

Christian Guardian.

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

Vol. XIII. No. 31.

TORONTO, WEDNESDAY, MAY 25, 1842.

Whole No. 655.

CONDEMNATORY OBSERVATIONS ON A TRACT ENTITLED "THE DANGER OF DISSENT."—No. II.

To the Editor of the Christian Guardian.

DEAR SIR,—In my first communication on this subject, I think it was made to appear, pretty evidently, that, notwithstanding the boasts of the Church of England, there is as much difference, or nearly so, among themselves on the subject of the Apostolic succession, as between themselves and dissenters.

My business in this is to show—which some extracts from the tract in question will do—that, in thus assuming to be the only authorized, or legitimate, exponents of the word of God, they have departed from the doctrines of their own Church as laid down in their Articles. I wish it distinctly understood that I do not object to the Church's claiming dissent from the Apostles, but to the consequences deduced from it, "That all dissenters are wrong and cannot be Christians." I have carefully, for many years, read the New Testament, and I can find nothing in it which proves there were three orders of ministers in the Primitive Church, for which they so strongly contend. Beside this I believe, with Mr. Wesley, there is nothing in it to justify a national establishment. But it is not my intention to find fault with the Establishment, nor with its ecclesiastical economy. All I wish for is, in common with other dissenters,—to worship God according to the dictates of my own conscience, without being compelled, against its dictates, to pronounce the Sabbath of a party. I would also advise the Church to use a little more modesty in this matter; because I think, by the agitation of this question, she has much more to fear than dissenters.—At the same time I think the Church has done much good, and still continues to do good. And nothing will more effectually curtail her energies than this dogma.

In the absence of all proof they talk about Councils and Fathers, and adduce the decisions of the former and the sayings of the latter to make it appear that they are right in this matter. But neither the one nor the other can be authority in this case. The Bible is the only guide to Christians in every thing relating to salvation. Councils composed of a number of fallible men, not under the immediate inspiration of the Holy Spirit, could in no case come to a decision infallible, unless it can be proved that a definite number of fallibles put together can, or will, make something infallible.

Dissent from the Church of England is made to be sin. Now, if men live and die in sin, there can be no hope of heaven; consequently, according to this very illiberal assumption, there can be no salvation out of the Church. This dogma of "the mother of harlots" shows itself with little disguise. I do not believe that this is exactly the meaning of those who condemn dissenters as heretics; but this is fairly deduced from the premises. But what is the doctrine of the Church on this subject? Let us hear the Prayer-Book, and then contrast that with the dogma put forth in this tract.

The Eleventh Article, which speaks of justification, is as follows:—"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works and deservings: Wherefore, that we are justified by Faith only is a most wholesome doctrine, and very full of comfort."

At pp. 2 and 3 of the tract in question it is stated, "When our Lord Jesus Christ sent forth his Apostles to convert and teach all nations, his command was as follows:—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew xvi. 19. He that believeth and is baptized shall be saved." Mark xvi. 16. "There cannot be, I suppose, a difference of opinion as to the plain meaning of these words; namely, that faith and baptism are necessary to salvation. This position may be corroborated by very many passages from the Acts of the Apostles, as in the case of Paul, the Ethiopian eunuch, and the Philippian jailer, in which it appears that, as soon as a new convert professed his faith in Christ, he was straightway baptized; nor was he a member of the Christian Church until that holy sacrament had been received."

It will be plainly seen from the quotation above, that "faith and baptism"—the words "and baptism" being italicized—are conjointly made the condition of justification, or "salvation," and the slightest comparison of this quotation with the eleventh article will plainly show that there is, in this tract, an evident departure from the doctrine of the Church as given to us in her own articles. The departure from the plain simple mode of justification by "faith alone," as the only condition in the scripture, is still as plain as the other. It is making baptism, administered by a Church of England clergyman, in conjunction with faith in Christ, as necessary to salvation. The Apostle Paul, in Romans vi. 1, says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Not one word about baptism as necessary to justification, or salvation. It is found necessary then to corrupt the plain scriptural doctrine, by "adding thereto," in order to render this scheme less liable to objection; for, were it stripped of all truth, it would be rejected with disdain. But the errors here propagated, being thus blended with truth, render them still more dangerous; and this circumstance shows, most evidently, that the design of its author was not the dissemination of truth, but some unholy scheme must be adopted to advance these unscriptural dogmas. A bad cause needs some such support to ensure success, for a plain statement of the ultimate design would ensure its own defeat.

The following extract from p. 3, will show the correctness of my views more plainly:—"Now I entreat my dissenting readers, and I do so most solemnly and earnestly, to bear with my bigotry and illiberality, when I express my serious apprehensions that they have never received Christian baptism." This proceeds upon the same assumption that the Church clergy are the only authorized teachers of the word of God. Had this been expressed in direct terms, it would, at once, have shown the design of the author; but it answers his designs better, seriously to express his doubts, as if he had great concern for the souls of dissenters. There appears to be some mysterious efficacy attached to the ordinances, when dispensed by these successors of the Apostles, that they do not possess when received from a dissenting minister.

Page 4. "Now, I beg dissenters to observe the point of my argument. I do not mean positively to assert (God forbid) that they have not been baptized. God is their judge; but I do assert that there is great reason to doubt whether they have been baptized or no. But this is a most awful question. As many as have been baptized into Christ 'says the Apostle Paul' have put on Christ. Gal. iii. 27. If they have not been baptized into Christ, they have not put on Christ. 'By one spirit,' he says in another place, 'ye are baptized into one body.' 1 Cor. xii. 13. 'If they, then, have not been baptized, they are not members of that spiritual body.' The last quoted passage, 1 Cor. xii. 13, evidently refers to that spiritual baptism which every soul receives that savingly believes in the Lord Jesus Christ; and by no distortion imaginable can it be made to support the hypothesis of the author of this tract. To suppose, that an ungodly person—which is not at all improbable—by being sprinkled with a little water by a bishop or priest of the Church of England is thereby made a living member of Christ's mystical body, is so repugnant to scripture and common sense that it cannot be entertained for a moment; and yet the whole question turns upon receiving the sacraments from the hands of a Church clergyman. Not a word is uttered about 'repentance towards God and faith in the Lord Jesus Christ,' and a subsequent holy life; but the great question is, 'do you believe in the Apostolic succession, and do you believe we are the men?' If so, all is right. By a very slight reference to the past history of the Church, any one may see that the Church herself, as much as she affects to despise and condemn dissenters, is, under God, indebted to dissenters for many of her most able and pious ministers. What was she when Wesley and his coadjutors first began their career? We need not stop to answer this question. It stands written on the page of history, which almost any one may read. And even at the present time, if a dissenting minister leaves his own Church and joins the Church of England, it is regarded as a great triumph. 'He is now an excellent man,' yet while out of the pale of the establishment he is denounced as a 'heretic—wolf in sheep's clothing' and the whole vocabulary of abuse is exhausted to blacken his character; and means, like the tract in question, are used to raise doubts in the minds of the very people he has been instrumental in gathering into the fold, as to the validity of his ordination and call to the ministry; though he may have the sanction of his Divine Master, and his labour may be owned of Him in the conversion of many souls.

This is, most assuredly, extremely unfair and unchristian. If the Church be so much superior to other denominations as she pretends, and can trace her succession from the Apostles, then she is bound to exercise a superior degree of forbearance towards her wayward children and give us proof incontestable that she is what she claims to be. Until this is done, as God has, in an eminent degree, blessed the labours of dissenters, she cannot reasonably blame us for hesitating to comply with her imperious dictation. I should, also, much like to know by what process men are made so much better when they receive episcopal ordination. Does the bishop really communicate the Holy Ghost by the imposition of his hands? That I may not be accused of censoriousness, I will here transcribe that part of the ordination service: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments." &c. Now, if it can be shown that the bishop does, in reality, communicate to the ordained priest this unspeakable blessing, then all doubt and all controversy, on this subject, must come to an end. If this be actually the case, dissent from the Church, must be a very heinous sin. But if not, the use of these words, in the ordination service, can be little better than blasphemy; and dissenters should be allowed to go on, and do all the good they can in their own way.

As my sheet is nearly full, I must close this hasty communication for the present. I sincerely regret that a sense of duty obliges me thus to array myself in hostility to a body I ever wish to love and respect. I also sincerely

regret what I think so evident a departure from the doctrines of their own Church. I can find nothing in the Prayer-Book about Apostolic Succession, and the conclusions drawn from this assumption. I can find nothing in the Prayer-Book that would oblige any Churchman to condemn as heretics indiscriminately, all who dissent from him. I regret it the more because, when the "ancient landmarks have been removed," it is not so easy to tell where this may end. She certainly cannot expect to gain much by arraying all dissenters against her. It would be infinitely better for her to cultivate a friendly feeling, as far as she could consistently, with all orthodox dissenters; and would redound much more to the glory of God and the good of the world. I think she has much more to fear, by the agitation of this question, than dissenters can have, as it will lead dissenters to examine more closely her claims to such superiority; and that they will not be satisfied with mere assertions without proof.

NOVEL READING.—No. III.

To the Editor of the Christian Guardian.

MY DEAR SIR,—You will observe that the task the novel-writer attempts is of a very responsible kind. He undertakes to give us, as I apprehend, an illustration or episode of the Government of God over his creatures—for all creatures are placed under the government of God, and his dealings with them are fitted to signify his glory; so the man who sets about, as the novel does, to give us a full history of a number of human beings, with all the incidents that befall them in their pilgrimage, attempts an imitation of the order of things which God has established; he attempts to give us a copy of that very concatenation, established by the Creator of all things, between antecedents and their consequences—between a certain line of conduct, and certain results which attend it. But here comes an important question.—Does the novel writer copy the visible phenomena of the divine government so perfectly that we can really trust to the illustration with which he furnishes us, in his narrative, of the adjustments and dependencies of things in this world? We know that what is usually called wisdom is the result of years of experience, by thoughtful persons, who have been much conversant with men and things. It is experimental knowledge slowly acquired, and when acquired is peculiarly precious. Such a man, or the scholars of such a man, can seldom, if ever, meet with serious disappointments; for their views of human life are chastened into sobriety, and their knowledge of the adaptation of the means needful to accomplish an end, is exact. They form no higher views of human bliss than what the nature of things here below warrants, and, in striving to reach the mark they have set before them, they so run as to obtain the prize. They have counted the precise cost of the things on earth, and they use the very means needful to secure what they stand in need of. And this is a wisdom as needful to the christian as to the man of the world.—Indeed it is that without which the christian would make shipwreck of his faith, and sink back into the crooked ways of the world. This question I ask then—Does the novel-writer give a perfect verisimilitude of the laws of antecedent and consequent which God has fixed in his government of human beings? I am not here exactly speaking of the mere circumstance of representing good men as being in the end happier than bad men,—for this may be done in some sort of way by depraved authors whose writings have been proved to be pernicious,—but I am speaking of a discrepancy existing between the system of things as arranged in a novel and that which exists under the providence of God. Is it not true that novel-writers, speaking of them generally, not only give us imaginary persons but an imaginary world—a world in which the men and women are not only not composed of flesh and blood, but the conjunctures in their lives, and all the vicissitudes between causes and their consequences, differ, both in kind and in degree, from those which God has established. I admit that men are sometimes prosperous in their plans and doings, and sometimes the opposite—but it is not true, that the exaltations and the depressions of the personages in a novel depend on things altogether strange and anomalous, and that are not to be counted on in real life? I fear every one in the least degree acquainted with the nature of these productions will admit that this idealism enters deeply into their whole character and composition—and that the anti-type of that wisdom they profess to teach are to be found in the brain of the enthusiast who gave it birth, and not in the phenomena that meet the eye of a devout and accurate observer. And such is the case that their gaudy productions corrupt the very fountain of wisdom, by giving a distorted view of that visible platform on which the footsteps of the God of the Bible may be traced, their tendency must needs be injurious. They pervert the conduct of men by infusing into their hearts and understandings false views of the scheme of divine providence. They lay them open to the assaults of the enemy by shutting out from them that wisdom which humbler observers cull for their own immediate guidance and direction. They pave the way also for that sorrow which works death, for no man can live always in an ideal state of existence; indeed I can conceive no disappointment more awful on this side of time than that of the novel-reader from whose spirit the delusive spell of the charmer has departed, and he is at length brought to perceive the world of reality around him.

Many very solemn illustrations might be given of the truth of these statements were it needful. I shall submit only one. Miss — was the daughter of a rich man in a small village. She possessed an ardent imagination, which, if properly regulated, might have served as a noble auxiliary in the walks either of science or of religion, but she was so unhappy as to give it full scope in traversing the world of wonders depicted by our modern novelists. She soon learned to invert the order of things under the guidance of her fanciful masters and mistresses, and to take realities for bubbles, and bubbles for realities. It became with her the mark of a refined imagination to despise common things and common duties. To sew or to knit were but vulgar employments. On all which from her throne in the clouds she looked down with aversion if not with contempt. She was moreover extravagant and eccentric in her manners and doings—and these things, when observed by the villagers, they were so charitable as to ascribe to her extraordinary genius—but in this they were mistaken. She held converse not with them, but with an ideal world—and there she found personages male and female who had captivated her whole soul, so that as a matter of course she did her best to imitate them. There were Edwin and Morlands, and Olivia and Felicia, all bright heroes and heroines whose glorious sentiments and marvellous doings she secretly admired—and what was thought by many to be marks of superior genius and originality of mind were referable altogether to a vulgar imitation of beings who yet had no other being but a name. It was doubtless a pity that some of the fairy gentlemen she so much admired had not been made up of flesh and blood, for she would certainly have become the wife of one of them. As matters stood she was never so privileged—she at last opened her eyes upon the sad delusion she had practised upon herself, and when she found out of what materials the world was composed, her feelings were so sensitive to endure the shock, and she died of a broken heart! Who does not commiserate such a case as this, and feel indignant at the drivelling though seductive writings which wrought out such a catastrophe? And yet it might be easy to multiply illustrations of evils of the same magnitude traceable to the same kind of mental training as that in which the wretched lady above referred to so unhappily indulged. The man or woman who has been accustomed to see a being, in the midst of a sea of difficulties, suddenly raised by the hand of a Magician above them all, and established in all the security of ease and honour, may well be supposed to have imbibed a temper of mind too sanguine for real life. Such a person may be fitted for trying his fortune in a lottery, for the ardour of hope will whisper to him "success," though there are a thousand to one against it, but he is certainly unprepared for obeying the injunction of the Apostle to provide things honest in the sight of all men, in the only honourable way in which these can be provided, by fortitude and self-denial.

I might have spoken also of the discrepancy between the scenes and sentiments of a novel, and the realities of a heaven of glory, or a hell of everlasting despair; and how poorly prepared that wretched being must be who spends his precious hours in courting over such a volume, for fleeing from the one and laying hold upon the other, yet, the Bible, as the author of many volumes said upon his death-bed, is the One Book we ought to peruse, and every other book that would interfere with its lessons of wisdom and of holiness, must be put away from us though replete with the eloquence of an angel of light. It was in this way the early christians acted; they meditated on the word of God both in the closet and in the world, and it is in this way we too must act, if we would be accounted worthy to walk in their footsteps or to share in their bliss and deathless glory. Believe me, my dear Sir, 16th May, 1842. Yours very truly, Censor.

* Sir Walter Scott.

A FACT FOR PARENTS.

On the first of January, 1815, a sermon for the new year was preached in A—r, Mass, by the pastor, in which it was stated that during the previous 40 years about 500 persons had been added to the church in that place. Of these, four hundred and eighty had been the children of believing parents. During the same time the number of unbelievers, or of those who did not profess the religion of the gospel, in the congregation, had been double that of professors or church members. "I will be a God to thee, and to thy seed after thee."

Let the alarm be sounded in the ears of unbelieving parents. For forty years in that congregation, although pious parents constituted only one-third of the whole, the conversions among their children, compared with those of the children of non-professors, were as 24 to one! Do not ungodly parents keep their own children out of heaven? How can they answer for it in the great day? Have they no compassion for their own offspring? Do you well, dear friends, to be stumbling-blocks to your own children, to stand directly in the way of their entering into the kingdom of God? Oh! for the sake of your little ones, if not for your own sakes, "strive to enter in at the strait gate."—Mother's Magazine.

REV. DR. JOHN HARRIS, THE PRIZE ESSAYIST.

BY REV. JOSEPH BELCHER.

A village, called Ugborough, near Madbury, in the county of Devon, gave birth to the subject of this sketch, in the year 1804. To wealth or worldly honour his parents had no claim. They were, however, esteemed for their correct, moral, and Christian deportment. The father of our friend now resides in the metropolis to enjoy the filial gratitude of his honoured son, and to rejoice, as a father and a Christian, in his success and his popularity.

While he was young, John Harris removed with his parents to Bristol, and was admitted to the Sunday school connected with the Tabernacle in that city. At this period of his life, we have reason to know that his ready obedience, amiable manners, and cheerful sociability, secured for him the high esteem of all who knew him. Nor were indications wanted, even then, of that brilliant genius, and that determined labour in the acquirement of learning, for which he has since become eminently distinguished. We have heard the doctor relate, in his own playful and interesting manner, an account of a visit once paid to the Sunday school by the distinguished Joseph Lancaster, who, with a happy instinct, singled him out as the first lad of the school. It happened at that time that a Mr. Bird, a popular lecturer on astronomy, who, we believe, still resides in the neighbourhood of Windsor, was then lecturing on his favourite science at Bristol; and Lancaster, by a note still in existence, introduced his little friend to the lecturer, as one who would greatly profit by an attendance on his instructions. The lectures to which he thus listened, opened to his mind worlds, and systems, and facts, which astonished and delighted him, and contributed in no small degree to expand his understanding, and increase his thirst after knowledge.

Having given evidence of the power of religion on his heart, and become connected with the Christian church in whose Sunday School he had been taught the doctrines of the Saviour, he entered the College at Hoxton, to prepare for the duties of the Christian ministry, in the year 1823, when scarcely nineteen. Here his character became more fully developed, and those who best knew him, and who were most fully qualified to form a judgment, predicted that he would attain to no small eminence among his peers.

Having completed his preparatory studies at the "school of the prophets," in 1827, Mr. Harris became the pastor of a small church of Independents at Ipswich, in Surrey. Here, surrounded by an affectionate and increasing congregation, he cultivated his personal religion, and acquired large stores of general and scriptural learning. His mind, equally capacious and clear, is remarkable for its readiness in apprehending truth in all its aspects and connexions; while, blessed with a retentive memory, he never seems for a moment to forget what he has once known.

Beyond a very limited circle around Ipswich, Mr. Harris was scarcely known for eight or nine years after his ordination; but all this time the great lead of the Church was preparing him for his present extensive and successful labours. In this secluded situation he wrote the manuscript of his "Great Teacher," which, after several disappointments, he was enabled to present to the world; and which was silently, but certainly, making a deep impression on the public mind, when an event occurred which at once raised him to the pinnacle of fame.

About the time of the publication of "The Great Teacher," Dr. Conquest offered a prize of one hundred guineas for the best essay against the Sin of Covetousness, constituting the Rev. Dr. J. P. Smith and the Hon. and Rev. Baptist Noel the adjudicators. Mr. Harris, after carefully surveying his subject, determined to become a competitor; and though nearly one hundred and fifty persons were candidates with him, to the delight, but not to the surprise of his intimate friends, he became the victor. Of this work nearly thirty-five thousand copies have been sold in Great Britain, besides a very large impression in the United States. Its influence on the Christian world is already known to have been great, in increasing the funds of benevolent institutions; but we apprehend that its most eminent usefulness has yet to appear, for we have been personally assured by a professional gentleman of unclouded veracity, that he can testify to its mighty influence on the authors of wills, involving property to an amount which, if stated, would scarcely be credited.

Shortly after the publication of "Mammon," the Committee of the British and Foreign Sailors' Society offered a prize for the best essay on the claims of seamen to the regard of the Christian world; when Mr. Harris again became the successful competitor, and published his work under the title of "Britannia," having first received from his late Majesty, William IV., a beautiful letter, authorizing the dedication of the volume to His Majesty. This admirable work has also been republished in the United States, under the altered title of "Zebulun."

But we cannot now dilate, as we would, on his "Christian Citizen," his "Witnessing Church," his "London," or his "Union." All these have been combined with his previous labours to place him in the very first rank of theological authors. Nor will his eminence be at all lessened by the recent decision of such men as Drs. Welsh, Wardlaw, and Bunting, and the Rev. Messrs. Crisp and Melville, that he is entitled to the prize of two hundred guineas for his essay on Christian Missions, about to be published under the title of "The Great Commission." The theological chair at Chestnut College having become vacant by the decease of the Rev. W. Broadfoot, the trustees of that Institution, in 1837, presented to Mr. Harris a most cordial and unanimous request to occupy it. He acceded to their wishes, and entered on his duties in the early part of 1838. Over this institution we pray that he may long continue to preside with the ability and success which have hitherto distinguished his career. In June of that year he became united in marriage with Miss Wingham, of Ipswich, a connexion of the venerable archdeacon of that name; and in the September following, the College of Amherst, in the United States, (the President of which, the Rev. Dr. Humphrey, had republished his "Great Teacher," with an able introduction) conferred on Mr. Harris the degree of D. D.

As a preacher, no man is more popular than Dr. Harris. With a beautifully sweet and distinct voice, he unites a most attractive manner, and a style of delivery which commands general admiration, while the thoroughly evangelical character of his discourses makes them equally acceptable to believers in Jesus of every class. This is indeed evident from the fact that Christians of every denomination invite his services, and flock by thousands to the chapels where he preaches; while the missionary societies connected with the Independents, the Wesleyans, and the Baptists, have all sought and been favoured with his aid on their anniversaries.

We have already intimated that the whole of Dr. Harris's works have been republished in the United States, where they have attracted unprecedented interest. We happen to know that when the Rev. Dr. Wayland, the distinguished President of Brown University, was lately in this country, he not only sought the society of Dr. H., and spoke of it as one of the highest treats he had enjoyed in England, but took to the library of the University over which he presides, the MSS. of all his works, esteeming them as some of its richest treasures.

We have spoken of Dr. Harris as a Sunday scholar; and we know too much of the nobleness of his heart, to believe that he would wish a fact so interesting to be withheld. We have heard an interesting account from his own lips, since he has attained his present eminence, of a visit he paid privately to the Tabernacle at Bristol, and of his placing himself on the seat which he once occupied as a Sunday scholar, that he might cherish feelings to be indulged in their full extent nowhere else. Would that we could know from his own pen what those feelings were! Still, from our own experience, we think we know something of them.

To Sunday school teachers, we may be allowed to say that they never ought heretofore to think of the name of Dr. Harris, without deriving from his history inducements to a more vigorous and prayerful prosecution of their duties. How many men are there eminent for piety and usefulness, fulfilling the engagements of the Christian minister in our land, and of the missionary in heathen climes, who were once in our schools! And has the Sunday school furnished all the agents for doing good which it is capable of doing? No; there are many yet in our classes who may become the heralds of salvation, or the Presidents of our colleges. Sunday school teachers, "Attempt great things! expect great things!" Your work is God's, your object is His glory: the result of your labours will characterize eternity.

From the Philadelphia Christian Repository.

BIBLE FOR THE BLIND.

There was a circumstance of great interest to the preachers and apparently to the spectators, occurred in the late New Jersey Conference. During the morning session on Saturday, the 20th ult., brother E. S. Jones, financial secretary of the American Bible Society, who was present, had brought with him a copy of the Psalms, printed by that noble Society, in raised letters, for the blind; and, by his request, the Bishop presented it to sister Mary Collins, a blind sister in New Jersey, who is generally known and highly esteemed by the preachers of that Conference.

The presentation took place in the Conference, in front of the President's table, she having been led in and seated for the purpose. It was preceded by a very appropriate address from the Bishop, during which she, who was to be the recipient, shook with emotion frequently; and many of the preachers gave vent to their feelings of joy and sympathy in flowing tears. This strong feeling, no doubt, did not arise, wholly, from the circumstance that this sister had received the word of God, and though blind might now see; but because they here saw that so great a gift is thus bestowed on a large class of the afflicted of our race.

Immediately after the presentation and a brief response, the preachers of the Conference and some others, who were in attendance, gave money enough, in sums of one dollar each, to make sister Collins a life member of

the A. Bible Society. We heard her ejaculate as she passed down the aisle, going out of the Conference-room, "This is one of the happiest days of my life."

It would have been a fine opportunity for an artist, had one been present, to have sketched the group, and their expression of countenance, as they gathered round, and listened to the blind lady reading, for the first time in her life, the first Psalm. In his sketch would have appeared, doubtless very conspicuously, the Bishop in front; the venerable patriarch of the Philadelphia Conference on his left, bending forward with attention fixed; the well-known bookagent, from New-York, a little to her left; the Missionary Secretary, from New-York, a little to her right, with his full, round, smiling face, as though he were the very personification of good nature, pleased and delighted; his expression made yet more expressive by a shower of tears; and the financial Secretary—certain he ought not to be absent from the foreground of the picture; but it was not so easy to discover him in the midst of the score or two who thronged around and pressed forward to hear the words of the fair reader. To this should be added the few scores who sat back still on their seats, or who stood or bent over the galleries, with their hands behind their ears striving, and, for the most part, vainly striving, to catch the words of the psalm; and the reader will have some, though indeed, but the faintest idea of the scene which was actually presented. Again, we say, it was a rare chance, for an artist, and such as but seldom occurs.

COKE AND COOKMAN.

These names are associated by more than ordinary ties. The distinguished individuals who bore them were not only natives of the same clime and ministers of the same church; but they both came to their end in a mysterious way, and now their bodies are tenants of the same watery grave, and their spirits, we doubt not, of the same heaven. The former was on a mission of mercy to the heathen,—the latter, on an errand of filial love to his native land; when in the dispensation of a wise but mysterious Providence, they were arrested in the midst of their voyage, and cut off in the height of their ministerial usefulness. But we may apply to each of them what the latter most eloquently said of the former in one of his most excellent missionary addresses:—"The ocean was his sepulchre, but he being dead yet speaketh." Little did Mr. Cookman think at the time he made this remark of Dr. Coke that it would ever be so applicable, and so applied to himself. But it has thus come to pass, and the remark is true in reference to both of them.

Through their pious lives, their extensive labors, their writings, and their mysterious deaths, they yet speak, and will long continue to speak, to their survivors and to posterity. Yes! Long will it be ere the ministers and members of the Wesleyan church especially, on either continent, can forget the names of "Coke and Cookman," so harmoniously and mysteriously blended! Their spirits in the skies—their bodies in the deep. But the time is coming when the "sea shall give up her dead." And in reference to that period we may again apply to both of these ministers what the eloquent Sumnerfield, also on a missionary occasion, with unequalled beauty and sublimity, said of the former:—"In that day when Christ shall come to make up his jewels, Coke shall be gathered from the ocean's bed—a diamond of the purest water." This to some, if not to an equal extent, may also be applied to Mr. Cookman. And as diamonds of the finest lustre we think it likely the Saviour himself will deem them worthy of being for ever set in the crown of his own glory.—Rich. Christian Advocate.

To the Editor of Zion's Herald and Journal.

PREACHERS' WIVES.

"Support thy pastor with thy hand and heart, for his lot is hard." BR. STEVENS.—While we rejoice in the very laudable efforts which are made, to render the situation of the itinerant as comfortable as possible, it is desirable also to have respect to her who shares his labors, and is partaker of his sorrows and privations. There is one point to which I would direct the attention of your numerous readers. It is the neglect to which they are too often doomed to submit. The wives of our ministers are generally selected from the most interesting circles of life. They have known the sweets of home; they have been accustomed to mingle in the social intercourse of refined, intelligent, and pious society. Think then of the sacrifice they are called to make in becoming the wives of Methodist ministers; the softest bonds are severed, the dearest friends are left behind, and their tents must henceforth be pitched among strangers. They take leave of the endearments of home, and by Providence are sent to some distant stations. When they arrive, the various eyes are fixed upon them, and they are the subject of most severe criticism. "She is too gay," or "too plain," "too reserved," or "too free." A thousand observations are made, and each differing from the other; while she is ready to exclaim, "Why am I as a speckled bird among the people?" The curiosity of the people being satisfied she is left alone. Days, weeks, and often months pass, and the countenance of no friend is seen; her afternoons and evenings are spent alone. She hath left all her friends behind to devote herself to the cause of Christ; she cheers, comforts, and prays for the servant of the Lord; but no one thinks of her. It is not so with the minister—he is moving among his flock, he enjoys the new acquaintance, but she is all alone. Sisters, think of her, and suffer her not to languish under your cold neglect. R. L.

SPRING.

Coming again—coming again,
O the bright spring is coming again!
With laugh and with song
The earth shall awake and be glad,
Awaking the spirit of joy again.
Coming again—coming again,
O the pure spring is coming again!
With buds and with flowers,
To hallow the hours,
And hallow the waters with its smiles again.
O the bright spring is coming again!
Beautiful all—she cometh again!
With sunshine and gladness,
To banish our sadness,
And lighten our burden of care again.
With dew on Israel's cheek she is coming again!
Leaping, exulting she cometh again!
With blossom and breeze,
And humming of bees,
To win us away to the fields again.
Coming again—coming again,
O the sweet spring is coming again!
Rich odors breathing,
Bright colors weaving,
Queen of the seasons, she cometh again!
Hearts are lighter with growth brighter,
How the young blood now courses our veins!
How the fresh waters sing!
How the old forests ring!
Sending their shouts o'er mountains and And Earth be an Eden of flowers again!

WESLEY ON DRESS.—Mr. Wesley was a great admirer of plainness of dress, especially in women. Being invited to dine at a gentleman's house, there were two ladies belonging to the family who had dressed themselves in the most fashionable manner, to do honor, as they thought, to Mr. Wesley. While at dinner he noticed the young ladies and their dress, and at the same time took particular notice of the servant-maid's dress, who waited at the table, which was very plain—"I cannot," said he, "but admire the dress of your servant; I think I have never seen a young woman so neatly dressed; of all that I have seen for some time, I admire it the most." Thus the mother of the young ladies, as well as themselves, stood approved by Mr. Wesley's commendation of their servant's dress.

AVERAGE MORTALITY OF ALL MANKIND.—The population of the whole earth has been variously estimated at between eight hundred and a thousand millions of souls. If we fix upon an intermediate number, say 946,080,000, and assign thirty years for the continuance of each generation, we shall find that immortal souls come into the world, and go out of it, at the following average:—

Every moment.....	1
Every minute.....	60
Every hour.....	3,600
Every day.....	86,400
Every week.....	604,800
Every month.....	2,592,000
Every year.....	31,536,000
Every generation, 30 years.....	946,080,000

READER.—Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

A WATCHMAKER'S EPIGRAPH.—The following professional epiphany is copied from a tombstone in Lidford Church-yard, Devon, England:—Here lies in horizontal position the "outside case" of George Koudeigh, watch-maker, whose abilities in that line were an honour to his profession.—Integrity was the "main spring," and prudence the "regulator" of all the actions of his life. Humane, generous, and liberal, his "hand" never stopped till he had relieved distress. So sincerely "regulated" were all his movements, that he never "went wrong except when 'set going' by people who did not know 'his key.' Even then he was easily 'set right' again. He had the art of disposing of his 'time' so well that his 'hours' glided away in one continual round of pleasure and delight, till an unlucky moment put a period to his existence. He departed this life, Nov. 14th, 1802, aged 57, 'wound up' in hopes of being taken in 'hand' by his Maker, and of being thoroughly 'cleaned, repaired,' and 'set going' in the world to come.

CHRISTIAN GUARDIAN.

Wednesday, May 25th, 1842.

THE RECTOR OF THOROLD'S SERMON AGAINST THE WESLEYAN-METHODISTS AND PROTRACTED MEETINGS.

(CONTINUED.)

Having disposed of the falsehoods contained in the obnoxious Correspondence found in Mr. Fuller's pamphlet, we turn to his Sermon, a specious, sophistical production, contradictory to "Scripture," and at variance with the "Experience" of the best portions of his own Church; though its cognomen is, "Religious Excitement tried by Scripture, and its Fruits tested by Experience." His text (we suppose by way of accommodation) is, "Beloved, believe not every spirit, but try the spirits, whether they be of God." 1 John iv. 1.

Our commencing remark on the Sermon is, that the text is made an absurd perversion to suit the purposes of Mr. Fuller's party. The evils of which he complains, and which are the creations of his own imagination, are not doctrinal, but refer to our mode of conducting the worship of God, and carrying out great scriptural principles for the conversion of men. He has not an objection to urge respecting what we preach, but to our manner of saying sinners. So, then, his five laboured pages to demonstrate that error in fundamental Christian doctrine should be condemned, are foreign to the subject in hand, and show either his ignorance or wilfulness, or both. His own words, page 6, are, "The very epistle whence our text is taken, was written to meet the false teaching of those who denied the real deity of Christ, who explained away his proper humanity, and the reality of his sufferings and death, as an atoning sacrifice." Though Mr. Fuller's very accurate theological knowledge has left out a principal idea in this statement of the primary application of the text, he has said quite enough to show that heresy of the most dangerous kind is intended; and yet his whole Sermon is designed to apply—not to the belief of the Methodists, but to certain non-essential and occasional, yet useful, practices. He has blundered in selecting his text: he has blundered in treating it. He knows, that the Wesleyan-Methodist Church believes and preaches the same doctrine the Church of England professes to hold; that our sacraments are the same as hers; and that what forms we use are from his Prayer Book; and yet he insinuates we are heretics! If we are, he is an arch-heretic. His introduction of five pages but of twenty-one lines emphasis on the duty of Christians loving one another, and St. John is set before us as an example, to vindicate Mr. Fuller in his present hostile rush on our Church. That apostle and others, full of love as they were, did sharply reprove men who were false teachers: still, in things of minor difference and importance, they were eminently forbearing and tender; as Mr. Fuller ought to have been. They did, as he has done, send forth into the world a wandering charge of "self-righteousness," "arrogance," and "impiety," against a branch of the Christian Church distinguished for holiness and usefulness, but finely, and on all occasions, exemplified a beautiful doctrine of theirs: "Charity envieth not;...seeketh not her own;...thinketh no evil;...beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

It costs us nothing to concede, that Protracted Meetings have not always been conducted with square and rule in hand; just as buildings have been erected without the use of either. The "treasures" of God's influence in "earthen vessels," man's work, however good man may be, will invariably afford some evidence of his frailty. There has been, and there will be, excess. But is united prayer an evil because of an occasional exhibition of feeling? Is the ordinance of baptism unscriptural, because some Churchmen attribute to it a soul-regenerating efficacy? Are all Church ministers hypocrites because some attend the theatre and the ball-room? Is time an evil because some Church ministers spend it at the card-table? Is paper not to be made because Mr. Fuller has printed to falsify and defame the Wesleyan Methodists? His Sermon is evidence that he uses a glass of prodigious and novel power—once manufactured at Oxford—which magnifies while it multiplies the objects it is directed to, and so excites the passions of the beholder that it is morally impossible to repress the exclamation, "All I see is evil and only evil." Had he, with his heart warmed with Christian affection, taken the Bible to assist him in his observations, he would have seen that our professing to be, and are, a spiritual people, stretching every nerve to spread scriptural goodness, and that even the non-essential extravagances when attended to in their remarkable success in saving souls from hell, are virtues when brought into comparison with Mr. Fuller's chilling formalities, which have been so repulsive that scores of his hearers have left him and come under the hallowed "excitement" of Methodist services before they could be true Christians. Alas for his Church and congregation, and his charity! With some change of words we may address to him the appropriate observation of a distinguished divine—a man in sense and learning—"Mr. Fuller has been attracted to that stream of religious influence which the Wesleyan Methodist Church has been the instrument of conveying into every part of Upper Canada, only where, by accidental occurrences, it whirls in eddies, and is choked among the shallows; but refuses to follow it, where, in deep and noiseless flow, it spreads along its course the beauty and the fruit of moral vegetation.

The Rector's charity carries him beyond all bounds. He acknowledges very sparingly that the Methodists "are zealous, devout, temperate," "self-denying," and successful; but adds, these "may exist where true religion is entirely wanting;" and in proof of this, he cites the Romanists, Mohammedans, and Mormons, and leaves us to make the best we can of his heterogeneous classification. We make this of it: there are many members of the Church of England who "are zealous, devout, and temperate," and is he inclined to place them on a level with Papists, Mohammedans, and Mormons? This must be done, if his argument against the Methodists be sound. If they be what he says they are, and cannot deny that their belief is the belief of the Church of England, are they not equally with her deserving of honour?—and not of the injustice of being classed with heretics and impostors? A man may be sober, and an infidel. A man may be devout, and an advocate for heresy; but Mr. Fuller knows, that the Methodists are pious, zealous, and successful, and withal orthodox; and he ought to have said so. He is a plagiarist in his logic—for Southern reasons as he does, with precisely the same superficial effect; unless it be the production of a deep conviction that he cannot reason about the matter. If Mr. Fuller persists in degrading the Methodists, by banding them with the Papists, will he tell us why no Church of modern times has supplied Rome with so many members as the Church of England?

In further disparagement of our Church, he asks, "Why so many divisions in these sects that adopt this system [of Protracted Meetings]—a system which has rent asunder the Presbyterians in the United States, and exhibited two bodies contending against each other? And within this very Province we find the same system producing the same effects. Almost every year or two, Methodism sees a division in her ranks, so that now we have several bodies of Wesley's professed followers." We believe Mr. Fuller is a Canadian, and he certainly shows a knowledge of the history of Methodism in Canada we can make no pretensions to. Neither the records nor traditions of Methodism in this country inform us that Protracted Meetings have divided the Methodists; and if he has more authentic documents to show than those of the Conference of our Church, we should like to see them. Till they are produced, we affirm that such meetings, or meetings at all, have never divided our Church. Again: What authority does he rely upon when he asserts, that "every year or two Methodism sees a division in her ranks"? At this rate of calculation, she having existed in the country for fifty years, there are now at least thirty-five bodies owing their existence to her. Are there twenty? Are there ten? Are there five? In contradiction of the Rector, we affirm there are not five. In connexion with the question of division he has a groundless assumption, designed to be dishonourable to our Church and honourable to the Church of England. He says, the Apostles, "St. Paul and St. John," "have transmitted the precious bequest to us, the Church as she was in the first, the purest ages of Christianity." She presents to us the "one Lord, the one faith, the one baptism." By "us," he meant the Church of England. Without stooping to point out her corruptions, and her destination of an exclusive Apostolicity, we inquire whether she is the united Church the Rector says she is,—and, in saying it, intends the reproach of other Churches on account of their number? We are prepared to avow, that no Church is more schismatic and heterodox in her membership than the Church of England; with this evil added to the rest—a lack of moral honesty—to declare openly, what the Methodists do, the differences which exist among them. Church Ministers subscribe the same Articles, and yet place themselves at the poles, at the equator, and all the world over, in their

individual creed. We say it, and we invite just contradiction while we do so, that the Church of England has within her pale and her pulpits persons "holding the widest possible variety of religious opinions: Socinians, Arians; Arminians, from Pelagianism to the modified Arminianism of Tillotson; Baxters; Calvinists of all grades, from the Supralapsarianism of Dr. Hawker to the moderate views of Davenant and South; Hutchinsonians; Baptist Regeneration advocates, and their opponents; Swedenborgians; Modern Millenarians; believers in the unconsciousness of the soul from death till the resurrection; and followers of Mr. Irving." What means the cry throughout England of "High Church" and "Low Church"—"Evangelical" and "Un-evangelical"—"Oxfordmen" and "Anti-Oxfordmen"—"And has not Socialism, and, at last, Mormonism, got into the Church of England? Is she not at this very moment agitated internally by warring Protestants, Semi-Papists, and Papists? Are there not now in her pulpits Jesuits employed and bribed by the Pope of Rome?"

There are several specific objections in the Sermon which shall now have our attention. 1. Though Mr. Fuller expresses himself adverse chiefly to the manner of their being conducted, his whole publication forbids "Protracted Meetings" being held. In all things pertaining to God's service it is most desirable to have positive precept for what is done. It happens, however, that the Scriptures are silent on the length, and manner of religious meetings.—In this case, the wisdom and piety of the Church of Christ must direct; adhering to great scriptural principles, and the necessities of the people, as closely as possible. Under these restrictions, every Christian community has a right to regulate its own occasions and modes of worship and labour. If nothing is to be undertaken but what there is a well-defined Bible law to authorise, some of the most distinguished of the institutions of Christendom must be left to decay.—Bible, Missionary, Tract, and School Societies, only let truth and Christian charity be the foundation, and the praise of God the object of exertion, and the cause is laudable. The Jews had their religious festivals, held for several days in succession. So had the first Christians.—The time of Pentecost is too obvious an example of the propriety and benefit of a lengthened religious occasion for us to give particulars. We hardly need say more, than that the Church of England herself has her feasts for days together.

2. There is an objection made respecting the end we propose in a Protracted Meeting; and likewise a direct charge of trickery, if not of legerdemain. Mr. Fuller says, "The principle of the contrivance is to shock the mind, and drive it from the position and basis on which education and habit have fixed and established it, and to bring it under the influence of this new moral machinery." In proof of this he thoughtlessly quotes from a work by Dr. Rev. Calvin Colton, an American writer, who says, "All the preaching, addresses, warnings, exhortations, prayers—the time, the place, the number and continuous succession of meetings,—are studiously contrived and applied to the great end—excitement." From the connexion of these sentences in the Sermon we judge it is supposed that we bring a sort of unlawful mechanism into our meetings to effect what only Divine power can do; and yet in other paragraphs an exception is taken to our much praying. If there be much of this, the natural inference is, there is much expected to be done by God, and that, until He hear, the measures adopted are unsuccessful. Were Mr. Fuller a close reader of Mr. Wesley's, and other standard works of Methodism, and a hearer of any of our ministers, he would know that there is no doctrine on which greater stress is laid by us, than that of the necessity of Divine influence. No people have been offered tantum vi et charge of, "They are always praying," than the Methodists; none are more hypocritical if there be not truth in the charge; none can with greater confidence allow the charge for it is evident that, since Mr. Wesley's rise, no people have done more, if as much, in the purification of the Church of England, the resurrection of other Churches, and the conversion of men, than they have under the blessing of that Holy Spirit for which they have prayed, and by which they have been made and kept a holy, useful people. Their ultimate object in a Protracted Meeting is—not what it is said to be, "excitement," but the glory of God in the salvation of souls; and would Mr. Fuller attend one of the kind, or read attentively the statements of the results of such meetings published frequently by us, he would see that he has quite misunderstood our object. He speaks of an "old way" to "awaken" the attention of men; and if by this he means old truths, we go with him, for we want no new revealed truths; but if he mean that there shall be no modification of means for benefiting sinners, we shall take not a step with him. The many secessions from his Church in Thorold, in favour of ours there, might have convinced him that the "old way" is not the best.

What he says of "contrivance"—man's contrivance—in the revival meetings of the Wesleyan-Methodists, comes with a bad grace from him a Christian. We have no form of public worship; our prayers are not printed; our sermons are not stereotyped, or written, and read: we have no such interlards and shackles on the Divine spirit in his own house.—These things premised, we now inform Mr. Fuller, that one object sought in a Protracted Meeting is "excitement." Man will not set fire to himself. There can be no conviction, no prayer, no conversion, no victory over sin without it. The Rector would not have published his Sermon, nor we have answered him, but for excitement. He is frost in his logic; but fire in his zeal. Religion is intended for creatures of passion; and there is no religion without it. Our aim is to "drive" the mind from the "position and basis" on which sinful "habit" has fixed it, and this by a "moral machinery." Our aim is to produce, under God, an excitement on account of past sin which shall issue in the "new" creation. And triumphant as the Rector conceives the argumentation of Mr. Colton is, that gentleman's single acknowledgment, page 15, refutes all he says. It is this: "I am not anxious to deny, that in many of these instances the individuals thus subdued, as it is commonly called, have really been subdued to God." As great stress is laid on what this American author says, we shall cite a few sentences from one of his works. He remarks, "Protracted religious solemnities, continued from day to day, bringing together a large representation of the ministers, and churches, and people of an extended region, have proved of great service in the United States, as means of originating and promoting revivals. Such occasions will of course collect the best spirits and the weight of piety both from the ministry and from the churches." "He is a weak philosopher, and wanting in common discernment, who could not make allowance for the occurrence of undesirable things at such a time—and who would not feel himself obliged to do so. The human mind can never agitate gravely and earnestly, and according to the exigencies of its guilty condition, while unreconciled to God, the question of its eternal interests, but that its vices will be up, and prominent, and quick for mischief. And shall sinners, therefore, be permitted to sleep on, and go down to hell in their sins, because, if they are awakened, some will behave themselves badly?" "If sinners are awakened, and 'come running in and fall down,' saying, 'Sirs, what shall we do to be saved?'—shall it be said of Christians and of Christian ministers, that they know not what to do?—and if sinners are converted, that Christians think it strange?—If multitudes are awakened and multitudes converted, for which Christians offer up their prayers every day, shall it then be made manifest that these prayers were mere hypocrisy?—Let Christians answer these questions before God, if there be any honesty in them. Or will they presume to prescribe the forms in which the Holy Ghost shall appear, and decree that He shall appear in no other?" "One thing is certain, that EXTRA EFFORTS and extra measures, in some form, are INDISPENSABLE to a REVIVAL, so far as they are to be brought about and promoted by human instrumentality. The Christian and religious world soon get asleep, and are sure to sleep on, with nothing but the same wonted round of a formal religious service to act upon them. It is not in human nature, and I had almost said, it is not in grace to rise above it. To use the plainest language possible—the world, the Church itself continually requires some fresh and rousing impulse. It needs to be WAKED UP."

(To be concluded in our next.)

MILLENNARIANS.—We have met with this statement referring to the famous missionary Wolff, in the Leeds Intelligencer. He is now a quiet Reformer, after having gone with the velocity of a comet through the earth. On Good Friday, the little village of High Hoyland, near Wakefield, was again enlivened by the arrival of the Millenarians from Huddersfield and other places of the West Riding, to confer with Dr. Wolff on this most important subject in his house; but as the number present was too great to be accommodated there, Dr. Wolff was obliged to adjourn to the church, when, after the prayers of the church had been read, he preached on the Personal Reign of Christ, the Signs of the Times, and the First Resurrection. After the service was over, a great number of the Millenarians followed Dr. Wolff to the Rectory where again the subject was discussed, and it was agreed that, on Whit Sunday the 15th of May, a second conference should take place after the afternoon service, when the Millenarians of Lancashire will also attend.

FEMALE ACADEMY—MEETING POSTPONED.

We are requested to state, that the Meeting to confer on the subject of a Female Academy, announced in the Guardian to be held at Hamilton last Monday, has been deferred till next TUESDAY, the 31st of May; when it will be held in the Town Hall, Hamilton, at 7 o'clock in the Evening. A large attendance of Ministers and Gentlemen is expected on the gratifying and important occasion. The Hamilton Gazette very properly says, in reference to the proposed Academy:—"This rising town and neighbourhood can well support such an undertaking, and it is to be hoped that the opportunity will not be lost, nor the spirit to sustain it wanting."

THE CANADIANS INDIANS STILL.—We are surprised to find the following sentence in the London Watchman of March 16th, after the correction we have made of several erroneous statements published by the Missionary Secretaries in London in reference to Canada. It is said to be part of an extract from a Circular issued by the Secretaries previous to the May Anniversary of the Wesleyan Missionary Society. Whoever reads it, ignorant of the real state of things here, will get the impression that the Society's Missions in North America are altogether among the Indian tribes; and thus the British public are deluded for purposes of party and division. The Secretaries speak of "usefulness" and of what is "strong" and "holy;" they should first speak of what is honest. They say, "The Committee are solicitous to prosecute that enlarged course of usefulness which is now opened in the West Indies, in Australia, in New Zealand, in the Friendly and Feejee Islands, in Western and Southern Africa, in Ceylon and Continental India, among the Indian Tribes of North America, and elsewhere, in the spirit of humble piety, and of devout dependence on Him, without whom nothing is strong, nothing is holy."

"THE CANADA SPELLING BOOK."—As will be seen from an advertisement in another of our columns, a second edition of this useful work has just been published. This having been done at the Wesleyan-Methodist Book Room here, for the Author, Alexander Davidson, Esq. of Niagara, we have a better acquaintance with the work than we had when we noticed it favourably on its first appearance; and we have no hesitation in saying, it is improved in several respects as to its contents, and not less so in its paper, type, and binding. It is a respectable School-book, and the price of it very reasonable. Judging from its increasing sale, and particularly from the attention and preference given to it by the School Commissioners in not a few townships, a third edition will soon be in demand; which we wish, to repay the excellent author for the pains and expense he has incurred in its publication.

"PINNOCK'S CATECHISMS."—We are pleased to notice the commencement of a republication of Pinnock's Catechisms by Mr. Hugh Scobie, editor and proprietor of the British Colonist of this city. Comprehensive in their subjects, simple and concise in their style, and with scarcely an error, correct in their statements, they are too generally popular and useful to need any commendation from us. Mr. Scobie could not well have selected works of the kind more likely to be acceptable and instructive to the Youth of Canada; and, besides their intrinsic excellence, the neat and cheap form of their appearance at his establishment, we have no doubt, will ensure for them an extensive sale.

DEFLECTIONS.—If our information be correct, the Rev. J. C. Davidson, Chairman of the Bay of Quinte District, has just left our Church, and joined the London Missionary Divisionists in Upper Canada, by whom he has been appointed to this City, for the next year. This, it will not fail to be remarked, has taken place before our Conference, or even his own District Meeting, has been held.—We understand, Mr. Davidson has left them to go into the Church of England, and that Mr. C. B. Goodrich, too, has turned about and gone from them to the States. What is man!

RHODE ISLAND.—It appears from the N. Y. Commercial Advertiser that the Island was more than usually alarmed on the 17th and 18th inst. The insurgent Governor Dorr began to collect his armed adherents, and seized two field-pieces; and as the number of his troops increased, the citizens of Providence became convinced he intended to attack the arsenal. An attempt was made to arrest him, and he fled. Among those who took up arms at the call of the real Governor, as volunteers, were the venerable and high-minded Sullivan Dorr, the father of the insurgent, and every member of his family—connections capable of bearing arms. The crisis was soon over without blood being shed.

SABBATH-SCHOOL ANNIVERSARY.—The last service connected with the Anniversary of the Wesleyan Methodist Sabbath-School in this city was held in Newgate Street Church last evening. As we are in expectation of receiving a full account of it for publication next week, all we shall do now, is to say, that the occasion has been of the most satisfactory and delightful character.

CONGREGATIONAL UNION.—We are requested to state, that the ANNUAL MEETINGS of the Upper Canada Congregational Union will commence (D. V.) on Wednesday the first of June, by a Sermon in the Congregational Chapel, Newgate Street, by the Rev. S. Harris, of Vaughan, at 7 o'clock in the evening. On Friday evening, the 3rd of June, the Public Meeting for business will be held in the same place.

BISHOP OF JERUSALEM.—According to the Church of last Saturday, which publishes an extract on the subject from the London Ecclesiastical Gazette of April 12th, "The statements of ill-treatment said to have been experienced by Bishop Alexander at Jerusalem, are nothing but fabrications emanating from Romish agents."

THE NIGER EXPEDITION, on a reduced scale, as intimated by the Government, is expected to ascend the river in June. Measures are being taken to procure a sufficient supply of negro agency to aid the Expedition. Thus it is evident past disasters are not to prevent further discoveries.

HIS EXCELLENCY THE GOVERNOR-GENERAL took his departure from Kingston on the 18th inst. for Montreal, &c. We are glad to see from the papers that an enthusiastic reception awaited His Excellency at that place.

BISHOP SOULE and his travelling companion, the Rev. T. B. Sargent, embarked at New York for England, on Saturday the 14th inst.—Among the Ministers present at their departure were the Rev. Messrs. John Ryerson and Anson Green.

The New-York Annual Conference of the Methodist Episcopal Church commenced its session in that City on the 13th inst.; Bishop Hedding presiding.

The Hon. Mr. Marshall, a United States Senator, is attracting immense crowds in New-York and elsewhere by his speeches on Total Abstinence, which are full of fact and eloquence.

The last Church says, that "the Toronto Church of England Tract Society" has been merged in "The Church Society of the Diocese of Toronto."

The New York Book Room of the Methodist Episcopal Church has just published the Life of the Rev. Charles Wesley, by the Rev. Thomas Jackson, in one octavo volume of 737 pages,—price \$34.

A MAIL for England, via Boston, will be closed at the City Post-Office, next Friday, at 5 o'clock in the afternoon.

TO CORRESPONDENTS.—We thank "Nero" for his kind attention to our wishes, and hope shortly to find it convenient to answer his letter.

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

By Rev. C. Vandans, Waterloo Circuit.	
The late Elijah Beach, Esq., and family.	£14 0 0
Elijah Welch, Esq., and family.	4 0 0
By Rev. R. Heyland, Nelson Circuit.	
James Appleby, Esq., 3rd instalment.	3 15 0
His Patience Appleby, 4th do.	1 5 0
Matthew Langrill, 3rd & 4th do.	2 10 0
By Rev. H. Wilkinson, for self.	3 15 0
By Rev. James Musgrave, Brantford Circuit.	
Abraham Cook, Esq., 3rd instalment.	2 10 0
By Rev. Horace Dean, Toronto Circuit.	
Alexander Brody, Esq., £1 0 0	1 0 0
John Wilkinson, Esq., 1 10 0	1 10 0

ANNUAL MEETING OF THE TEMPERANCE REFORMATION SOCIETY.—This Anniversary will be held THIS EVENING, Wednesday, 25th May, in the Wesleyan-Methodist Chapel, Newgate Street. A Report of the proceedings of the Society during the past year will be read. Sentral Clergymen and others are expected to address the meeting. The public generally are invited to attend. Chair to be taken at half-past 7 o'clock.

A TEMPERANCE CONVENTION, to commence at 1 o'clock, P. M., will be held at THORNHILL, on Monday, the 6th June next. The neighbouring Societies are requested to appoint two or more Delegates; and the public generally are respectfully invited to attend.

A Meeting of the Thornhill Society will take place in the Evening of the same day, commencing at 7 o'clock. Several gentlemen are expected to address the Meeting.

Religious Intelligence.

From the Philadelphia Christian Repository.

MISSIONARY INTELLIGENCE FROM THE NORTH WEST.

We have a fine prospect of an extensive revival of religion among the Chipewas Indians at our Fort du Lac and Sandy Lake Missions. From the former of these stations, Brother Copway, our Indian preacher there, writes that, since he has been at the post, he has spent his time in visiting and holding social meetings among Catholics and Indians, until a general interest is awakened among Catholics and heathen Indians. Some Catholics have been converted; some Indians taken into the Church; and a general attendance by all upon public worship.

The priest, however, who lives at Lapointe, hearing of the good work, lost no time in making his way over there, a distance of one hundred miles, in snow three feet deep, and placed himself in the way. "Not willing to enter himself, and when others would go in, he hinders them." He charged his people against attending any more of our meetings. The new converts were, however, steadfast, and hold on to their good profession. Many are seeking the pardon of sin from the great High Priest above.

Brothers Scales and Johnson, at Sandy Lake, 500 miles above the Falls of St. Anthony, write most cheerfully. They too, have, besides keeping up their school and public preaching, visited from house to house, or rather from week-end to week-end, and by singing, praying, and exhortation have so far won upon the attention and hearts of the Indians, that they have some most powerful conversions in a clear and shouting boldness, such as give double impulse to their efforts, and interest and fear in the hearts of wild Indians. While this work of grace progresses, with these seals and demonstrations of Divine power attending it, the half-breed Catholics, servants to the American Fur Company, follow them up, and pour out vile slander and persecution upon these devoted servants of God.

When it is recollected that these Missions have just been established, Sandy Lake last year and Fort du Lac this year, and that the war between the Chipewas and Sioux is still raging, this early indication of fruit is calculated to inspire the friends of the cause with new faith and zeal, and gives assurance that, when the sword is laid by, and the excitements of war have ceased, the work of the Lord will go on and prosper. Amen, so let it be. Yours truly, B. T. KAVASAOUK.

THE JEWS IN RUSSIA.—The Augsburg Gazette, of the 24th ult., publishes, under date of St. Petersburg, of the 11th ult., the following Ukase of the Emperor of Russia relating to the conversion of Israelites to the Christian religion:

"1. When Israelites shall conform to the Christian religion, the holy baptism must be given to the children under seven years of age. Nevertheless, if the father or mother alone become convert, the sons shall be baptized in the first case, and the daughters in the second.

"2. The converted Israelites who shall enter into holy orders are to be exempt from the taxes to which they were formerly liable. Every convert, without distinction of sex, will receive, on his or her conversion, from fifteen to thirty rubles, and the children will obtain one-half of the allowance granted to their parents.

"3. The baptized Israelites will be entitled to embrace a commercial profession, on declaring that they possess the required capital and proving that they pay the guild rates; they are to be likewise admissible into the corporations of tradesmen, artisans, manufacturers, and into the agricultural communities.

"4. The settlement, as well as the first agricultural organization of the baptized Israelites and the domains of the Crown, are to take place, agreeably to the laws regulating the establishment of Israelites in the Government of Cherson.

"5. Baptized Israelites admitted on the domains of the Crown, and on private estates, are to be exempted from taxes during several years, as in the case with regard to Israelites embracing the agricultural profession."

MISCELLANEOUS RELIGIOUS INTELLIGENCE.

Rev. Gen. Scott has encountered a violent opposition since his return to Stockholm. The Swedes seem to have taken it in high dudgeon that he should have begged funds in the United States for the support of a mission among the heathen in Sweden. His "Defence" has been met by a "burst of indignation." His position is declared to be "perfectly illegal." Cavalries of the Royal Library has published a rejoinder, in which he shows how deplorable the heathenism in England is, and how the population of Sweden, the great numbers are than any other of the population of Sweden. The great mischief, therefore, is as active as ever. He is a strenuous advocate of the temperance reformation. The second volume of Bishop Essey's speeches and addresses is published. It is said to be full of the fire of his genius. The author lies dangerously ill.

Sir Alexander Burns, the distinguished traveller, of whose lamented death we have lately heard, was born on the 16th of May, 1805, at Montrose, Scotland. He was killed at Calcutta on the 21st or 23d of Nov. 1841. He resided in India from an early age, and was skilled in the Hindoostanee and Persian languages. His Travels in Bokhara, etc., established his reputation. Between 800 and 900 copies were sold in one day. Murray gave him £200 for the copyright of the first edition. Lockhart told him it surpassed in interest any book of travels which he had ever read. It was at once translated into French and German, and the author was elected a Fellow of the Royal Society of London. At the time of his death, he was political resident at Calcutta, with a salary of £3,000. His younger brother Charles was killed at the same time. He has left three surviving brothers. His father, also, is living; and is town-clerk of Montrose.

The last No. of the British Critic, the organ of the Oxford tractarians, contains a review of Archbishop Whately's Essays on the Kingdom of Christ delineated, and on Christian Faith. The prelate's arguments against apostolical succession furnish a bitter pill to the arrogant high churchman. The reviewer closes in this style: "Archbishop Whately's influence is now hardly felt in the theological world; and for the future, notwithstanding his originality of expression, facility of illustration, ingenuity of argument, and what is much higher, his general candour, simplicity, and moral courage, he can expect to leave behind him no lasting memorial."

The 6th vol. of Rev. J. H. Newman's Sermons, (spring quarters, Lent, Trinity Sunday,) have just been published. Dr. Pusey has published a letter to the Archbishop of Canterbury, which, according to the British Critic, will be extensively read, and will produce a powerful impression.

The Archaeological expedition from Prussia to Egypt, has started. Prof. Lepsius, lately transferred from Leipzig to Berlin, is at the head of it. The Royal Society of Northern Antiquaries at Copenhagen has just published the volume of Memoirs of the Society of Antiquaries. A new History of Rome, from the fall of the Republic to the reign of Constantine, has been published by Prof. Charles Hoek of Göttingen. The entire works of Frederick the Great, which are preparing for the press, by command, and at the expense of his Prussian Majesty, will be issued in two editions. The cost of the one in quarto, with splendid plates, will amount to £10,000. The German abridgement of Strauss's Life of Christ, has been translated into Swedish, and has caused a great sensation in the country. An unsuccessful attempt was made to suppress it by legal process. Several answers have appeared.

A new book on Greece has just appeared by F. Strong, who has resided eight years in Athens as banker, and as Consul for Bavaria, etc. It is said to be full of interesting and authentic information. He gives the following as the population of Athens:—Men, 6,404—women, 4,262—boys, 6,313—girls, 3,713—foreigners, 3,573—others, 1,367. Total 26,237. Of the whole population of the kingdom, a large part are employed in agriculture. The Greeks among the mountains live to a great age. An individual, 132 years old, hobnobbed down to see Otto in one of his tours. The king gave him a valuable present. We are glad to see that Conservators of antiquities have been appointed. We wish it had been done before Lord Elgin's days.

The English Church Pastoral Aid Society expends £22,000 in supporting, in whole or in part, 255 clergymen and 35 lay assistants.

Of the works of the Christian Tract Society, the following have been published:—The Christian's Companion, 16 editions, 3762 copies; the Commentary on John, 5 editions, 3,677 copies; Commentary on the Sermon on the Mount, 2 editions, 2,800 copies; Commentary on Hebrews, 3 editions, 2,774 copies; Collections of Sermons in various series and editions, 72,000 copies; Credibility of the Gospel History, 2 editions, 27,500 copies; and Hours of Christian Devotion, 4,000 copies; total copies of all the works, 25,000. The Commentary on the Romans and some smaller publications are not here included.

The Committee of the Church Missionary Society propose to create a permanent fund, in order to meet the sudden exigencies which often embarrass such operations as depend on casual and uncertain contributions. The advantages of such a fund are the following:—It will obviate the difficulty which arises from the fact that charitable collections are not sufficient with the periods and amounts of payments to be made year by year. Missionary Society has contracted obligations to missionaries and their families in distant countries which cannot suddenly be withdrawn. The embezzlements of this Society were owing to a large expenditure, which was incurred in the West Indies, on account of the wants of the emancipated negro population, and to the great success of missions in New Zealand, Timor, and North India.

The spiritual jurisdiction of the Bishop of Jerusalem will extend, as we learn from official documents, over the English clergy and congregations, and over those who may join his church and place themselves under his episcopal authority in Palestine, and, for the present, in the rest of Syria, Cilicia, Egypt, and Abyssinia. His chief missionary care will be directed to the conversion of the Jews, and their protection, and to their useful employment. He will establish and maintain, as far as in him lies, relations of Christian charity with other churches represented at Jerusalem, and in particular with the Orthodox Greek Church. A College is to be established at Jerusalem, under the bishop, whose chapel will be its first principal. Its primary object will be the education of Jewish converts; but the bishop will be authorised to admit into it Druses and other Gentile converts; and if the friends of the college should be sufficient, oriental Christians may be admitted; but clerical members of the Orthodox Greek Church will be received into the college only with the express consent of their spiritual superiors, and for subsidiary purposes. Congregations consisting of Protestants of the German tongue, residing within the limits of the bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordered by him for that purpose, who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, and agreeing in all substantial points with the liturgy of the English church.

The King of Prussia has issued a circular and two decrees by which he explains the nature of the connexion between England and Prussia in the establishment of the bishopric at Jerusalem; and orders general collections to be made to the evangelical churches of Prussia in behalf of a school and hospital at Jerusalem. The latter is important, as affording an asylum for travellers in case of need. His Majesty says he shares too deeply with his country those religious and national sympathies connected with the origin of the Augsburg Confession, to be able to concede anything of this firm and common basis on which the collected German National Church of the evangelical faith rests.—Boston Recorder.

SUNDAY-SCHOOL TEACHER.—At the conclusion of a tea-party of Sunday-school teachers at Zion School, Wibsey, the following sentiment was proposed, "The Queen and the Prince of Wales; may she prove a pious mother and an obedient and affectionate son." The speaker passed, and then added, "And may my father send him to a Sunday-school!"—Leeds Mercury.

COMMON SCHOOL FUND.—As a great deal of complaint is made of the insufficiency of the Government allowance for the support of common schools, as it relates to the payment of teachers, we offer the following comparative statement, by which it will be seen, that the common schools of Canada are not less liberally endowed than those of the State of New York, where education is acknowledged to be patronized on a magnificent scale.

The number of inhabitants in the state, by the census of 1840, was 2,432,335, of which 572,995 were children over five and under 16 years of age, subjects there as well as here of the public allowance for common school instruction. The amount raised by the state, for paying teachers, was \$535,420, or £133,857, currency, which is an average of \$4.93d. for each child; and the amount paid by individuals, for the same purpose, was \$1,119,111, making, in the aggregate, \$2,654,531. There were in the state, in 1840, 10,397 school districts, and, allowing one teacher to each, the number would be equal. The average compensation of teachers, during the year, on the supposition that females were employed one-half the time, was \$3 per month, for eight months, making \$24. For the term, in which the state paid £13.5s., and the people £10.15s. The average number of children, in each school district, was 56, constituting one-fourth of the total number of inhabitants.

In the absence of any correct census of the population of this province, or any return of children over five and under fifteen years, we shall found the following calculation upon the above, as being for every purpose sufficiently correct data. Assuming, then, that Canada contains 1,125,000 inhabitants, and allowing one-fourth to be subjects of common school tuition, the number will be 281,250. To educate these, nine months in the year, Government has appropriated £100,000, which is an average of 7s. 2d. to each child. In addition to this, there must be paid by individuals 1s. 3d. per month for each child attending school, which, for nine months, allowing only one-half to be collected for the purpose of paying teachers, will amount to £79,108, which, with the Government allowance, gives £179,108. If we take 49 children to each school district, which will give us 5734 districts, and, consequently, as many teachers; so that £179,108 divided by 5734, the number of teachers, will give to each the sum of £31 10s., of which the Government allowance is £17 19s., and that paid by parents £14 1s.—the whole giving an average of £3 10s. per month.

The only way in which the wages of teachers, as here stated, will be liable to any diminution, will arise from the ten pounds which the Board of Education are to appropriate to each township or parish in the district, and the fees paid to collectors; but we have provided for this, by only estimating one-half of the children as contributing their monthly stipend to the payment of teachers; and allowing a moiety of the other half to be exempt poor, the remainder will be more than sufficient to meet all possible contingencies.

RECAPITULATION.	New-York.	Canada.
No. of inhabitants.....	2,432,335	1,125,000
children receiving instruction.....	572,995	281,250
teachers.....	10,397	5734
Amount raised by the state, for paying teachers.....	\$535,420	\$179,108
by individuals.....	\$1,119,111	\$79,108
Aggregate amount.....	\$2,654,531	\$258,216
Average No. of children in each district.....	56	49
wages of teachers, per month.....	\$3 0	\$3 10
Whole amount.....	\$24 0	\$31 10
Average amount paid to each, by the state.....	\$13 5	\$17 19
by individuals.....	\$10 15	\$14 1

From the foregoing it would appear, that the cost of educating 49 children, in this province, cannot possibly exceed that of 56, in the state of New-York; but when it is considered, that our schools are taught one month longer, and that, in our calculation, we have provided for eight schools where they have but seven, it will be found that the difference is in our favor.

If females are employed three months out of the nine, and males the other six, the Canadian school fund will be more than sufficient to pay the former, £1 10s., and the latter, £4 10s. per month.—*St. Catharines Journal.*

L'ORIGINAL LITERARY SOCIETY. April 10, Mr. D. Pattee, Jr., writes us:—Encouraged by the favorable notice which you have uniformly taken of every effort tending to the amelioration of society, and especially the cultivation of the human intellect and the diffusion of useful knowledge, we have, through the medium of your interesting paper, to give a brief abstract of the march of intellect in this hitherto neglected quarter. The Clergymen of the Presbyterian, Congregational and Wesleyan Churches, and other spiritual inhabitants of L'Original, solicited for the more general distribution of knowledge among their fellow-townsmen, and the resuscitation of those mental powers which in too many instances lie dormant, met in the Court-house in December last, when Mr. Sheriff Treadwell being called to the chair, it was resolved, that a Society be formed forthwith to be called the "L'Original Literary and Debating Society." A committee was appointed to draw up a Constitution which was presented and accepted at a subsequent meeting. One article of the constitution precludes the discussion of every subject of a religious or political nature, and restricts us to those that are purely of a literary and scientific character. These Questions are submitted at every meeting by a committee for that purpose, one of which is selected by the members of the Society to be discussed at the next meeting. The chairman, after summing up both sides of the question, gives his decision, fairly and impartially, according to the weight of argument. We meet semi-monthly, and our numbers are increasing. The inhabitants of L'Original and its vicinity seem much engaged, and manifest a spirit of improvement. In connection with the discussion, the Rev. Gentlemen of the above-mentioned denominations lecture before the Society in succession, upon literary and moral subjects. And when we come to consider the obstacles which we had to encounter, and the success that has attended our efforts, we feel reason to rejoice that God has prospered our labors, and will justify us in urging our fellow-countrymen to form similar associations—to conduct them upon strict constitutional regulations—as being one of the best means of enlightening the young and a pleasant and instructive recreation to the adult and the aged.

PERVSION OF LITERATURE AND MORALITY.—Dr. Lardner is lecturing in Baltimore, in Universalist Church. This Lardner, he is remembered, ran away from England to France with another man's wife—was followed by some of her relatives who gave him a "whipping." He then comes to America with this wretched woman, who, it must be borne in mind, has several lovely and innocent children in England by her legal husband; and after lecturing in New-York and Boston to large audiences of gentlemen and ladies, goes to Baltimore, where, on his arrival, the use of the Universalist Church is granted him. The subject he chooses is "The Divine Attributes as manifested in creation." What a spectacle! An open adulterer lecturing in a Church on the Divine Attributes! But—God is all love, the Universalist tells us—justice there is none—and Lardner and his guilty paramour will both go to heaven to join the great grant of adulterers, thieves, and murderers, out of all nations.—*Western Christian Advocate.*

Temperance Indicator.

TEMPERANCE SOCIETIES.

To the Editor of the Church.

Sir,—In the Church of the 2nd April, I observed some remarks upon Temperance Societies, by the Rev. Mr. Close, of Cheltenham, which you introduced, with an expression of satisfaction, that so evangelical and influential a clergyman had taken a decided stand against these societies. It may, perhaps, appear rather presumptuous in me to question the soundness of the reasoning made use of by a clergyman so deservedly eminent for his piety, talents, and clear Scriptural views; but I do so in all humility, and under the hope that, if my sentiments on this subject are erroneous, some one of your able correspondents may favour me with such a reply as may convince me of my error and change my opinions.

Mr. Close admits that an example of total abstinence is desirable and beneficial, on the part of each individual Christian, where such an example can be set without injury to bodily health; and he further says, "to promote the observance of" (this abstinence) "upon individuals, shall be my endeavour, in public and private";—thus, then, he places a certain restriction on himself, and seeks to place the same restriction on others by persuasion, and therefore he admits that such restriction is lawful for a Christian man. But when associations are formed, the individuals of which voluntarily pledge "themselves to such restriction," he says that this conduct is unsanctioned "by the New Testament, and inconsistent with gospel liberty." Now it appears to me, that whatever is lawful for Christians, as individuals, is equally so for them when associated together; and that a pledge, which, for the benefit of the fellow-men, circumvents that Christian liberty, which Christians are free to use, or to deny themselves, is not unsanctioned by the New Testament, would appear from St. Paul taking upon himself a vow, which made him shew his head at Corinth, as mentioned in 1st Cor. x. 25; and on another occasion, he, at the request of St. James and the other elders at Jerusalem, joined himself to four others, who were doubtless Christian converts, for the performance of a vow, as we read in 21st ch. Acts.

A further objection made by Mr. Close, is, that "combinations are made with persons of all religious persuasions," &c. But may we not combine with those, for lawful purposes, when, by doing so, we in no degree sanction their erroneous opinions, or assist in carrying out any improper measures? Should a dreadful contagion take place, in any town or village, which reduced many families to deep distress, and a public meeting be held for the purpose of deliberating on the best mode of relieving the afflicted—would the clergyman be justified in absenting himself, because Christians of various denominations, and some who are not Christians at all, attended and took an active part in such meeting? And when a list of subscribers was placed before him, would he be justified in refusing to put his name down, because the name immediately preceding his own is that of some wretched infidel, or the one following his own that of some self-sectarian? If, then, a clergyman may, without impropriety, attend on such an occasion, and place his name on such a list, surely he may attend a meeting to arrest the devastating effects of intemperance, and to rescue men from disease and inanity; and surely he may place his name on a list which is not the record of money bestowed, but of blessings, which it is lawful temperately to use, foregone for the sake of our fellow-men and brother Christians.

But Mr. Close says, that, although for a moral object, these combinations are without fixed moral and religious principles. Now a fixed moral principle is certainly not wanting, and that moral principle is Temperance and the public good; and to the Christian there is not wanting a religious principle, and that is charity; a desire to comply with the injunction of St. Paul, "As we have, therefore, opportunity, let us do good unto all men." Permit me, Editor, the length of this communication, with which I have troubled you and believe me, your true friend, T. E. W.

Sandwich, April 6th, 1842.

The Isles of the Ocean are coming into the ranks of the army of Temperance. In New-Zealand, the Governor has recently imposed a heavy duty, amounting in fact to a prohibition, upon the importation of ardent spirits. How this spirit of moral reform spreads through the world like electricity! What a noble band are the Temperance reformers! Truly, the wilderness and solitary places shall be glad for them.

Foreign and Provincial News.

From the Boston Daily Mail, May 21.

ARRIVAL OF THE ACADIA—FIFTEEN DAYS LATER NEWS FROM EUROPE.

The Acadia came up about six o'clock in fine trim. She left Liverpool on the 4th, and brings London and Liverpool papers to that day.

The most important intelligence by this arrival, is that brought by the Overland Mail from India.

The intelligence from India is viewed as highly satisfactory, and it is thought that but a short time will elapse before the commercial relations with China will be beneficially arranged.

There has been nothing of particular moment in domestic or foreign, political or commercial affairs during the past fortnight, with the exception of some disturbances amongst the workmen in the mining and manufacturing districts, which have originated in the attempt to reduce the amount of the wages of the labor in consequence of the depressed state of trade, or in their idea that the reduction will be proposed and effected, in anticipation that the cost of the prime articles of subsistence will be lessened as soon as the new tariff comes into operation. No serious consequences have ensued, and there is reason to believe that what did transpire has been very much magnified by the caterers for the press. Quiet, we are happy to say, has been completely restored.

The intelligence from India materially improved the English market, which at the commencement of business was very dull, with an evident tendency to decline.

In the British Parliament the public business goes steadily, notwithstanding the efforts of the Opposition; the premier is daily complimented with addresses from public bodies expressing the warmest interests in the large reports, and the great measures of the government become every hour more and more assured of success. The corn importation bill was agreed to in the House of Commons by a majority of more than one hundred on each division, and it is the House of Commons there have been decisive majorities in favor of the Income Tax Bill.

INDIA AND CHINA.

The French Government received on Saturday evening an express from their consul at Malia, announcing the arrival there, on the night of the 25th ult. of the Great Liverpool, with important intelligence from India and China. Her dates are to the 1st of March from Bombay, the 18th of February from Calcutta, the 21st of the same month from Jellalabad, and the 14th of February from China.

The British in China have captured three other towns, Yapo, Taike, and Tungchow, which are situated within a circle, extending from 20 to 40 miles around Ningpo.

Sir Henry Pottinger, who arrived at Hong Kong on the 1st February, had abandoned the intention of attacking Canton. He was concentrating all his forces with the view of directing them on Peking, and had refused to treat with the commissioners sent to him by the emperor, being determined to treat but with the sovereign directly.

The British troops still hold their positions in Afghanistan. Gen. Sale appears to be in need of no assistance at Jellalabad. Ghuznee, Khetelat, Ghilzie, and Candahar, in spite of all rumours to the contrary, remained in the hands of the British.

The accounts from the manufacturing districts were still gloomy, though there had, apparently, been some little improvement in the general state of trade. The rate of interest on bills of exchange and notes discounted by the Bank of England, continued at four per cent.

Liverpool Corn Exchange.—May 3.—We have scarcely any arrivals of Grain, Flour, or Oatmeal, cornmeal, or from Ireland, to report, since our advice of Tuesday last, and of foreign produce nearly 1400 quarters of Wheat from Barletta.

The trade for all descriptions of free Wheat has consequently relaxed into its former state of extreme dullness, and at our Corn Exchange this morning, upon a very few trifling sales to necessitous buyers alone, a decline of 24 per 70 lb. from the rates of Tuesday last was conceded. The transactions in flour, which last night comprised 700 quarters of French Red Wheat at 6s. 9d., 600 quarters of Egyptian at 5s. 3d. per 70 lb., and a cargo of white Triticum about, the price of which has not transpired. English and Irish, together with States and Canadian Flour, duty paid, each attended with a more difficult sale, must be considered a turn lower.

FROM CANTON.

The ship Mary Ellen, Capt. Swetlin, arrived this morning from Canton, whence she sailed on the 18th of January, one day later than the intelligence by the overland mail to England.

The captain of the Mary Ann states that when he left Whampoa, the British ships lying there were still trading with the Chinese, and had boats on the river to capture all the Chinese boats that came down from Canton, making prisoners of those on board.

The Canton Press states that seizures of junks and trading vessels continue to be made by the British cruisers. Of this it complains bitterly as being not only unjust but unwise.

It is reported that the Chinese at Canton have three European engineers engaged in their pay. Some of the works recently constructed have been pulled down and rebuilt, probably on more scientific principles. Great activity is manifested in Canton and its vicinity in fortifying the river and town. They were also purchasing guns in great numbers.

Great efforts were making to enlist soldiers, and the pay had been raised from two to six dollars per month.

Several Mandarins had arrived at Macao, with a view, says the Press, of harassing Chinese dealers.

Some conflicts between the smugglers and mandarin boats were reported, in which the latter were worsted.

Canton, January 7, 1842.

We received a letter last night from Hong-kong, and another from Macao, stating that the English were preparing to come to Whampoa, and would destroy all the forts perhaps as high up as the Hongkong fort, but they will not come on shore. They have taken only a few boats.

We want an American boat, and half a dozen men, with 8 or 10 muskets, a few cutlasses and ammunition, to defend our premises in case of need, although we do not think there is much chance of an attack, as Canton will not be attacked by the English.

For fear that the trade may be stopped, I have loaded three chops to-day. I think you can hardly send the boat too soon, as the Chinese will close the passage instantly on the first alarm.—N. Y. Com. Adv.

The ship Niantic, Captain Hepburn, arrived this morning from China, having left Macao four days after the Mary Ellen. There were no papers on board, but we learn verbally that at the time of leaving Macao there was a report in circulation that the passage of the river had been stopped by the Chinese.

It will be remembered that we published a letter, on the arrival of the Mary Ellen, in which it was intimated that an attack was contemplated by the English, and that the Chinese would immediately thereupon obstruct the navigation of the river. The Niantic left Macao on the 20th of January.—N. Y. Com. Adv. May 16th.

UNITED STATES.

Northeastern Boundary.—The flying reports that have been so much in circulation of late, relative to negotiations for arranging this question, have now assumed a more definite and conclusive form. The publication of an official letter from Mr. Webster to the Governors of the States of Maine and Massachusetts. This letter we have inserted elsewhere, and it will be seen that Lord Ashburton is authorized by Her Majesty's government, to treat with that of the United States for a new and conventional line, which shall be useful and beneficial to both parties. The arbitration then, as prescribed by the treaty, will be for the present abandoned.

The nature of the concessions on either side have not transpired. Some, however, affirm that England will give the free navigation of the St. John's for a free passage to Canada. Now, as a road or free passage to Canada can be claimed by Great Britain by right of common law, the surrender of a "pathway" is conceding very little. But with the "pathway" must go the territory over which it is to be used, and this will be of incalculable benefit to the United States, because the best of the timber lies contiguous to Maine, and must fall to the share of the division; and as it is in this timber which grows chiefly on the Acropolis and other streams falling into the St. John's, the force of gravity, and the current of the waters will render the use of the latter stream necessary to get the article to market. We should consider the navigation of the St. John to the United States, an equivalent for all the land lying north of that river, beyond the point of intersection of the American line.—N. Y. Albion.

Rhode Island.—Meantime the leaders of "the movement" have indignantly disappeared. The Express, Governor Dorr's organ, announces the absence of its chief thus:—

"We are authorized to say that Gov. Dorr will be absent for a few days on business important to the people of this State."

Certainly, according to the Journal.

"The Express" again Mr. Dorr has not been seen, owing to the impossibility of finding him. He is either concealed, or has left the city. We are inclined to the opinion that he has gone off, that he went across the country and met the railroad train at one of the country depots. In order to cover his retreat, and give an air of dignity to his flight, the meeting at the Court House parade passed a resolution requesting him to go to Washington and represent the interests of his party at the seat of government. People who go abroad on honorable missions, generally go in the broad light of day, and by the most convenient and customary routes.

There are many other absentees, among whom are Dutee J. Pearce, and the valiant Mr. Sheriff Antony, both of whom the Express thinks, with Mr. Dorr, are in Washington. The pretended Secretary of State is also reported to be exercising his functions, if at all, in some other state than Rhode Island. The Journal adds:—

"The Revolution is in a state of suspended animation. The leaders of the party have been of very uncertain location since warrants have been issued against them. Their General Assembly has evaporated, and most of the members clothed themselves in the safe garb of insignificance or invisibility."

PROVINCE OF CANADA.

Forwarding.—We are well pleased to perceive that the great experiment of transmitting goods and produce to and from the seaboard and the upper lakes without breaking bulk, is this season likely to be fully tried. Several vessels—the *Forerunners* we trust of a large fleet, have been, or are now being, fitted up with the Ericson propellers and will be equally adapted to Lake, River, and Canal Navigation. The following is from the *Que. Mercury*:—"It will be seen by an advertisement of Messrs. McPherson and Crane, in this day's Gazette, that we are to have forwarding from Quebec to the Upper Lakes without transshipment. It will be regulated by competition, which, from the character of the Houses engaged, we have no doubt will be conducted honourably, and on the true principle: who shall best serve the customers, and advance the general prosperity of the Province."

The suspension of the tolls lately established on the Ottawa and Rideau Canals, and a return nearly to those formerly existing, is favorable for a fair trial of this new undertaking.

We have for a long period been anticipating with pleasure the coming of the day when vessels would receive their cargoes of wheat, flour, staves, lumber, and other productions of this fertile land at the nearest port on any of the great Lakes to where these productions were grown or prepared, and traversing the magnificent chain of inland waters which Providence has blessed us with, would

discharge their cargo alongside of the Atlantic Ship in the harbors of Montreal or Quebec. Many of the "Old Stagers" scoffed at such a consummation as indefinitely remote, if not wholly visionary. The progress of science has now actually and literally accomplished these great objects, and we now look forward to the vast benefits which the western country must enjoy from such a departure from the old system.

Look at our own rising city—our splendid harbour and boundless extent of rich agricultural country behind and around us. Will it make no difference to us to be able to ship our thousands and tens of thousands barrels of flour in vessels at our own wharves which will discharge them into the Atlantic vessel—bringing us our British Merchandise from the same source unembarrassed by transshipment and not called on to pay the heavy forwarding charges to the Kingston or Brockville Carrier?

We should have, and we trust ere long will, have our own "City of Toronto and Atlantic Forwarding Company" through whose instrumentality the almost unlimited quantities of the Agricultural productions from the richly fertile region of which this Port is the natural outlet find their way to the British market, passing through no other mode of conveyance than the stout vessels built in our own harbor and the sea-going ships moored at the busy Quay of Montreal or beneath the lofty mampars of Cape Diamond.

We know that, before the snows of many winters have melted, this state of things will most assuredly come to pass. May its advent be speedy!

The great Agricultural Petition.—We direct public attention to the following Correspondence:

To the Subscribers to the Great Agricultural Petition.

Toronto, 12th May, 1842.

Gentlemen:—I take this method of communicating to you at the earliest moment, the very gratifying intelligence which is contained in the following letter from F. Widdier, Esquire, Commissioner of the Canada Company, resident at this place—in doing so, I cannot forbear to congratulate you, not only on the favorable prospects which we may entertain of a satisfactory result to the prayer of the petition, but also upon the course which has been adopted in forwarding it for presentation.

I feel assured that the manner in which the Canada Company have rendered their powerful aid in this matter, will be duly appreciated by the country.

I also take this opportunity of making known to you an extract of a private letter which has reference to this interesting, and to the agriculturists, vital subject. I have the honor to be, gentlemen,

Yours obedient servant, W. B. JARVIS, Esq., Chairman of the Committee for the protection of Agriculture.

Canada Company's Office, Toronto, 11th May, 1842.

Sir,—I have the honor to inform you that by the *Caledonia* steamer, we have this morning received our despatches from the Court of Directors of the Canada Company, and I lose no time in communicating to you what has reference to the Great Agricultural Petitions to Her Majesty the Queen, and to Parliament.

Under date, 14th ult., from London, the Court writes:—

Since our last despatch, the Directors have had an interview with Lord Stanley who has undertaken to present the petition to the House of Commons, and who seems himself to be favorably disposed to the views of the petitioners. The Governor has had an interview with Lord Ripon, who has undertaken to present the Petition to the House of Lords. It appears to the Court that they could not have been placed in better hands for the purpose. In regard to the petition to Her Majesty, it has not yet been determined in what manner it will be most desirable to present it, whether by the Directors at the Levee, or through the Secretary of State, but the Court will do for it what appears likely to secure for it most attention. They are happy to find every disposition of the Public Departments to promote the interests of Canada."

As soon as we receive further advice upon these Petitions, I shall have the pleasure of informing you. I have the honor to remain, Sir,

Your most obedient servant, F. WIDDER, Commissioner.

To W. B. JARVIS, Esq., Sheriff H. D., and President of the Agricultural Central Committee, Toronto.

London, 19th April, 1842.

I am very glad to be apprised by this steamer, that Lord Stanley has consented to present the Agricultural Petition to the House of Commons; and that Lord Ripon, the President of the Board of Trade, to the House of Lords. Understand that the Directors of the Canada Company had interviews with them both on the subject. From Lord Stanley they found every desire to promote the interests of Canada,—that he agreed with the wishes of the petitioners; although, of course, he would pledge himself to nothing. From Lord Ripon, they found an impression, that what had been done in the Corn Bill, in lowering the average price on the importation of meat, butter, &c. from Canada at lower duties, was doing enough for Canada. He was assured in a friendly, and I hope in a conclusive manner, that nothing but a free trade on corn with the Colony, would answer their purpose, and that it was trusted this would be conceded ultimately, when such duties were levied in the Colony upon American productions, as should protect the Canadian-grown articles. Since those interviews took place, you will observe the Colonial Duties Bill has made some progress in the House of Commons, and although I understand it was intended to send it to the colony to legislate for themselves on the subject, duties are thereby imposed on beef and flour from the United States into Canada.

This is legislating in the right direction for your interests, I believe, as leading to a free trade with the Mother Country, although, on reading what passed in the debate on the bill, I am afraid the colonists will not be satisfied with the grounds upon which the measure was urged. I hope in the Province some steps will be taken to impose duties on States produce, so as to protect their corn agriculture, and that it may be fully understood at home what the feeling and interest of the Province are; for notwithstanding what you have often written lately, doubt seems still to prevail in this country whether the Colonial Legislature will readily impose this duty.

It has been compelled to write in great haste today; but knowing your anxiety upon the Corn petition and the question generally, I have taken some pains to ascertain all that relates to them, in order that you should be informed as soon as possible.

The accounts of Emigration to Canada this season, continue to be highly encouraging. Great numbers are going from all parts of the Kingdom, especially from Ireland and Scotland.

The Home District Council has met and adjourned. Resolutions have been adopted.—"That it is expedient that this Council do impose a tax of one penny halfpenny on all Absentees' Lands within the District."

"That a petition be addressed to Parliament, praying for authority to impose such tax as may be leviable on wild lands, on all wild lands the bona fide property of the Canada Company." "That with a view to set at rest the long agitated question of the claims of the District upon the Trustees of St. Andrew's Church, it is expedient that the matter in dispute be referred to arbitration, as follows:—That a Committee of three be appointed by the Council, who shall appoint a disinterested person as Arbitrator, and conduct the case on the part of the District, and that the Trustees of St. Andrew's Church appoint another disinterested Arbitrator, and those two Arbitrators so appointed to appoint a third, which three Arbitrators shall decide the matter in dispute, which decision shall be final and binding on the parties, and that Messrs. Gamble, Scarlett, and Colonel Thompson be the Committee for that purpose."

"That as the dividing of the several Townships into School Districts, during the present session of the Council, will in no wise expedite the receiving the Government appropriation for Common Schools, and many of the Councilors being unprepared with the necessary data from which to make such division in a satisfactory manner, the Councilors be intrusted to divide their respective Townships into School Districts, with the advice of the School Commissioners, during the recess, and report the same at the next meeting of the Council." The Chairman of the Standing Committee on Education brought in a report, which was received and read, and ordered to be laid on the table. This report is contained in a letter from the Secretary of the Province, addressed to the Treasurer of the Home District, stating that the sum of £750 will be at the disposal of the Treasurer of the Home District, as the amount due for school money for 1841, to be distributed by the late Board of Education, and that the school-masters will receive their shares as usual for that year.—*Condensed from the Examiner.*

Welland Canal.—Highly Gratifying News.—New Stone Locks.—We are informed on the authority of a letter just received from Mr. Killy, by the Engineer in charge of the new works on the Welland Canal, that, in consequence of advices received from England, by the steamer *Caledonia*, at the Government House, Kingston, of a full guaranty of abundant means from the Home Government, preparations are to be made, for the immediate commencement of the enlarged stone locks, on this work—six of which, near the mountain ridge, a guard lock at the junction, and a ship lock, of 135 by 45 feet within the chambers, at Port Maitland (Broad Creek), will shortly be placed under contract, to be finished with all reasonable despatch.—*St. Catharines Journal.*

Cobourg, May 10.—The Municipal Council of the Newcastle District have presented their Warden, the Honourable Walter Boswell, with a silk gown.

Toronto Market Prices.—May 24, 1842.

Flour, fine, per barrel, 22s. 6d. 35s. 0d. per cwt. 16s. 3d. 17s. 6d. 18s. 0d. 19s. 0d. 20s. 0d. 21s. 0d. 22s. 0d. 23s. 0d. 24s. 0d. 25s. 0d. 26s. 0d. 27s. 0d. 28s. 0d. 29s. 0d. 30s. 0d. 31s. 0d. 32s. 0d. 33s. 0d. 34s. 0d. 35s. 0d. 36s. 0d. 37s. 0d. 38s. 0d. 39s. 0d. 40s. 0d. 41s. 0d. 42s. 0d. 43s. 0d. 44s. 0d. 45s. 0d. 46s. 0d. 47s. 0d. 48s. 0d. 49s. 0d. 50s. 0d. 51s. 0d. 52s. 0d. 53s. 0d. 54s. 0d. 55s. 0d. 56s. 0d. 57s. 0d. 58s. 0d. 59s. 0d. 60s. 0d. 61s. 0d. 62s. 0d. 63s. 0d. 64s. 0d. 65s. 0d. 66s. 0d. 67s. 0d. 68s. 0d. 69s. 0d. 70s. 0d. 71s. 0d. 72s. 0d. 73s. 0d. 74s. 0d. 75s. 0d. 76s. 0d. 77s. 0d. 78s. 0d. 79s. 0d. 80s. 0d. 81s. 0d. 82s. 0d. 83s. 0d. 84s. 0d. 85s. 0d. 86s. 0d. 87s. 0d. 88s. 0d. 89s. 0d. 90s. 0d. 91s. 0d. 92s. 0d. 93s. 0d. 94s. 0d. 95s. 0d. 96s. 0d. 97s. 0d. 98s. 0d. 99s. 0d. 100s. 0d. 101s. 0d. 102s. 0d. 103s. 0d. 104s. 0d. 105s. 0d. 106s. 0d. 107s. 0d. 108s. 0d. 109s. 0d. 110s. 0d. 111s. 0d. 112s. 0d. 113s. 0d. 114s. 0d. 115s. 0d. 116s. 0d. 117s. 0d. 118s. 0d. 119s. 0d. 120s. 0d. 121s. 0d. 122s. 0d. 123s. 0d. 124s. 0d. 125s. 0d. 126s. 0d. 127s. 0d. 128s. 0d. 129s. 0d. 130s. 0d. 131s. 0d. 132s. 0d. 133s. 0d. 134s. 0d. 135s. 0d. 136s. 0d. 137s. 0d. 138s. 0d. 139s. 0d. 140s. 0d. 141s. 0d. 142s. 0d. 143s. 0d. 144s. 0d. 145s. 0d.

