

Christian Guardian.

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

Vol. XI. No. 47.

TORONTO, WEDNESDAY, SEPTEMBER 16, 1840.

Whole No. 567.

CHRISTIAN GUARDIAN.

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

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

A SHORT TOUR IN THE WEST OF THE PROVINCE.

To the Editor of the Christian Guardian.

DEAR BROTHER,—Having, a few days since, returned from a tour through several Districts in the Western part of the Province, I have thought some little account of my visit to several of my old fields of labour—now Circuits holding an important rank among our Stations—would not be uninteresting to your readers, as the visit itself was very far from being uninteresting or unprofitable to myself. During this tour I had the pleasure and profit of visiting the place of my nativity, and the domicile where I spent the first twenty years of my earthly pilgrimage; of seeing my aged parents, now "by reason of strength," and the "good hand of our God upon them;" arrived at the age of fourscore years; of surveying the place where I was "born again,"—where I served my God "with filial fear and loving gratitude" for the first five years of my christian experience, and the region where I commenced the work of the Ministry, first Local then Itinerant. During this tour, I had also the satisfaction of renewing many old acquaintances, and of again uniting in religious exercises with several of my ministerial brethren,—with whom in days by-gone I had taken sweet counsel many a time, when we "kept holy day" and "went unto the house of the Lord together."

I left home on Thursday, the 6th ult., at 6 o'clock, A. M. Drove to Brother Applebe's, twenty five miles, and took breakfast. My next stage was to Father Keagy's, in West Flamboro', twenty-five miles farther, where I dined. It was very refreshing to me again to meet with my venerable and aged friend. Mr. Keagy has been for many years a most exemplary and useful member of our church. He was among the first fruits of Methodism in this country, and has borne the burden and heat of the day with undeviating constancy since his conversion, which was more than forty years ago: up to the present hour he held on the even tenor of his way without ever having turned either to the right hand or the left; and he is now like a ripe shock of corn ready to be gathered into the garner of the Lord; with a hope full of immortality he is delightfully waiting until his change come. Nineteen years ago I travelled the Circuit on which Father Keagy lives, which then embraced what is now called the Hamilton, Nelson, and Dumfries Circuits. I had many most blessed seasons of refreshing from the presence of the Lord in communing with the people of God in this region of country, during the year 1821. The greater part of those, my dear friends, with whom I was then united in church fellowship have gone to their eternal reward; some have come out from us, and walk no more with us; and some few have turned aside altogether. There still, however, remains here and there one of the old "stock," whose very countenances does my eyes good to look upon; and whose conversation about the days of "ancient times" creates in my heart indescribable emotions of joy, gladness, and sorrow. Among those precious few who still remain to bless the church, is my dear, aged, and benevolent friend Keagy, under whose hospitable roof I spent many a happy hour in the days of my ministerial childhood. What I found my aged host to be a score of years since, in the kindness of his heart, in the soundness of his understanding, and depth of his piety, I find him to be still; only his religious graces more matured and perfected. How forcibly did an interview with this truly good man bring to mind the beautiful saying of David,—"Mark the perfect man, and behold the upright; for the end of that man is peace."

After refreshing myself, and once more worshipping our God at this blessed family altar with my aged friends, perhaps for the last time, I started for Brantford, and a ride of twenty miles more brought me to my friend Beville's, the Superintendent of the Brantford Circuit, where I arrived at half past 7 o'clock, P. M. This made, in all, seventy miles I rode this day, stopping twice by the way—one hour for breakfast, two hours for dinner. Friday, in company with Brother Beville and his amiable daughter, I went to Oxford and stopped all night at Brother Kerr's, Superintendent of the Oxford Circuit. This night we had the pleasure of being kindly entertained by an excellent family, in a comfortable paragon. Twenty years since I travelled what was then denominated the "Long Point Circuit," and which at that time embraced what is now called the Simcoe, St. Thomas, Malahide and Oxford Circuits. At that time there were not more than three appointments in the bounds of the present Oxford Circuit. There is now plenty of work for two preachers; and among many "praiseworthy" and "liberal" things which our Oxford friends have been "thinking upon" and doing, during a few years past they have built a good paragon house for the accommodation of their Minister. The paragon is most beautifully situated on the River Thames, about a mile below Woodstock, the country town of the District of Brock; is attached to it five acres of land, which was presented to the Society by a Mr. Brink, who resides in the immediate neighbourhood,—is accommodated with an excellent well and beautiful garden, and is sufficiently spacious and roomy to make a small family exceedingly comfortable. A ride on Saturday of thirty miles brought us to London, the place of our destination. London, which is situated on a point of land immediately above the conflux of the North and South branches of the River Thames, is the capital Town of the London District; and a thriving, pleasant town it is. It contains some fifteen hundred inhabitants; and there are now stationed there about fifteen hundred of Her Majesty's troops, who are very commodiously quartered in extensive and splendid barracks, which have been recently erected for their accommodation. London has been thrown back in its march of improvement by the late disturbances; but is now rapidly regaining the ground it had lost; is even going ahead of its former self, and is no doubt destined to hold rank with the first towns in the Province. Our business to this town was to take part in the dedication of a Methodist Church to the worship of Almighty God, which, through the most praiseworthy exertion of our friends on this Circuit, has been recently erected. The church, which is of wood, 40 by 50 feet in size, is a most beautiful building, presenting to the eye as fine a specimen of architectural neatness and beauty as does not often fall to the lot of one to see, especially in this new country. There is nothing in the whole edifice but what occasions pleasure to look upon; "everything has its place, and everything is in its place;" every part, both of the external and internal proportion and arrangements, is as my esteemed friend, Mr. Beville, expressed it on Monday evening at the Tea meeting, "about right;" not ought to be added to or taken from to make it better. The Dedicationary Services were commenced on Sabbath, at 11 o'clock, by the Rev. Mr. Wastell, Minister of the Congregational Church in Guelph, who highly delighted the very numerous and respectable assembly with a most eloquent and impressive Sermon. At half past 2, Brother Beville delivered an excellent and powerful discourse, which was listened to with most intense interest and, no doubt, with much profit. A Sermon at 6 o'clock, on the Doctrine and Discipline of the Methodist Church, closed the exercises of the day. Monday evening, at 5 o'clock, the "Tea Meeting" commenced. The tables were spread in the vestry; for, in connection with the spacious church of which we have been speaking, our friends have built a most commodious Vestry, which is designed to answer the double purpose of Vestry and Sabbath School Room. The Vestry, in length, is 40 feet; being attached to the back end of the church, it extends the whole width of the building; it is 20 feet in depth, and is entered by two doors, one on each side of the altar which surrounds the pulpit. There is also a door opening into the church yard. There were two rows of tables set, each of which extended from one end of the vestry to the other. The furniture of the tables was most tastefully arranged; and the various fine things provided by the London ladies for the gratification of the taste, were prepared with the greatest care, skill, and elegance. After our Tea repast was over, we all retired into the church, where a person being called to the Chair, the assembly was highly delighted by a number of most interesting and moving Addresses, the burden of which was the character, spread, and blessedness of the Christian Religion; and many fine and true things were said, respecting Wesleyan Methodism in particular. What added greatly to the interest of the meeting was the presence and music of a part of the bands belonging to the Regiments of the 83rd and Royals, now stationed in London. In compliance with an application from Brother Norris, Col. Wetherall, Senior and Commanding Officer in the London District, kindly gave a select number of the excellent musicians belonging to the bands connected with these two regiments leave of absence during the services connected with the opening of the church. The gallant Officer indeed expressed his intention of being present himself at the "Tea Meeting"; and, during the meeting, Brother Norris received a letter from him apologizing for his non-attendance, which was occasioned by the severe illness of Mrs. Wetherall. Before the speeches commenced, there were sung and played several most admirable pieces; and at intervals, after each address, there were suitable pieces, which had been previously selected for the occasion, sung and played with almost

imitable skill and thrilling effect. At 11 o'clock we closed the delightful services connected with the dedication of this beautiful church, and returned to our homes and lodgings praising God for all the great things he had done and was doing for his cause and people. There were two hundred and fifty ladies and gentlemen who sat down to tea. The Collections received at the different services connected with the dedication amounted to between Fifty and Sixty Pounds.

Tuesday, the 11th, I rode to St. Thomas, a pleasant village situated on the Kettle Creek, at the point where it is crossed by the Talbot street. Here, also, our friends were building a new church, which they expected to complete in a few weeks. Besides our church, which is nearly finished, there is in St. Thomas a church belonging to the Church of Scotland, and one belonging to the Church of England, and also a building which was once called a "Canadian Wesleyan Chapel," but which is now rented to the Government, and is being fitted up for barracks for the soldiers who are stationed in the village. From what I heard, I should suppose our Society was in a healthy state, and doubtless will experience increasing prosperity, and will have accessions to their numbers after the opening of their new church. On Wednesday I went to Port Stanley, a village situated at the mouth of Kettle Creek, and the residence of Col. Bostwick, my esteemed brother-in-law, though he be a High Church man, and, for aught I know, an unbroken succession man too. The state of Port Stanley is by no means prosperous. The harbour, of late, has sustained great injury by high winds and the unusually high waters; indeed the whole place is in a state of ruinous decay; and it is with great difficulty that a vessel can get into the harbour at all. This harbour is of immense importance to an extensive and wealthy country which surrounds it, and indispensable to the safety and convenience of vessels navigating the North shore of Lake Erie. It is, however, now exposed to complete ruin for the want of the expenditure of a few hundred pounds to secure it. Last Winter the Legislature authorised a grant of Two Thousand Pounds, to repair and complete the Port Stanley Harbour; but, for some reason, probably the want of funds in the Treasury, the money has not been paid, and the Commissioners have consequently been unable to do anything, these two years past, towards the completion of so desirable and important an object. Col. Bostwick told me, that he judged that fell one third of the inhabitants of the township of Yarmouth had removed to the U. S. since the commencement of Mackenzie's rebellion. What folly and what madness this! Many, no doubt, heartily wish themselves back again before this time. There is no preaching of any kind in Port Stanley; indeed the place is so almost entirely evacuated that there are hardly enough inhabitants left to make a congregation. I suppose the most of the villagers, if they profess anything, profess to be Church people.

Thursday morning I left my excellent friends and relatives, and directed my course towards the Simcoe Camp-meeting; but, on the way, visiting my aged parents and spending a day or two at home, I did not arrive at the meeting until Sabbath morning, about 8 o'clock. You have received an account of the good hand of the Lord which was upon his servants and the whole assembly for good at this excellent camp-meeting, from Brother Corson, the Superintendent of the Simcoe Circuit, which will supersede the necessity of my communicating any thing more respecting it; I would only add, that I hope there may be held many such meetings and still more extensively useful ones, throughout the Connexion this year.

The Friday after the Simcoe Camp-meeting I had the privilege of attending another on the Dumfries Circuit, under the superintendence of my old acquaintance and tried friend, the Rev. Edmund Stoney. At this meeting much good was done; a number found peace, and believers were greatly quickened. On Sabbath morning I, with many others, was much gratified by a most useful sermon from Br. Beville, delivered with uncommon energy and moving effect. In the afternoon I was delighted and edified with a most excellent address on the truth and sacred importance of the Holy Scriptures, and the duty of all Christians to make united and unceasing exertions to promote their universal circulation, by the Rev. James Richardson, travelling Agent for the Upper Canada Bible Society. Monday the 24th I returned home, perhaps not much the worse in bodily health for my journey, and certainly comforted and refreshed in mind.

I am, yours, &c.

J. RYERSON.

City of Toronto, Sept. 10, 1840.

On the 3rd of July was held a highly respectable Meeting at the Mansion House, in London, for the purpose of an expression of sympathy for the Jews of Damascus, placed in the most deplorable and distressing circumstances. Mr. Alderman Thompson, M.P., was in the chair till the arrival of the Lord Mayor, surrounded by noblemen and other gentlemen, clerical and lay, some of whom were Jews, as Messrs. Rothschild, Mr. Goldsmid, and Mr. Samuels. Among the speakers were Mr. Masterman, Sir C. Forbes, Dr. Bowring, Mr. S. Gurney, Mr. G. H. De La Harpe, Lord Howden, the Hon. and Rev. B. Noel, and Mr. Atwood.

On the 19th of August, a large meeting of the Israelites of the city of New York was held in the Synagogue of Bnai Jasherun. The venerable and learned J. B. Karsheedt was appointed President; others Vice-Presidents, and Secretaries, and the Rev. S. M. Isaacs opened the meeting with an "impressive and elegant prayer." The meeting was deeply interesting and effecting. We copy from the London Watchman the Report read by Mr. Wire; Dr. Bowring's speech delivered at the London meeting; and from the N. Y. Morning Courier the speeches of M. M. Noah and George A. Fust, Esquires, not doubting that we shall have the thanks of our readers for so doing, inasmuch as our wish is to enlist their best feelings on the side of a people, than whom none present a history so peculiar, eventful, touching, and instructive.—Ed.

SYMPATHY FOR THE JEWS AT DAMASCUS.

Mr. WIRE, after some prefatory observations, said the report he had to present to the meeting was as follows:—"The afflictive statements of the sufferings of the Jews at Damascus, contained in the representation by that body to the congregation of the same faith at Constantinople, and transmitted by them to influential persons in this country, have already been brought before the public through the ordinary channels of information. To this account of the atrocities suffered by the Jews may be added a very detailed but most painful statement of the case by the Rev. Mr. Pieritz, a clergyman attached to the mission of Jerusalem, of which the following is an extract of a report from him to the Jews of Alexandria under date May 13, signed G. M. Pieritz:—"When we, therefore, the mission of Jerusalem, to which I have the honour to belong, heard of the calumnious charge so often brought against our nation, especially in the 13th century, and even Jews and Christians, by the heathens of the first three centuries, under which the Jews of Damascus were now suffering, even around us, and the baneful effects which this report had produced among an ignorant and bigoted population, it was immediately resolved amongst the members of our mission, especially our worthy and revered Superintendent, Mr. John Nicolayson, that I should forthwith go to Damascus, in order, if supported by the European consuls there, that I might give my testimony that the Jewish religion, so far from requiring murder and the use of blood, expressly forbids both; and to this fact I am prepared to repeat in addition, in my own name, the famous oath of your illustrious Manasseh Ben Israel. Whether the Jews had committed murder or not, we could not decide at a distance; but what we wished to do was to prevent the crime of one, or some, being made a national crime. I was fixed on for this mission, as I was born a Jew, and trained up for the Rabbinical profession, and therefore best qualified, and, as a Christian, and by no means a friend to, or advocate of Rabbinism, reasonably accepted as a witness in such a case. I will not describe what my feelings were when at Damascus; I found the whole charge against them a fabrication, and that all means and right of legal defence were denied them, while the most cruel tortures were employed to extort from them false confessions of guilt, which some were cowards enough to make. You are now in possession of the result of my labours at Damascus, and know also what steps I am now taking in Alexandria, and intend to take in the case. The following is a list of the tortures applied:—

1. Flogging.
2. Soaking persons in large tanks of cold water in their clothes.
3. The head machine, by which their eyes are pressed out of their sockets.
4. Tying up tender parts of the body, and ordering soldiers to twist and horribly to dispose them into such contortions that the poor sufferers grow almost mad from pain.
5. Standing upright for three days, without being allowed any other posture, not even to lean against the walls; and when they would fall down, aroused up by the bystanders with their bayonets.

6. Being dragged about in a large court by the ears until the blood gushed out.

7. Having thorns driven in between their nails and the flesh of the fingers and toes.

8. Having fire set to their beards till their faces are singed.

9. Having candles held under their noses, so that the flame arises up into the nostrils.

(G. M. Pieritz.)

(Loud cries of "Shame! shame!")

Dr. BOWRING seconded the resolution, and, on doing so, stated, that on looking over the list of the parties who had become the victims of this persecution, he had found the names of several whom he had known while in their country. Twenty of those persons were at that time engaged in trade, and had a capital employed of not less than between 16,000,000 and 18,000,000 (as was understood) piastres. (Hear, hear.) He had, too, known the deceased Friar Thomas, for to the hospitality of that individual's convent he had owed much. The hon. gentleman here went into a long and minute detail of the continued existence of a fanaticism in Mecca, Medina, Damascus, and Jerusalem, places which, although held up as sacred to Christianity, were in reality the least so. (Hear, hear.) The task which had been undertaken by Sir Moses Montefiore was surrounded by difficulties. How great, therefore, would be his triumph should his mission be successful! (Cheers.) But whilst this country sent forth her remonstrance to other lands, let them, at the same moment, be just and admit that they themselves had not yet dealt out tolerance to the Jews of this country. (Cheers.) He was of opinion that the appeal which was going forth to Mehemet Ali would be successful. (Hear, hear.) The hon. gentleman here gave two instances in which appeals to Mehemet Ali had been of avail. And with reference to the present case, he had a letter in his possession in which it was stated that the Sovereign of Egypt was ready and willing to assent to the appointment of any species of tribunal which the English Consul should wish to have. (Loud cheers.)

M. M. NOAH, Esq., came forward to state the objects of the meeting. He said:

It is known to you, Mr. President, brethren, and fellow-citizens, that a series of horrible outrages have been perpetrated upon several of our unfortunate people in Damascus, in Syria, which have created the greatest sensation throughout the civilized world, and enlisted the generous aid and efficient remonstrances of several of the European Governments. It seems that a Priest by the name of Father Thomas, who had long been a resident of Damascus and was under the protection of the French Government, was suddenly missing, and being last seen in company with a Jew, himself and several highly respectable of our brethren were denounced to the Governor of Damascus by the French Consul as the murderers of the said Priest, and themselves and families thrown into prison and subjected to the most cruel tortures. It would be unnecessary and painful to describe, at this time, the horrible outrages, together with the most refined cruelty, which were practised upon these unhappy people, the result of which, as might have been expected in similar cases, was to induce some, in order to save their lives, not only to confess the murder, but to implicate several others of wealth and respectability, who were also seized and cast into prison, exposed to cruel tortures; some of whom expiring under its severity, their property was seized upon by the Governor, and the whole Jewish community in Damascus exposed thereby to imminent danger. Superadded to these painful difficulties and embarrassments was a rumour prevailing in Rhodes, that the Jews had murdered a child for the purpose of mixing up its blood with unleavened bread used at the Passover, and the daily tortures inflicted upon the Jews in Damascus, the insults and aggressions heaped upon them by every religious denomination, created a panic throughout Syria, which was extending itself over the Turkish and Egyptian dominions; and these poor and innocent people, surrounded by danger and under extreme terror, have intreated their brethren living under civilized governments to come to their aid, and save them from disgrace and death. To this appeal the Jews in England have made a noble response, and the government, with its ample power, has also come to their aid. Austria has protested against the cruel and uncalculated persecution. Several of the European governments have expressed their decided displeasure and indignation at the course pursued at Damascus. France alone, liberal, enlightened, and tolerant, has considered it expedient to withhold its protection from these unfortunate and distressed people. Under these circumstances it was deemed important that the Jews of the United States, and of this city in particular, embracing a number of congregations, should assemble for the purpose of giving countenance and support to the steps already taken in Europe in behalf of their brethren, to vindicate also our holy and ancient faith from the foul stigma which is sought to be fixed upon it, and to entreat our free and happy government to mingle its remonstrances with those of the governments of Europe against a repetition of similar outrages. Sir, it may be said that we are remote from the scenes of these cruelties and persecutions—that the Almighty has cast our lot in a country of laws administered alike to Jew and Gentile—that we have no cause to interfere in behalf of our unhappy brethren, for we are exempt from such outrages, and can "sit under our own vine and fig tree, and there is none to make us afraid." We thank God that it is so, and in proportion to the great blessings that we enjoy should be our zeal to promote the safety of our people who are less happily conditioned. But, Sir, in every country on earth in which the Almighty has fixed the destiny of the Jew, spread as we are to the confines of the world—scattered by a wise Providence among every nation, we are still one people, bound by the same religious ties, worshipping the same God, governed by the same sacred laws, and bound together by the same destiny; the cause of one is the cause of all—the sufferings of one portion cannot be unfelt by the rest—the wrongs of one are the wrongs of all; and if the time has not arrived when the strong arm of Israel can once more be uplifted in defence of the nation and its rights, we can yet raise our voice against the injustice of oppression, and can defend our holy faith from foul imputations. (Applause.) Sir, I can believe that a murder has been committed in Damascus; I can believe that a Jew may commit murder as well as a Gentile. Murders are committed in all countries without reference to religion; the frailties of human nature are not confined to sects—all that should be acted by humane governments is to give the accused a fair trial, to place the evidence of his guilt clearly before his judges, and, if convicted, to let the extreme sentence of the law be passed upon him; but to torture the accused so cruelly as to extort a false confession, to drive a miserable, afflicted fellow-creature to denounce the innocent and involve a whole community in destruction, is a mockery of justice, and a stain upon the enlightened age in which we live.

It has been said, however, that the consul of France in Damascus, was bound by his official duties to protect French subjects, and the ministers of religion of the Catholic faith, from persecution and harm, and if any wrong had been done them—any injury inflicted upon them—if any were missing and supposed to have been murdered, it was his bounden and paramount duty to use every exertion to redress the wrongs which had been committed, and to bring the perpetrators to justice. Sir, this is true; but I have lived among the Mussulmen in fulfilment of the same duties which have devolved on the Consul of France, and can say truly, that the French consul, in the furtherance of his object, has violated the laws of his own country, which he was bound to adopt as his guide in this case; and therefore he stands before the world as a tyrant and a murderer, cruel, barbarous, and bloody, and consequently a disgrace to the mild and generous country which he pretends to represent. The name of this second Haman, is the Count Ratti Menton, who was obliged to fly from Sicily, his native country, and was removed from the consulate at Tiflis, for his fanaticism and cruelty, at the express request of the Count Pahlen, whom you may remember as the former ambassador of Russia at Washington.

But, Mr. President, painful as it was to hear of these cruelties, committed on our unhappy people, it was yet more distressing to learn that a deeper injury was inflicted upon us by a report circulated throughout the East, that the religious rites of the Jews required the sacrifice of human and Christian blood to be mingled with the unleavened bread we eat at the Passover. Sir, we can smile at the absurdity of such a rumour; every good Christian, familiar with his own religion, would repudiate the charge with scorn; but alas, Sir, there is yet great ignorance in the world. Superstition and fanaticism are not yet detroned, and there may be some who would credit such monstrous absurdity; nay, we have the fact before us, that in the prevalence of the cholera recently in France, the people rose and murdered their fellow citizens on a charge of having produced the epidemic by infecting the air, or poisoning the wells. Need we be astonished at being charged with killing a Christian infant to be used as a sacrifice at the Passover? Why, Sir, the institution of the Passover existed for more than a thousand years before the establishment of the Christian religion; if it was the uniform practice to mingle human blood with unleavened bread, whose blood was used for the first thousand years of this festival? Nay, the very last and solemn festival held by the founder of the Christian faith himself, was the sacred Passover: will he be accused of using human blood on this occasion? But this charge of killing a child and eating it, on partic-

ular occasions, has not been confined to the Jews. The early Christians were charged with the same crime by their Pagan persecutors.

But why pursue this subject—the Jews charged with being murderers by their own laws? Who that reads the commandments of the Lord, given especially to the Jews, can believe it? Who that reveres those sacred ordinances, the great moral law which governs the world, can believe in it? "Thou shalt commit no murder" we find written in the Decalogue traced by the finger of God himself.

Is the world disposed to look into the character of modern Jews? Go into their domiciles—see them surrounded by their household gods—mark the affection that reigns amongst them—that protection universally afforded to each other as friends and brethren—that reverence of parents—that love for each other—that kindness in sickness—that respect in death. Mark the fidelity and devotion to their holy and ancient faith under every vicissitude, every privation. Go into the alms houses and charitable institutions of the city, and you find no Jews there. Look into the proceedings of our courts of justice, and mark how few there are chargeable with crime, and above all the crime of murder.

The more the Jews are known in their domestic relations, in their public intercourse, and in the observance of their religious faith, the sooner would all prejudices against them be discarded, and justice be done to a people who have too long been the innocent victims of oppression abroad.

Mr. President, a few words more and I have done. When the news of the Damascus cruelty first reached me, and with it the impression it had made in every direction, I confess to you that I saw not the sufferings of the Jews—I heard not their groans—I felt not at the moment for the anguish they had suffered. I saw at once the finger of the Almighty in this—another sign shadowing forth the great events to come. I saw only results, and said to myself, "God be praised—this is a great event; the Jews are accused of murder; accused of shedding Christian blood for the festival of the Passover. Enquiries will be set on foot; their innocence will be made known; their sacred religion defended; friends will be raised up for them in every direction; civilized governments will interpose as shield for their protection; the Mussulmen finding them powerfully supported, will no longer oppress them; the sympathy of every good Christian will be exerted in their behalf; they will be free; they will appreciate this benevolent interference; they will feel as the nation felt of old; the promise God made to them will be fulfilled; they are his people, and he has sworn to protect them; the Redeemer will yet come to Zion; every thing is leading to this result." Sir, if for the moment such thoughts in rapid succession interrupted those feelings of humanity which I should have had for our suffering brethren, I am ready to make every atonement by doing all in my feeble power to alleviate their distresses. I feel, Sir, in common with the whole Jewish people, the most sincere gratitude for the noble manner in which the Christian governments have interposed their powerful protection: may we study to deserve it by reciprocal good feelings, liberality, and brotherly affection. We are their elder brethren, but not less so their brothers. The same human ties, human affections, and human frailties, unite us. We are the chosen people of the Almighty, it is true selected and protected as the recipients of his holy law and the defenders of his unity and omnipotence; but all who believe in him are equally his children, who in this life look to him for grace and protection, and hope and salvation in the life to come. (Great applause.)

GEORGE A. FUST, Esq., said—Mr. Chairman, I must confess I rise under some embarrassment, but not an embarrassment arising in the remotest degree from any thing in the cause in which we are engaged—that cause, Sir, is a good, a holy cause—it is the cause of suffering humanity, and of our holy religion; and I only feel embarrassed from a fear that I have not the ability to do justice to it. But, Sir, after what has been so eloquently and so impressively said by the gentlemen who have preceded me, I feel that I have but little left to say; yet when I look around me and see myself surrounded by so respectable and numerous an assemblage of the descendants of the House of Abraham, I am assured that "the sceptre has not departed from Judah," that the world will yet do us justice, and that our holy religion will be acknowledged throughout the world. And I rejoice, Sir, that we live in a free and enlightened country where we, as Jews, dare express our opinions freely, openly, and in the face of the world. (Cheers.) But, Sir, the world will not do us justice until it becomes better acquainted with us, and with our creed and our history. The character of a man can only be known by his actions, and the character of a nation can only be known by its history, the record of its actions. When that history is not known, how can its character be appreciated by the world?

Mr. Chairman, you recollect well when, a few years ago, the inhabitants of Greece rose against their persecutors. The whole world then—East, West, North, and South—dropt a tear for their misfortunes and rendered them assistance. Now I ask, Sir, if that sympathy would have been felt, and that assistance would have been rendered, if the world had not been acquainted with their history? And I again ask, Sir, if the history of the Jews—the record of their actions—does not present as bright a page as the history of Greece? I don't wish to recall to your mind their bravery and fortitude at the Castle of York, or at Edmonsbury in England, or at Baucaria, at Montpellier, at Besancon, and at Avignon. Not many days ago when you were sitting on the ground bewailing the destruction of the Temple, the beautiful elegies which you then chanted told you of the fortitude and sufferings of our ancestors during the crusades. Permit me to recall to your recollection one circumstance which exhibits a great moral spectacle. I allude to the expulsion of the Jews from Spain. Spain, intoxicated with the success of her arms, which resulted in the conquest of Granada, and blinded by the expedition of Christopher Columbus in the West, in an evil hour to themselves and their country, without reason or a cause assigned, issued an edict for the expulsion of the Jews. The great Arabanet, like the present Montefiore, appealed in behalf of his oppressed brethren, and his golden arguments and sincere supplications softened the hearts of Ferdinand and Isabella. But, Sir, there was lurking in the heart an avarice for a large treasure that was to be confiscated; and the hearts so softened were turned against the Jews. Now, Sir, imagine, if your mind can accomplish it, six hundred thousand souls—some say more—giving up all that they had for their holy religion, and for Him who "tempers the wind to the shorn lamb." Not one has deserted the standard of Jehovah. The Jews in Spain, Sir, were then differently situated from the Jews in other nations: they were not aliens, Sir, but many of them were lords of the soil; it was their native home; they were there long before the Castilians, the Leonese, the Aragons, the Catalans; they were "to the manor born." It was the land which covered the bones of their fathers of remote generations; and yet, for the sake of their religion, and with an elevated devotion, they left their green fields, their numerous herds, their comfortable dwellings and beautiful seats, their splendid synagogues and richly endowed and useful colleges—their wealth, the reward of their enterprise, and their prospective interests, to seek, by God's kindness, a new home. They did not leave, like the Pilgrims, with a royal charter in their pockets and the good ship Mayflower to carry them to a shore where they could only meet with physical opposition; no, they left for that world which was their sworn enemy. The law of Spain prohibited the exportation of specie, and they could only leave with the garments which covered them, and the mules which carried them. They committed themselves to ships, thus destitute, destined for ports in the Mediterranean; but as a pestilence had broken out there, they were driven to the coast of Africa, and there many laid their bones to whiten on the beach. Such an instance is sufficient to entitle us to what we ask in the resolution. But there is another reason why justice should be done to us; and if I am not trespassing too long on your time, I will mention it. The Bible, Sir, is acknowledged to be the corner-stone of civilization, and have not our ancestors preserved it pure and unadulterated, with sacred tenacity; and when the Patriarch of Egypt, who stands on the threshold of civilization, asks for admission as a member amongst enlightened sovereigns of the civilized world, ought not the doors to be shut against him until he has healed the wound which he has inflicted on our suffering brethren? But there is still another reason. I ask, Sir, have we not contributed to the arts and sciences, and what over is for the good of the human race? In philosophy have we not produced a Maimon, a Mendelssohn, a Bonandri? In polite literature where stand a Busenbuth, and the D'Israeli. In political economy we have produced a Ricardo; and for music, sweet music, what have we done? Need I name a silver-toned Brahms, a Mochelles, a Mendelssohn Berthold, a Meyerbeer, a Hertz, a Halley, a Schiesinger, a Barnett, a Nathan, and though last not least, that beautiful composer, Adolph Adam? In jurisprudence we have a Crenieux in France, a Gutzberg, a Kley, a Wolf, a Zuntz, and our own Isaac—(great applause); and thus have we done our share. And even in alleviating human suffering, he who invented the method to instruct the deaf and dumb was Dr. Perreire, a Jew, of Paris. Can justice then be denied us after these things are known? I say emphatically, no. (Great applause.)

RELIGIOUS INTELLIGENCE.

TORONTO DISTRICT.

To the Editor of the Christian Guardian.

DEAR SIR,—Having now passed more than half way round my District in attending to my regular work, and having spent more of my time on those Circuits through which I have travelled, I hasten to lay before you the result of my labours. I have taken much pains to make myself acquainted with the principal brethren, and with the state of the work on the different Circuits; and I am happy to state that my observations have produced a firm and pleasing conviction on my mind, that the Church is rising into strength and brightness, and that we may reasonably look for a very general revival of the work of the Lord, and for a great increase of graces and numbers this year. The last year was a year of conquest and triumph on some parts of this District, and our present prospects encourage us to hope that this year "shall be as the former, but much more abundant."

The Ministers are generally in very good spirits and full of expectation. They appear most anxious to "come up to the help of the Lord—to the help of the Lord against the mighty."

Sickness prevented my attending the Yonge Street Quarterly Meeting—a circumstance which I very much regret; but it gives me pleasure to learn from the Superintendent of that Circuit that "the fire of the Lord continues to burn upon their altars," and that the God of all grace gives them great encouragement in their work of faith and labour of love. The Quarterly Meeting on the Newmarket Circuit was a season of high Christian activity. At the close of the Sermon on the Sabbath, several persons were seen weeping and sobbing bitterly; some of whom cried aloud by reason of the disquietude of their hearts. I spent six evenings with them at Tyler's Chapel, on Yonge Street, where between thirty and forty souls were induced to seek the Lord, and signified their determination to travel with us as fellow-pilgrims to a better country.

On the Albion Circuit our brethren had appointed a Camp-meeting, to be held in connection with our Quarterly Meeting; and a most fortunate appointment it was. The weather was exceedingly fine—neither too hot nor too cool—so that we were not only able to hold the meeting, but to hold it with great success. The evening services were beautiful beyond description. The silver rays of the moon piercing through the green foliage above our heads, and mingling with the bright lights from our fire-stands around us, shining upon the faces and illuminating the steps of hundreds, rendered the scene all but enchanting. But to the devout mind, the beauties of the scenery were even surpassed by the still more beautiful sight of several scores of pent-in-sinners, kneeling together at the same rude temporary altar, inquiring what they were to do to be saved! Here was to be seen the faithful Minister, weeping over his people, and praying for the revival of God's blessed work, and for the access to the Church of God of such as should be eternally saved. And here too were to be seen the Teachers, Exhorters, and Class-leaders of the Church, labouring side by side for the conversion of their neighbours and the salvation of their children, while the countenances of hundreds seemed to say, "Lord, it is good for us to be here." O! it was a blessed season, and will long be remembered by hundreds who there "renewed their strength." On Monday morning, as the parting scene drew near, we invited all those who had set out for Heaven since the commencement of the meeting to come forward, when sixty-five persons presented themselves and gave in their names as our fellow-travellers to Zion. After receiving the Lord's Supper together we gave the parting hand to our weeping friends, while the choir were singing that beautiful hymn on the 500th page of the Hymn book, to the tune of HARVARD, with the chorus—

"O that will be joyful
To meet at part no more!"

We felt that it would be joyful indeed to "meet on Canaan's happy shore," where congregations never break up.

I pray God to keep us ever faithful until we finish our course in peace, and then bring us to the land of promise to praise God and the Lord Jesus Christ, and that the host who have crossed the flood, and those who are crossing now. I am, dear Brother, yours, in the best of bonds, ASKOT GREEN.
Toronto City, Sept. 10th, 1840.

LONDON CIRCUIT.

(Extract of a letter from the Rev. J. Norris, dated London, Sept. 7th.)
It will perhaps be gratifying to our friends to learn that the Good Lord is reviving his work on the London Circuit. At our Camp-meeting held in the township of London, which closed August 24th, we were especially visited by an outpouring of the Spirit. Before the meeting closed on Monday, 48 presented themselves before the stand as partakers of the gracious influence of the Spirit of God. There were from 12 to 20 others who had left the ground before an opportunity was afforded of their thus publicly acknowledging the good which they had received; making in all about 60 or 70 persons who were led to renounce the error of their way during this season of grace. There is scarcely an appointment on the circuit where a measure of religious excitement does not prevail. The town of London is especially favoured; there is scarce a week in which cases of conversion do not take place. Our new chapel, which was opened on the 9th August, is becoming already too small, particularly for our Sabbath evening congregation—so much so that we entertain serious thoughts of erecting a gallery in it. We are led to hope and believe that these indications of good are only the drops before a shower. May the Lord hasten it in his good time!

CAMP MEETING AT ST. CLAIR MISSION.

To the Editor of the Christian Guardian.

DEAR BROTHER,—We have just concluded a most excellent Camp-meeting, which was well attended by both Indians and whites. The exercises began on Thursday the 27th ult. in a good spirit, and continued increasing in interest until the end. Yesterday (Monday) we broke up, and found about 40 Indians had been converted, or restored from a backslidden state, and 14 whites. Nearly 20 of the Indian converts were pagans of the Saginaw and Potawatomi tribes, and very degraded, dirty, and miserable-looking creatures. As the wind was too strong for the whites to return home in their canoes, they remained on the camp ground until this morning, and had a good meeting last evening, when 8 more whites professed to find peace with God through our Lord Jesus Christ. Most of the whites came 30 or 40 miles from the Chatham Circuit, and have returned greatly benefited and very happy. The Camp-meeting has been a great blessing to our Indians and others. Brother Walcott lent his valuable and zealous assistance during the whole meeting. We had 100 children, 5 whites and 49 Indians; total baptised, 54. To God be all the glory! JOHN DOUGLAS.
Port Sarnia, St. Clair Mission, Sept. 1st, 1840.

KEMPTVILLE CIRCUIT.

To the Editor of the Christian Guardian.

DEAR BROTHER,—It is with great pleasure I write you on a subject that not only interests you, but one which will cause the friends of the Zion generally to rejoice. On Saturday the 15th ult., according to appointment, we commenced a two days' meeting in the woods, near this place, under rather unfavorable circumstances, being disappointed of that help which we expected. But the "Master of Assemblies" was with us in a most gracious and powerful manner. On Sunday the congregation was very large—we believe upwards of 700 people were assembled for the purpose of listening to the truths of the Gospel. The day was agreeably fine—all nature seemed decked in charms, and the music of the "leafy temple" united with us in singing the praises of Almighty God.

After the public services of each day were concluded, we had prayer meeting in the evening in a school-house convenient to the grove, at which seasons an opportunity was given to those who were enquiring the way to Zion to come forward and offer themselves as subjects for prayer. On each occasion a goodly number came forward, who, through the influence of the Holy Spirit, had thought on their way; were ready and willing to turn their feet unto the testimonies of the Most High, and cry aloud, "God be merciful to me a sinner." Seven souls were added to the church, and many more were brought to lay hold, by faith, on the promises of God, especially of them that believe, and could say, with humble confidence in God, through Christ—

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer grieve."

With confidence I now draw nigh,
And Father, Abba, Father, cry!"

Such was the state of feeling manifested on the occasion, both by sinners and sinners, and the tokens of good received from above, that we considered it prudent and advisable to continue our exercises. We did so for about two weeks—meeting together every evening in the name of the Lord. And on every occasion a goodly number came forward to the "Penitent Bench," as called, crying, "What must I do to be saved?" At some meetings there were six, at some twelve, and on one occasion there were twenty souls set at liberty. To God be all the praise and glory. At this meeting many of the old members, who have frequently attended Camp-meetings and other meetings of a like nature, and have felt and seen much of the power of God displayed in the conversion of sinners, said they never saw or felt such an overwhelming sense of the divine power and presence. There was a sacred awe, a holy, pious, and confident dependence upon the promise, mercy, goodness, and love of God. Even sinners who, at other times, were disposed to mock at religion, stood fearfully and tremblingly gazing upon the power of God. About this time we found it necessary to remove our meetings to the grove in Kemptville, the congregation increasing every evening. But instead of our meeting suffering on account of the change, as we at first feared, it increased in number and in interest. For a number of evenings the sacred altar was crowded to overflowing with humble, sincere, devout, and agonizing penitents; some crying, "Lord have mercy upon me a sinner;" some crying aloud, "What must I do to be saved?" and others who were still more apparently contrite in spirit and broken in heart, if such were possible, crying out in the fulness of their soul, "Lord have mercy upon a backslider—bless my backslidings and love me freely." The Lord was pleased to have mercy, sinners who had become hardened in iniquity and crime, were humbled before God, under a feeling sense of his goodness and their sins, sought and found mercy. Backsliders who had fallen and wandered far, very far from God, their afflictions brought back to the fold of which Christ is the Shepherd. We believe there were in all, as far as we could ascertain, more than 80 individuals professedly, and we have good reason to believe, savingly converted to God. One very interesting and encouraging and satisfactory proof of the reality of the work is, that 76 respectable individuals have willingly and unhesitatingly joined our church, some of them in the midst of much persecution, and are determined, by the grace of God, to lead new lives.

This gracious and powerful work is the more interesting, because the greater part of those who experienced the pardoning mercy of God are either considerably advanced in life, or they are heads of families. But at the same time we are not disposed to overlook the day of small and feeble things; we are happy in being able to state that in a few instances the Lord has "out of the mouths of babes and sucklings perfected praise." The Lord has most graciously visited, watered, and refreshed his own people. We feel ourselves much indebted to the exertions and labours of the official brethren and others

during our protracted meeting, especially for the prompt, efficient, and acceptable labours of Brother Maley, the only Local Preacher who could remain with us during the meeting. But not unto us, O Lord, but unto thy great name be all the praise and the glory for ever and ever!

That the work of God may continue to prosper on this circuit, and that you may continue to receive encouraging intelligence of the prosperity of Zion from every circuit in the Province, is the sincere prayer of
Yours affectionately,
W. McCULLOUGH.

LETTER OF MR. DELAVAN, TO THE EDITOR OF THE NEW YORK AMERICAN.

Bulletin Centre, July 12, 1840.
DEAR SIR—It has been suggested by many that the Brewers could have removed much of the odium attached to the use of impure water in malting, by establishing the fact that during the process of fermentation all or nearly all the impurities would work off. There is but little doubt that much of the vegetable impurities would be thus discharged while much of the animal would remain. But, Mr. Editor, what do you think becomes of this double refined and most noxious substance, which in the natural process of fermentation finds its way out of the bung holes of the beer barrel? Why, Sir, I am informed it finds its way into the beer, prepared for the purpose, from whence it is taken and sold to families and hotels to make our Bread!

So we have, through this abominable trade—
1st. The destruction of a valuable grain to produce a most stupefying liquor containing, in addition to the alcohol and hops, sometimes the most deleterious drugs as well as the most filthy water.
2d. The slops or grains, or the dregs of the barley, is sold to milkmen and families as food for cows, by which the quantity of milk is greatly increased, but engendering disease in the animal, and producing milk deeply injurious to the health of all who partake of it.

3d. The yeast, resulting from one stage of this vile business, containing the very condensation of abominations, is collected, preserved, and sold as one of the ingredients necessary to make our bread of!
All that has been said and published for the last ten years relative to the horrid adulterations and manufacture of a substance called wine, and which unhappily is still quaffed in large quantities, especially in cities, by young and old, male and female, is true, and never has been in a single instance denied. Indeed, not one-half of the iniquities of this traffic have been revealed to the public.

Not long since, one of these vile fabricators being on his death bed, was visited by his clergyman, and was particularly inquired of whether the statements which had been published relative to the adulteration and use of poisonous drugs in the manufacture of facitious wine were true, replied, "Yes, they are all true, I assure you they are all true, and the remembrance of the practices I have been guilty of in my own cellar and loft in preparing these liquors for the public, now bear heavy upon my soul."

This fact was communicated to me by the clergyman who attended on the death-bed of the wretched man. Yours, &c., EDWARD C. DELAVAN.

CHRISTIAN GUARDIAN.

WEDNESDAY, SEPTEMBER 16, 1840.

VISIT OF HIS EXCELLENCY THE GOVERNOR-GENERAL.

On Thursday afternoon the long expected arrival of His Excellency took place in Her Majesty's Steamer *Traveller*, under a salute, much to the gratification of about 7000 of the inhabitants thronging to witness it. His Excellency the Lieutenant Governor and suite, with many official gentlemen, met the Governor-General at the Queen's wharf. His worship the Mayor, and the members of the Corporation, the Military, the National Societies, and the Fire Companies, were present with the insignia of their different orders, making altogether an imposing appearance. These formed an avenue on the wharf, where waved in the breeze many beautiful flags, up which the Governor-General, the Lieutenant Governor, and their suites, passed, receiving as they went the cheers of the Societies. The end of the wharf being reached, the bodies which had in this manner received His Excellency, formed a procession, with their Excellencies and suites at the head, which advanced to the Parliament House, the road lined on both sides with the soldiery, and the band in attendance with their inspiring martial music.

His Excellency having reached the Parliament House and taken his seat on the throne, the Mayor presented an Address from the Corporation, to which His Excellency availed himself. After this the Lieutenant Governor suggested to the Governor-General that if His Excellency would be pleased to receive the Address from the Inhabitants in front of the House they would be much gratified. To this His Excellency at once consented, and expressed his intention to receive the Address of the Mechanics' Institute at the same time. His Excellency paid great attention to the Addresser, and condescended to reply in a manner which called forth the loud plaudits of the thousands assembled. After this their Excellencies passed on to the Government House, attended as before. Throughout the whole the congratulations of the people evidently convinced the Governor-General, that however unattractively divided they had been, they were at last happily sufficiently in union to give him a brilliant welcome; which, from our distinguished visitor and Chief Magistrate, met with a prompt and grateful return, at once cordial and dignified.

The Address of the Inhabitants, and His Excellency's Reply, will be found in another column; and our sincerest wish is that His Excellency may have health and time to accomplish for the Canada the high expectations which the latter has begotten. It comes not within our province to discuss the merits of His Excellency's policy, only so far as education and religion are concerned; and we hope that the future will bring with it many of the advantages of these under the administration of Her Majesty's Representative. We say we have hope, for confidence we have not, if the just and liberal designs of His Excellency in reference to Religion are to be—as they have been—thwarted. The Governor General, we are confident, from the Bill passed for the settlement of the Reserve question at the last Session of the Provincial Parliament, seeks the harmony, and would unhesitatingly secure the religious interests of the Canadians; and their Representatives in passing it sought that object; but a party, isolated in their interests, (misled and lured it is true), have stepped between them and their Sovereign, and attempted to wrest, perhaps by this have wrested from them, forever, their own. Should the Bill of which we have heard, pass, the Bishops of England will have the sole honour of having defeated the Governor General; of having set at naught the wishes of our Representatives; of having insulted the Wesleyan body and others, and robbed them of their religious rights. Still we hope. Our most fervent prayer is, that our beloved Victoria on the Throne, and our Rulers, Her Majesty's Representative with us, and our fellow subjects in Canada and throughout the British Empire, may have the choicest blessing of Him "whose kingdom ruleth over all."

BLACKWOOD ON TOTAL ABSTINENCE.—A day or two ago we received our August number of *Blackwood's Magazine*, and find in it one of the most senseless articles we ever met with on "Teetotalism and Total Abstinence." We hesitate at noticing it at all; but as the periodical, while it is in many respects, has some circulation in the Canada, and as even foolishness is not without its beauties with a certain class, we shall bestow a signature or two upon it. The writer of the article appears under the signature of "Tomkins," and it is pretty obvious to us that Tomkins delights in fancifulness and ridicule; and he being attached to such favourites we shall not spare him in our brief notice of his performance.

Tomkins we take to be as fit a person to write on Temperance as Sir F. B. Head was to tell the world, in his Life of Bruce, what the cause of bad morals was in Africa. Both are equally bewildered and bewildering in their notions. Sir Francis informs us very emphatically that the "dreadful moral state" of Africa is caused by "the unequal distribution of water." If so, why are not the Africans living on the margin of the Nile moral? It would be an enterprise of mercy to transport the whole African race to America, where lakes abound, and they would be moral in the twinkling of an eye. But to Tomkins it would seem that his doctrine is,—that it is the unequal distribution of whiskey which leaves men immoral. He says, "I take punch on the slightest attack of everything that appears to render a course of medical treatment necessary or advisable; and also when I have no attack of anything at all." We can give him credit for his speaking the truth. He writes like one who loves the bottle. Some men have known the benefit of having a text for every day; and this man has one for meditation and for practice:—

"Punch cures the gout, the colic, and the phthisis;
And it is, of all things, the very best physic."

With these attributes of a writer on Temperance, he talks like an oracle, pompously and mysteriously, on chemistry, economy, and morals, and, with all, exclaiming up so much rhetoric and childish wit, that we ask, Does the man think the human race are idiots, or at least men not full grown, needing pictures unnatural and debauched to play with? indeed we need go no farther than this writer for proof that punch turns reason mad, and makes men talk nonsense.

He lectures us on Chemistry. First, says he, "let us consider that matter in a chemical point of view." To Abstinence folks he says, "You say that the air and water, wines and spirits, are stimulating poisons! What is the atmosphere—the air we breathe? It is composed of four-fifths of nitrogen gas, (the most deadly poison if breathed by itself) mixed with about one-fifth of oxygen gas, which is also a stimulating poison." Here are several blunders in conjunction. It is taken for granted that the advocates of Temperance object to everything like a stimulant, which they can never do unless they stop their mouths, and are resolved to live without food; for what is the bread we eat but a stimulant in a certain degree? It is taken for granted that the effects of ale, wine, and spirits, are not different from those of air. The comparison is nothing if it be not supposed. Again, to make the question at all specious—to lull us in with the bug-bear word "poison," the component parts of air are separated. The fact of the combination of nitrogen and oxygen, making

an elastic body highly beneficial, is passed over. The reasoning is this, because nitrogen alone is a deadly poison, it must be so when in coalition with oxygen. Now, what is the fact—the fact visible, undeniable, throughout God's creation? Is it a poison? Does it destroy life? Every body knows, who knows anything, that life depends on air, that the animal and vegetable worlds are sustained by it; existence, vigour, verdure, beauty, fruitfulness, are unknown without air. Can this be asserted of, I do not say, stimulating drinks, but such as intoxicate? The question is one of intonation, loss of reason, health, life. We affirm that alcohol brings with it madness, disease, death. We affirm that air is a preventive of these. From the fact that air, made up as it is of two poisons, is salutary, the writer jumps, as if under the power of a galvanic battery, into another dilemma, and calls out to us in these words, "such a thing as a deleterious compound is a physical impossibility—a mere chimera." Another sign that the man is intoxicated. No compound deleterious! Then we may swallow laudanum by the quart, or stir powder with a lighted match, or eat white lead by the pound.

He next, in the prosecution of his chemical enquiry, comes to pure water. And this, too, is composed of two poisons—"stimulating poisons of the most destructive nature, namely—88 1/2 per cent. of oxygen gas, and 1 1/2 per cent. of hydrogen gas." Without stopping to call in question the calculations of Tomkins, we express our great surprise that two such poisons had not rid the globe of its animals—man, woman, lion, and ass, and all the rest! But though the constituents of water are poisons, water itself, he says, is no poison: it "is at least a perfectly harmless fluid." In the face of this opinion he persists in the use of intoxicating liquor, if his own testimony is to be received; and receive it we do: "My most energetic remarks and abstruse quotations in favour of the 'cup that cheers but not inebriates,' are generally made under the influence of another cup which does both." What hypocrisy is here, yet what impudent hardness! The pointless point of his argument is this, because water, though made up of two poisons, is harmless and useful, beer, wine, and whisky must be the same. If Tomkins has any discernment left, we ask him whether water intoxicates—brings on disease—makes families miserable—steals a way common sense—takes life? This he will not—cannot say after what he has plainly allowed as to the harmlessness of the fluid. Can the word harmless be applied to Alcohol? Has the writer the firmness of nerve to apply it? He appears to be a medical man; will he pass through hospitals to ascertain the cause of many maladies; through jails to find out the cause of many crimes; through the streets of our towns to discover the cause of much suffering, and want, and infamy? When he has ended his perambulations, we shall demand an answer as to whether the fumes of a Gin-shop are as healthful as the natural air we breathe; or the liquid from the distillery as wholesome as that fresh from the mountain spring. Next comes—

Economy. In the first place domestic economy, then political. Tomkins does not think in domestic life temperance is a saving. He gives us a story of his trying to induce a servant of his to drink water instead of beer, drinker and drunkard as he was; but he found in order to do this, he must pay her the cost of the beer in money. In doing this he talks of morality and benevolence; but, alas, his maid, seeing that her master would drink, refused to comply unless he might reap the benefit of her sobriety. The writer might have given us an intelligible and convincing instance of economy had he gone to the dwelling where a husband who not long ago spent his earnings at the bar, and shut his eyes and ears and heart to the plaints of beggary and hunger at home, now expends his income on the very same once deplorable objects. Sobriety is competence. In the next place we have Tomkins on political economy, and he rather hesitates, yet on the whole seems to think that Temperance is a national blessing. But the truth is, what he asserts in one sentence he denies in another. We shall not stay to elucidate the matter of economy; if Temperance is a saving to a household, it is so to an empire. Now for

Morality. This would be amiable writer this defines it: Genuine morality is "obedience to—consistency with—those laws which guide or govern the mode or manner of men as social beings." "When are the social feelings most widely diffused?" "It is over the truly virtuous, or the flowing bowl." "It may be laid down as an axiom, that in this country, charity, which is a very material part of morality, is totally incompatible with slops of all kinds." In this way does Blackwood's periodical propose to enlighten men on an all-important subject. The definitions of morality given by heathen writers are not erroneous enough for him; men by respecting them would soon become too virtuous. He prefers the code of morals sanctioned by some infidel or other; for the ethics he publishes to the world are not from the scripture code, or the code of a heathen, but a sceptic, a contemner of divine revelation and the precepts of Jesus Christ. And his own conduct in this matter is the more criminal, as Scotland, the country of his residence, condemns him hourly to his face. This Monthly is not unfrequently characterised by the nobility of its thoughts, and even the grandeur of its passages; but, when Gospel authority is despised, nobility is degradation, and grandeur guilt. Total Abstinence is consistent with Chemistry, domestic and political Economy, and Morality; for it is consistent with the Bible. He who cannot or will not touch the subject but to ridicule it, ought not to touch it at all; he who cannot or will not do it but to set forth virtue in the habiliments of vice, has one thing to do,—that is, keep his infidelity to himself.

THE MAINE CONFERENCE OF THE METHODIST EPISCOPAL CHURCH commenced its sittings July 24th, and from what is recorded of its proceedings in the *Maine Wesleyan Journal*, appears to have been an occasion of much christian harmony and happiness. Desirous, as we are, to afford our readers a view of the operations of Christ's Church in all her departments, we shall lay before them a few notices from that journal to give some idea of what Methodism is doing in Maine. Bishop Soule presided. The able and devoted Editor says, "I have seldom attended a Conference where there has been more spirituality in the various religious exercises than at this." Twelve brethren were ordained travelling deacons, thirteen elected local deacons and eight ordained, twelve travelling elders, three local elders; twenty received on trial for membership in the Conference. There are about one hundred and fifty Preachers forming or connected with the Conference. The total number of members in Society comprised in the seven Districts within the bounds of the Conference, is 22,535. In addition to these there are eighty-one Associate acting as local preachers, forty local deacons, fifty-five local elders. Increase of members in the year, 3,593. This is a cheering item. The most decided and the warmest approbation of the Conference was embodied in Resolutions referring to the Bible and the Temperance cause. But one of the most interesting and exciting subjects discussed during the sittings, was the *Wesley Institute Association* in New England, an institution which is designed to be after the model of the "Wesleyan Theological Institution" in Old England. The Conference agreed to forward the design, provided the Association would engage to place the proposed Theological School under the jurisdiction of the General Conference of the Methodist Episcopal Church. When this discussion was proceeding, one of the most enchanting speeches we ever read on the subject was delivered by a young preacher—the Rev. Abel Stevens, which required upwards of an hour for the delivery. Should our space admit of it we shall treat our readers with a passage or two from it; for it is a luxury. And we shall not soon forget this passage which he delivered when answering objections to the proposed Institution. Says he—

"O, Sir, it is mortifying that Methodism should still be trammelled and enervated by such petty prejudices. We Methodists do not yet comprehend the sublimity and promise of our cause. We have been deluded by the impression that ours is a particular and not a general system, that it is applicable to a particular class but not to all classes. Methodism, Sir, is universal in its adaptation. We are to be the world's benefactors, before the world the enemies of the Millenium. Our doctrines and measures are to transform all other sects; they are to reach the savage and the sage, the slave and the sovereign. We believe it because we believe they are the truth. Give, then, to Methodism a free action. Let it appropriate to itself all auxiliaries, especially learning. Its gigantic plans are not for giants only. They are for the sons of men, and the lowly and educated ministry into its wonderful system and it will shake the foundations of the moral world."

May the God of Methodism grant it, and that right early; and may our Canada catch the inspiration of a theme like this. Thank God, even here the spirit is not unknown. The truly Wesleyan and thrilling sentiments of Bishop Soule's closing address make us wish we could publish the whole of it; but parts are all we can make room for; and we select them devoutly praying that this Conference, and every other in the States, may the present year enjoy unprecedented prosperity.

The closing address of Bishop Soule was appropriate and deeply affecting. He spoke of the strong probability that he should never again meet his brethren of the Maine Conference, till he met them in heaven. He saw around him but a few of his fellow-labourers. He had been absent about 24 years, in his more extended labours, during which time a great change had come over the face of the world. Many had gone to their reward, a few remained to greet him, and he rejoiced to see them yet in the vineyard of the Lord.

He spoke of the appointments of the preachers,—that it was no lottery. We do not, said the Bishop, lay upon you heavy burdens, which we are not willing to touch with one of our fingers. The Bishop here alluded to some of his distant and perilous journeys among the aborigines of the West and South. He related an interesting anecdote:

While travelling through the Cherokee nation of Indians, at one time, it became necessary for him to remove Father Smith, the Methodist Missionary, who had been a long time with the Indians, and had become much endeared to them. He accordingly met them in council, and through an interpreter stated the necessity of the case, and explained his reasons for the measure. A white-haired chief, whose age must have been near a hundred years, rose to reply. He said the Indians loved Father Smith; they should part with him with great regret; but the reasons given were sufficient; they would submit. But they wished another missionary to be sent in his stead. They did not expect so good a man as Father Smith; but nevertheless they wanted another. If they did not like him, they would not complain till after six moons. "We will try him," said the chief, "six moons, and if after that we find he will not do us good, then we will complain, and we shall want him taken away, and another sent in his stead."

He remarked that during the sixteen years in which he had exercised the Episcopal office he had never stationed a preacher to punish him for any supposed offence or delinquency; that he had never removed one preacher to

accommodate another; but that whenever individual accommodation interfered with the general good the accommodation of the individual must always be sacrificed. He related the following circumstance which he once witnessed in the Mississippi Conference—

In that Conference is one preacher, remarkable for his unhealthiness, where the preacher must live much of his time among swamps and alligators, exposed to many and great privations. Much solicitude is always felt by the preachers relative to this appointment. On one occasion while reading out the appointments, he perceived as he approached the name of this circuit, a painful suspense in the Conference. Every eye was fixed, every ear attentive. He read the name of the circuit,—paused,—read the name of a brother who had been in the middle of the house. The moment his name was announced he leaped upon his feet, crying, "Glory to God! I thank the Lord for my appointment." "Finally," said the Bishop, "it is in my heart to live and die with you." After expressing his most cordial thanks to the brethren for their kindness, courtesy, and affection, he proceeded to read the hymn commencing as follows, which was sung in Baltimore:

Best be the dear smiling love,
That will not let us part;
Our bodies may far off remove,
We still are one in heart.

After the hymn, he prayed, read out the appointments of the preachers, and closed with the benediction. The whole scene was deeply affecting and sublime. Many tears were shed, but they were tears of affection. Many hearts throbbed, but it was the throb of high and holy resolve. It was the height of moral sublimity to see one hundred and forty preachers, with the martyr spirit which had led them to give up all for Christ, waiting in breathless suspense, to hear their names announced, and the respective fields of labour to which they had been assigned. What cannot the Methodist Church accomplish, in the name of the Lord, while animated by such a spirit?

THE WESLEYANS LOYAL AT LAST!—We have discovered by the French in Antarctic regions, and others by the Russians in the frigid Arctic, and now we have another just made in Canada, and announced by the *Toronto Transcript* of Thursday last. When a discovery is made it is generally asked "Of what use will it be?" In this case, it will greatly amuse the melancholic, and silence those who will have it the Wesleyans do not know how to say "God save the Queen." The *Transcript's* correspondent says:—

In the course of a ramble, I have been making during the last few days, through part of the County of Simcoe in this District, I happened to hear on Sunday last that a Camp Meeting was being held near where I was remaining, a short distance from that rising village of Bond Head. I therefore strolled over, induced as I was by curiosity, and the prospect of a meeting of that description, by a desire, if possible, to attend divine service. I arrived just in time for the regular service of the day, and was very agreeably disappointed, on hearing a most excellent sermon preached by a gentleman named to me as the Rev. Mr. Green, a Minister of the British Wesleyan Methodists. I was, however, still more gratified to find that gentleman offer most fervent prayer, in the presence of a very numerous congregation, consisting of the respectable yeomanry of the flourishing neighbouring Townships, for Her Majesty the Queen, Prince Albert, and all the Royal Family, and in short all our rulers and superiors of every grade throughout our empire, and more particularly, throughout that part of it comprising this Province. It was indeed very pleasing to hear the words of West Gullinatory and Teutonic which reached the ears of our Lord, thus breathed by that Rev. gentleman in offering his prayers to the Giver of all good.

On the 12th ult. we presented to the public a short editorial on the publication and character of a new paper published at Montreal, called *The Wesleyan*; and in the last number of that journal we find a reply to what we said. One passage in it, which fully meets our expectations, is all we shall give our readers. The respected Editors say, "We cannot recognize as truly Wesleyan, in every instance, the principles which have been adopted, and the policy which has been pursued by the *Guardian*, especially during the last three years." From this we infer that the Editors and their friends have, for that long of time, considered a "truly Wesleyan" paper a desideratum in the Canada. This explains every thing, and, to us, is one reason why *The Wesleyan* has made its appearance. We shall say no more, but do,—that is, persist in the so-called Anti-Wesleyanism of the *Guardian*, ready at all times when necessary to defend the "principles" to which we give publication, which are the principles of the Wesleyan Methodist Church.

A most agreeable and successful meeting of the *Temperance Reformation Society* was held in the Congregational Church on Monday evening last; but a report of it has not yet been handed to us for insertion; we expect to have it for our next. The Rev. John Roof was in the chair; many Ministers were present who greatly delighted the audience, and what shewed it was so, fifty-two persons became members of the Society.

Patience is an indispensable virtue now-a-days, for as yet we have no later news from England, good or bad.

TO CORRESPONDENTS.—The communications from "Colbourn" and "Prescott" came too late for insertion this week. Those from "Port Hope," "Perth," "Peterborough," "Verus," and "M. J." shall appear soon. "W." directs our attention to a subject well known; but if he will select his thoughts, and send them in two, or at most, three very short articles, we shall be glad to try to make room for them.

A year ago we made a request to the Agents and other friends writing to our establishment, and as its non-observance causes us some trouble, we beg to repeat it. We wish when a letter contains an order for the Book Steward and a communication for the Editor, that they may be so written as not to interfere with each other. To secure this object our communication should be confined to the first and second pages of the sheet, and that for the Book Steward to the third and fourth. By this arrangement each department at once secures its own, and confusion on our part, and often disappointment on the part of our respected correspondents, are avoided.

WHY DOES PUSEYISM SHRINK FROM THE LIGHT?

To the Editor of the Christian Guardian.

SIR,—When I read in a recent number of the *Guardian* an article on "Puseyism in Canada," I was led into a retrospect, which has resulted in this communication. I wish, in the first place, to draw attention to a notorious fact; and secondly, to endeavor to advance some of the reasons of the fact. The fact to be stated is this,—every body knows that the advocates of Oxford theology do not pursue the course which every man has a right to expect, into which conscientiousness would lead them; they do not establish their positions by arguments, and they refuse to enter into any discussion of the subjects in dispute. When, a few years ago, these doctrines were openly and zealously propagated, the Protestant community was startled. They saw that an old destroyer was presenting himself in the disguise of a friend and a parent. They saw that this system unchristianized a large and the most pious portion of the Christian world; that it showed a disposition to deprive of liberty of conscience and of reason, and to substitute the authority of the Pope and the Pope's dogma as the basis of the form of godliness, instead of the power and the whole form. Wherever Puseyism has gone it has been asked to vindicate its claims by an appeal to the Scriptures, or the constitution of the Christian Church. Its assumptions have been disproved through every medium, and on every proper occasion. But those who propagate this lame attempt at Popery represent every one who withholds his assent as stupidly ignorant, or else he is charged with malice and persecution. They clothe their insensate ideas in Bible phrases, and name their sayings with the authority of heaven; they do not propose, explain, or defend their positions, but throw them into a declamation, or the application of a sermon; they pretend to think the truth of their dogmas is certain and obvious.

I said that I wished to avoid drawing a painful inference. From the fact that high-churchmen advanced their doctrines as though nobody doubted them, many perhaps infer that they advance these doctrines, not from a conviction of their truth, but from motives of expediency: that they know themselves that their sentiments are worth nothing, but may influence many who have not investigated the subjects. We should be cautious, however, not unjustly or unnecessarily to reach such a suspicion. Information in controversy is the sincerity of a considerable portion of a large Church. If we say they preach in this instance, not what is true but expedient, we shall more than ever be charged with malice. Besides all this, perhaps they are sincere; perhaps they are so confident of being right, that nothing but stupid prejudice will, in their opinion, deny their statements. Notwithstanding all this, many cannot help consenting to believe, that high churchmen are wilfully alarming many with a mere pretence. And I confess, I am compelled to indulge and thus publicly to manifest this suspicion. It is not fair for them to refuse to render reason to those who ask it. Our Saviour always refused to defend the doubts of the multitude. His Apostles, and Paul especially, reasoned in private and public, and were mighty to convince gainers. The reformation was with great propriety a long season of general controversy; it was established, in spite of papal power, popular superstition, and the temporal sword, by truth and argument. How was Methodism established? The mighty defenders of her faith, fought her battles with the weapons of scripture, of reason, and of common sense; and they have left behind them the display, and the bulwarks of our Zion. And we are not men of reason and of accountability to God, as well as High Churchmen? Perhaps the Bishop will instruct his clergy to say, as one of them said lately—"We do not answer our opponents, because we know what we believe, and are sure that we are right." But then, my Lord, are your bowels of compassion restrained? Is it not your Lordship's duty to convince others of the truth, as well as to believe it yourself? If we are in danger of eternal death because we are not of your fold, should you not hasten, by any means, to snatch us from the teeth of the destroyer who prowls on the barren mountains of dissent? If your Lordship really had arguments, would you not display them as pompously as you do the splendour of your station? The dangerous nature of the Oxford Theology, its high patronage, and the dishonest manner in which it is propagated, are so obvious, that to deny its motions,

Emigration to Upper C

MATTHEW LANG, *Chairman*.

His Excellency the GOVERNOR GENERAL left this City on Sunday last, after Divine Service, for Penetanguishene; it is His Excellency's intention to return on Thursday next.—*Patriot*, Sept. 15.

J. W. Love, Esq., Peterboro', a light gray MARE, five years old, with a long switch tail, of a slender make, and very spirited. Any person returning said Mare, or giving information where she may be found, will be suitably rewarded by the Subscriber. W. McFADDEN.

10	do.	0 10 0
20	do.	0 17 6
	do.	1 10 0

Arrangements may be made for Families for the season by application at the Baths.

