

Christian Guardian.

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

Vol. XII. No. 59.

TORONTO, WEDNESDAY, OCTOBER 6, 1841.

Whole No. 622.

On the 17th of last March we gave the Ministers of our Church an article headed "Wesleyan Records of the Past," containing a respectful request on a most interesting subject. We have not been able to say what has prevented a compliance with it until the receipt of the series of which the following article is a part. We earnestly refer our brethren to what we said at that time, and hope we shall soon be gratified in all our wishes. Future generations of Methodists will have a just and sacred claim on those now living. "Some account of the Peterboro' Circuit" is an approach to what we think should be done: and we thank the excellent writer of it for his labour. Perhaps it will be in his power to add a few touching anecdotes connected with the introduction of Methodism into that Circuit. These, if such there are, must be secured now, or they are lost forever.—Ed.

For the Christian Guardian.

SOME ACCOUNT OF THE PETERBORO' CIRCUIT.—No. II.

Methodism was introduced into this Circuit at the time, or shortly after those townships were settled, by the Preachers who then travelled on the Cobourg Circuit. The first who visited these back settlements was the Rev. Phileas Smith, who came in compliance with the invitation of one of the earliest settlers. The next was the Rev. George Farr, who penetrated still farther into the woods after the emigrants; but such was the state of things at that period that it was impossible to get a horse through the almost trackless forest and over the bridgeless streams; or, if so, to get forage for him when he arrived at his place of destination: so Mr. Farr travelled the whole year on foot. The next was the Rev. Hamilton Biggar, whose situation was anything but pleasant, owing to the agitated state of our societies in this place at that time. But his labours endeared him to the people, and he still holds a place in the affections of many of our old friends. While these good men were labouring in what is called the Western part of this Circuit, the Rev. James Evans and other Missionaries at Rice Lake visited Peterboro' and the Eastern part; so that by their united labours the foundation of an extensive Circuit was laid: and now we may look on it with its large congregations, flourishing societies, and comfortable churches, as the triumph of Missionary exertion: for although there are some who were converted to God in their fatherland, the number is small when compared to the many who have been brought into this Church through the instrumentality of the men who carried the Gospel to them in this land of their adoption. And when we think of the disinterested zeal of these self-denying Missionaries in connection with the fruit of their labour, (for the Churches they planted are their epistles known and read of all men) we are ready to exclaim, surely these men are the real successors of the Apostles; for God has wrought by them.

Our church in Peterboro' is now too small for the congregation, although considered quite large enough when built. The infant Society at the time of its erection was much indebted to the liberality of Josiah Higgins, Esq., who now resides in Lunenburg, and is exerting himself with equal liberality and zeal in the erection of one in his own neighbourhood. J. R. Benson, Esq., although not a member of our Church at that time, rendered great assistance. Such men are a special blessing to the Church, and will in no wise lose their reward.

Desires the Church in Peterboro', we have four others on the Circuit built by our own people, and two built by the Canadian Wesleyans which we occasionally occupy. The great majority of the Methodists on this Circuit are warmly attached to the Canadian Conference, and manifest a willingness to support its various institutions.

There are three Ministers of the Church of England, three of the Church of Scotland, and one of the Baptist Church, settled within the bounds of this Circuit, the influence and beneficial effects of whose labours and instructions are evidently seen in the community at large; whose respect for, and attendance on, divine worship, I think, are not surpassed by any people in the Province; as was fully proved at our late Camp-meeting where all the exercises of the Meeting were carried on as orderly as if in a Church; not an instance of interruption or irregularity occurred from the commencement to the close requiring a reproof from the stand. Perhaps, hereafter, I may furnish a few thoughts relative to our future prospects as a religious body on this Circuit.

W. McP.

Peterboro', Sept. 17th, 1841.

THE FABULOUS APOSTOLICAL SUCCESSION.—No. I.

The Succession itself is imaginary.—Rev. Richard Watson. A Review from the English Wesleyan Methodist Magazine for 1840, of "An Essay on Apostolical Succession," by the Rev. THOMAS POWELL, Wesleyan Minister."

We are glad to see that Mr. Powell's volume is come to a second edition, not only because we have thus the assurance that the important information which it contains has already been extensively circulated, and is likely to be yet more so, but likewise because the opportunity has been afforded him, and he has not neglected to avail himself of it, of noticing some of the principal animadversions which it has called forth. Their authors, indeed, appear to be as perfectly satisfied of the cogency of their arguments, as Mr. Powell is with those employed by himself. In the present case, the reason is plain. The parties go upon different principles; and if we adjudge the victory to Mr. Powell, it is because we believe he has adopted the right, that is to say, the scriptural, principle. At the same time, it is only due to him to acknowledge that, in one part of the case, he has pressed on his adversaries very powerfully, by taking advantage of one of their inconsistencies, and employing it, very properly, against them. According to their statements of Episcopal power, the Bishop has to do something besides ordaining Presbyters and Deacons. The governing, as well as the ordaining, power is inherent in the Episcopal office. But the argument of the Successionists requires that one of these powers should be considered as perfectly valid, and the other as perfectly invalid. In virtue of the governing power, certain canons are prescribed for the regulation of the ordaining power. And yet, in point of fact, ordinations are to be considered as valid, even when the rules for its government are directly contravened. At one time, the validity of the Bishop's act depends on its rightness; at another, the act is to be considered as valid in itself, simply as performed by him. The unrighteous excommunication is invalid; the unrighteous ordination is valid. And why? Plainly, because nothing like a succession can possibly be made out, unless to the Bishop's ordaining power, such transcendent and unalterable efficacy be ascribed as that it shall not be affected by the exercise of other branches of the power, assumed, nevertheless, to be equally inherent in the office. But we have long been convinced that he had need be a bold arguer who accepts a brief in behalf of the doctrine of what is usually called "the regular apostolical succession." And hold its champions frequently are; but, with all their boldness, they do not appear willing to state their case fully, in all that belongs to it, if it be really true. They content themselves with stating, generally, that our Lord ordained the first Disciples, giving them power to ordain their successors; and then, still keeping to the same generalities, they give catalogues of persons, by name, holding what is termed "the Episcopal office;" and then they triumph as though the argument were irresistible and the demonstration complete. The truth is, when all this is done, nothing is done to the purpose. Identity of name, after the lapse of many centuries especially, does not prove identity of office. And if it did, then another question, in the present case a very awkward question, arises: Is the original power of appointment limited or unlimited? And if limited, have the limitations been observed? Or, are the limitations merely prudential directions, making the power of appointment nominally limited, but, in practice and effect, unlimited, and without any real qualifications? Of course, admitting our Lord Jesus Christ to be the supreme Head of his church, we admit the supreme authority of the written word: What is plainly written there, is to be received and obeyed. Where there is a direct decision, sufficiently intelligible to every honest mind, that decision is to settle the case. But yet, in questions of interpretation, the comparison of texts must not be overlooked. There is a true, as well as a spurious, rationalism: the rationalism of honest and humble faith, as well as of proud and questioning speculation. The latter, indeed, may generally be detected by this,—that the object of its inquiry is, what God ought to have said; whereas, the former only seeks to ascertain what God really has said. And though it may be not very easy, but very common, for the mind to dignify some favourite scheme of doctrine by the term "analogy of faith;" yet, on the other hand, there is an analogy of faith; and though we may not always be able to perceive it, yet we may be sure that there is a real consistency in the entire system of revealed truth, and a consistency and proportion between all the parts and the whole. It behoves, indeed, the theological student to be exceedingly cautious in applying this fact for the purposes of interpretation. Acknowledging the full authority of holy writ, we again say, that when the Scripture plainly decides a case, that ought to be enough for us. The doctrine so taught is consistent with the analogy of faith, whether we perceive it or not. And here all will rest who believe that all "Scripture is given by inspiration of God." But in really doubtful cases—in what are honestly questions of interpretation—where the mind of God, as declared in Scripture, is piously sought, then, most certainly, the diligent collation of texts must be resorted to, and the analogy of faith, especially in the more obvious portions of Christian doctrine, must be carefully applied.

Now, in the present case, what is the analogy of faith in reference to the general nature of personal religion? Does the New Testament unequivocally declare that it consists, primarily, in external observances, which, by degrees, are to work the whole mind into conformity with their own visible character? Does it unequivocally declare, that what it terms "fellowship with God" is primarily and principally by means of certain visible rites appointed for that purpose; so that he who attends duly to the rites has, in virtue of that attention, that communion with God to which he is called? Is

he who is baptized brought, by the baptizing act, into newness of spiritual life? Is he who receives the sacrament of the Lord's supper brought, thereby, into real communion with the body and blood of Christ? Is he who is a member of the church, thereby, a member of Christ? Is this the view of religion plainly given us in the New Testament? We know it is one that was taken very early; and we know, too, that it is one which is taken very easily. Outward observances, even of the most painfully austere character, are far less difficult, and, to human nature as it is, far less objectionable, than those efforts which are decidedly spiritual. It is plain, from the Epistles to the Galatians and Romans, that among those who first heard the Apostles, there were those who placed religion essentially in outward observances. With them, the kingdom of God was meat and drink; and the federative rite of religion, primary and fundamental. Now, certainly, if the New Testament confirms these views, it would at once be felt that the doctrine of the "uninterrupted succession," as it is termed, is altogether in harmony with them. If, then, that had the church bath life, then is it right that, in the constitution of the church, on which so much depends, there should be a visible principle of regularity like that of authoritative appointment. And so again, if that had the sacraments bath life, it seems fitting that a regular, visible, external appointment should mark the persons with whom so precious (because life-giving) a deposit is entrusted. And, because of this agreement, we find that, for the most part, the advocates of this doctrine are likewise the advocates of the religion of primary externalism. While, on the other hand, where other notions of religion prevail, other views of the ministerial office are generally adopted. Generally adopted, we say; for the fact cannot be overlooked that, in the English Episcopal Church, there are many whose views of religion are, for the most part, correct, and who yet appear to hold views on the apostolical-succession question, substantially the same as those which are held by a very different school. We have often regretted the fact, but we do not think it would be difficult to explain it. To believe ourselves to be right exclusively, in a state of mind to which we are all prone; and no advocate of spiritual religion can deny the fact, that there have too often been Ministers in the English Establishment who, except on the principle that Episcopal authority is, substantially, the proper and original source of ministerial power, were not Christian Ministers at all. A Church of England periodical, generally presenting views of religion both just and important, once intimated that none condemned the doctrine of uninterrupted succession but they who were conscious they did not possess it; but to this it might be replied, that, on the other hand, none ever contended for it as a *sine qua non* to the Christian ministry; but those who were conscious that, as it was taken away, and a higher qualification required, it would at once appear that the entire disciplinary administration of the community with which they were connected, had been not only defective, but even criminally so.

We have often thought it a favorable circumstance that there should be nothing in the official documents, the established formularies, of the Church of England, directly and unequivocally asserting this doctrine. The twenty-third Article (the title of which is, "Of ministering in the congregation") is expressed in these general terms: "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which are chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard." The thirty-sixth Article declares the ordination services to be all right and proper; and pronounces those who are ordained according to them to be rightly ordained. Of course, the Church of England is Episcopal; but if the private sentiments of some of her earlier Ministers were evidently such as are now held by the Successionists, it is equally plain that, by others, opinions of a different nature were both entertained and expressed; opinions, for instance, as to the power of the Prince, considered as being not only the supreme earthly head of the community, viewed in its civil aspects, but as its supreme earthly head, in relation to its ecclesiastical affairs; and which would not agree at all with the notions of the Successionists, as they must of necessity be held by them, to be, in the least degree, capable of even the semblance of historical proof. For this purpose, the Bishop, as the sole ordaining officer, must be considered as standing, not as, for the sake of order, representing the whole ministerial community, and executing their powers, but as standing in the place of Christ, and acting with authority derived in the first instance, but yet so complete as to be altogether independent. But the history of the case now meets us. The history, as we have seen, is a history of the exercise of the ordaining power; even pronouncing that, in certain cases, ordination shall be void *ab initio*. Now, unless it be said that the ordaining power is really so sovereign and independent as to be above the control of law,—that this power is different from all other branches of Episcopal power,—so that the rules to govern ordination, though made by Episcopal authority, shall be invalid, while the ordination shall be valid,—unless this distinction be made between what would appear to be only different branches of the same power,—and if the distinction is asserted, then let proof be found for the assertion; but unless this distinction be made, the history of the succession is notoriously imperfect, if it only refers to the facts of appointment. It must be shown that all those appointments were valid; valid, first, according to the rules by which the governing power of the Episcopate was declared; and then, valid according to the original commission, on which, surely, every thing subsequent must depend.

Correspondence of the Episcopal Recorder.

OXFORD TRACT THEOLOGY.

Oxford, July 25, 1841.

Rev. and Dear Brother,—In a letter from this place you will of course expect to hear something about the Oxford controversy. The practice of praying for the dead, and to the dead, I have heard stoutly defended. Of the alterations in the churches you have heard. Many are in error in supposing that it is the church in this city that is formed to the new pattern. This church, I presume, could not be altered by the Vicar. It is a new church at Littlemore, about three miles from Oxford, which is under the charge of Mr. Newman. Here the chancel is raised and extends entirely across the end of the church. Over the communion table is a large cross in plaster upon the wall in a dead arch—on either side of it, upon the altar, a large candle, and above, painted in the window, the Virgin Mary; this being the centre figure, above and below are the pictures of St. Michael and St. Nicholas. The pulpit and organ are placed opposite each other against the wall, upon the chancel platform, but without the rails. There are two small stands before the organ and pulpit. At one of these the minister read the psalms and lessons with his face toward the organ. In reading the exhortation, he turned his face to the congregation. In reading the creed, he turned his back to them, and so also in reading the prayers, kneeling with his face to the communion table without the rails. There are but few undergraduates here at this time, but I am informed that many of those who have adopted the new views are seen in public places with their heads depressed, book in hand, and apparently quite abstracted from all outward things. Their friends think it is devotion; others think it an affection of monkery. There are one or two other points to which your attention may not have been called. The tract writers were supposed to have strong objections to the use of ridicule in the treatment of sacred subjects. But it is known that while the tracts were serious, other publications, conducted by the same writers, have employed gross ridicule, and even jesting, upon the most solemn topics. The last number of the British Critic will impress you with the truth of this, even to sadness (see the allusion to the Dairyman's Daughter, and Baxter's Call to the Unconverted). Again, the reputation which the tract writers have had for piety, seems evidently on the decline here with many who thought favourably of them in this respect in the beginning.

As to the extent of the new doctrines, it is impossible to be accurate. I have heard the number of clergy favourable to them variously estimated from seven hundred to three thousand, the estimate being often governed, as it seemed to me, by the wishes of the party estimating. The largest claim that I have heard made is that a majority of those ordained within the last six years are favourable to them. A Fellow of one of the colleges here who holds their opinions, told me that there was a decided majority against them in the University. All the Bishops are understood to be against them, some of them actively so. Others, it is thought, have in some instances not been consistent in their appointments. I am told that their situation at this time is peculiarly trying, and there are probably very few qualified to say what they ought to do. With regard to counter-operations, you are aware of the protests against the new errors by the Archbishops of Dublin and Cashel, the Bishops of Exeter, Lincoln, Chester, Chichester and Calcutta, the Dean of Salisbury, and Mr. Faber, and other men of distinction here too numerous to be mentioned. The Bishop of Winchester has refused to ordain Mr. Keble's curate, priest, after full examination, declaring his opinions to be such that he could not be a priest of the Church of England. Two of the professors at Oxford also have been dismissed for the same cause. Many are bestirring themselves here to remedy the evil. Bishop McVane's work has been republished, and will, I doubt not, stand first among all the works which have as yet made their appearance. One individual in London has sent a copy to each of the clergy—sixteen thousand. Two other editions have also been published this year. The late movement in the Church Missionary Society, it is likewise supposed, will have a powerful tendency to combine the best influences in the church practically against the errors of error. The Bishop of London joined the Society last week, and the Archbishop of Canterbury has probably done so before this. Mr. Newman, it is said, keeps up an active correspondence with the more promising young men who have graduated here for the last ten years; and it is to be feared there is yet in the institution much of that spirit which so promptly put down Whitefield and Wes-

ley, for reviving the gospel in the church, and which for preaching from the text, "The Lord our righteousness," agreeably to its obvious meaning, excluded Mr. Roming from that pulpit which is now peacefully occupied by the author of No. 30. And this is the spirit which in other times looked out complacently, from the windows of Balliol, upon the flames which drunk Latimer and Ridley's blood. If the gospel is the only safeguard against the natural depravity of every man's heart, none can count the cost of rejecting it. This system, you will be surprised to hear, has charms for the *Milfordist*, and even for the New England Congregationalist, who has come to see it. Let none therefore boast, or undertake to say how far the floods of error shall prevail. C. W. A.

LORD SYDENHAM—THE UNCERTAINTY OF LIFE.

Extract from the Charge delivered by His Honor Mr. Chief Justice ROBINSON at the opening of the late Assizes at Kingston.

It remained only for Lord Sydenham to go through the mere formal ceremony necessary for consummating the work which he had undertaken; and then to await the unerring proofs of its value, which can be derived only through the test of experience. But how true is it that we know not what a day may bring forth! How striking is the change that we have witnessed! That short ceremony which was required for perfecting the labour of many anxious months, has been performed by another. The voice which was about to convey to the assembled Legislature a thankful acknowledgment of their services, is now silent for ever. The hand is already cold which was to have set the seal to measures of unknown import to the future welfare of this rising country; and whatever lessons the experience of their efforts may teach, must now be received by other Statesmen, and by other Governors. We needed not, perhaps, the warning of this awful dispensation, in order to bring home to our bosoms, for the purpose of ordinary application, the great truths which should be ever present to us, of the fleeting nature of all that depends on our tenure of life, and of the necessity of being ever ready at a moment to render an account to the great Author of all good of the manner in which we have employed our faculties. To the thousands inhabiting this busy city, every day almost must convey some lesson of this nature; and when I look around me and see so few of those whom I can remember as having shared with me in former times such duties as these for which we are now assembled, it is plain how many a painful, and, I hope, impressive warning must have been received by the survivors, of the frail and uncertain tenure of human life. But seldom has there been afforded in the dispensations of Providence, so striking an injunction to all, who, being clothed with authority, are controlling in any degree the destiny of others, that they must be prepared, at a moment's warning, to surrender into the hands of the great Ruler of the Universe, that trust which we know can only have been faithfully performed when every action has been governed by a strict conformity to justice, and by a spirit of humble obedience to that will of our Creator which we gather from a knowledge of his attributes, which he has indeed revealed to us by a miraculous dispensation, and of which we are in every hour of our lives reminded by that heavenly monitor which he has placed within us. We must never forget that there is a harmony in the moral world, no less visible than in the great operations of nature. Order, stability, peace, security, the great blessings of social existence, like those which constitute the felicity of private life, can be reaped only as the rewards of a religious adherence to what is just and true; and even long before Christianity had shed its light upon mankind, it had been discovered by the wise and good that the foundations of a people's welfare must be laid in virtue. But although the influence of this great truth should pervade all the departments of public duty, it is above all things incumbent upon those to bear it ever in their minds who are intrusted with any part, however subordinate, in administering the laws. The security we have for whatever we value here, consists, in the first place, in the sense of religious duty acting upon the community, and in the next place, in the power of the laws to restrain and punish. This has been at all times clearly seen by the enemies of social order; and the history of successive revolutions will show us that their promoters have made it their first endeavour to banish respect for religion and its ministers, and have next laboured to destroy that confidence of the people in the administration of their laws, without which they must be powerless for any purpose of protection. To uphold that confidence in times of civil dissension may not always be possible, as experience in other ages and countries has shown; but so long as it can be upheld the social fabric is safe; and the only hope of preserving it is to be found in the resolution to abide under all circumstances, and at all hazards, by the great principles of justice, neither swerving (as your oath well expresses it), through fear, favour or affection, or hope of reward; but keeping ever in view the one great rule, to do only what our conscience tells us to be right, and what we can therefore justify in the presence of that Great Being by whose sacred name we have bound ourselves to administer justice, in faithfulness and truth.—*Kingston Chronicle*.

IMPORTANT TO MINISTERS.

Extract from the Rev. Robert Newton's Charge to the Young Preachers ordained at the last English Conference.

Let me suggest that you all, in the exercise of your ministry, whether on the Sabbath or week day, in the town congregation or the village chapel, in the hamlet or the private house, that you always preach under a firm conviction, and persuasion, and realization of the truth and importance of that of which you speak. Never, on never, speak of divine things, and of our common Christianity, as though, after all, it remained to be proved whether Christianity is a divine institution, and somewhat doubtful whether Christianity be from Heaven or of men. You have examined its evidences, and there may be occasions when you may be specially called to place before your people those evidences of the divinity of our holy religion,—its external evidences, its internal and collateral proofs: you know how to classify them; but where is the propriety of saying to prove what not a man of your congregation doubts? And, if there be those who doubt, you have already witnessed its divine power and efficacy; therefore go forth in the conviction that it is the truth of God, revealed from Heaven, for the instruction and salvation of men. And oh, think of its importance. Why, on the admission that it is true, it must be important; it must be of the first and last importance to every human being. If Christianity be anything, it is necessarily every thing; it connects itself with the glory of God and the salvation and happiness of man. Ever have present to your mind's eye, and recollection, and heart, the truth and importance of divine things. This will give a character to your preaching, to your manner, to your very style and language, corresponding with the sacredness of the things of which you are speaking. You will not be tempted to descend to any thing low, vulgar, or coarse. Nothing of that will you find in the discourses of our Lord and his Apostles. On the other hand, never attempt to soar to something out of your reach. Never attempt a style and language gorgeous, or overloaded with flowers and ornaments of speech. Depend upon it, this will greatly offend the most devout and pious of your people. Anything of this sort will be disgusting to persons of real learning and correct taste. Oh, there is a charm, a beauty, an impressiveness, an attraction, in simplicity of style, language, and manner, for which I vouch that you can find no adequate substitute. Deem it unworthy of you to spend time in endeavoring, first to select materials, and then to construct artificial flowers, which, after all, are sickly and counterfeit. If you have powers of imagination as well as intellect, or if there is a flower just in your way, just growing upon the margin of the path in which you are treading, I know of no harm in plucking it; but never go out of your way in search of flowers. Dare to be yourselves. There are some Young Ministers, who seem disposed to renounce their own identity; who, in the pulpit, are inclined to be some one else, by attempting to ape some favourite preacher they may have happened to hear. Now, let me say a word or two on this subject. First, it is much more easy to imitate the defects than the excellencies of any given character whatsoever; and, generally, those creatures of imitation acquire the defects and imperfections rather than the excellencies of the men on whose model they wish to form themselves. Then, if the originals happen to be known, your attempting to ape them will, in the eyes of your congregation, make you perfectly ridiculous. Again this is unnatural. The garment of another man does not sit easy upon me, nor would mine upon you. They don't suit or fit us. He who made us all, made us to differ in size and external appearance; and perhaps mentally we differ as much as physically. Cultivate, then, your own powers. Dare to be yourselves. Endeavour to find out your particular talent. Some of you may be called to be "sons of thunder"—to hurl from Mount Sinai the thunder and lightning—to flash conviction on the guilty mind by the terrors of the law. Others may be designed to be "sons of consolation"—to administer the soft, still, small voice of peace and comfort.—*London Watchman*.

THE WAY TO SUCCEED IN LIFE.

"What is the news?" said an old friend who stepped into our Office on the day when the intelligence of the presidential veto reached this city. "News, why, have you heard that President Tyler has put his veto upon the Bank Bill?" "Ah, indeed! I had not heard it." "What think you of it?" "I don't know." "Think of it, why it is a sad business for some of the politicians, and worse, perhaps, for others who have put their trust in labour-saving expedients for paying debts and getting property. Whether the defeat of this particular measure will be ultimately injurious or beneficial to the country, I can't divine. But you may depend on it: I am getting every day more and more out of the notion of our country's being legislated out of its difficulties. Other people may think as they please. I believe in the absolute necessity of LABOR, of the head if you will, of the hands according to my notion." And here he glanced at a pair of hands, toil-hardened and sun-burnt. The story of his life was fast rising upon his thoughts. "I remember," said he,

"when I set out in the world—worth nothing but a good trade. Strong arms and a willing heart—with these I went to work. I made a dollar here, and saved one there, by the good blessing of Providence. And then, better than all for me, I joined the Church when a young man; and so had no use for billiards, cards, grog-shops, refectories, play-houses, or any of the other half-way-houses to damnation. I had a Christian character to keep up, and, of course, I kept out of the way of the idle and dissipated. My earnings were not large, it is true. But they stood by me, and I lived within, never up to my income. So I was able, every year, to put up a little. My next-door neighbour went to market betimes in the morning, in order to get the choicest article, and paid his shilling a pound for it. I went two or three hours later, and if I did not get the very best, I got what was good enough, and paid not one third as much as my neighbour. I stuck to my business, and found there was no difficulty in making it stick to me. Years went on, and as my business enlarged, I found means to keep up with it. My force became stronger; and now having settled off my children comfortably, in my declining years, I find myself in snug quarters, as to worldly matters; out of debt; nothing to do with banks, or brokers. My circumstances have enabled me to bear my proportion toward sustaining the Church, and I have had enough to meet the calls of occasional charity. And now I find the comforts of religion as cheering as ever; and I am looking forward, with a 'good hope through grace,' to better things in the world to come.

Here the "gay remembrance of a life well spent," lighted up the old man's features. His feelings were enviable indeed. With a hearty shake of the hand, he left us to ponder upon the lesson of life taught by his plain practical philosophy. If his account was defective at all, that defect consisted in not giving sufficient prominence to the valuable offices of a good wife, who knew how to cheer his spirit in days of toil, and to sustain his energies in times of pressure; a good wife whose careful domestic economy was as important to save within doors, as his active energies were to make, at his labours out of doors.

Such a wife we were sure he had. For encouragement or for sympathy, what next to Heaven is better.

"In hour of pride, or of the hour,

"Than woman's smile, or woman's tear."

The reader will please understand us as venturing no opinion whatever, as to the constitutionality, necessity or expediency of a United States Bank. We have no wish to meddle with that matter at all. We should be glad if the foregoing imperfect sketch of a conversation which impressed us at the time, could exert upon a single reader an influence favourable to the development of individual energies and personal labours. Habits of application, of patient toil, of frugality and economy—a Franklin-like independence of character; a scorn of fashionable frivolities, of unprincipled vanity and desperate speculation, and of their nursing mother—a listless lounging idleness—what fortune in dollars and cents can be compared to the possession of such traits of character, even if the world to come were left out of the calculation. So true is it that godliness hath the promise of the life that now is, besides the unspeakable hopes of that which is to come.—*Southern Christian Advocate*.

The Youth's Friend.

Our youthful readers, to whom this department of the *Guardian* is devoted, we have no doubt will thank us for the following lines from the pen of "J. R. R."—beautiful, and, what is better, pious as they are.—Ed.

For the Christian Guardian.

"I WENT TO GATHER FLOWERS."

I went to gather flowers on yonder hill,
Where, gently murmuring, flows the infant rill;
The modest blush of morn adorned the plain,
And high the lark attuned his joyous strain.
The crested woodcock breathed a thousand songs;
Yon echoing rock the melody prolongs;
The youthful zephyr, low on rosy bed,
Their balmy breathings o'er the waking spread.
I lent the choicest while the dew drops lay,
Rich with the glory of the opening day;
Their fluttering leaves full many a charm disclosed,
And sweetest fragrance in each cup reposed.
I bore them to my chamber, there to weave
A flower-strewn chaplet for my loved one;
But ere the tepid hours of noon had past,
Death's withering palm on every leaf was cast.
Gone was their glory and each tinted grace;
Gone these fair emblems of the human race;
And, as the leaves dropped on the tender stem,
My aching heart sighed forth a requiem.
Since then I never went to gather flowers,
Or e'er the glory of terrestrial bowers;
I've sought my true world with other to adorn,
Than fading beauties, passing with the morn.
I eulth them not by yonder verdant hill,
Where, gently murmuring, flows the infant rill.—
But from the fields the Gospel's light reveals,
Whose varied charms no changeful influence feels.
These form a chaplet that will e'er adorn,
With fadeless lustre and with grace heaven-born.—
The crown of life is this (if the birds be true),
Mid Nature's wreck, and Time's last sounding knell.
August 26, 1841. J. R. R.

HEAVENLY MINDEDNESS.

ADDRESSED BY WILBERFORCE TO HIS DAUGHTER.

Accustom yourself to be spiritually minded, which, as the Apostle truly says, is life and peace. Frequent self-examination is one of the means which you will find eminently useful for this end. You would do well to practise it in the middle of the day, as well as in the morning and evening. A very few moments will suffice for a general retrospect of the past morning. I have often kept written on a small slip of paper, a note of my chief besetting sins, against which it should be especially necessary that I should be habitually watching and guarding; of the chief Christian graces I wished to cultivate; of the great truths I desired to bear in remembrance; and I used to look over this paper at my seasons of prayer and self-examination. My chief duties and relations (such as father, brother, friend, acquaintance, master), were down on this paper and were thus kept in constant view. But, in using this, or any other expedient you will, I am sure, remember ever to be looking up for that grace which can alone enable you to will or to do what is well pleasing to God. It is a very different thing to acknowledge this as a doctrinal tenet, and to live under the habitual impression of its truth, and to be carrying on, as it were, a continual intercourse with heaven by ejaculatory prayer. I rejoice to know that my dear girl is striving to live under the practical influence of this blessed principle of spiritual-mindedness; and having been engaged in prayer for you, and knowing that to-morrow I shall be extremely engrossed, and indeed not to-morrow merely, but for the whole week, I resolved to do that which you must observe I scarcely ever have done on this day, I mean, to write to my absent daughter. The truth is, I have always been afraid to make a practice of writing on Sunday, even to my children, lest they should adopt the same habit, without so much necessity for it as I can plead from the little command of my own time; and there is nothing, you must have observed, of which I have been more jealous, than of any thing which might tend to impair the sanctity and spirituality of the Lord's day.

THE EVIL OF HORSE RACES.

Mr. T. B. Macaulay, the Secretary at War, has lately been returned to Parliament by his former constituents, the electors of Edinburgh. The races at that city being about to take place, the Town Council applied to him for a subscription towards their support. The Right Honourable gentleman, in his reply, declined giving to the request. Besides his objection to the custom of members giving money to such purposes, which he looked upon as a sort of bribe from the representative to his constituents, he based his refusal upon higher grounds—"I am not clear that the object is a good one," and he declared still more emphatically at the end of his letter, "I must plainly say, I would rather take the Children Hunderth than comply with it." To take the Children Hunderth is the same as resigning a seat in Parliament. Opposed as we always have been to Mr. Macaulay's political views, we nevertheless were ever ready to acknowledge his fascinating, but rather showy powers, as a writer in the *Edinburgh Review*, and to confess the patriotic and Protestant spirit, the rich harmony, the rolling numbers, and the vivid imagery of his well-known poetical effusions. With much more gratification do we now behold him standing before the world as a public moralist, disdaining to purchase popularity by pandering to the vicious amusements of the people. With some of our readers we know this language will prove unpalatable and overstrained; but no one can deny that horse-races give rise to every species of profligacy,—to drunkenness and debauchery among some, to betting, gambling, and even duels among others, and to extravagance and abuse of time among all, we rejoice exceedingly when a man holding high station, and endowed with brilliant talents, lifts up the voice of condemnation against such demoralizing and un-Christian amusements.—*Church*.

St. Paul seems to have been pre-eminent among the Apostles for practical wisdom. One cannot but be while reading his history and his writings, that while he was harmless as a dove, he excelled in the wisdom of the serpent, that while his ends were noble and praiseworthy, the means he adopted for compassing them were admirably chosen. His ever wakeful vigilance enabled him to turn to advantage, what persons of less discernment and prudence could not profit by. He was ever alive to those considerations of time and of circumstances, which it is the part of wisdom alone properly to estimate.

CHRISTIAN GUARDIAN.

Wednesday, October 6th, 1841.

THE NEXT VOLUME OF THE GUARDIAN.

Two numbers more, and we shall have the pleasure of sending forth the first number of the Thirteenth volume of our Journal; which may be expected to be superior in its appearance, and likewise in its contents, if exertion on our part in the preparation and selection of articles can ensure it. We are just importing a large supply of excellent English paper, which will add to the value of the Journal, and render it still more, what it has always been, one of the cheapest in Canada.

To the SUBSCRIBERS our best thanks are due, and are hereby tendered, with an earnest wish, that their patronage may be continued. The wide circulation of the Guardian as a religious paper is very gratifying to us, and says much for the piety of Canada; whose population thereby give a delightful proof, that while they very generally encourage periodical vehicles of intelligence exclusively devoted to secular subjects, they will sustain such as are religious and literary. For sometime Parliamentary matter has prevented the appearance of our usual departments; but, having disposed of that, these will now be found in its columns. We have added a department, under the head of "The Periodical Press," which, we have no doubt, will greatly increase the interest and acceptability of the paper.

To our MINISTERS and AGENTS generally we beg to say, is it not in your power greatly to extend the sale of the Guardian? And so far as the ministry and membership are concerned, is it not a duty? We conceive it is; and we could assign many reasons of a *consequential* kind, and more founded in piety, for saying so. An apprehension of Methodist duty, and of a solemn obligation to advance the choicest interests of the community, is required; and then simultaneous action. Shall this action take place? We ought to have at least 500 more subscribers; and the blame rests on us if we have them not. We advise our Ministers to obtain the co-operation of all the Official members of our church in this business. They can and will help if properly solicited. Let all make a determined, immediate, and continued effort, and the important object will be secured.

While we are on a subject which closely relates to the Wesleyan Methodist Book Establishment, we may make a remark on the *SALES* of Books. We think many more might be sold. Perhaps there was nothing in which Mr. Wesley was more strenuous than in the disposal, by sale and otherwise, of his publications. He knew the importance of it; and we believe its importance is not diminished. We would have our members and friends warm in their attachment to Methodism; but as *wise* as they are warm. There is in the present day a diffusion of error, and unless the diffusion of truth be, at least, as extensive, the Church of God will suffer. Our respected colleague at the Establishment, the Rev. John Ryerson, Book Steward, has furnished the Book Room with a large and judicious selection of works suitable to our own church and people, and the colonists generally; and no time should be lost by our Ministers to make sales according to the regulations imposed by the Conference. The Establishment is not one of individual interest, but of *consequential* and general good. As such it claims an increase of the decided support it has hitherto obtained.

PATIENCE IN AFFLICTION.—The great moralist, Dr. Johnson, has remarked, "So large a part of human life passes in a state contrary to our natural desires, that one of the principal topics of moral instruction is the art of bearing calamities." This is wise, and altogether unlike the doctrine of the Stoics, who professed an exemption from the sensibilities of humanity, and decreed, that pain, poverty, violent death, and other evils should not be deemed subjects of anxiety and terror; a decree as childish as it is contradictory to daily observation and universal experience. Two weeks ago we presented our readers with some thoughts on "The afflictions and evils of human beings;" a subject far from being agreeable, but attended by us to be salutary. When we penned those thoughts, which was the day preceding that on which our lamented Governor-General departed this life, we little thought that there would in so short a time be such a solemn and overwhelming confirmation of what we wrote. But "God's ways are not as our ways." The afflictions which we deplored, so far as our observations generally applied to this Province, have reached a consummation which subdues and saddens the heart, and, throughout the country, deepens the sorrows that were poignant, and multiplies the tears that were flowing. To all it may be said, as St. Paul addressed himself to the Hebrews: "Ye have need of patience."

A few remarks on this subject to-day may not be untimely. And by patience we undoubtedly mean something more—much more than mere sentimentality, or the unenlightened hermitism of a hermit, who might have, as he has, endured hardship and suffering for fame; an endurance dictated by pride of heart more than any other motive. By patience we mean, a grace imparted by the Holy Spirit which enables a sufferer to bear afflictions with calmness of mind, and a ready submission to the will of God. Nature knows nothing of such a principle, however strong the intellect, or accomplished the possessor of it. St. Paul sets forth the natural man as being full of "malignity," and "implicability." Man is an enemy to God, and must be convinced of his rebelliousness—repent of it—repudiate it—terminate it, and then by faith in Christ who died for the rebellious, obtain a new nature—even the love of Him whom he has defied; and then, and not till then, is a conqueror and sanctified spirit prepared to be calm in tumult, and thankful in depression. Now an adieu is bid to turbulence, wrath, hatred, and the guilty outpouring of the heart and life. The storm is hushed, and the tongue that has heretofore blasphemed the God of Providence, bears this testimony to His severe as well as His benignant procedure—all is well. Howe, with much correctness and force, says of patience, "The temper of spirit it introduces, in opposition to angry and querulous feelings, is a dutiful silence: 'I was dumb, and opened not my mouth, because thou didst it.' In opposition to fear, it is fortitude: 'Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.' In opposition to a despairing dejection of mind, confidence; as in this context, 'Cast not away your confidence, ye have need of patience.' In opposition to immediate sorrow, for your deferred felicity, complacency: 'Strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks to the Father who hath made us meet to be partakers of the inheritance of the saints in light;' as if he had said, O blessed be God for our prospect!"

There are several important considerations which conduce to a patient disposition of mind. One is, God is good. His ways may perplex, and, after all our inquiries, strike our reason dumb; but we make this discovery, "His wisdom is unsearchable." But though all he does may be enveloped in darkness, and though whenever His hand is raised it may be only to inflict some evil or other on us; this truth is self-evident; a Being of Mercy must ever act graciously; and the Lord, considering our sinfulness, is one of the most obvious marks of his mercy towards us. Another consideration is, impatience is a fruitful source of evil to him who is the subject of it, and others who witness it. The breast of a turbulent, angry man is volcanic, and its emissions excite the fears and destroy the peace of others. A third consideration is, time changes the impression of our trials. We seldom judge of an event by its nature, but by its circumstances; and when a year is passed how unmoved we are by a retrospect of what was in prospect and in experience a cause of agony to us! Time makes men sober. Fourthly, The evils of mankind are fleeting, as are their pleasures. Duration is a word which, in view of eternity, can hardly be applied to our present existence; and evanescence is inscribed on every thing terrestrial. An apostle says of the sufferings of the pious, "Our light affliction, which is but for a moment." Again, our lot on earth is not unmixt; the mercies far outweigh the miseries; and be this ever borne in mind, the miseries are *deserved*; and the mercies, though ten thousand times forfeited, are, nevertheless, bestowed. The writer last quoted well remarks, "The present state of suffering saints is not a state of total misery; there are, as it were, rays of glory interlaced with their present afflictions." A delightful consideration still remains: "There is a reward for the righteous." "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies." According to the multitude of his mercies! And who can say how great is the multitude? They must be reckoned according to the infinitude of His love. There will be gold seven times purified when the process of the furnace is over. A day of quietude and beauty shall follow the tempest. An eternity of ineffable light and glory shall break upon the sight of the patient sufferer emancipated from the fetters and sorrows of time. "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

The following natural and elegant allegory on the utility of patience, abridged from Addison's Spectator, will, perhaps, not be considered inappropriate to the subject, or found destitute of instruction to the reader:

"I found myself upon a naked shore, with company whose afflicted countenances witnessed their conditions. Before us flowed a water, deep, silent, and called the River of Tears, which, issuing from two fountains on an upper ground, encompassed an island that lay before us. The boat which plied in it was old and shattered, having been sometimes overborne by the impetuosity and haste of single passengers to arrive at the other side. This immediately was brought to us by Misfortune who steers it, and we were all preparing to take our places, when there appeared a woman of a mild and composed behaviour, who began to cheer us from it, by representing the dangers which would attend our voyage. Hark! some one who knew her for Patience, and some of those too who until then cried the loudest, were persuaded by her, and returned back. The rest of us went in, and she (whose good-nature would not suffer her to forsake persons in trouble) desired leave to accompany us, that she might at least administer some small comfort or advice while we sailed. We were no sooner embarked but the boat was pushed off, the sheet was spread; and being

filled with sighs, which are the winds of that country, we made a passage to the further bank, through several difficulties of which the most of us seemed utterly regardless. When we landed, we perceived the island to be strangely overcast with fog, which no brightness could pierce, so that a kind of gloomy horror sat always brooding over us. This had something in it very shocking to our tempers, inasmuch that some others, whom Patience had by this time gained over, left us here, and privately conveyed themselves round the verge of the island to find a ford by which she told them they might escape.—For my part, I still went along with those who were for piercing into the centre of the place. Here we heard on every side the wailings and complaints of several of the inhabitants, who had cast themselves disconsolately at the feet of Iteva. We had now gotten into the most dusky silent part of the island, and by the redoubled sounds of sighs, which made a doleful whistling in the branches, the clinkings of steel, which occasioned faintish respiration, and the violent throbings of heart which more and more affected us, we found that we approached the Grotto of Grief. It was a wide, hollow, and melancholy cave, sunk deep in a vale, and watered by rivulets that had a colour between red and black. These crept slow and half concealed among its windings, and mixed their heavy murmur with the echo of groans that rolled through all the passages. In the most retired parts of it sat the doleful being herself; the path to her was strewn with goads, stings, and thorns; and her throne on which she sat was broken into a rock, with ragged pieces pointing upwards for her to lean upon. A heavy mist hung above her; her head oppressed with it, she reclined upon her arms. She did not raise her eyes, but her disconsolate subjects, full of herself to stupidity, in eternal sighs, and the profoundest silence. On one side of her stood Jealousy, still dropping into a swoon, and Patience waiting to a skeleton; on the other side were Care fearfully tormented with imaginations, and Anguish suffering outward troubles to suck the blood from her heart in the shape of vultures. The whole vault had a genuine disquiet in it, which a few scattered lamps, whose blueish flames arose and sunk in their turns, discovered to our eyes with increase. Some of us fell down overcome and spent with what they suffered in the way, and were given over to those tormentors that stood on either hand of the presence; others, galled and mortified with pain, recovered the entrance, where Patience, whom we had left behind, was still waiting to receive us.—With her (whose company was now become more grateful to us by the want we had found of her) we winded round the grotto, and ascended at the back of it, out of the mournful vale in whose bottom it lay.—When we had arrived at last at the ford by which we were to pass out, we met with those fashionable mourners who had been ferried over along with us, and who, being unwilling to go as far as we, had coasted by the shore to find the place, where they waited our coming.—The river being crossed, we were received back by the friends of acquaintance, whom we had left behind. Comfort had brought out to congratulate our appearance in the world again. Some of these blamed us for staying so long away from them, others advised us against all temptations of going back again; every one was cautious not to renew our trouble, by asking any particulars of the journey; and all concluded that, in case of so much melancholy and affliction, we could not have made choice of a fitter companion than Patience. Here Patience, appearing serene at her praises, delivered us over to Comfort. Comfort smiled at his receiving the charge; immediately the sky purpled on that side to which he turned, and double day at once broke in upon me."

FIELD MEETINGS.—It has been a privilege for us during the last three months to assist at several Field Meetings, and to witness at every one of them indications of the Divine presence. The first we attended was under the direction of the Primitive Methodists, and was well sustained by ministers and official members of that zealous and useful body of Christians; and several persons were so deeply convinced of sin as to present themselves at the penitential bench for advice and the benefits of the prayers of God's people. The other meetings were held in connexion with our own church, and were kindly and efficiently favoured with the services of preachers and exhorters from the Yonge Street Circuit and the City Station. Much praise is due especially to the Rev. James Wilson for his attendance and exertions at nearly every meeting. He is no longer able, in consequence of many years' ministerial toil in the woods of Canada, and considerable bodily infirmity, to perform regular circuit work; but the sermons we heard him deliver, and the fervent zeal we saw him evince, would not have discredited the earlier years of his much-owned ministry. God bless him, and every other father of our church! For the favourable weather on every occasion, but chiefly for the blessing of God vouchsafed, for one, we offer thanksgivings to Him. The simple plan of holding a Field Meeting among ourselves has been, to commence in the morning with a prayer meeting; then have a sermon, afterwards an exhortation, then an intermission; after this, two sermons continuously, then an exhortation and a prayer meeting; of course much singing and prayer mixed up with the various exercises. Our attendance at these wood-land meetings has, for the following as well as other reasons, confirmed us in our high estimation of them. 1st. They are an instrumentality purely *Wesleyan*. Let the glorious effects of Wesley's preaching in Meafields and Kennington Common be the proof; and the glorious effects, too, of Camp meetings in Canada, nobly promoted by our Conference. We praise God we are numbered with a people who will follow sinners into the highways and woods, and, and to the mouth of hell itself, rather than see them perish. 2nd. Many people attend such meetings who will not go to any other. At every place where we have been lately holding them, not more than fifty persons usually meet to hear the word; and we have found the average attendance to be nearly four hundred. 3rd. Many serious impressions have been made by the Spirit of God—people who have been much renewed, and an impulse given to the work of the Redeemer. We should prize much what might be called the Statistics of Camp, Protracted, and Field Meetings; and the Ministers of our church would do good service to their cause, were they to institute inquiries in every Society, and make a record of the proportion of members in them converted, or at least first impressed, at such meetings. The result of the inquiry would, we believe, surprise by its numbers, and delight by the success which has attended the employment of means of such a special and useful character.

"TORONTO FEMALE BENEVOLENT SOCIETY."—This admirable Society has been in existence four years and just published its last Annual Report, from which we make the following extract, and for which we respectfully request the attention of our readers, especially those of them residing in this city and its vicinity. The Committee of ladies deserve commendation for their continued and gratuitous efforts to relieve their suffering fellow-creatures; and the support of the public in doing it. They have, it appears, in that short time, prepared with their own hands more than 1600 articles of clothing, and bestowed them on the destitute; thus affording pleasing evidence that the spirit of *Doreas* is not yet extinct. But the usefulness of their labours is not to be judged of from this fact alone. It is likewise a fact, that during the four-years operations of this Society, its humanity and zeal have powerfully provoked the members of other Christian Churches, who have formed Societies having precisely the same kind and heavenly object in view—the relief of the female poor. This will account for the reduction in the receipts of this Society the last year; but if it has done good in augmenting the general income and distribution, it does and will rejoice. It exists not for purposes of party. And this, as well as the comforts it has bestowed, is a reason why it should be supported. When an agent of this Society visits a family in need, she does not ask what religion they profess—Is it the Church of England, is it the Presbyterian, is it the Baptist, is it the Romanist, is it the Methodist? Only one interrogatory is used, are you in want? This question answered in the affirmative, and the Society makes it gift. It exists for the benefit of all denominations, and, therefore, in its appeals for the poor, deserves the patronage of all. We understand the Collectors will this week commence their calls at the houses of the citizens; and we sincerely hope, their applications for subscriptions will, in no instances, be rejected.

Revelation has the sole honour of exciting and sustaining a pious sympathy for the poor, and of originating those great moral and religious associations of the present age, which are the glory of Britain, and beauty and blessing Christendom and the world—associations which the brightest days of the polished but pagan Greeks and Romans never witnessed, and surpassing the most splendid institutions of which they were proud, by the evangelical principles which gave them an existence, the purer spirit which actuates them, and the transcendent objects at which they aspire.

Canada, considering the temporal circumstances of her population, is second to no land in her benevolent institutions, and, in proportion to her present state, her means shall increase, to "do good" in the destitute and the distressed. Among her useful associations is the CITY OF TORONTO FEMALE BENEVOLENT SOCIETY, whose Committee have now the gratification of laying before its subscribers and well-wishers the following succinct Report of their proceedings during the past year. Though only the fourth of the Society's operations, and notwithstanding a decrease in the amount of income, they are not without acknowledgments to thankfulness and hope. The Collectors, by patient exertion, have obtained, in money and clothing, subscriptions to the amount of £48, 12s, 2d. Nearly 400 garments have been prepared by the Ladies of the Society at their monthly meetings held for the purpose; most of which have, after prudent inquiry, been distributed in necessary families. Since the formation of the Society its receipts, in cash and articles of clothing, have amounted to the sum of £105, 18s, 6d., and the number of articles distributed to 1650;—a statement which the Committee cannot make, without presenting their grateful acknowledgments to their humane and generous supporters, and to the God of Compassion for his past benedictions.

For the coming year, they beg to say, they confide for success in the enlightened judgment, and liberal, patriotic, and religious feelings of the benefactors of the Society, and in the promise of God. The Ladies who have hitherto with much pleasure gratuitously aided in collecting, and in preparing garments for the poor, are in readiness to receive fresh gifts, and to bestow them as the claims of want may require. They make their appeal for the future, in behalf of the Female Benevolent Society, on the ground of inspired precept—"Thou shalt love thy neighbour as thyself;"—on the ground of Christian affection;—"Charity suffereth long, and is kind;"—on the ground of anti-sectarianism;—"The Society, in its bastions, knows no religious denomination, but only objects of distress;"—on the ground of utility; the 1650 articles already named have been supplied to indigent, sick, suffering, or dying persons—many of them widows—some of them orphans. They appeal, and they anticipate it will not be vain, on the ground of reward. When the lovers of Gospel beneficence shall stand at the tribunal where all deeds are known, with their fellow mortals whom they have befriended, the King shall thus address them:—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It gave us much pleasure to see some time ago many notices of Camp Meetings in the Methodist journals received by us from the States; and still greater to be informed by recent numbers, that the meetings have been very encouragingly successful. Neither there, nor in Canada, do we see any signs of decay in the zeal which approves of such an instrumentality.

A MONUMENT TO LORD SYDENHAM.—Since our last we have with pleasure received the following communication from a citizen, which is of too interesting and affecting a description to be kept from the public; and one containing a suggestion which we believe will have the concurrence of the Wesleyan Methodist Church, and its friends. In what we say respecting it, however, we wish it to be understood we do not speak officially, but only on our own responsibility. As an individual, we highly approve of the suggestion of "Anonymous," and would have it acted on without delay. We have already expressed our admiration of the lamented Governor-General, and could add considerably to our remarks; and we rejoice to see from the provincial journals, that men of all parties approach the shrine of the departed with intense. His Excellency found our Country pierced, diseased, and convulsed; he left it healed, healthy, and calm,—the conquest of his own skill; to which we cannot add without a recollection of the words which Homer represents Idomeneus as addressing to Nestor:

"A wise physician, skilled our wounds to heal,
Is more than armies to the public weal."

Lord Sydenham made the cause of Canada his own, and, by his matchless deeds, merited an imperishable renown,—a renown which the fame of the virtues and valour of the deservedly-honoured Brock cannot surpass; whose memory, much to the credit of Her Majesty's British subjects in Canada, is to be perpetuated. It is said of the celebrated Cicero, "The greatest honour that could be paid him was the tears and sighs of the people;" and Tacitus remarks, "These were permanent and lasting statues." But if sufficient for posterity, why did Tacitus give the world his inimitable "Annals?" There is truth in this beautiful saying of the Roman historian; but not the whole truth. The weeper who sighs deeply will seek some memento of the loss he deplores, and when found will bathe it with his tears. Such, we think, is the case with the Canadians bereaved of their Governor-General. To him what Xenophon informs us Cyrus said of a chief ruler, is very apposite: "It is his duty," says he, "to watch, that his people may live in safety and quiet; to burden himself with anxieties and cares, that they may be exempt from them; to choose whatever is salutary for them, and remove what is hurtful and prejudicial; to place his delight in seeing them increase and multiply, and valiantly expose his own person in their defence and protection." Lord Sydenham exemplified in his own career in Canada these noble characteristics; he governed for the happiness of others; his greatness, talents, and authority, were consecrated to the public good; he lived, he planned, he prayed, he died, for the welfare of Canada to her remotest generations. Justice, then,—respect, affection, gratitude, and honour, require the public perpetuation of his distinguished name by the patriotic and grateful inhabitants of CANADA.

To the Editor of the Christian Guardian.

SIR,—I have just perused Mr. Ryerson's excellent letter on the decease of Lord Sydenham—which makes its appearance in the last number of your paper. The remarks of the author of that letter are eminently felicitous, and bring the sad and melancholy theme before the minds of its readers with all its real impressiveness. On finishing the perusal of it, a thought struck me—that the people of Canada should testify their respect for Lord Sydenham, in some other way than by mere words. They owe him much, and appear to be grateful. The lament that he has died is to erect a public Monument to his memory, and setting the matter on foot here, might go far to secure the location within our city, should a provincial—instead of a mere local tribute of this nature be determined upon.

As the Editor of an extensively-circulated journal, you have the best opportunity of suggesting this matter to the public mind—should such a thing arise you, as it has done.

Yours, &c., ANONYMOUS.

POPERY PREFERRED TO DISSENT BY THE "CHURCH."—A few weeks ago we spoke favourably of the present Editor of the *Church*, and gave him credit for more liberality and friendliness than his predecessor ever evinced. It seems, however, our judgment in the case was premature, and that in future we must think twice before we speak once. Since then there have been in that paper articles—selected, original, and editorial, worthy of the pen of the persecutor Laud; we have had a Charge from the Bishop of Toronto extolling the Puseyite heresy; we have had a Sermon by one of the Bishop's Chaplains of a kindred stamp; last Saturday appears an article from the Editor, which, though professing to assail Popery, places Papists higher than Dissenters. Two extracts from it, which we have italicised, shall suffice:

"Dissent, also, with its thousand extravagances, will generally drive men into the opposite extreme; and Popish and Protestant schisms are words that grow rankle in the neighbourhood of each other."
"Yet still we cannot concede that Popery is so formidable, or so successful in proselytism, as many persons imagine, we regard her as a foe, with whom no truce is to be entertained, even for a single moment. We would, if anything, rather see her too much, than too little, feared; and it would be well were all conscientious Dissenters to consider whether the divisions among Protestants do not yield the fullest sheaf to the sickle of the Jesuit and Romish propagandist,—whether the corrupted truths, preserved in the Church of Rome, have not, in themselves, a greater efficacy and a stronger power of attraction than Popery, which rejects so many vital principles, such, for instance, as the Trinity, Infant Baptism, and the divine and visible nature of the Church, and which, in cutting off many corrupt branches, has removed some sound ones also."

We are not going to enter into controversy with the Editor; but we make these extracts to let our readers see with whom they have to deal under the designation of "Editor of the Church," and to supply a check on his impudent and deceptive confidence. He speaks of a "thousand extravagances," of "schism," and of the rejection of "many vital principles," on the part of Dissenters; but before saying this he should have proved the regularity, unity, and orthodoxy of his own self-styled Church. His forgets to tell the Canadian public of the animosities, schisms, and heresies of the Church of England. He knows there are in it High-Churchmen and Low-Churchmen; Evangelicals and Anti-Evangelicals; Oxford men and men opposed to Oxford men; he knows that no church in Christendom for some time has been so convulsed by parties as his own church; he knows that no church professing to be united in belief is moreameleon-like in doctrine, notwithstanding its Articles and Oaths; he knows that in Church of England pulpits there are Arminians, Calvinists, Socinians, Arians, Hutchinsonians, Swedenborgians, Irvingites, Practical Infidels! Here is a rejection of "many vital principles." And where is honesty in all this? When Dissenters differ from each other they have the fairness to form themselves into distinct bodies, and profess their views openly; but Church of England ministers differ as much as Dissenters, and yet subscribe the same Articles! Did ever dissimulation go further! And yet the Bishop of Toronto, Mr. Beddome, and the Editor of the *Church*, tell us, without a blush, that their Church is *one, pure, and apostolic!* They have charity to publish sentiments which excommunicate the greater part of the Ministers of Canada from the Christian Ministry, and unchristianize all their members! To ascribe, as the Editor does in one of the extracts, "greater efficacy" to the "corrupt truths" of the Church of Rome than to the doctrines of Dissent, is rank Popery. Indeed the article from which we take the extracts is a medley. It shows Church of England Popery striving for the supremacy over Italian Popery; and in other articles the *Church* sends forth its fulminations to confound and annihilate all Christians who will not submit. We shall do no more at present than advise the Editor of the *Church*, in matters of Dissent, to be modest, and not a meddler.

From the last Canada Baptist Magazine we learn, that on the 8th of September there was a meeting at Haldimand of Delegates from the Baptist Churches in this Province, "for the purpose of ascertaining if a Union could be formed among the Baptists, to promote Missionary and Educational purposes without a sacrifice of principle." Resolutions were passed favourably to the measure, and brethren were appointed to collect in behalf of the Canada Baptist Missionary Society. It was resolved that the Magazine should be discontinued at the close of this year, and a newspaper issued in its place. The Editor says, "All present were evidently under the happy-control of the spirit of love and forbearance." We wish our Baptist brethren great success in their attempts to extend the cause of Missions and Education.

HORRID MURDER.—On Friday, the 19th ult., at New York, a Mr. Adams went into the house of one Colt, and shortly after a person in an adjoining house heard a scuffle and a fall. Next morning a box was seen at Colt's door, directed "St. Louis via New Orleans," which was shortly taken away by a carman to a vessel in the harbour. Suspicion being excited, the Mayor had Colt arrested, and proceeded to the vessel,—had the box opened, and found it contained the body of Adams, drawn by a rope round the neck and knees into a bent position. The verdict was "wilful and deliberate murder" against Colt, who was thereupon committed for trial. The lengthened accounts of this guilty transaction in the New-York papers cannot be read without a rising of indignation.

There has been obligingly sent us by Messrs. Armour & Ramsay, of Montreal, the publishers, "Johnson's Dictionary, an Abstract of his Principles of English pronunciation, with Questions: a Vocabulary of Greek, Latin, and Scripture proper names, &c. &c." Properly speaking, it is Todd's Johnson's Dictionary in miniature, with Walker's Pronunciation. We discover an omission of many words now somewhat obsolete, and the insertion of others which were needed. The list of proper Names, with Rules for pronouncing them, is valuable; and another list of Americanisms is not useless. So far as we have examined it, the volume is correct; the typography remarkably neat; the binding substantial; and to the credit of the *Canadian* press it must be said, that the enterprising publishers have given the community a Dictionary far superior to the abridgements we have been accustomed to receive from the States.

Messrs. Derbishire and Desbarats have been appointed Law Printers to Her Majesty for the Province of Canada.

A PROCLAMATION of an authoritative tone has been issued by the President of the United States to the evil-minded men who have for some time been disturbers of the public peace on the Northern frontier of the States. It acknowledges the existence of lodges and clubs bound together by secret oaths, having military materials secreted, and designing the violation of the laws by making incursions into Canada. They are assured that "condign punishment" awaits them, and that should any of them fall into the hands of "the British authorities, they will not be reclaimed as American citizens, nor any interference made by the Government in their behalf." Such language ought to have been used before.

Another Proclamation has been made by the Governor of the State of New York on the same subject, and offering a reward of \$250 for the apprehension of the persons who feloniously took powder from a Magazine at Lockport on the 17th of September. Should McLeod be released, it will be well if these plunderers allow him to teach Canada.

An excellent "Circular Letter" has been lately addressed to the Kirk Sessions and Congregations, by the Rev. James George, Moderator, on the subject of the Queen's College, and is well calculated to add to the interest already existing in favour of that institution. It appears that Edward Thomson, Esq., is appointed agent for the collection of funds. We wish the College a large share of the public favour.

On the 13th Sept., the 2nd Regiment of the Grenville Militia, under the command of Col. Fraser, met in Augusta for the purpose of forming a procession, in order to place a Tablet to the Memory of Lieutenant Dudgeon, who gloriously fell in the battle at Prescott, on the 13th Nov., 1838. The occasion was one of great interest, and an impressive address was delivered by the Rev. Mr. Blakey.

There is nothing certain known of the successor of Lord Sydenham in the Government, but it is thought by many of our contemporaries Sir Howard Douglas is the person.

London papers say, that the Hon. and Rev. Baptist Noel has been appointed one of the Chaplains in Ordinary to Her Majesty; an appointment as honourable to her piety as it is to his character and talents.

There is no intelligence yet of Mr. McLeod having been tried. The latest accounts say, his trial would come on towards the close of the Court at Uxbridge. Much excitement prevails, and a pretty general impression is, that he will be acquitted.

A MAIL FOR ENGLAND, via Halifax, will be closed in this city on Saturday, the 9th instant, at 11 o'clock, A.M.

TO CORRESPONDENTS.—The excellent Obituary of Mrs. Carpenter, from the pen of the Rev. Aaron Green, we regret to say, came too late for insertion this week.

The table of "Merit" shall appear when we receive an account of the Examination of the U. C. Academy.

Our friend at Demorestville, who, we doubt not, will study briefly, shall be gratified in his wishes.

We will use no time in making inquiries for the information of L. Houghton, Esquire.

"A Friend to Religion" should have sent us his name, notwithstanding his letter comes from a place where we have many friends; and we think he is one of them. Our articles for this week were made up when his came to hand; so that it must lie over till next week. But for his satisfaction, as well as for the purpose of conveying his "hint" to our readers, we now say, we highly approve of his suggestion for holding a *Day of Humiliation*, in consequence of the lamented death of Lord Sydenham, and should have a mournful gratification in knowing that such a day was about to be observed by the people of Canada.

CHURCH OPENING.—The Wesleyan Methodist Church at Georgetown, in Essequibo, will be opened on Sunday, the 24th instant, when the Rev. John Roay will preach at 10 o'clock in the morning, and the Rev. Ebenezer Ryan at 2 o'clock in the afternoon. A Collection will be made at the close of each service, to aid in defraying the expenses incurred in the erection of the edifice.

CHURCH OPENING.—The Wesleyan Methodist Church in Howells Settlement, 4th Concession of York, will be opened on Sunday the 24th inst. The Rev. T. Bevil will preach at half-past ten in the morning; the Rev. D. Wright at half-past two in the afternoon; and the Rev. S. Belton at six o'clock in the evening. A Collection will be made at the close of each service towards liquidating the debt on the building.

The Treasurer of the CENTENARY FUND acknowledges the receipt of the following Sums:

Munsey Mission.
Farley, £5 0 0 John Cary, £7 10 0

Quarterly Meetings for the Augusta District—2nd Quarter.

Rideau	October 2nd & 3rd.	Gannacook	Novr 27th & 28th.
Elizabethtown	9th & 10th.	Brookville	Decr 4th & 5th.
Conwall	16th & 17th.	Perth	11th & 12th.
Murda	23rd & 24th.	Rideau, 3rd Quar.	18th & 19th.
Conwall	30th & 31st.	Brookville	25th & 26th.
Prescott	6th & 7th.	Clarendon	1st & 2nd.
Keopville	13th & 14th.	Pembroke	8th & 9th.
Augusta	20th & 21st.		

C. R. ALLISON, Chairman.

GENERAL TEMPERANCE PROCESSION.—The Committee of the Toronto Temperance Reformation Society beg to announce that they are now making the necessary arrangements for a

GRAND TEMPERANCE PROCESSION,

which is to take place on THURSDAY, 21st OCTOBER, 1841. To form at one o'clock, P.M. A place in the Line will be assigned to the Ladies and the Juvenile Members.—Persons disposed to furnish Carriages for the Ladies who may join the Procession will please notify Mr. KETCHUM to that effect. *CP Societies* in the Country neighbourhoods are respectfully invited to unite with their City Friends on the occasion.

By order, M. McLELLAN, Chairman, J. H. LAWRENCE, Secretary, & Arrangements.

Toronto, October 4th, 1841.

CP Editors will see the cause and oblige the Committee by publishing the above.

To the Editor of the Christian Guardian.

MR. EDITOR,—I have much admired the course you have invariably pursued towards other bodies of Christians, since your appointment to the responsible office of Editor of the *Christian Guardian*. And in this opinion, I am happy to believe, that I am not alone. Had the same disposition been manifested by some of your contemporaries, a better state of things would exist at the present moment. But with those whose delight is war, and whose tender mercies are cruel, it is exceedingly difficult, if not morally impossible, to maintain that friendly and christian intercourse so very desirable. I have long observed the unceasing efforts (with the exception of one or two passing courteous notices,) of the *Church* newspaper to prevent anything like a friendly feeling to exist in this country, so far as his Church and the Wesleyan Methodist Church are concerned. This I have regretted; and, I am sure, that every man who loves peace, and feels for the cause of our common Christianity, must have regretted it too. The Editor of this journal, however, condescendingly at times, expresses great friendship for some dissenters. In the last number of his journal (Sept. 18th) he speaks of a probable union between *Episcopalians* and the late seceders from the Canadian Conference, whom he designates *British Wesleyans*. He seems to anticipate that his paper will have some influence in persuading them to "a closer alliance with the Colonial Church." What is to be the nature of this "alliance" does not appear. Is it to acknowledge the authority of their Ministers, &c., or that they may merely join his Church? His views of the fancied Succession would not allow him to concede the former; and, as to the latter, time will show how far his "paper" may succeed. To illustrate the spirit of this "Successor of the Apostles," we make the following quotations from the same number of The *Church*. In speaking of the different Dissenters in England, one of the extracts says, they are "violent dissenting voluntaries."—"the rank knavery of these pretenders."—"demagogic voluntaries."—"ambitious pulpiters."—"disseminating fanatical absurdities."—"ambitious to effect a colourable similarity to the established clergy."—"investing themselves with clerical titles."—"setting up their brethren in a kind of free trade—by a kind of ordination ceremony."—"the dissenting voluntaries."—"Jesuitical intriguers." &c. These are the liberal opinions of that charitable journal called The *Church*—and under the control of the self-styled "true spiritual instructors" of poor sinners. How far this Editor's wishes may be realized, in bringing about a closer "alliance" between our own communion and that fraction of our community who bowingly call themselves *British Wesleyans*, I cannot prognosticate; but one thing I can assure him, I envy not a cause that is obliged to resort to such means to obtain supporters in this country.

Yours, ALPHA.

Government House, Kingston, 24th Sept. 1841.

In

UPPER CANADA ACADEMY.—THE WINTER SESSION

of the U. C. Academy will commence on Thursday, 21st October.

The following is a brief outline of the Studies of the several Departments:

I. JUVENILE DEPARTMENT: embracing the common English branches, with the elements of Natural Philosophy.

II. COMMERCIAL DEPARTMENT: embracing the studies of the 1st Department, with Algebra, Geometry, Book-keeping, and French.

III. DEPARTMENT OF SCIENCE AND ARTS: Mathematics, Natural Philosophy, Chemistry, Geology, and Astronomy.

IV. DEPARTMENT OF LETTERS AND FINE ARTS: Latin, Greek, Hebrew, French, History, Logic, Intellectual and Moral Philosophy, Elements of Criticism, and Evidence of Christianity.

V. FEMALE DEPARTMENT: embracing the studies of the Juvenile Department, and the higher English branches, with Botany, French, Music, Drawing and Painting.

A view of these Departments, as published several times in the Guardian, and more fully in the Circular, will show that special reference has been made, in the selection of the studies, to the wants of the community. The studies are also arranged that the pupil, in passing through the several departments, from the juvenile to the highest, enjoys the benefit of a systematic course of education, by which the intellectual powers are gradually developed, and, at the same time, the mind is stored with information on the various branches of knowledge.

Although the U. C. Academy has been chartered under the name of "VICTORIA COLLEGE," I am authorized to state, that no changes in its operations will be made during the present year. The Male and Female Departments will be continued until public notice shall be given to the contrary.

Each Student is required to furnish two pillow-cases, two sheets, and two towels. Every necessary accommodation will be made for the health and comfort of the students.

TERMS.

1. Board, including Room, Furniture, Washing, &c., per annum £22 0 0

2. Tuition—English Education including Reading, Writing, Arithmetic, &c., per Term 1 0 0

3. Higher Branches of the U. C. Academy, per Term 1 0 0

4. Tuition—Latin, Greek, Hebrew, and other Oriental Languages, &c., per Term 1 0 0

5. Tuition—French, Music, Drawing, and Painting, per Term 1 0 0

6. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

7. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

8. Tuition—Evidence of Christianity, per Term 1 0 0

9. Tuition—Elements of Criticism, per Term 1 0 0

10. Tuition—Book-keeping, per Term 1 0 0

11. Tuition—Algebra, Geometry, per Term 1 0 0

12. Tuition—Mathematics, per Term 1 0 0

13. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

14. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

15. Tuition—Evidence of Christianity, per Term 1 0 0

16. Tuition—Elements of Criticism, per Term 1 0 0

17. Tuition—Book-keeping, per Term 1 0 0

18. Tuition—Algebra, Geometry, per Term 1 0 0

19. Tuition—Mathematics, per Term 1 0 0

20. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

21. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

22. Tuition—Evidence of Christianity, per Term 1 0 0

23. Tuition—Elements of Criticism, per Term 1 0 0

24. Tuition—Book-keeping, per Term 1 0 0

25. Tuition—Algebra, Geometry, per Term 1 0 0

26. Tuition—Mathematics, per Term 1 0 0

27. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

28. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

29. Tuition—Evidence of Christianity, per Term 1 0 0

30. Tuition—Elements of Criticism, per Term 1 0 0

31. Tuition—Book-keeping, per Term 1 0 0

32. Tuition—Algebra, Geometry, per Term 1 0 0

33. Tuition—Mathematics, per Term 1 0 0

34. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

35. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

36. Tuition—Evidence of Christianity, per Term 1 0 0

37. Tuition—Elements of Criticism, per Term 1 0 0

38. Tuition—Book-keeping, per Term 1 0 0

39. Tuition—Algebra, Geometry, per Term 1 0 0

40. Tuition—Mathematics, per Term 1 0 0

41. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

42. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

43. Tuition—Evidence of Christianity, per Term 1 0 0

44. Tuition—Elements of Criticism, per Term 1 0 0

45. Tuition—Book-keeping, per Term 1 0 0

46. Tuition—Algebra, Geometry, per Term 1 0 0

47. Tuition—Mathematics, per Term 1 0 0

48. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

49. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

50. Tuition—Evidence of Christianity, per Term 1 0 0

51. Tuition—Elements of Criticism, per Term 1 0 0

52. Tuition—Book-keeping, per Term 1 0 0

53. Tuition—Algebra, Geometry, per Term 1 0 0

54. Tuition—Mathematics, per Term 1 0 0

55. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

56. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

57. Tuition—Evidence of Christianity, per Term 1 0 0

58. Tuition—Elements of Criticism, per Term 1 0 0

59. Tuition—Book-keeping, per Term 1 0 0

60. Tuition—Algebra, Geometry, per Term 1 0 0

61. Tuition—Mathematics, per Term 1 0 0

62. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

63. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

64. Tuition—Evidence of Christianity, per Term 1 0 0

65. Tuition—Elements of Criticism, per Term 1 0 0

66. Tuition—Book-keeping, per Term 1 0 0

67. Tuition—Algebra, Geometry, per Term 1 0 0

68. Tuition—Mathematics, per Term 1 0 0

69. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

70. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

71. Tuition—Evidence of Christianity, per Term 1 0 0

72. Tuition—Elements of Criticism, per Term 1 0 0

73. Tuition—Book-keeping, per Term 1 0 0

74. Tuition—Algebra, Geometry, per Term 1 0 0

75. Tuition—Mathematics, per Term 1 0 0

76. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

77. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

78. Tuition—Evidence of Christianity, per Term 1 0 0

79. Tuition—Elements of Criticism, per Term 1 0 0

80. Tuition—Book-keeping, per Term 1 0 0

81. Tuition—Algebra, Geometry, per Term 1 0 0

82. Tuition—Mathematics, per Term 1 0 0

83. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

84. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

85. Tuition—Evidence of Christianity, per Term 1 0 0

86. Tuition—Elements of Criticism, per Term 1 0 0

87. Tuition—Book-keeping, per Term 1 0 0

88. Tuition—Algebra, Geometry, per Term 1 0 0

89. Tuition—Mathematics, per Term 1 0 0

90. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

91. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

92. Tuition—Evidence of Christianity, per Term 1 0 0

93. Tuition—Elements of Criticism, per Term 1 0 0

94. Tuition—Book-keeping, per Term 1 0 0

95. Tuition—Algebra, Geometry, per Term 1 0 0

96. Tuition—Mathematics, per Term 1 0 0

97. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

98. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

99. Tuition—Evidence of Christianity, per Term 1 0 0

100. Tuition—Elements of Criticism, per Term 1 0 0

101. Tuition—Book-keeping, per Term 1 0 0

102. Tuition—Algebra, Geometry, per Term 1 0 0

103. Tuition—Mathematics, per Term 1 0 0

104. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

105. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

106. Tuition—Evidence of Christianity, per Term 1 0 0

107. Tuition—Elements of Criticism, per Term 1 0 0

108. Tuition—Book-keeping, per Term 1 0 0

109. Tuition—Algebra, Geometry, per Term 1 0 0

110. Tuition—Mathematics, per Term 1 0 0

111. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

112. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

113. Tuition—Evidence of Christianity, per Term 1 0 0

114. Tuition—Elements of Criticism, per Term 1 0 0

115. Tuition—Book-keeping, per Term 1 0 0

116. Tuition—Algebra, Geometry, per Term 1 0 0

117. Tuition—Mathematics, per Term 1 0 0

118. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

119. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

120. Tuition—Evidence of Christianity, per Term 1 0 0

121. Tuition—Elements of Criticism, per Term 1 0 0

122. Tuition—Book-keeping, per Term 1 0 0

123. Tuition—Algebra, Geometry, per Term 1 0 0

124. Tuition—Mathematics, per Term 1 0 0

125. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

126. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

127. Tuition—Evidence of Christianity, per Term 1 0 0

128. Tuition—Elements of Criticism, per Term 1 0 0

129. Tuition—Book-keeping, per Term 1 0 0

130. Tuition—Algebra, Geometry, per Term 1 0 0

131. Tuition—Mathematics, per Term 1 0 0

132. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

133. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

134. Tuition—Evidence of Christianity, per Term 1 0 0

135. Tuition—Elements of Criticism, per Term 1 0 0

136. Tuition—Book-keeping, per Term 1 0 0

137. Tuition—Algebra, Geometry, per Term 1 0 0

138. Tuition—Mathematics, per Term 1 0 0

139. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

140. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

141. Tuition—Evidence of Christianity, per Term 1 0 0

142. Tuition—Elements of Criticism, per Term 1 0 0

143. Tuition—Book-keeping, per Term 1 0 0

144. Tuition—Algebra, Geometry, per Term 1 0 0

145. Tuition—Mathematics, per Term 1 0 0

146. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

147. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

148. Tuition—Evidence of Christianity, per Term 1 0 0

149. Tuition—Elements of Criticism, per Term 1 0 0

150. Tuition—Book-keeping, per Term 1 0 0

151. Tuition—Algebra, Geometry, per Term 1 0 0

152. Tuition—Mathematics, per Term 1 0 0

153. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

154. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

155. Tuition—Evidence of Christianity, per Term 1 0 0

156. Tuition—Elements of Criticism, per Term 1 0 0

157. Tuition—Book-keeping, per Term 1 0 0

158. Tuition—Algebra, Geometry, per Term 1 0 0

159. Tuition—Mathematics, per Term 1 0 0

160. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

161. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

162. Tuition—Evidence of Christianity, per Term 1 0 0

163. Tuition—Elements of Criticism, per Term 1 0 0

164. Tuition—Book-keeping, per Term 1 0 0

165. Tuition—Algebra, Geometry, per Term 1 0 0

166. Tuition—Mathematics, per Term 1 0 0

167. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

168. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

169. Tuition—Evidence of Christianity, per Term 1 0 0

170. Tuition—Elements of Criticism, per Term 1 0 0

171. Tuition—Book-keeping, per Term 1 0 0

172. Tuition—Algebra, Geometry, per Term 1 0 0

173. Tuition—Mathematics, per Term 1 0 0

174. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

175. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

176. Tuition—Evidence of Christianity, per Term 1 0 0

177. Tuition—Elements of Criticism, per Term 1 0 0

178. Tuition—Book-keeping, per Term 1 0 0

179. Tuition—Algebra, Geometry, per Term 1 0 0

180. Tuition—Mathematics, per Term 1 0 0

181. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

182. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

183. Tuition—Evidence of Christianity, per Term 1 0 0

184. Tuition—Elements of Criticism, per Term 1 0 0

185. Tuition—Book-keeping, per Term 1 0 0

186. Tuition—Algebra, Geometry, per Term 1 0 0

187. Tuition—Mathematics, per Term 1 0 0

188. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

189. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

190. Tuition—Evidence of Christianity, per Term 1 0 0

191. Tuition—Elements of Criticism, per Term 1 0 0

192. Tuition—Book-keeping, per Term 1 0 0

193. Tuition—Algebra, Geometry, per Term 1 0 0

194. Tuition—Mathematics, per Term 1 0 0

195. Tuition—Natural Philosophy, Chemistry, Geology, and Astronomy, per Term 1 0 0

196. Tuition—History, Logic, Intellectual and Moral Philosophy, &c., per Term 1 0 0

197. Tuition—Evidence of Christianity, per Term 1 0