

Christianian Guardian.

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

Vol. XL. No. 46.

TORONTO, WEDNESDAY, SEPTEMBER 9, 1840.

Whole No. 566.

CHRISTIAN GUARDIAN.

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

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

THE IMPORTANCE OF EDUCATION TO BRITISH N. AMERICA. No. I.

To the Editor of the Christian Guardian.

MR. EDITOR.—Permit me, through the medium of your Journal, to call the attention of the community to the importance of the subject of Education at this period of our country's history. This attention is asked, in part, with the hope of interesting some able pen in a cause so intimately connected with the happiness and prosperity of these growing provinces.

It is surely of importance to us as a nation just waking into existence, without any distinctive national characteristics, and subject to a thousand fortuitous occurrences in forming our character, that those influences which will lead, when judiciously controlled to happiness and prosperity, should be brought to bear upon the community.

It is a subject not only of curiosity, but also of useful research to the philosophical student of history, to inquire into those circumstances, however remote, which have wrought those changes in morals and intelligence, and which have been the most efficient agents in establishing those distinctive features which mark the various nations of ancient and modern times. Amongst the causes that influence national character, none is so paramount, so salutary, and, eventually, so efficient as the diffusion of education through all classes of society. Other agents, it is true, are active in producing changes in individuals and in communities. The effects of tropical climates in enervating the intellectual and moral as well as the physical nature; the influence of fertile regions on industry; of balmy climes and salubrious air on the milder features of our nature; and of surrounding nations on the intellectual and political character;—these are all subjects of interesting inquiry and useful speculation. But the agency of literary institutions is of the highest practical importance when viewed as an efficient cause in developing the faculties of the mind; in directing the attention to those subjects which refine and ennoble all the feelings of man; in imparting dignity of character—the usual attendant upon refinement of intellect; and in storing the youthful mind with varied and important knowledge, when otherwise it would remain unoccupied, or, if employed, would be forming pernicious habits. Under these aspects, education is of the utmost importance to the prosperity of a nation. This is, unquestionably, an active cause in forming the different characteristic features of those communities, which are, in most respects, similarly situated. Europe is the home of liberty; Asia has ever been the abode of despotism; Africa the seat of ignorance and superstition; Europe of intelligence and an enlightened philosophy; the Egyptians, with the Hindus of the present day, have ever been melancholy and degraded; the Greeks and Europeans sprightly and refined. The Romans, austere and grave, were servile imitators of the conquered Greeks, who were versatile, inventive, and lively. The vast hordes of northern barbarians, cruel and warlike, and marked originally by no other discernible differences, laid the foundations of the nations of Europe, so distinct from each other in laws, in literature, in morals, in religion, and in appearance; as seen in the intelligent and enterprising Briton, the volatile and active Frenchman, the patient and ignorant Russian, the grave and industrious German, and the haughty and superstitious Spaniard. These distinctive features, sustained through so many generations against the adverse influences of mutual intercourse and similarity of climate, point to some constant and powerful internal agent, in the several countries, as the source of these peculiarities; but to nothing more evidently than the different systems of education which were established in these respective countries, and which, more than all other agencies combined, stamp the character of individuals and of nations. Many circumstances may have concurred in impressing those national features; but, from a perusal of their histories, the inference is unavoidable, that the state of their literature was, either immediately or more remote, amongst the most efficient of these causes.

The tranquility and social happiness of a community are promoted by the cultivation of the arts and sciences. Uncivilized tribes are more frequently convulsed by civil war and domestic feuds than refined and enlightened nations, whose attention is engrossed by more ennobling themes. The same causes which contribute to the happiness of a people in their social capacity, conduce also to their interests in their relations to each other. Since the earliest dawn of civilized society, pre-eminence in science and literature has not only been the highest quality of national character, but also the principal source of national power. Knowledge is a fountain of exhaustless resource; and hence wherever science is welcomed and cherished, she has established the seat of empire. While Greece was enlightened and scientific, she could hold at defiance the powers of the world; the dominions of Imperial Persia and the thrones of the East crumbled before her; but no sooner had she neglected the cultivation of science, than she sunk into ignorance and luxury—and conquering herself—she was subdued by her foes. The Romans advanced in power by an enlightened policy, and cherished literature and science at the summit of their grandeur. While these flourished, they maintained the sovereignty of the world; but, having fallen by their own weakness through the deterioration of learning and the arts, they were subsequently overrun by the tribes of northern barbarians. This is not true of antiquity alone, it is the experience of every age. Where learning is neglected and the mind uncultivated, we lack in vain for internal happiness, public prosperity, productive industry, wealth, or intellectual refinements; and if political society has even an existence, it is in the rudest and wildest state. But where seats of learning are multiplied and supported, and where the arts and sciences find a home, they diffuse, as their legitimate results, all the blessings of industry, enterprise, wealth, influence, and happiness, social and political. What laurels, for instance, have been won in the career of grandeur and mighty achievements by that nation of which we have the honour and happiness of forming an integral portion! An island which one of our own inland lakes might encircle, and which almost escapes the eye on the map of the world, has professedly attained to the highest eminence amongst the nations of the earth. In wealth and in power Great Britain stands unrivalled. In the gloomiest and most appalling aspects of modern history, when a fatal despotism swept over the earth, threatening the very existence of nations, she stood almost alone in arms, and she stood unmoved—she triumphed. To what is she indebted for her superiority but to the intellectual and moral energy infused into every department of society by her literary institutions?

The Universities of Cambridge and Oxford have promoted and guarded the interests and liberties of Britain. Like the effect of a quarry of fine marble on the progress of sculpture, they have been a constant source whence intelligence and the cultivation of the useful and fine arts, with all their attendant blessings of liberty, industry, happiness, and prosperity have flowed, either directly as the immediate effects of education, or more circuitously as its distant yet mediate results. It is impossible to estimate the influence which the universities of Cambridge and Oxford, of Edinburgh, of Göttingen, and of Harvard, have had for ages on the destinies of the nations in which they were founded, at an early period of their political existence. To these seats of learning those nations are indebted for their intelligence, their energy, and their excellent moral and political institutions. The history of every age and of all nations proves that without education no community can be prosperous and happy; while an educated are a happy and a powerful people.

J. HURLBURT.
U. C. Academy, August 29, 1840.

LONGEVITY.—Five persons have died in New Hampshire over 110 years old.—the oldest of them, Zachariah Lovell, 120, father of John Lovell, distinguished at the battle of Fyfeburg. He was an Englishman, and served as an ensign in Cromwell's army and afterwards became one of the first settlers in Dunstable.

Robert Marklin, (115,) who lived in Portsmouth, was a great pedestrian. Adams in his 'Annals,' says, he bought his flour in Boston, and always travelled on foot 63 miles, and performed the journey in a day. He was eighty years old when he performed this feat for the last time. It was at that time a very long day's journey for a horse.

Welch, who died at 112, in Bow, N. H. a few years since had a sister, who reached 100, as did also his mother. One of his brothers was 90.

John Summers, 116, who died in Kentucky ten years ago, walked five miles for the purpose of voting, four years before his death. He had 19 children and over 800 descendants. It is stated that Ephraim Pratt, who died at 117, in Shutesbury, Mass., was married at 21, and had 1500 descendants before his decease. He had four sons living in 1801, of whom the eldest was 90, and the youngest 82.

There is so much primitive simplicity, unaffected piety, and salutary advice in the last Epistle of the Society of Friends in Great Britain, that we have selected the following portions of it, not only for their excellence, but to mark the respect we have for so amiable and reputable a body of Christians.—Ed.

FROM THE LONDON WATCHMAN. SOCIETY OF FRIENDS.

THE EPISTLE FROM THE YEARLY MEETING, 1840.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

We affectionately, but earnestly, entreat all parents, and those who have the care of young people, to direct their attention from early childhood to the teachings of the Spirit. The Lord in his mercy doth often, by the immediate shining of his light, visit the soul in the very morning of our day. As these visitations are cherished, the mind is preserved from the snares of folly and vice, and strengthened to enter in at the strait gate, and walk in the narrow way; but how many, through unwatchfulness and the temptations of the devil, have been led out of this path!

We do therefore, in much love, beseech our younger members to take heed that they slight not these offers of mercy. Be very careful, dear young friends, not to admit any doubts of the reality of past experience in these things. Wait for the power of God, and if you have to wait long, be not discouraged. Be desirous to humble yourselves under his mighty hand, and to know him to break in pieces the stout heart, and to contrive your spirits before him. Look unto him in faith and humility for the guidance of his Spirit in your daily walk in life, that he may strengthen you in the performance of every practical duty. With a willing heart and an obedient mind, turn at his gracious reproofs. God is love—love unutterable; and as you thus wait before him, he will give you to feel this, to know this your blessed experience, and to taste of this boundless love in his having given his only begotten Son, that through him we may have everlasting life.

The amount of the sufferings of our friends in regard to titles and other ecclesiastical demands, as reported to this meeting, including the costs and charges of dissent, is upwards of eleven thousand two hundred pounds. We continue to desire that this our ancient Christian testimony may, in all its parts, be carefully and conscientiously upheld in the spirit of the Gospel.

We have received epistles from our dear friends in Ireland, and, with one exception, from those of all the yearly meetings in North America.

We would encourage all our members to seek after a lowly, contented mind, and to be satisfied with a moderate portion of this world's goods, both for themselves and for their beloved offspring. We again commend to our dear friends habits of plainness and simplicity in the ordering of their families and in all the branches of a domestic establishment. This will promote the exercise of a cheerful hospitality, and increase their privilege of contributing to the wants and comforts of others. We affectionately warn friends against all speculative and hazardous enterprises in trade; they tend to impair, if not wholly to destroy, in the mind the ability to perceive and to follow that course of duty which the Lord would lead into, both in his church and in his service more at large. At the same time we feel sympathy for those who may be under trials and difficulties in conducting trade and commerce; may they so act in integrity and honesty, as to be enabled to cast their cares upon the Lord; and may the words of our holy Redeemer, "your heavenly Father knoweth that ye have need of all these things," be their stay and their support in times of depression and trouble.

We do in love desire that no one of our members may be in the practice of vain sports—that no one may take pleasure in destroying the creatures of God for self-gratification; such pursuits are an occupation of time which we believe the faithful steward of that responsible trust will find ought to be turned to a better purpose, and they are, we think, calculated not only to weaken our sense of religious impressions, but to harden the heart, and to lead us into the spirit of the world. We also desire that no one may frequent or tarry in inns or public houses beyond the time necessary for refreshment and rest. When led there by the lawful avocations of life, may all be kept in such a sense of the fear of God, that they may be themselves preserved from the peculiar dangers to which they are thus exposed, and by their consistent example shelter our younger friends from similar danger. On all occasions on which there is an association with others, let your light, beloved friends, shine before men—let them see that you are striving to be the followers of Him who was holy, harmless, undefiled, and separate from sinners.

We have often rejoiced in the long continuance of the blessing of peace to this nation. In proportion to these feelings is our sorrow in the apprehension of impending war. Earnestly do we desire that those precepts in the doctrine of our Lord which mark the dispensation of peace on earth and good will to men, may be fully accepted and carried out by every professedly Christian nation. Then might we confidently hope that, in their intercourse with the governments and people of those countries upon which the light of the glorious Gospel has very dimly shone, the nations that profess the Christian name would commend the peaceable character of our holy religion, by acts of forbearance and conciliation. The contrast to this which their conduct has but too often exhibited is truly affecting. Whether we advert to the treatment of millions in the nations of the East, or of the natives in the islands of the Southern hemisphere, the history of the world has mournfully given occasion for it to be said to professing Christians—"The name of God is blasphemed among the Gentiles through you."

May the feeling of love and of compassion for the oppressed and for the sufferer, in every clime and under every sorrow, be cherished by us all. May God in his mercy be pleased to hasten the coming of that day when righteousness shall run down as a mighty stream, and when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Beloved friends, we separate under a thankful acknowledgment that the Lord has graciously owned us in the course of our various proceedings, and given us to feel the value and the privileges of Christian love and fellowship. We pray that we may each be led by Christ, our holy head, in the path of individual duty in his blessed service, and that this union may be increased in him.

May the Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

By proclaiming the unsearchable riches of CHRIST it unveils to an admiring world the dispensation of the mystery which was hid from ages and generations—it clearly exhibits that undistinguishing grace of God by which CHRIST "tasted death for EVERY MAN."

NATIONAL ANTHEM.

BY THE REV. DR. COLLYER.

O Thou, who reignest above,
In majesty and love,
And grace serene,
Sovereign of Sovereigns, Thou
With all the heavenly powers,
O hear thy people now,
God save the Queen.

On this most solemn day,
How freely words convey
The thanks we mean:
But breathe all open in
To thing omnipotent eye,
While fervently we cry,
God save the Queen.

Around the Royal head
Thy shining wings outspread,
Bath safely been:
Continue to defend,

And keep her to the end,
The general prayer attend,
God save the Queen.

When treason's voice aloud low
Would lay the Sovereign low,
Thy hand was seen:
Thy Providence we own,
It was thy power alone,
Protected them the throne,
And saved the Queen.

In every dangerous hour,
May the same Guardian power
Still intervene:
Long to the royal spurs,
And make the Royal pair
Thine own peculiar care,
God save the Queen!

THE MINISTRY OF ANGELS.

BY THE REV. CHARLES WESLEY.

"Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?"—Heb. i.

Which of the petty kings of earth
Can boast a guard like ours?
Perfected from our second birth
With all the heavenly powers?
Myriads of bright cherub bands,
Sent by the King of kings,
Rejoice to bear us in their hands,
And stand us with their wings.

With them we march securely on
Through thorny thicket's ground,
And not an uncommissioned stone
Our sacred feet shall wound:
No enemy shall our souls ensnare,
No casual evil grieve,
Nor can we lose a single hair
Without our Father's leave.

Angels, when'er we go, attend
Our steps, and minister to us;
With watchful care their charge defend,
And evil turn aside:
A sudden thought 't'escape the blow,
A ready help we find,
And to their sacred presence owe
The presence of our mind.

Their instrumental aid unknown
They daily and nightly send,
And from fear we lay us down,
Though Satan's host be nigh:
Our lives the holy angels keep
From every hostile power,
And unconquered we sweetly sleep
As Adam in his bow.

Jehovah's chariot is surround—
The ministerial quire
Encamp where'er his light is found,
And form our wall of fire:
Ten thousand angels unceasing
For us they gladly do,
Deliver us from lions' den,
And safe escort us through.

But thronging round with blessed love,
They guard the dying breast,
The looking fond far off remove,
And sing our souls to rest:
And when our spirits we resign,
On outstretched wings they bear
And bring us in the true divine,
And leave for ever there.

RELIGIOUS INTELLIGENCE.

REVIVAL ON NEWMARKET CIRCUIT.

To the Editor of the Christian Guardian.

DEAR BROTHER.—Having been drawn from my beloved obscurity by the honourable mention which you were pleased to make of my name in your paper of the 19th ult., I now, in compliance with your request, send you a short account of the work of God on the Newmarket Circuit. Having made out the Quarterly Schedule, we have the satisfaction of reporting an increase of fifty-three members. Of this number forty-nine have been received on trial during the last quarter. This large accession of members may be attributed principally (i.e. as far as human agency is concerned) to a Protracted Meeting held by Brother Long in the Township of King, an account of which you have already received. It may, however, be proper for me to state that this Meeting continued for nearly eight weeks. It had been in progress about two weeks when I arrived on the Circuit, and some fifteen or sixteen persons joined the Society as probationers after my arrival. I of course rendered what assistance I could consistently with my other duties on the Circuit; but as I could not be with them continually, I thought it best to leave the management of the Meeting altogether in the hands of Brother Long, and I am happy to say that his labours were, through the Divine blessing, rendered very efficacious. At the close of the Meeting we found that forty-four persons had given in their names as members on trial, a large majority of whom have given evidence of a change of heart. To God be all the praise! Amen and Amen. We have had some refreshing seasons on other parts of the Circuit.—Some few have experienced the mercy of God in the absolution of their sins, and others are inquiring the way to Zion with their faces thitherward. Our Quarterly Meeting was held last Saturday and Sunday in a new chapel which is being erected on Union Street, near Mr. John Hacking's. A very great number of people attended at the Prayer Meeting on Saturday evening. Two or three persons proposed to obtain a clear evidence of their acceptance with God through faith in the Lord Jesus Christ. The services of the Sabbath were solemn and interesting. An appointment was given out for Brother Green to preach four evenings in succession at Tylor's Meeting-house on Yonge Street, viz.,—Sunday evening, Monday evening, Tuesday evening, and Wednesday evening. After preaching on Sunday evening, mourners were invited to come forward, when some four or five presented themselves at the altar for the prayers of the people of God; and last evening (Monday evening) the number was greatly increased, so much so that but few more could have found places at the altar. To conclude, there is a prospect of a very extensive revival of religion if the Meeting can be continued; but other duties demand our attention. We expect, if the Lord will, to set out for the Camp-Meeting on Thursday, hoping to witness great displays of God's saving power in the tented grove. Wishing you great success in your arduous work, I remain your sincere friend and brother in the bonds of a peaceful Gospel,
M. WHITING.
Whitchurch, Sept., 1840.

P.S.—Thursday Morning.—We are in a strait. The time has arrived for us to start to the Camp Meeting, but we cannot find it in our hearts to leave the friends on Yonge Street. Last evening the altar was literally crowded with penitents, some of whom were in the greatest distress. Some twelve or thirteen have obtained pardon, and as many more are seeking. May the Lord carry on his work!

SABBATH SCHOOL ANNIVERSARY AT PRESCOTT.

Prescott, August 24, 1840.

To the Editor of the Christian Guardian.

DEAR BROTHER.—We celebrated our Sabbath School Anniversary in this place on the 12th inst.; and could I persuade myself that a lengthened communication would be acceptable, I would gladly include the details of the instructive and joyous occasion. Believing otherwise, I only say, that compared with August of last year our school has increased considerably in numbers, and has greatly improved in interest in every respect.

The annual examination, which occupied about an hour and a half, exhibited at once the diligent and interested attention of the scholars to the several subjects appointed them as classes or as individuals, and the affectionate concern and assiduity of the several teachers and officers of the school. The unanimous verdict of the visitors who favoured us with their presence was, that the scholars acquitted themselves remarkably well. The Report for the year which was read, shewed the attendance, behaviour, recitations, &c., of every scholar apart, all of which was gratifying in the extreme. According to our previous arrangement, at the close each scholar, beginning with the least, was called forward by name, and received a reward-book as a testimonial of respect and merit.—The Report, of course, governing the distribution of books as to value, &c. After which the entire company, consisting of ministers, teachers, scholars and friends, adjourned in regular order to a beautiful grove in another part of the town where a number of deeply interested ladies had prepared a long and richly laden table, in order to treat the numerous "party" to "Tea," with a desert of nuts and raisins. About seventy persons sat down and partook of the refreshments, greatly delighted with the occurrences and scenery with which we were surrounded. After the repast Mr. G. B. Dutcher, seconded by Captain L. Willard, proposed a resolution, which, after a few suitable remarks, was adopted, expressive of our thanks to the ladies who had so greatly contributed to the interest of the anniversary, as well as to all who in any measure had contributed to the prosperity of the institution during the past year. The hour for separation, ere we were aware, arrived, and we parted, praising the Donor of all good, greatly delighted with the events of the day, and much encouraged in the great and good work in which we are glad to say we are engaged. The Anniversary Sermon, owing to circumstances, was preached only yesterday. The subject selected was Psalm cxlv. 12. I am happy to add that the present year has fairly commenced under favourable auspices and promising circumstances.
H. WILKINSON.

TALBOT DISTRICT SUNDAY SCHOOL UNION.

Simcoe, August 22, 1840.

The first Annual Meeting of the "Talbot District Sunday School Union" was held on the third Sabbath of July last at 11 A. M. in the Baptist Chapel of Simcoe. Mr. Joseph Piney, the President, took the chair. The meeting was opened by reading a select portion of Scripture by the President; prayer by the Rev. Mr. Smith. The reports from the Schools of the Union were then read, embracing the last quarter of the year. The statistics of the schools for the past year were as follows:—

Number of schools in the Union,	11
Whole number of teachers,	117
Average attendance of teachers,	81
Whole number of scholars,	813
Average attendance of scholars,	479
Number of verses recited,	87,822
Number of volumes in the libraries,	1,566
Number of Bibles, Testaments, and Hymn-Books, ..	343
Number of conversions reported,	7

Several reports from schools at a distance, which do not belong to the Union, were received and read: these were very interesting. All the reports from the various schools were truly gratifying; they contributed much to the interest and satisfaction of the meeting which was well attended. Those who were acquainted with the schools and the cause in this section of the land 16 months previous, could perceive a striking contrast, a pleasing change. Then a large amount of talent and material appropriate for these institutions lay unobeyed by most, and unimproved to any great extent, though there were some praying and laborious friends. Then most of the schools passed along in silence, and received not the favours and co-operation of the public at large; many Christians had not learned to give liberally their money, and to pray for these public nurseries of virtue and truth. Then there were not 300 books of all kinds in all the schools of this Union; since then \$420 have been paid out by these schools, each school managing its own funds. We now have in these schools 1903 books, and each school is disposed to increase its library. And when all Christians do their duty and labour directly and indirectly for such schools, the greatest portion of youth in our land will be taught to fear God and keep his commandments. We feel it right to gratefully acknowledge the favours the Parent of all good has conferred on the efforts of this Union, and we feel encouraged still to pursue our onward course of duty, and labour unto the great work and object of this Union is accomplished. This Union has greatly tended to promote a general interest, and combination of moral influence in the cause of Sabbath Schools, and calling out a greater number of pious Christians into this field of study and labour; and for these and many other excellent facts and results we do heartily recommend the formation of like Unions, for like purposes in other Districts.

In behalf of the Union, affectionately yours,
ASA COOK, Cor. Sec.

SUNDAY SCHOOL ANNIVERSARY AT BROCKVILLE.

On Tuesday last, three of the Sunday Schools of this Town, namely, the Episcopal Methodist, the Wesleyan Methodist, and the Presbyterian, joined in an Anniversary. It was held in the grove attached to the Infant School House, under the management of the Superintendents, and a Committee of Ladies. The attendance was full, and the scene most interesting. The different Schools, with the Teachers, met on the Green in front of the Court House, and then proceeded to the place assigned for the celebration. The business of the day was opened by singing and prayer, after which the different Schools underwent an examination, in which the pupils acquitted themselves most satisfactorily. This was followed by a repast which had been bountifully supplied by the inhabitants of the Town and its vicinity. It was served to the Children seated at temporary tables, and appeared to be enjoyed by them with much zest and satisfaction. Nor were the visitors forgotten: Tea, Coffee, Cakes, &c. were plentifully supplied to them also. A collection for the purpose of procuring books for the schools being announced, Billa Flint, Esq. came forward, and after expressing the high satisfaction he felt on the occasion, most liberally proposed to give £5 to each of the schools, if the superintendents would call upon him on the morrow. (The proposition has since been fulfilled.) This donation, together with the very handsome collection made from others, will be of great service, and enable those who are labouring in the Sunday schools to prosecute their labours with renewed vigour and satisfaction. During the proceedings several brief but interesting addresses were delivered by the Rev. Messrs. Smart, Smith, Carroll, and Mr. A. McLean, (a student of Divinity,) on the advantages of Sunday schools, their importance to the youth, and moral influence on society. They were listened to with attention and a lively interest. Finally all departed, apparently well satisfied with the exercises and entertainments of the day.—*Brockville Recorder.*

WESLEYAN SUNDAY SCHOOLS IN LONDON.

On Monday, the 8th inst., about 1,400 of the children, with the teachers in the Sunday schools, in the Sixth London Circuit, consisting of Hinde-street, Stanhope-street, Peter street, Bayswater, Milton-street, Salisbury-street, Harpers' Fields, and Portland-town, met in the Regent's park, facing the Colosseum, and from thence proceeded to Hinde-street Chapel, to hear an address from the Rev. J. P. Haaswell. In the evening, the teachers and monitors of the respective schools took tea together. At the Hinde-street school, after tea, a meeting of the teachers and friends was held, at which the Rev. J. Scott presided; and in the course of the evening each of the preachers was presented with a beautiful copy of "Todd's Sabbath-school Teacher," and the Secretaries, Messrs. Moir and Fudge, with "Watson's Life of Wesley," as a memento, and in honour of the Centenary of Wesleyan Methodism. A joyous feeling seemed to pervade the meeting, and all appeared determined more than ever to labour in the cause of Sunday-schools.—*London Watchman.*

IRISH CONFERENCE.

In our publication of the 21th June, we gave a brief account of the meeting of the Irish Conference. Our correspondent has since furnished us with other particulars of the proceedings, which we now lay before our readers.

On the evening of the Conference, the Rev. Thomas Jackson preached to a very large and attentive congregation, in White Friars Street Chapel,—the text was Acts xvii. 11-12.

On Saturday morning, the Address of the British Conference to the Irish Conference was read amidst profound silence; this address was signed, in behalf of the British Conference, by the late lamented Rev. John Anderson, at the mention of whose name a deep feeling pervaded the whole assembly, as he was highly respected by the Irish brethren. The next question considered was character, when the names of the preachers were called over, and each was examined separately as to moral character, belief in the doctrines, attention to discipline, and ability for the work. The representatives to the English Conference were then chosen;—they are the Rev. W. Stewart, the Rev. T. Waugh, and the Rev. J. D. Gillman. This closed the business of the day.

On Sunday, sermons were delivered in all the Chapels to very numerous congregations. At Abbey Street Chapel, especially, the people were deeply affected by the powerful appeal of the President, the Rev. Mr. Lessay, who preached from Isaiah lxi. 6, 7, to a very large and attentive assembly.

On Monday morning, the business of the Conference was resumed, by reading the corrected statements of the details of the preachers last year. The deceased preachers are,—1, Alexander More; 2, John McArthur; 3, Robert Wilson; and 4, John Dinnen; all superannuated, and aged men, who finished their course in holy triumph, and entered into the joy of their Lord.

On Tuesday morning, the Stations were read, and some other alterations or changes made. No further business was transacted in the Conference this day, on account of the Missionary meeting, held at noon, in the Rotunda, where the Lord Mayor took the chair.

On Wednesday morning, at six o'clock, the Conference again resumed its work. The Stations were confirmed, and the Chairmen chosen. The remainder of the day, after breakfast, was entirely occupied in the examination of the young men who had completed their term of probation, and who were solemnly ordained to the work of the ministry, in the evening, by the imposition of hands. Their names were—1, John Hughes, who has travelled five years; 2, Robert Black; 3, William McGarvey; 4, Robert Hamilton; 5, James Kennedy; and 6, Robert Wallis, each of whom has travelled four years. Their examination was very minute, but most satisfactory, as they gave very clear and scriptural views of all the religious doctrines as taught by the Wesleyan body. In the evening, the ordination service took place.

On Thursday morning, several petitions were read on different subjects, and inquiries were made respecting the purchase of premises in several places. The number of members in Society in Ireland was announced as 27,047—being an increase of 634, besides emigrations to the amount of more than 600. The Conference was cheered by this reported accession of numbers, and immediately sang "Praise God from whom all blessings flow." It was also found that (though not to a very great amount) the different funds were increased, and, by the divine blessing, that there was reasonable ground of hope of greater prosperity in many places. In the evening, the President, delivered a very excellent charge to the young men, in Lower Abbey-street Chapel;—he was assisted in the service by the Rev. M. Tobias and the Rev. T. Waugh;—the text was taken from Titus ii. 7, 8.

Friday.—Part of this day was occupied in settling the finances of the Contingent Fund, and the payment of the Missionary Subscriptions. When the Conference met after breakfast, the usual questions on the minutes were proceeded with—As, What chapels are to be built next year?—Who were to form the different committees? &c. &c. The Address of the British Conference, and the Pastoral Address, were both read, and approved of. In the evening, at six o'clock, all the Preachers, with the President, took the Sacrament of the Lord's Supper at Lower Abbey-street Chapel.

On Saturday morning, the Conference concluded by the signing of the Journals. Hymn 539 was sung and prayer was offered up by the President, who, we are happy to learn, was enabled to go through the business without injury to his health, which, however, yet requires great care.

POISH AGGRESSIONS IN TAHITI.

Extract of a Letter from Mr. Pritchard, British Consul at Tahiti, dated July 20th, 1839.

"I have just returned from the Navigators Islands;—while I was away, another French frigate came to Tahiti. She was all but wrecked upon the rocks to the eastward of Point Venus. It was with the utmost difficulty they could get her into the harbour. It took two months to repair her. As soon as she was fit for sea, the Commander showed himself in his true colours. His conduct towards the Tahitians was oppressive and arbitrary in the extreme. Having heard that a law had been passed to prohibit the Roman Catholic doctrines being taught in Tahiti, he insisted on its being repealed. He then demanded that a Roman Catholic Chapel should be built at Papeete; to this the natives agreed. He then insisted upon having a Roman Catholic Chapel at every station where there was a chapel for Protestant worship. To this also the natives were compelled to agree. From first to last, the Commander told the Queen, that it was of no use to object to his propositions; that if she did not willingly agree he should make her. If these things were not agreed to, 200 men, under arms, were to be landed, and commence the work of devastation and death. They were first to set fire to the large chapel, then the Queen's house, and the other houses of the Royal Family. They were to depose the Queen, and put one of the Chiefs into the government.—*London Watchman.*

Two pleasing communications have reached us on the Dedication of the Wesleyan Church in Vaughan, for both of which we have not room. We have no preference to show, and therefore inform our readers that the first two paragraphs of the following article are written by "Not a Methodist," and the last two by "A Friend to Improvement."—Ed.

OPENING OF THE VAUGHAN WESLEYAN CHURCH.

It is interesting to a Canadian to witness a spirit of enterprise diffusing itself through the minds of his countrymen, and to see them progressively emerging from those dark mists of ignorance in which they have been so long enveloped. The opinion is very prevalent among a certain class, that education is an unnecessary and even hurtful encumbrance; and indeed, a great and learned politician of our country has iterated a similar sentiment, viz: that "the people know too much already." And among another class, a certain class, very analogous to a hogsty, is deemed a fitter place for the worship of God than a neatly-finished Church. But the time is coming when these fatuous notions will be numbered among the "things that were." An all-pervading power is visibly brightening the moral and religious horizon of our country, and one cannot but rejoice in the hope that ere long it will have assumed a clearer aspect.

In this spirit of improvement a small, neat, and elegant Methodist Church has lately been erected in the 4th Con. of the Township of Vaughan, and under circumstances which reflect great credit on the people of that neighbourhood.

The dimensions of the building are 38 feet by 28, and about 17 feet in height, and will accommodate nearly two hundred persons. It has six neat Gothic windows, and a door on the south side, in the same style of architecture. There is a Vestibule on the north end. The whole of the exterior is painted a stone colour, with white cornice and windows; the interior is painted a stone colour, with the exception of the pulpit and altar railing, which are painted to imitate oak—the whole presenting a very handsome appearance.

On the day for the opening, the 9th of Aug. the Rev. David Wright, of Reesorville, was invited to the Rev. George Poole in the solemn services of the day. The former preached a very appropriate and excellent Sermon, to an attentive and very numerous assembly; after which a collection was taken up amounting to \$50, and a subscription list opened, when \$50 in addition were subscribed to assist in defraying the expenses, which I understand will amount to \$1000. In the afternoon a truly admirable discourse was delivered by the Rev. George Poole, in a very feeling and impressive manner; after which a valedictory oration by the Rev. D. Wright. Thus closed the Religious exercises of the day, and I trust many left that consecrated edifice deeply impressed with the scene they had assembled together to witness, and to call forth expressions of thanks from the heart of every professing Christian. I sincerely hope that the enterprising people in this part of our moral vanguard (who, in the erection of this edifice, have shown a noble spirit) will have much cause for rejoicing at the good work they have so nobly executed, and that, by numbers being added to their Church, they will in some measure receive a reward for their undertaking, and will have a satisfactory proof that their labours have not been in vain in the Lord.

BRISTOL.—Funeral of the late Rev. Jos. Wood, Methodist Minister. The funeral of this respected gentleman (says the Bristol Times) took place on Tuesday. The corpse was brought from his late residence at Kingswood, at an early hour, and deposited in Kingswood chapel, where the family and personal friends of the deceased, were joined by a large number of persons, who had spontaneously assembled, clad in deep mourning, with bands of ermine round their hats, to pay the last tribute of respect to the memory of their minister. The service was commenced with singing and prayer, by the Rev. Robert Smith, the Governor of Kingswood school; after which an address was delivered by the Rev. Jacob Sturges, Superintendent of the Bristol North Circuit; and after another hymn had been sung, and prayer offered by the Rev. W. Clegg, the cortege was formed, and proceeded to the place of interment at Portland-street chapel, in the following order:—

The Rev. Messrs. Stanley and Smith, supported by the Rev. Messrs. Evans and Hill, the Ministers of the Kingswood Circuit.
The Body on an elegant bier, with a pall borne by eight bearers, and supported by six attendants with wands.
The family and friends of the deceased, in mourning cloaks.
The Methodist Ministers of the Bristol and neighbouring Circuits, with the Superintendent Preacher.
The Local Preachers.
The Stewards and Leaders.

After which followed a long train of private friends, forming a procession of a highly interesting and impressive character, closed by two mourning coaches. The funeral service was impressively read by the Rev. Messrs. Smith and Stanley, and after a suitable hymn had been sung around the grave, the assembly dispersed.

SHEFFIELD.—On Sunday, May 10th, sermons were preached in our chapels by the Rev. Messrs. Alder, D. D., P. M. Owen, Horton, and Waddy; and though the day was exceedingly wet, the proceeds were most encouraging. On Monday evening, at the public meeting, the chair was taken in Carver-street Chapel, by James Montgomery, Esq., who delivered an address, treating with plenty of reason, and in a most judicious manner, on the subject of the glorious cause. His touching lines on the health of Threlfall were listened to with deep emotion, especially these:—

"The sun went down upon this evening prayer;
He rose upon thy finished sacrifice;
The house of God, the gift of heaven, was there;
Angels and friends had fixed on thee their eyes.
At midnight, in a moment, open thou
The eternal door, to give thy spirit room;
Alas! the earth had drunk thy golden blood;
But where on earth may now be found thy tomb?
At rest, beneath the ever-silencing sand,
This thine unscathed epitaph remain,
Till the last trumpet shall summon us to land,
To live as Jesus Christ, to save our gain!"

The speakers were the Rev. Dr. Alder, P. M. Owen, Roberts, and Horton, and each had a large number of cheering and instructive sermons. On Tuesday morning we had a public breakfast, when upwards of 200 persons partook of an excellent repast, furnished gratuitously by the ladies of the Society. Our beloved superintendent Mr. Dixon presided, and, with other gentlemen, greatly interested the company. In the evening, our venerable friend Jonathan Best, Esq., now in his 79th year, took the chair in Ebenezer Chapel, and gave an affecting address. He is the last of a race of worthies who are now actively engaged in the service of the church. The speakers were as before, with the addition of Messrs. Clough, Waddy, &c. We were all prepared for a falling off in the income of the meeting, but, to our surprise, we have to mention an increase on the whole of £15. It was, however, a subject of regret to see only two Missionary boxes in both meetings. In one of the Liverpool circuits, they produce from £50 to £200 on the platform in this way, and there is not a town, not a village in England, where a large increase might not be effected.—London Watchman.

TEMPERANCE.

From the Brockville Recorder.

BROCKVILLE TEMPERANCE SOCIETY.

A general public Temperance Meeting, or kind of Soiree, was held on the 18th ult., in the Grove at Old's Corners, commencing at about 2 o'clock P.M.; Dr. Peter Schofield in the chair, and Arza Parish, secretary.

The meeting was opened with prayer by the Rev. Mr. Wilkinson, when the company, consisting of over two hundred, were served with cakes and cheese, accompanied with a plentiful supply of good cold water. A blessing was then invoked by singing the following hymn:

We thank thee, Lord, for all our food,
But more because of Jesus' blood;
Let manna to our souls be given,
The Bread of Life sent down from Heaven.

The party partook of the refreshment afforded, with cheerful countenance, indicative of the healthful nature of the diet, consisting of apples and water, which were then handed round, after which Resolutions were moved and seconded by the Rev. Messrs. Hughes, Wilkinson, and Carroll, Captain Joseph Wiltsey, Mr. James Berney, and Mr. Tupper.

The audience was very agreeable, and I trust profitably, entertained by the speeches of the different speakers, who interestingly brought before the minds of those present the various and important subjects and principles contained in the different resolutions proposed. It might perhaps appear invidious to particularize any of the speeches made on the occasion. But it may not be amiss to mention, that while the Rev. Mr. Wilkinson addressed the audience in his usual dignified, logical, and commanding manner, and a host of his hearers from his small beginning to its final termination in another world, and showed by unsolicited arguments and incontrovertible facts the deleterious, degrading, and impoverishing effects of the common use of intoxicating drinks upon families, and neighbourhoods, and nations,—the Rev. Mr. Hughes and the Rev. Mr. Carroll took a different turn; the one showing, in his peculiar language and style, the powerful weapons the friends of Temperance wield, and the mighty victory they have it in their power to achieve; and the other holding up to public ridicule and scorn the poor deluded drunkard, who mistakes a bowl for a palace, a middle floor throne, and a hogsty for his bed. Their speeches, particularly the last, were received with repeated bursts of laughter, and added a real zest to the proceedings. The speeches were all well received, and every one seemed pleased with himself, and the time was very agreeably spent; and every one retired apparently satisfied that no intoxicating drinks were necessary to add to the real, rational, festive, and social enjoyment felt by all present.

A SCENE IN THE GREAT WESTERN.

The following is an extract from the journal of the Rev. Mr. Colver of Boston, during a recent passage in the Great Western to England. It is a serious drawback from the pleasure derived from the increased facilities of intercourse furnished by steam navigation, that most of our steamers are floating grog shops; and that sober passengers are compelled, not only to witness the disgusting scenes produced by the drinking usages still in vogue to a considerable extent, but to be actually taxed to the amount of more than a dollar per day, to support the abomination.

"Yesterday at dinner table, good Brother Stuart read a paper, well drawn up by Brother Norton, suggesting to the boat proprietors, the expediency of furnishing liquors hereafter only to those who shall call and pay for them; as the constant presence of such tempting beverages, without charge, induces a free and destructive use of intoxicating drinks, and imposes a tax of at least \$20 upon every total abstinence passenger, who is thus unwillingly accessory to the intemperance and ruin of his fellow travellers. He had read but a small part of the brief and respectful representation, when he was hissed and booed down by the clamorous multitude. The Captain, to his credit, requested silence till the gentleman should finish the reading, which he did with occasional intermissions; immediately after which, he rose and sang, and a hymn, made the spacious saloon ring with his melodious voice, while the wine was gorged greedily. A large proportion of the passengers are merchants. But we have several British officers and about a dozen ladies on board—only two ministers. Probably three-fourths of the number of passengers (excepting the ladies) use cards freely, and a number gamble for money openly. I have seen £6 won in a few minutes. We had a very quiet dinner hour (or rather

hours) to-day, and less wine was drank than I have witnessed before on the passage. I think, therefore, our paper has done some good, notwithstanding its rude and blackguardly reception. I engaged quite a number of the most violent opponents in discussing the subject in groups on deck, and I think made some of them sensible of their ungentlemanly conduct, and propriety of our course. As we bore the insult calmly, and treated them kindly—I won a number of them to my support, (and those of the better class) so that they took the laboring oar in my defence. The result is favorable.—Mc. Temp. Gazette.

CHRISTIAN GUARDIAN.

WEDNESDAY, SEPTEMBER 9, 1840.

PRAYER MEETINGS.—The Prayer Meeting is a means which has for many years secured an elevated place in the judgment and affections of the people called Methodists; and, if we may test its excellence by the hallowing tendencies of it, the elevation ought not to be lessened. In this country, especially, where the Preacher of the Gospel is heard with less frequency than in others, where the population is dense, places of worship more numerous, and the voice of the Christian Minister often heard, the means alluded to should be estimated as a necessary and highly valuable auxiliary, to be often used, and sincerely prized; and we have no drawbacks in saying, were this the case, individual and communal religion would attain a higher, more good than preaching." This we do not believe; and it always gives us pain to hear the assertion, as we have been accustomed to give the preference to the ministry of God's Word, as the first and the best of His agencies. All religious means have their value and their power from a preached Gospel; this leads to all, crowns all. We have heard it said, too, "Let us have a Prayer Meeting to-day instead of Preaching." This request meets with our disapprobation. We would say, let the Sermon be short, so as to give time for prayers to be offered at its close; but the Word is not to be supplanted even by the prayers of God's people. By such a procedure we might have oil to make the fire flame and flash, but soon lack fuel to keep it in. Gentle breezes will propel the vessel; when the storm is furious there must be ballast. We must be wise as well as enraptured Christians; and we may be both.

The process of a Methodist Prayer Meeting is soon stated. About six or eight persons successively offer prayer orally, all the persons present uniting mentally, and some bearing their assent in a devout and scriptural manner to the thanksgivings and petitions offered to God, by an audible and solemn Amen. Between each prayer, or every two, a verse or two of a Hymn is sung, and, on some occasions, the word of exhortation is given by one best qualified. Hearts and hands and voices join in the holy and happy service; and it is no new thing for great joy to be felt; as well it may, where the Saviour is in the midst of his people. There have always been persons of delicate ears and fastidious taste; and this means has supplied enough of tone and gentleness for their criticism. Infidels, semi-infidels, and professors of religion, have laid their ponderous embargoes on blessings coming from heaven to earth under these circumstances. Well! after all that is done in this way by our enemies, blessings reach us, and more on the way. The Rev. Valentine Ward has properly said, "If some person, suddenly and greatly changed, should pray in these meetings, with a degree of warmth which might appear extravagant to unconverted persons, or occasionally even to persons who have been more gently drawn by the cords of Divine love, it is nothing more than what might be expected." We cannot, as a Body, be deprived of this means by any scepticism sounded in our ears, or any obstruction thrown in our path. We know its value; and only desire that it might be called into exercise at all times in the best manner. On this subject we offer what we wish to be salutary suggestions to our Ministers and Members, and those persons who have not hitherto borne an approving testimony to a practice we hope will never be discontinued by them. Attention should be given

To the importance of Prayer Meetings. And nothing is important to us in the momentous affair of human salvation but what derives its sanctions and its authority from the Word of God, its principles or precepts, or its facts, or all combined. We require not express command for all we do, but we do must command, at least, with the design and spirit of God's book. That book says, "Pray one for another!" "Pray every where!" "Pray without ceasing!" "Continuing instant in prayer." Here, if there be not our authority in so many words, is the liberty we claim from a fundamental principle. "Thou shalt love thy neighbour" is a general command; the manner and the occasions of its exhibition must be left with the Christian. The servant of God is commanded "to preach the word;" the method, the time, the place is left with him who preaches. The command to pray "every where" and "without ceasing," by fair inference, makes it lawful to meet, that one or more may address the throne of the heavenly grace. The authority of example is added to the authority of Divine precept; Christ and his apostles prayed together; the apostles met to pray and sing praises. When our Saviour had given commandment to his apostles, and had gone up on high, they went into an upper room, and "all continued with one accord in prayer and supplication." When the day of Pentecost was fully come, they "continued steadfastly in the apostle's doctrine" and "in prayers." Its annals show that the members of the primitive church were accustomed to assemble to offer their supplications. This has been the case with the purest branches of the Christian Church in every age. Neff, it will be known, with his Alpine church, had his meetings for prayer, conversation, and praise, blessed as he is by his high church biographer, Dr. Gilly; and in London the laudable City Mission sets an example in this respect, which, although repudiated by dignitaries, is commended by God. On the two continents this is an instrumentally very generally employed by different denominations of Christians. Then, how is the importance of this means heightened and deepened by the demands of the church and the world on the devotees of the pious! The former has a lustre dimmed by worldliness; the latter has a gloom, thickened by error, sin, and guilt. Can they who are called lovers of souls keep apart; what they not combine to bring down more of the Spirit to his own chosen family, and to millions who, though redeemed by the blood of Christ, are destroyed daily for lack of knowledge? We attach infinite efficacy to His mediatorial prayer; next to it we place the cries of his people; God himself has given them a power allied to his own omnipotence. Attention should be given

To the frequency of Prayer Meetings. Perhaps the Methodists hold them oftener than any other people. Still are there not a few settlements in our country where there is not such a meeting held in a week, not even on the Sabbath day? Are there not some where more than one on the Sabbath might be held? Could not more be done in the villages? There are not many settlements, thinly peopled as they may be, where one on the Sabbath, and one a week evening might not be held. Should a place not have many praying people in it, praying persons from an adjoining place should go and do what good they can in this way. And in places well settled, could there not be several in the week at different houses? This would greatly aid the Christian ministers who visit them, and extend the work; and exhortation should not be lacking, where there are brethren in the vicinity duly authorized to give it. What is done in this way must not be a monopoly of time, where secular and family duties afford but little for public exercises; it should be a "word in season," and a word backed by much prayer. We would remind our ministerial brethren of a clause in the "Discipline." "The Preacher who has the charge of a Circuit shall appoint Prayer Meetings wherever he can in his Circuit." We should like to see Missionary Prayer Meetings held monthly in the principal, if not all the places. We give them another hint. Could not more be done in holding prayer meetings after preaching, especially on a Sabbath evening? It is well to have preaching; it is better to have praying and preaching. We have heard preachers in another country who delivered themselves in so refined and eloquent a manner, that to have given out a prayer meeting to be held after the service would have been to them, as it were, a coming down. We may learn from this, one plain lesson—which is, if a prayer meeting would lower such preachers, they have got too high. We are aware that the atmosphere of a worldly, and that of a true pulpit oratory, are contrary. If so, every one should preach so that the atmosphere of the pulpit may be congenial with that of a prayer meeting; and no man should think it derogatory to his dignity to announce, when the sermon is ended, that a Prayer Meeting is going to be held; and when it is held, it should be deemed an honour to bow the knee with the illiterate that blunder, with the penitents who groan, with the believers who rejoice. And, if there be souls under conviction, let us not think it untimely to invite them to the altar of prayer, and wait till a protracted or some other extraordinary occasion; ask them there and then, and make every ordinary prayer meeting, if possible, a special means of saving souls. Let us come down from the pinnacle of vain philosophy and misnamed prudence, and become "fools" that dying men may not be damned. And when we, one and all, do this, thousands will be saved. We do indeed rejoice to know that these remarks need not be addressed to our brethren, except "to stir up" their minds. They are fools for Christ; and Christ is with them. But, from this time, we must have more Prayer Meetings. Hear what our apostolic Wesley says in a letter to his "dear Joseph" Benson: "I love Prayer Meetings, and wish they were set up in every corner of the town." Attention should be given

To the best method of conducting Prayer Meetings. Every man has his way, but there is "a more excellent way." On this subject, as on many more, much may be learned from the works of Mr. Wesley, the Life of Bramwell, Aubrey, John Smith, Carvosa, and Stoner. As we shall conclude this article with an extract from the life of the last of these, we shall say little on the topic of this paragraph. The chief object to be obtained is the Spirit of the Lord for ourselves, fellow-Christians, neighbours, authorities, the universal church, and

multitudes in sin. As many as possible should pray, but not in a set, formal manner; nor should every person addressing the throne audibly, introduce into his prayer every topic we have suggested. It is not necessary for all to pray, as it is sometimes said, "like a preacher." Method and correctness and amplitude on some occasions, and in some persons, are expected and proper; at a social meeting, simplicity, fervour, faith and point, are indispensable. He who opens and conducts a meeting very properly makes his prayer varied and comprehensive; but the truth which should absorb and burden every soul met is this,—We need, and may have, and will have a present blessing. All that is done should bear directly on this one, undivided, important point. Every thought in the mind, every emotion, every line sung, every petition offered, should concentrate on this, a present salvation for the ungodly, the mourner, and the believer; faith, shorn of every subterfuge and fear, should be in exercise for this. The brother opening the meeting may give out three or four verses; but afterwards one, or two at most, should suffice; and for a meeting to go on without obstruction, the friends accustomed to pray should have a verse by heart. A meeting is always damped when a whole congregation must wait while a brother is looking, we know not how long, for a hymn. The prayers should be short, and many of them. Perhaps Stoner's, time, two minutes, is too limited for some of our places where but few pray; still we say so, for I could wish that myself were secured from Christ for my brethren, my kinsmen according to the flesh who are Israelites." "My heart's desire and prayer to God for Israel is that they might be saved." Shall we be ashamed to drink deep of the same spirit of prayer, which the mighty Paul drank, and to have the same heart,—shall we not wish that every Christian in Scotland might love as Paul loved, and pray as Paul prayed? The reverend gentlemen sat down amidst great applause.—Scottish Guardian.

TO THE FRIENDS OF TEMPERANCE.

"ANTI-BACCHUS: An Essay on the Crimes, Diseases, and other Evils connected with the Use of Intoxicating Drinks; By the Rev. B. PARSONS."

This is the title of an Essay which was one of five for a prize of one hundred dollars; and a work superior to it on this subject we never read. The great charm of it is, that, throughout, it is intended to silence those advocates of Anti-Temperance who derive, as they suppose, one of the most conclusive arguments for Wine-Drinking from the Bible; but the author dives to the very bottom of this matter, and, we think, unanswerably demonstrates this truth—that Total Abstinence from intoxicating liquors is according to the will of God. It is a work of deep research and no little learning. The author says—"I have examined every text of Scripture in which wine is mentioned; I examined Homer, Aristotle, Polybius, Horace, Virgil, Pliny, Columella, Plautus, Pallasius, Varro, Philo-Judaeus, Juvenal, Plutarch, and others; I read each in the original language, and not through a translation." The extracts, which are numerous, give ample proof of this. For ourselves, we must acknowledge, we had no idea that half as much could be said in favour of strict abstinence; and could the Essay be universally circulated, we are confident it would effect a greater revolution than ever in the opinions of men on the subject of Temperance Societies, and be of immense advantage to society at large. What we propose by this article is, to inform our friends, that we intend to publish in pamphlet form certain parts of this invaluable Essay, should sufficient encouragement be given by the Public to our design. Say three Chapters; one "On Fermentation, Alcoholic Drinks, Nutrition, &c.," another on the "History of Intoxicating and of Unfortified Drinks;" and a third, "On the Sentiments of Scripture respecting Wines, &c." The Pamphlet would contain near 100 pages, octavo size, for a single copy would be charged 1s. 10d.; for 25 copies, \$3; for 50, \$14; and for 100, \$25; and orders can be sent by the Wesleyan Preachers, or in any other way considered preferable, to the Wesleyan-Methodist Book Room, Toronto. All letters must be post paid, unless from Agents. We respectfully and earnestly invite the attention of the officers of Temperance Societies and their supporters, throughout the Canada, to our proposal, and beg to inform them when orders for a thousand copies, have reached us, we shall immediately hasten the publication.

PERSECUTION OF THE JEWS AT DAMASCUS.—We have lately received lengthened accounts of very interesting meetings, held in London and New York, in behalf of a portion of God's ancient people residing at Damascus, and we sat down a day or two ago, with the intention of condensing in a short editorial, the substance of what was said at the meetings; but finding the speeches so much superior to our expectations—so affecting, eloquent, we intend, if possible, to publish several of them entire. The noble descendants of Abraham shall speak for themselves. They need no historian to give correctness to their statements, no rhetorician to give them beauty and force. When they tell us how ancient is their ancestry, they tell us what the Bible does: when they say to us, to our fathers were committed the sacred "oracles," we acknowledge the fact with thankfulness; when they remind us that the founder of our religion was Jesus the Jew, we answer with joy, yes it is so; when they say to us in plaintive words, we have been and are a dispersed, a forlorn, a suffering nation, we cannot withhold our testimony to the awfulness of God's justice; when they, in simple melting language such as Jeremiah would have used, implore our sympathy and our protection, we with bowels yearning for their defence and their salvation, reply, we see, we pity, and will help you.

IDLENESS LICENSED.—In the U. C. Gazette of the 27th ult. there is inserted "An Act of the Common Council of the City of Toronto," by which it appears that it is "necessary" to provide for the licensing of "idle acts." We live in strange times; but we are forgetting that the ethics of a Paine, a Fanny Wright, and an Owen are superior to those of the fifth chapter of St. Matthew's Gospel! This is the Preamble of the pious Act in question:—

"Whereas it is expedient and necessary to regulate and provide for the licensing of all Theatres, Menageries, Exhibitions, Common Showmen, Mountebanks, Circus Riders, and other persons exhibiting any idle acts or feats for gain and profits in the City of Toronto and the liberties thereof;—Be it therefore enacted by the Mayor, Aldermen, and Commonalty of the City of Toronto, in Common Council assembled, as follows:—&c. &c."

We may now make an extract from a letter written by Lord Chief Justice Hale, for the good of those who will not question his judgment. He says—"Use not those recreations that are too expensive of time, and that rather indispose you for your ordinary business, than fit you for it; and in both these respects I do forbid you the frequenting of stage-plays, for they are a great consumer of time, and do so take up and possess the mind and phantasy that they render the ordinary and necessary business of your life unacceptable and nauseous, and will take away your mind from it. This I speak knowledgeably." "From my age of eighteen years till this moment, which is now seven-and-forty years, I have not seen a play, nor will I be drawn to it upon any solicitation whatever."

It is with deep regret that we have to inform the public, that His Excellency, Sir George Arthur, was taken alarmingly ill on Saturday last; and that though his Excellency is now in a state of convalescence, he is not altogether recovered from the attack.

DECISION OF THE JUDGES ON THE WESLEYAN CHAPEL CASE.—We are highly gratified to be able to state for the satisfaction of our Ministers, and Members, and the Friends of Methodism in the province, that the long pending chapel case has been decided by the Judges in favor of the Wesleyan Methodist Church. This, while we consider it in itself a matter of sheer justice, in another light we receive as a token for good.

The first paper of a series, on "Education," by Mr. Jesse Hurlbut, A. B., on the first page, need only be read to be approved. His manner of treating the subject is admirable, and the subject itself, in the present position of Canadian affairs, demands careful and earnest attention.—The articles conveying Sabbath School information will afford gratification to every well-wisher to that Institution.

At the requisition of several of the most respectable inhabitants of this city, of both parties, a Meeting was held in the City Hall, on Monday afternoon, which resulted in the amicable adoption of an Address to His Excellency the Governor-General, on his approaching visit, which supersedes those already agreed upon.

From the Upper Canada Gazette Extraordinary, September 8.

His Excellency the GOVERNOR GENERAL having intimated an intention of visiting Toronto, on Thursday next, in his Tour through the Province, the Lieutenant Governor invites the Officers of Government, and the various Public Bodies in this City, to meet him on the Queen's wharf, on that day, for the purpose of receiving His Excellency, on his landing; which will probably take place about Two o'clock in the afternoon.

By Command of the Lieutenant Governor.

R. A. TUCKER, Provincial Secretary.

We have no later intelligence from England, either Wesleyan or Parliamentary; but hope to have it by our next.

PUBLIC TEMPERANCE MEETING.—We are requested to announce, that a public meeting of the Temperance Reformation Society will be held in the CONGREGATIONAL CHAPEL, Newgate Street, on Monday Evening next, the 14th instant. Several Ministers from the country are expected to address the meeting. Their names to be taken at 7½ o'clock.

TO CORRESPONDENTS.—The excellent Obituary from "T.H.B." as soon as possible.—"L.L." is very acceptable, and with "Doctores," will appear soon.—An esteemed correspondent writes saying, when the "maggot bites" we shall have an article; we hope it will bite soon and hard.—There is poetry in the pieces from "A.S.H.," but one is too amorous and the other too uncouth for our Journal.—The lines from "D.L.D." are not without merit; still we conjecture were we to insert them as they are, he would be the first to complain of their writer for not making them good enough for the public.

DEFENCE OF PROTRACTED MEETINGS.
or Special Efforts for the Souls of Men Justified, and Observers of such Efforts Admonished, in a Discourse delivered in St. Ann Street Chapel, Quebec, by W. M. HARVARD, Wesleyan Methodist Minister. Published at the request of the Quebec Quarterly Meeting.
 Sold by William Neilson, Gazette Office, Quebec; John Ryerson, Wesleyan Methodist Book-Room, Toronto; and may be had of the Wesleyan Ministers, or through any Bookseller, in Upper and Lower Canada.—Price 7½d.

FAMILY AND INDIVIDUAL PRAYERS.
JUST PUBLISHED. Second Edition, Price One Shilling and Sixpence. *Family and Individual Prayers for every day of the week,* by the Rev. JAMES THOMSON, Agent of the British and Foreign Bible Society. Sold at the Bible and Tract Depositories in Montreal and Toronto, and at the Office of the Christian Guardian. These Prayers are recommended by various Ministers, whose testimonies may be seen prefixed to the Book.
 Montreal, 14th April, 1840. 546 6m

JUST PUBLISHED, and For Sale at the Wesleyan Book-Room, Wellington Buildings, Toronto.
THE FRUGAL HOUSEWIFE'S MANUAL,
 containing a number of Useful Receipts in COOKERY. To which are added *Directions for the Cultivation of Culinary Vegetables.* By a Canadian Lady.

JUST PUBLISHED, and For Sale at this Office, THE PRINCIPLES OF STRICT TEMPERANCE, as they are Calculated to promote *Intellectual Improvement, worldly prosperity, health, and long life.* Authenticated by the Rev. Wm. Scott, before the Amherstburgh and Sandwich Total Abstinence Societies.
 Price \$1 per hundred—Single Copy 7½d. and 6d. each.

THE EDITOR OF THE PATRIOT purposes (if sufficient encouragement be given) to publish, in a fouscap octavo volume, a **HISTORY OF THE BATTLE OF QUEENSTON.** The work will contain a full Account of the Military Operations on Queenston Heights, a Brief Sketch of the War with the United States in 1812 and 13, a Memoir of General Brock, and a Comprehensive Account of the late Proceedings to provide for the reconstruction of the shattered Memorial erected to his memory.
 A nucleus of the work will be made a subscription towards the fund for rebuilding the Monument.
 Communications and copies of public or private documents, (post paid) and the loan of books on this subject, are respectfully solicited from the surviving associates in arms of the gallant Hero.

M. R. WOOD, DENTIST.
Chesnut's Buildings, King Street. 40

TO THE FREE AND INDEPENDENT ELECTORS OF THE SECOND RIDING OF THE COUNTY OF YORK.
GENTLEMEN.—At the solicitation of many of the Freeholders of the Riding, I come forward as a Candidate for your suffrages at the next General Election.
 Educated and brought up among you, and residing here almost from my childhood, my character and principles to most of you I trust are well known.
 Living all my life (as my forefathers have) under the benign sway and protection of that *Eagle of Liberty, the BRITISH CONSTITUTION,* that Constitution which is our pride and boast,—I shall, to my latest breath, do all in my power to preserve it *unmutilated and unimpaired;* and also to preserve as sacred and inviolate our connexion with the Mother Country. And while I shall on the one hand uphold the just prerogatives of the Crown, I shall on the other no less vigilantly and jealously watch over and guard the privileges and rights of the people, as their uncompromising advocate.
 To promote and encourage Emigration from the Mother Country; to give to the cultivators of the Soil, and the Emigrant (fresh incitement to exertion and industry, by a closer attention to their wants and wishes, and by improvements in the Roads and Bridges, particularly in the more remote Townships; to give to the youth of the Country that blessing by which they are not only enabled to appreciate, but also to maintain, their liberties, namely, *Education;* and to heal the wounds that have been inflicted on this Colony from civil dissensions and unhappy measures, will each be among the objects of my most earnest endeavours.
 I shall determinedly resist useless or improvident expenditure of the public money; my motto in this respect being, *No labour, no pay.* The prompt and efficient discharge of their duties by the Servants of the Government, in its various departments, I shall endeavour to have enforced and secured to the public.
 The vast resources of this beautiful and fertile Province, which have hitherto been but too long neglected and dormant, I shall do my utmost to develop and render productive. In short, to promote and cherish the general prosperity, happiness, and welfare of this Province shall be the objects of my most unceasing exertions.
 My hope is, that every feeling but that of our Country's good may be laid aside, and that the only strife among us will be who shall be most forward to promote her welfare; then may we expect to thrive, and once more see Emigrants flocking to our shores, and peace and prosperity smiling on our Country.
 Should any change be made in the Riding by the contemplated Electoral division of the Province, I shall avail myself of the earliest opportunity of calling on those who may be affected by this measure.
 With regard to the local interests of the Riding in particular, I shall be glad to hear your views and opinions; and I need scarcely add, they shall command my most anxious and attentive attention. I have the honor to be, Gentlemen, our obedient humble Servant,
 Toronto, March 21, 1840. G. DUGGAN, Junr. 51

ASK, INQUIRE—ASK THOSE WHO KNOW.
 Those only who know by trial, or immediate observation, can form any idea of the effects, of the perfect relief, of the almost charm-like cures effected in cases of the *PILES, RHEUMATISM, all SWELLINGS, and all EXTERNAL PAINS,* no matter how severe, by the use of *HAYS' LINIMENT.* Find one who has used it that will not lead it above all things ever used, and you will find—what cannot be found. For the relief of suffering human beings who may be afflicted, I beg you to ask—ask of those who know—ask *MATTHEW J. MYERS,* Esq., of Kingston, N. Y.; ask of *Wm. GAZZAR,* late of Washington City; each of these gentlemen know of cases, unnumberable by all other remedies, or Physicians, though tried for many years, that have been cured by the use of the genuine *Hays' Liniment.* Thousands of other persons know similar cases. We appeal to their sense of justice—their human feelings. It is but a duty you owe to your suffering fellow-beings to let this great remedy be known. *Speak of it then to all your friends.* This will save much pain where the newspapers are not read, or where readers are incredulous, because so many worthless articles are advertised for the same purpose. To buyers we say, if all who have used it do not say it is beyond all praise, then do not take it. The Proprietor will not allow this article to be paid for unless it cures, when all the directions are fully followed. *Will any one suffering refuse now to try it? If he does, he ought to be pitied more for his obstinacy than for his sufferings.*
 Mr. Hays would never consent to offer this article, were he not compelled by the sense of universal religious duty—to do all in his power for the victims of distress and misery. For this purpose he would sooner devote a fortune than secure a dollar for any worthless article.

LOOK OUT!—Some swindlers have counterfeited this article, and put it up with various Labels. Do not be imposed upon. One thing only will protect you—is the name of COMSTOCK & Co.; that name must be always on the wrapper, or you are cheated. Do not forget it. Take this direction with you, and test by that, or never buy; for it is impossible for any other to be true or genuine.
 SOLOMON HAYS.
 Sold by COMSTOCK & Co., 2 Fletcher Street, New York.
 For sale by nearly every Shopkeeper in the Country throughout the Province, and wholesale and retail by J. W. DRENT, LESSLIE BROTHERS, J. BECKETT, and LYMAN, FARR & Co. Toronto. 562

CAUTION TO BE REMEMBERED.
 Several most flagrant attempts have been made to counterfeit the true Balm of Columbia. Some of the impostors have gone so far as to counterfeit the splendid wrappers, and the Falls of Niagara, and every external mark except the name of Comstock, which they dare not forge.
 To avoid impositions therefore, always look for the name of Comstock & Co., or L. S. Comstock, and never buy the article unless it has that name upon it.

CAUTION CIRCULAR.—To Druggists and Country Merchants.—Those valuable articles, *GRIBBES' BALM OF COLUMBIA* for the Hair, and *HAYS' LINIMENT* for the Skin, &c. have been extensively counterfeited. Those wanting these preparations will please always write, when ordering from any other house, for *Comstock's articles.* The true articles have that name or signature always on the wrapper, and vendors will do well to remember that when ordering, as the imitations are so exposed in nearly all the newspapers throughout the country, that they could not be sold, should they be so unfortunate as to get them.
 Our friends are requested to give us immediate notice, by letter, should any of the counterfeiters appear in their respective places.
 COMSTOCK & Co.

CHRISTIAN GUARDIAN.
 The price of this paper is *Twelve Shillings and Sixpence* a-year, payable in advance. Subscriptions paid within one month after receiving the first number will be considered in advance.
 The Postage is *Four Shillings* a-year; and must also be paid within one month after receiving the first number.
 All travelling and local Preachers of the Wesleyan Methodist Church are authorized Agents to procure subscribers, and forward their names with subscriptions; and to all authorized Agents who shall procure ten responsible subscribers, and aid in the collection, &c. one copy will be sent gratis. Agents are responsible for the payment of subscriptions sent by them to the Guardian Office. No subscriber has a right to discontinue his address or name in Canada, for making up the deficiencies of the paper. All communications, unless from authorized Agents, must be post paid.
 The proceeds of this paper will be applied to the support of the Contingent Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of the paper. Circles which are unable to support their Preachers, &c., and to the general spread of the Gospel.

J. H. LAWRENCE, PRINTER.