 7 0

## Religious Intelligence.

From the London Patriot.

**SUNDAY-SCHOOL UNION.**—The forty-third Annual Meeting of this Institution was held on Thursday evening, the 5th May, at Exeter Hall, which was densely crowded by a highly respectable audience. In one of the recessed galleries, near Lord Walsingham, Lord President of the Privy Council, and Dr. Key Shuttlesworth. The Chair was taken by Cap. Moorsom, R. N. Mr. Watson read the Report.  
It commenced by referring to the Society's operations in Denmark, Belgium, France, Corfu, Sierra Leone, Central India, Van Diemen's Land, New Zealand, and West India, America, and Canada. With respect to the home proceedings, it stated that 22 grants had been made during the last year, in aid of the expense of erecting or fitting up School-rooms, amounting to £403, making the total number of grants, up to the present time, 211, amounting to £4,319. These grants had been made, without any respect to denominational distinctions. Three new local Unions had been formed, viz., the South West Kent, Doolley, and Stockton. The number of Sunday School lending libraries granted had been 196, making a total of 850. The Union has thus sustained a pecuniary loss of £310 5s. The schools assisted contained 13,803 children, of whom 6,256 were able to read the Scriptures. Grants of money amounting to £110, and of books to the sum of £261 16s. 6d. had been made in order to promote the extension of Sunday Schools in this and other countries. The following are the number of schools, teachers, and scholars, within a circle of five miles from the General Post Office:—

	Schools.	Teachers.	Scholars.
South .....	84	1,207	16,172
East .....	133	2,544	24,523
West .....	138	2,402	23,737
North .....	132	2,734	24,337
	487	9,507	89,193
Being an increase of .....	6	596	2,208

The Committee had diligently employed themselves during the last year, in the preparation and publication of a variety of works designed to assist teachers in their work, and to promote the efficiency of the schools. The sales of publications at the Depository amounted to £2,554 1s. 5d., being an increase of £413 17s. 7d. on the sales of the previous year. Donations had been received to the amount of £341. The Committee desired special attention to be paid to the efforts made by the Teachers and friends of Sunday Schools connected with the West London Auxiliary, who had presented £100 to the Union, an example which they trusted would be followed, not only by the other London Auxiliary Unions, but also by the country Unions. After payment of the grants which had been already made, there would be a deficiency of £210 2s. 7d., which must be supplied by the friends of religious instruction, or the assistance of the Union be withheld from those who stood in need of it. The present number of subscribers to the Library and Reading Room was 150. In concluding the Report, the Committee affectionately urged upon their fellow-labourers the importance of securing for themselves an enlarged acquaintance with Scripture truth, and of imparting to their scholars correct views on the great doctrines of the Gospel.  
The Rev. ROUTER YOUNG, Wesleyan Minister, said: The Report very prop-

erly assumes, that the object of Sunday-school instruction is the conversion of the children; it is not merely to teach them useful but saving knowledge; and not only to train them up for the life that now is, but for the life which is to come. I hope that this object will ever be kept in view; and that, in all the arrangements connected with Sunday-school instruction, it will always be aimed at. Children need to be converted. As the offspring of fallen man, they are in a state of alienation from God, and are properly described as going astray from their infancy, speaking lies. Having been born in sin and shaped in iniquity, they require the transforming, regenerating power of the Grace of God. They are likewise capable of being converted. It is true, that some have denied this; but from their opinions we must unqualifiedly dissent. Certain it is, that children have been converted in large numbers in different parts of the world. In that remarkable revival of religion which took place in Scotland upwards of 200 years ago, many children, from six to twelve years of age, were made the happy recipients of the salvation of the gospel. In the great revival which took place in America, through the instrumentality of President Edwards, many children were made partakers of the grace of God; and President Edwards has put on record the case of a little girl who was no more than four years of age, and who was manifestly the partaker of Gospel salvation. In the interesting revival which took place in this country under the ministry of Wesley, Whitefield, and others, many children were brought under the influence of the saving grace of God, some of whom afterwards became eminent ministers of Christ, and others useful members of the Christian church. (Hear, hear.) It has been my honour to be engaged in revivals of religion in this and other countries; and in each of those revivals I have witnessed the conversion of many little children, whose subsequent conduct fully proved that the work was indeed divine. And in the Sunday school connected with the place of worship at which I am at present stationed, upwards of fifty children and young persons, during the last two years, have become the subjects of divine grace, and have been admitted as members of the Christian church. (Cheers.) Sunday-school teachers, consequently, occupy a most important and responsible position in society; they are the nursery of the church. Children shall not occupy your time by trifling with the sacred efforts of Sabbath Schools. I would simply say, that teachers who are intent on doing good ought not to be discouraged, if they do not see the immediate fruit of their labours. They are sowing the seed; and, though that seed may continue under the clod for some time, by-and-by the blade will appear, and the harvest in due time will be reaped. (Cheers.) It is casting bread upon the waters, which may be found after many days. When I was in the West Indies, I heard of a poor soldier condemned to die, and I wished to see him in his cell. The governor allowed me to do so, on condition that I should be enclosed in the dungeon during the interval of meals, for some hours. That, in a West India dungeon, was not a very agreeable thing. However, I submitted to the condition, and went up with the prisoners, and found him an interesting young man; and, to my surprise, his sentence indicated pleasure, rather than grief, when I presented myself before him. I told him inquiring relative to the state of his mind; and, to my astonishment, he told me that he had obtained salvation through the Lord Jesus Christ. He went on to detail, in a most interesting manner, how he had found his way to the Redeemer. Knowing that no pious person had previously visited him, I wished to be informed how he had obtained his light; when he gave me the following narrative:—"O! Sir," he said, "I was a scholar in a Sabbath-school at Nottingham. I was a very bad boy. I was expelled from the school twice, in consequence of my conduct. I cherished evil principles in my heart, because I was an exceedingly discontented young man. In a fit of intoxication I called on a soldier, and he told me how to find my way to the Redeemer. I went to his house, and he led me to the Redeemer. I was a scholar in a Sabbath-school at Nottingham. I was a very bad boy. I was expelled from the school twice, in consequence of my conduct. I cherished evil principles in my heart, because I was an exceedingly discontented young man. In a fit of intoxication I called on a soldier, and he told me how to find my way to the Redeemer. 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