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VICTORIA COLLEGE.

CEREMONY OF INAUGURATION—INTRODUCTORY ADDRESS OF THE REV. ANSON GREEN, PRESIDENT OF THE CONFERENCE—INAUGURAL ADDRESS OF THE REV. EGERTON RYERSON, PRINCIPAL OF THE COLLEGE.

To the Editor of the Christian Guardian.

DEAR SIR,—I am requested by the Board of Victoria College to forward you for publication a short account of the official opening of that Institution, together with the able and interesting Addresses delivered on the occasion.

It may not be generally known that about twelve months ago, during the first session of the United Parliament, an Act was passed unanimously in both branches of the Legislature, and cordially and promptly assented to by the late lamented Lord Sydenham, incorporating Upper Canada Academy into a College, with a grant of five hundred pounds. In accordance with this Act, the Board made provisional arrangements for the operation of the College last autumn, but postponed the formal Opening of the Institution, and the Inauguration of the Principal, to the present month. This ceremony took place at Cobourg on Tuesday, the 21st inst. in the presence of a large and respectable assemblage of ladies and gentlemen.

The members of the Board of Trustees and Visitors were principally all in attendance. The Rev. Thomas Nevitt, Secretary of Conference, and others of our Ministers; the Rev. Messrs. Wastell, Harris, Machin, and Hayden, members of the Congregational Union in this Province, and one or two gentlemen of the legal and medical professions, were spectators of the imposing services of that day—a day full of interest and promise to the inhabitants of United Canada. The first act was that of conducting the Principal to the Chair of the Institution,—the honour of which devolved upon the Rev. Anson Green, President of the Conference, and John P. Roblin, Esq., Member of the Provincial Parliament for the County of Prince Edward.

The opening religious service was performed by the Rev. Richard Jones, Chairman of the Bay of Quinte District, and was followed by a handsome and affecting address from the President of the Conference, who, in concluding his remarks, delivered to the Principal the keys of the Institution. Our distinguished and esteemed brother, the Rev. Egerton Ryerson, having accepted the authority which they were designed to convey, immediately proceeded, though under deep emotion, to deliver his Inaugural Address, the reading of which occupied about one hour and a half. But notwithstanding its length, the Address throughout was listened to in breathless silence, and with the most intense and thrilling interest. And it was worthy of such marked attention, not only in consideration of the high character of its author, but particularly on account of the invaluable sentiments it contained—sentiments evincing a comprehensive and well-cultivated mind, deep research, mature judgment, correct taste, and a patriotic and pious heart, and which most powerfully tell upon the understandings, and feelings, and conduct, of thousands of our fellow-Canadian subjects. Indeed, in whatever light we regard this Address, it will be found to be the most able production that has ever emanated from the pen of Mr. Ryerson, and will not, I am sure, suffer in a comparison with any other document of the kind that I have seen. Under the direction of such an enlightened individual, and favoured with the instruction of a most faithful and efficient Faculty, the education of the youth of our Province will be safe and complete; and it is to be hoped that scores and hundreds of them will without delay resort to the halls of Victoria College, for the purpose of obtaining that which will tend to promote their happiness and usefulness in this world, and, if sanctified by grace, their felicity in the world to come.

Praying that every lover of the Church and of this Country may do all in his power to advance the interests and promote the prosperity of this College, and every other Institution of the kind in the Province, allow me to subscribe myself Yours faithfully,

A. MacNae,
Secretary of Victoria College Board.

Toronto, 28th June, 1842.

INTRODUCTORY ADDRESS.

LADIES AND GENTLEMEN:

I rise to congratulate you on the favoured period of our Country's history in which we live, and the auspicious circumstances under which we are this morning assembled. It is our happy privilege to live at a period when the star of prosperity is dawning upon our land, and the light of science is spreading a brilliant lustre over the civilized world.

The present is, to me, one of the most delightful and important periods connected with the history of science and literature in our Province. It is a day the events of which are as replete with interest and promise on the one hand, as they are pregnant with obligations and responsibilities on the other. The proceedings of this day will be recorded in the archives of this College, and be referred to with many grateful feelings and pleasing recollections as long as sound literature shall find any place in the admiration of men; or this lofty edifice remain a monument of your liberality, assiduity, and enterprise. We are assembled here to-day to witness the Inaugural services connected with the formal opening of this College; services which cannot fail, I think, to call up in the minds of many now present very pleasing reminiscences of the past, as well as joyous anticipations of the future.

Twelve years have now passed away since the Conference of the Wesleyan Methodist Church in Canada resolved to erect these buildings, and provide a suitable place for the liberal education of the children and youth of our country. But to us it was a fearful, if not a hazardous undertaking. That body of Ministers who, after the most serious and prayerful deliberations, determined on this important enterprise, had no personal means of their own to accomplish it; nor had they one farthing in any academic or collegiate fund, by which even to lay the foundation-stone! But they had what they thought an equivalent. They had a seat in the hearts of a pious, devoted, and liberal people. To that people they resolved to appeal—to that people they did appeal; and these spacious apartments and towering walls can witness that the appeal was not made in vain!

Six years ago, the 18th of this present month, an academic course of instruction was commenced in these buildings under the direction and supervision of the Rev. Matthew Richey, A. M., to whom, on that occasion, I had the honour to deliver the keys of office. The Rev. Jesse Hurlbut, A. M., Principal for some time, and the various Professors and Teachers who, from time to time, have instructed our youth in this place, have, generally speaking, done themselves great credit, and the country at large important service. Some of them, I have reason to know, from personal observation, have laboured indefatigably, night and day, to render their lectures interesting and their instructions profitable; and they richly merit the thanks of the Board and the warmest gratitude of those whose children have been committed to their care.

The influence of the instructions which have been imparted within these walls, begins already to be felt in considerable portions of the community. Some eight or ten young men have gone forth from this seat of learning, and been thrust out into the world's vineyard, as heralds of Salvation to a guilty world. Others have turned their attention to the Laws of the land, and are preparing to distinguish themselves and promote their country's interest at the Bar; while a larger number have become instructors of youth in primary schools, where they are "teaching the young idea how to shoot;" and not a few are honourably engaged in commercial, agricultural, or mechanical pursuits. I find them in almost every direction as I travel through the Province; and wherever I have met them, I have found that they cherish many grateful and pleasing recollections of those happy bygone days which they spent on these delightful premises.

But while all these, and many more gratifying and beneficial results accrued from the course of instruction imparted here, there was found, in the opinion of many competent judges, a grand desideratum in the scholastic operations of our Country. There was no College nor University in our Province where LITERARY DEGREES could be obtained even by the most meritorious students; the consequence of which was, that many of our best pupils, who were candidates for literary honors, were leaving our halls of learning to finish their education in some foreign land. This state of things was mutually embarrassing both to Teachers and Pupils; for while the former had the mortification to see their best scholars vacate their seats in this Institution, to obtain that in another country which was denied them in their own, the latter were grieved with the thought that the very fact of their being educated under another government would be alleged against them to their prejudice in transacting the affairs of the Province, and competing for the public honours and emoluments. These, with several other weighty considerations, induced the Board to apply to the Parliament of our United Province to grant them a CHARTER conferring on them all the authorities, privileges, and immunities of a COLLEGE; and such a Charter (thanks to Mr. Boswell of this town, and to our friend Mr. Roblin, who sits on my left, with other influential members of the Assembly, and last, but not least, the liberality of the Government,) was obtained for us by a unanimous vote of the two Houses of the Legislature, and the willing and cordial assent of his late Excellency, the late Lord Sydenham! So that VICTORIA COLLEGE was the first literary institution in actual operation in this Province, authorised to confer Literary Degrees. And long may it remain what its style and title import; creditable alike to the enlightened Parliament that conferred the boon, and to the Board and Faculty who are to manage its affairs and conduct its operations.

But, Ladies and Gentlemen, what was this noble and splendid edifice,—the glory of our Conference, the pride and boast of our country, and the orna-

ment of this beautiful Town!—or whatever Legislative privileges and countenance, in the absence of an enlightened, judicious, and industrious Faculty, headed, assisted, and supported by a pious, intelligent, and able PRINCIPAL? Every thing, under Divine Providence, and the direction of the Board, depends upon the PRINCIPAL AND FACULTY. They constitute the "Senatus Academicus," the council of instruction and government in the College; and if there be any delinquency in that department—any want of intelligence, fidelity, and zeal—or any want of parental affection, sleepless watch-care, or hard-fagging industry, then have the trustees and visitors laboured in vain and spent their strength for nought. Hence the selection of a suitable person to take the charge of this College—to preside in its senate, to influence the councils and decisions of its Faculty, and to keep a vigilant parental eye on the whole collegiate family—became a subject of paramount importance and of anxious solicitude. The Board of Trustees and Visitors were anxious to secure a gentleman of a sound discriminating mind, of general knowledge, capable of taking a statesman-like view of great and important operations; and, if possible, one favourably known in the Province, having some experience in the art of teaching, and of indomitable, untiring perseverance in accomplishing his objects of pursuit. And such a gentleman, they believe, they have found in the person of him whom we have, this day, conducted to your Presidential chair. I assure you it affords me great pleasure to introduce to this most respectable assembly the REV. EGERTON RYERSON, as the PRINCIPAL OF VICTORIA COLLEGE.

[The Principal arose and bowed to the members of the Board and the congregation, who in return acknowledged the token of respect by rising from their seats.]

And, Rev. Sir, to you as the regularly-constituted head of this College, I am requested, by THE BOARD, to deliver these KEYS, as a seal and badge of your authority, and a token of the fearful obligations which, by these inaugural acts, you are about to incur. And, my dear Sir, I need not now remind you that your situation is one, not only of honour, but of anxiety, responsibility, and toil; for of this, from personal conversation with you, I know you are fully aware. You will need therefore the greatest patience and prudence, wisdom and piety, to guide you in the discharge of these onerous and important duties which, in your official relations to this College, now devolve upon you. If, then, you wish to be useful, and at some future period carry off from this Institution a well-earned fame, as well as the reward of conscious fidelity, in your governmental acts be mild but firm—in the administration of discipline be parental and kind, but decide—in your example be gentle and pious—in your intercourse with Professors, Teachers, and Pupils, be courteous and condescending, but dignified—and above all, as you know from whom your strength, wisdom, and consolations flow, in your addresses to the throne of the heavenly grace, be fervent—be frequent—be constant. And may the God of all grace give you patience, wisdom, and a sound judgment in all things, and render you a great and lasting blessing to all those who now are, or hereafter may be, committed to your care!

And now, honored Sir, in the name and on behalf of the Trustees of this College, I commit to you these KEYS; take them, and never forget that with them we commit into your hands the destinies of a large portion of the youth of our Province. While, therefore, you shall exercise the authority which these Keys confer, never let a teacher with whom you are associated want a counsellor, nor a pupil placed under your care need a Father or a Friend.

INAUGURAL ADDRESS OF THE PRINCIPAL.

Before we commence any important undertaking, we should clearly understand its objects, nature, and advantages. In opening this Institution as a COLLEGE, and assuming the duties of Principal, it devolves on me to present a brief outline of that English and Liberal Education which we purpose to impart.

Man is made for physical, mental, and moral action; and the grand object of education is to develop, improve, and perfect, as far as possible, his physical, mental, and moral faculties. The term itself conveys this idea: it is derived from two Latin words, (*e*, out of, or from, and *ducere*, to lead or draw,) which signify to draw out, to expand, to train up, to mature. In the formation of these faculties, God has furnished the richest display of wisdom and goodness; and to develop, expand, and mature them, is the noblest work of man or angel. Man is great as he is wise; and knowledge is essential to wisdom; and education furnishes the rudiments of knowledge and the principles of wisdom. But education, originally, signifies the cultivation of the mind by means of Schools and Colleges. To promote this object, in the most comprehensive sense, is the design of this institution—embracing, as it does, in the preparatory departments, the various branches of an English Education, and, in its Collegiate Course, the several branches of a Classical and Scientific Education. The former is requisite to the ordinary duties of life; the latter is requisite to professional pursuits; and, I may add, necessary to extensive and permanent success in any of the higher employments to which one may be called by the authorities or voice of his country. The latter includes the former; and the union of both is essential to individual and national greatness. I will consider each in order.

The first general division embraces *The English Language and English Literature*; including the elementary principles of the natural and exact sciences, and the application of them to the useful arts, together with the outlines of mental and moral philosophy.

The second general division, or Collegiate Course, may be reduced to the following heads: 1. *Ancient Languages*—especially Latin and Greek—with the cognate subjects, Grecian and Roman Antiquities. 2. *Mathematics*—embracing the various departments of what is termed pure Mathematics, and the diversified and unmeasured field of the mixed Mathematics, or the physical sciences—such as Natural Philosophy, Chemistry, Mineralogy, Geology, Astronomy, &c. 3. *Moral Science*—including Intellectual and Ethical Philosophy, the training of the mind to the principles and practice of Logic, and an extended application of those principles to the Evidence of Christianity. 4. *Rhetoric and Belles-Lettres*—the art of speaking and writing with clearness, strength, and elegance. 5. In addition to these, for one class of students, may be added *Theology*, embracing the Hebrew and Greek Languages, and the various subjects included in *Biblical Criticism, Sacred History, Theological Doctrines, and the Pastoral Charge*.

ENGLISH DEPARTMENT.

I. The admission of an ENGLISH DEPARTMENT of *Language, Science, and Literature*, into a Collegiate Institution, may, I am aware, be regarded by some as a novelty, or innovation; but, as it appears to me, it is such a novelty as were, at one time, the Telescope, the Microscope, the Compass, the inductive system of Philosophy, and, even, English Periodical Literature itself. After much reflection on the subject, it is my strong conviction that the absence of an English Department in our Collegiate Institutions of Learning in this Province would be a defect of an injurious character. Why there should be provision for the teaching of dead and foreign languages, and none for the teaching of our own vernacular tongue, is a phenomenon for which I can assign no reason but custom and prejudice. To teach the English Language through the medium of a Latin Grammar, appears to me to be little less rational than to teach Latin through the medium of a Greek or Hebrew Grammar. There is less analogy between the construction and idioms of the English and Latin Languages than there is between those of the Latin and Greek. It is to be a vast multitude of words in the English Language are derived from the Latin and Greek—especially the former—it may be replied, that that fact affects not the peculiar construction and idioms of our Language. Many Latin words are derived from the Greek; and many words, both in Latin and Greek, are derived from the Hebrew; yet is the Latin generally studied before the Greek; and many good Greek and Latin scholars are ignorant of the Hebrew—the original mother tongue. Our Language is based upon the Saxon, the German, and the French; yet no one ever thinks of employing a Grammar of either of these languages as the means of teaching or learning the facts and phenomena, the forms and construction, the genius and philosophy of the English Tongue. With the exception of certain forms and peculiarities, the fundamental rules are the same in all languages. Of all languages, the English is confessedly the most simple in its form and construction—a circumstance that ought to secure its more accurate and thorough cultivation, rather than encourage its neglect. It is our native language—the language of our Greisles, our commerce, our laws, our literature. The study of it should, therefore, occupy a leading, as well as a primary place, in the education of our youth. Such was the sentiment and example of Cicero—the Prince of the Roman Orators and scholars. Though he so highly valued the philosophy and literature of Greece, as to send his son there, and place him under the care and instruction of the celebrated Cratippus; yet, he admonishes him, to "mingle Latin with his Greek in the studies of eloquence as well as philosophy;" and adds, "your improvement in the Latin is what I chiefly desire." With Cicero, we should chiefly desire the improvement of our youth in their own Language—its origin, structure, progress, peculiarities, signification of its words and their various shades of difference, its correct and graceful utterance in reading and speaking, its various kinds of style, with the several advantages and beauties of each, as exhibited in the pulpit, in the legislature, at the bar, in the different kinds of history, in philosophic discussion, in grave and light essay, in poetry of all varieties, and in conversation and epistolary writing. The judicious and eloquent Blair (a most competent judge on this subject) has well said,—"Whatever the advantages or defects of the English Language be, as it is our own language, it deserves a high degree of our study and attention, both with regard to the choice of words which we employ, and with regard to the syntax, or the arrangement of these words in a sentence. We know how much the Greeks and Romans, in their most polished and flourishing times, cultivated their own tongues. We know

how much study both the French and the Italians have bestowed upon theirs. Whatever knowledge may be acquired by the study of other languages, it can never be communicated with advantage, unless by such as can write and speak their own language well. Let the matter of an author be ever so good and useful, his compositions will always suffer in the public esteem, if his expression be deficient in purity and propriety. At the same time, the attainment of a correct and elegant style is an object which demands application and labour. If any imagine they can catch it merely by the ear, or acquire it by a slight perusal of some of our good authors, they will find themselves much disappointed. The many errors, even in point of Grammar, the many offences against purity of language, which are committed by writers who are far from being contemptible, demonstrate, that a careful study of the language is precisely requisite, in all who aim at writing it properly." The same admirable writer has observed that, "Few languages are, in fact, more copious than the English. In all grave subjects—especially historical, critical, political, and moral—no writer has the least reason to complain of the barrenness of our tongue. The studious, reflecting genius of the people has brought together great stores of expressions, on such subjects, from every quarter. We are rich, too, in the language of Poetry. Our poetical style differs widely from prose, not in point of numbers only, but in the very words themselves; which shows what a stock and compass of words we have at our power to select and employ, suited to those different occasions."

Such a study of the English Language will require copious references to the scientific and literary productions which are alike the wealth and the glory of our father-land. In the works of that illustrious train of literary heroes, who, from age to age, have filled the highest stations in Church or State, or presided in the different departments of science, or, from the shades of a lettered retirement, have sent forth writings for the entertainment and instruction of mankind, we have the choicest specimens of every variety of composition and style which give attraction and worth to the writings of the ancients. The Philosophers, the Scholars, the Statesmen, the Divines, the Historians, and the Poets of Great Britain, have given to the world the proudest achievements of human genius and industry. As in the artificial water and rail roads which branch throughout almost every part of England, the famous highway emblems of Roman conquests are overthrown; as the very *Mole* which protects the British Navy against the tides equals in the massiveness of its structure, and surpasses in the difficulty of its erection, the immortal Pyramids of Egypt; so, in the sublimer discoveries of the sciences, in the mightier conquests of the arts, in the more perfect systems of government and morals, and in the wider range of literature, as well as in the boundless travels of Commerce, GREAT BRITAIN stands pre-eminent, above all the admired greatness of antiquity, even in the brightest days of Grecian and Roman glory. To familiarize our youth with the varied and rarest productions of British authors, cannot fail, while it opens up to them the ample treasures and unsurpassed beauties of their native tongue, to inspire them with veneration and attachment for Institutions and Laws which have protected and fostered, if not given birth, to Philosophers and Historians, Orators and Poets, which I hereafter be as much appreciated and honoured—and I hope imitated and emulated—as have been Aristotle and Plato, Herodotus and Caesar, Demosthenes and Cicero, Homer and Virgil. The astute Dr. Campbell has remarked, that, "The materials which constitute the riches of a language will always bear a proportion to the acquisitions in knowledge made by the people. For this reason, I should not hesitate to pronounce that the English is considerably richer than the Latin, and, in the main, fitter for the subtle disquisitions both of philosophy and criticism."

In connexion with the English Language and Literature may be taught the Mathematics and the Natural Sciences; such as Natural Philosophy, Chemistry, Physiology, Geology, and Astronomy; embracing also the Outlines of Mental and Moral Philosophy, Evidence of Christianity, Universal Geography and General History. I am aware that there are those who regard science of every description as the exclusive patrimony of Classical scholars, and view it as sacrilege or presumption to study the sciences in no other than in the unimproved language of Englishmen. At the time, and long before the revival of letters in the fifteenth century—the sciences, as well as the Sacred Scriptures, were shut up in foreign and dead languages, and the only door of access to them was through the languages of Greece and Rome—especially and chiefly the latter. The literary treasures of antiquity, which had been for the most part buried during a thousand years of barbarism and superstition, could only be dug up with the implements of the Ancient Languages. But the Science and Literature of the Ancients were soon brought to light, translated, Anglicised, and made the common property of the nation. To borrow the appropriate words of the late able President of the Wesleyan University, "As soon as a spirit of inquiry and thirst for knowledge were excited, a great proportion of the light of Antiquity burst at once upon the world. This was the new sun that shone almost in meridian splendour at his first appearance. It had never been put out, but only obscured by the murky clouds of barbarism from the Scandinavian forests, and eclipsed by the smoke of superstition that went up from the pit of the beast and the false prophet. When this obscurity passed away, the sun of ancient science shone in its full-orbed glory. The attainments of antiquity were soon mastered. The art of Printing, which was invented about this time, gave ready circulation to this knowledge in all countries where it was sought. Literature and science were no longer foreign plants; they had become indigenous in all places where they were cultivated. Neither were the treasures of science long locked up in an ancient and dead language, but were spread out in the vernacular tongue of every enlightened land. Large additions were constantly made to the original stock; and vast treasures of wisdom and knowledge have been brought to light, which the eye of antiquity never saw, which the ear of the ancients never heard, and of which, indeed, they had never formed any conception. All that is important in ancient sciences, except what is peculiar to the languages themselves, have not only been clothed in a modern dress, but have been incorporated with, and made parts of, modern text-books." A late accomplished Nobleman said to his son,—"Modern History is your business." We may enlarge the application of this advice, and say, "Modern literature and science should be accounted the great field of literary enterprise and study." In matters of taste the undisputed standard of appeal is with ancient Classics; but—as Blair has expressed it—"in natural philosophy, astronomy, chemistry, and other sciences, that depend on an extensive knowledge and observation of facts, modern philosophers have an unquestionable superiority over the ancient." The works of these philosophers have been given to the world in our own language, and may therefore be studied and mastered without the aid of any foreign tongue.

I have remarked at greater length on this Department, because it may be viewed as a novelty, and is therefore liable to objection; and because I wish to evince to those many worthy and promising young men in this Province who cannot command the time or the means to pursue the entire Collegiate Course, that there is still a wide and inviting field of noble and patriotic exertion accessible to them, which, with the aid of one or two years' instruction, they may successfully and extensively cultivate—thus multiplying beyond calculation the resources of their own happiness, and fitting themselves for an honourable life of private and public usefulness.

Let it not, however, be inferred from what I have said, that I undervalue the study of the ancient Classics. To the study of them I shall presently refer. What I have said is designed to show, that I do not undervalue the English Classics and the philosophical and literary resources of our own language—and that Youth who cannot acquire the mastery of other tongues, ought not to be excluded, nor, negligently or despondingly to exclude themselves, from those invaluable mines of wisdom and knowledge which are contained in their own tongue. I believe that the study of the English Language will contribute not a little to the more thorough and general study of the Greek and Roman Classics. A knowledge of the structure, and a perception of the beauties of the English language, cannot fail to excite an ardent desire to study the languages to which we are so much indebted, and to facilitate the acquisition of them.

COLLEGIATE DEPARTMENT.

I. The *Ancient Languages*—especially Greek and Latin—with their cognate branches, *Greek and Roman Antiquities*, have been long and justly considered as forming an essential part of a liberal education. The objections which have been made to the study of them by some, have, I believe, in almost every instance, been founded in ignorance. No man is a competent judge of a thing of which he has no knowledge. A blind man's denying the beautiful and variegated splendours of the rainbow would prove nothing but his own ignorance and presumption. Yet, much of the indifference to the study of the Classics has doubtless originated in the extravagant estimate of them on the part of their professed admirers, who have, at the same time, affected a sovereign contempt—a contempt very generally the offspring of ignorance—of the study and beauty of the English Language; and some of whom, though they can read Virgil, and Horace, and Cicero, and Homer, cannot explain the construction and government of the most simple English sentence; and are lamentably deficient in the general and practical knowledge which is essential to the interests and happiness of every-day life. But classical learning is not responsible for such folly, any more than loyalty and patriotism, and Christianity itself, are responsible for the selfishness and dishonesty of sycophants, demagogues, and hypocrites. The study of the Classics will greatly contribute to a thorough and critical knowledge of the *Etymology* of our own language. Nearly thirty thousand, of the forty thousand words in the English, are said to be of Greek and Latin origin. A sound classical scholar will, therefore, understand the meaning of those words which are

derived from the Greek and Latin without having recourse to an English Lexicon, and will often perceive an aptitude and force in the application of them which is lost when reflected from the imperfect mirror of an English Dictionary. There is beauty in the reflected rays of the sun at twilight; but they furnish no adequate conception of the glory of his meridian beams. The same remark is true in reading the original, or best translations of the Classics. To see a portrait and to see the original—to read a reported discourse or speech, and to hear the living speaker—to read what a writer is said to have written, and to read the writer himself—are very different things, and produce very different impressions and feelings. The same remark is equally true in respect to reading the Scriptures in the original, and in our excellent translation. We will not make a better translation; but we will see and feel what cannot be imparted by any translation—the scenes, the emotions, the characters, the latent passions and modes of thinking and reasoning, which no translation can convey. The study of the Classics aids greatly in acquiring that *ecopia verborum*—that rich variety of language—which is so important, and gives one man so great an advantage over another, in conversation, in writing, and in public speaking. Nature, indeed, in language as in other things, makes large as well as arbitrary distinctions; but art and industry add to the bounties of nature, and marvellously supply its deficiencies. Translating elegant writers from one language into another is also a continued exercise in the best kinds of composition. Our best English Poets, Orators, and Writers, cannot be fully appreciated without some acquaintance with Grecian and Roman Literature. The whole force and elegance of their finest turns of thought are derived from their classical allusions. Apart from the discipline of mind, the phraseology of the learned professions, and of professional intercourse, and the vast accessions of beautiful imagery, I will merely add, that familiarity with the Classics has the same effect upon the taste and feelings which intimacy with polished society has upon the manners. But the study of the Classics ought, surely, to be taught and pursued practically, as well as every other branch of learning: If the Classics be so taught and studied as to render the English language and the active industry of common life contemptible in the estimation and feelings of the student, will not the practical inquiry more than counterbalance the literary accomplishment? The student ought to be impressed and taught, that the end of every part of his education is *practice*; and that the chief object of his attainments in the Greek and Latin languages, is their subserviency to a more thorough knowledge and efficient use of his own—its origin, its analogies, its excellencies. The most illustrious examples of classical antiquity, as well as of sacred, may and ought also to be employed, to impress both the mind and heart of the pupil with the conviction of the dignity and duty of uniting personal industry and enterprise with genius and learning in all the private and public relations of life; and that his requirements are only valuable as they make him diligent and virtuous, useful and happy.

(To be concluded next week.)

THE BIBLE.

In every generation and wherever the light of Revelation has shone, men of all ranks, conditions, and states of mind have found, in this volume, a correspondent for every movement towards the better felt in their hearts. The needy soul has found supply—the feeble a help; the sorrowful a comfort, yea, be the recipient of the least which can consist with moral life, there is an answering grace ready to enter. The Bible has been found a spiritual world—spiritual, yet at the same time outward and common to all. You in one place, I in another, all men somewhere and at some time, meet with an assurance that the hopes and fears, the thoughts and yearnings, which proceed from or tend to right spirit in us, are not dreams or fleeting singularities in us, nor voices heard in sleep or spectres which the eye suffers, not perceives. As if, on some dark night, a pilgrim, suddenly beholding a bright star moving before him, should stop in fear and perplexity; but lo, traveller after traveller passes by him, and each, being questioned as to whether he is going, makes answer, "I am following my guiding star." The pilgrim quickens his own steps and presses onward in confidence. More confident still will be, he if by the wayside he should find here and there ancient monuments, each with its votive lamp, and on each the name of some former pilgrim and a record that there he had first seen or first begun to follow the benignant star! No otherwise is it with the varied contents of the Sacred Volume. The hungry have found food, the thirsty a living spring, the feeble a staff, and the victorious wayfarer songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover ought amiss or deficient in the vast and many-chambered storehouse. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences, have declared it to be beyond comparison the most perfect instrument, the only adequate organ of humanity.—Coleridge.

TROPHIES OF CHRISTIANITY.

What has instituted so many establishments for the reclaiming of the vicious, and for instructing even criminals? Christianity. What has protected widows and orphans against injustice; subjects against exaction and oppression; the weak against the powerful in suits of law; the goods and the persons of the shipwrecked against plunderers; and, in short, every description of persons against the distress which would otherwise have overwhelmed them? Christianity. What has discouraged the suicides? Christianity. What has discouraged the absurd practice of duels, or deciding disputed points by single combat, which obtained so generally in the north and west of Europe? Christianity. And another writes thus: To whom are we indebted for the knowledge of antiquities, sacred and secular? To Christians. To whom for grammars and dictionaries of the learned languages? To Christians. To whom for chronology, and the continuation of history for many centuries? To Christians. To whom for rational systems of morality and natural religion? To Christians. To whom for improvements in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom for metaphysical researches, carried as far as the subject will admit? To Christians. To whom for moral rules, to be observed by nations in war and peace? To Christians. To whom for jurisprudence and political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation? To Christians—not to atheists or deists. These, and ten thousand more, are all thy trophies, O CHRISTIANITY! and they show as THOU ART FROM GOD. Hasten—and let thy influence fill the world.—Morning Star.

THE RAINBOW.—By THOMAS CAMPBELL.

The evening was glorious, and light through the trees
Played the sunshine and rain-drops, the birds and the breeze;
The landscape, outstretching in loveliness, lay
On the lap of the year, in the beauty of May.
For the Queen of the Spring, as she passed down the vale,
Left her robe on the trees, and hid beneath the gale;
And the smile of her promise gave joy to the hours;
And flush in her footsteps sprang herbage and flowers.
The skies, like a banner in sunset unrolled,
O'er the west threw their splendour of azure and gold;
But one cloud at a distance rose dense, and increased,
Till its margin of black touched the zenith and east.
We gazed on the scenes while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun as at mid-day we view,
Nor the moon, that rolls brightly through star-light and blue.
Like a spirit it came in the van of the storm!
And the eye of the heart hailed its beautiful form;
For it looked not severe, like an angel of wrath,
But its garment of brightness illumed its dark path.
In the hues of its grandeur sublimely it stood
O'er the river, the village, the field, and the wood;
And river, field, village, and woodlands, grew bright,
As conscious they gave and afforded delight.
'Twas the Bow of Omnipotence, bent in his hand,
Whose grasp at creation the universe spanned;
'Twas the presence of God, in a symbol sublime;
His bow from the flood to the exit of time!
Not dreadful, as when in the whirlwind he pleads,
When storms are his chariots, and lightnings his steeds,
The black clouds his banner of vengeance unfurled,
And thunder his voice to a guilt-stricken world;
In the breath of his presence, when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword, and the plague-spot, with death strew the plain,
And vultures, and wolves, are the graves of the slain.
Not such was that Rainbow, that beautiful one!
Whose arch was refection, its key-stone—the sun;
A pavilion it seemed which the Deity graced,
And Justice and Mercy met there, and embraced.
Awhile, and it sweetly bent over the gloom,
Like Love o'er a death-couch, or Hope o'er the tomb;
Then lo! the dark scene; whence it slowly retired,
As Love had just vanished, or Hope had expired.
I gazed not alone on that source of my song;
To all who beheld it these verses belong;
Its presence to all was the path of the Lord!
Each full heart expanded—grew warm, and adored!
Like a visit—the converse of friends—on a day,
That bow, from my sight, passed forever away!
Like that visit, that converse, that day—to my heart,
That bow from remembrance can never depart.
'Tis a picture in memory distinctly defined
With the strong and imperishable colours of mind;
A part of my being beyond my control,
Beheld on that cloud, and transcribed on my soul!

CHRISTIAN GUARDIAN.

Wednesday, July 6th, 1842.

THE ANNUAL ADDRESS OF THE CONFERENCE

TO THE MEMBERS OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

VERY DEAR BRETHREN:—In no former Annual Address to you have we been able to speak of success so extensive and encouraging as that with which the great Head of the Church has crowned our labours during the present year. The Lord has poured out his Spirit on various parts of our work, and two thousand four hundred and sixty-one souls have been added to our Church. For the first time in the history of Methodism in Canada, our venerable Superintendant or worn-out Preachers, and the widows and orphans of those who have died in the itinerant work, have received the full support allowed them by our Discipline in their decrepitude and old age. This abounding of your care for the worn-out labourers in the Church is an offering truly acceptable to God, consoling indeed to the retired soldier of the Cross, and is as encouraging to your Ministers who are devoting themselves and their all to the service of the Church as it is honourable to your own Christian affection and generosity.

The noble liberality with which you last year supported the Missions to the New Settlements and Aboriginal Indian Tribes of our country, has been exceeded by your generous contributions of the present year. We have thus been enabled to cheer the hearth of many an emigrant and new settler, and to continue and increase the supply of spiritual bread to the injured and perishing Indian. As an earnest of your reward for this "work of faith and labour of love," the Lord Jehovah has blessed you with general peace and unity—with the conversion of many of your children and friends; and an unprecedentedly abundant harvest of souls throughout the almost entire field of our regular and Missionary work. This great salvation has God wrought out for us, and the work of our hands does this continue to prosper, in the midst of trials, oppositions, and invasions. To His name be our thanks-givings and praises!

The sources of this prosperity will be readily found in the closet, in the Bible, in the class and prayer-meeting, in the ministrations of the word, in blamelessness of conversation and life. We beseech you then, brethren, "Whereunto ye have already attained, walk by the same rule, and mind the same things."

To this end, we would affectionately remind you of the importance of being established and settled in the doctrines and discipline of the Church. Our doctrines, we firmly believe, are built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone. These doctrines are plainly and practically explained in the writings of the venerable Wesley, to whom, as a chosen instrument in the hand of God, we owe every thing as a people. His invaluable works ought to be in the hands of every Methodist family. An intimate acquaintance with them will be a security against being driven to and fro by every wind of doctrine—will store the mind with clear and comprehensive views of Scripture truth—and will tend to inspire in the heart an enlightened and holy zeal for the glory of God and the salvation of mankind.—nor should we, as a people, be less familiarly acquainted with the Discipline, than with the Doctrines of our Church,—nor less conscientious in the maintenance and observance of its principles and regulations. Our general rules, like our doctrines, are derived from the word of God; and to keep, rather than attempt to mend them, is no less our duty than our privilege.

You cannot, dear Brethren, be too deeply impressed with the necessity of a personal and abiding sense of your acceptance with God through faith in the atoning sacrifice of our Lord Jesus Christ. It was the prominent exhibition of this precious doctrine that characterized the Ministry of the Wesleys, and that has distinguished the ministrations of their successors. It is the glory of our Church, and joy of our hearts. We believe, and therefore declare—"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This is the "joy of the Lord which is our strength." No membership in the Church; no attention to its institutions and interests; no observance of its ordinances, or zeal for its extension, can supersede the obligation and necessity of our conscious reconciliation with God—this rest of the soul in the assurance of the Divine favour—this witness of the Spirit of God with our spirit that we are His children. This promise being left us of entering into His rest, let no member of our Church come short of it. "Blessed are the people that know this joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength."

And from this joyful knowledge of salvation by the forgiveness of sins, let us press forward to the attainment of salvation by its power and pollution—that our very bodies may become the temples of the Holy Ghost—that "being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, and be filled with all the fullness of God." This is "our high calling's glorious hope;" this is the present fullness of the "exceeding great and precious promises given unto us." Therefore "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Suffer us also to remind you, that this "fulness of the stature of the measure of Christ" cannot be attained, nor even a sense of the favour of God retained, without diligent reading of the Holy Scriptures, faithful attendance upon the means of grace, family and closet devotion, a holy walk and godly conversation. The word of God is the sword of the Spirit; and to the skillful and efficient wielding of that sword, frequent and laborious exercise is indispensably necessary. In His word God speaks to us. Let us lose no opportunity in hearing Him speak. Let us meditate day and night on what He says. Let us treasure it up in "good and honest hearts," and it will be "a lamp to our feet and a light to all our paths." The days of the Church's prosperity, as well as of individual Christians, are characterized by an humble, devout, and diligent reading of the Holy Scriptures. Nor less so, by a punctual and faithful attendance upon all the means of grace. These are the divinely-appointed medium of communicating spiritual knowledge, comfort, and prosperity. To neglect them is to forsake the fountain of living waters, and to furnish and die within reach of refreshing streams. Never neglect the preaching of the word, whoever may be the preacher. He is sent to you in the providence of God; therefore hear him as the messenger of the Lord, and hear him in humility, faith, and love, and thereby good shall come unto you. And never be voluntarily absent from your Class or Prayer Meeting, whether it be held on the Sabbath or during the week. In Class meeting we edify one another in speaking, and obtain counsel and encouragement; in prayer-meeting, we edify one another in prayer, and obtain the supply of our need; in both we have fellowship with the Father, the Son, and the Holy Ghost, and with each other. This is pre-eminently the case, when we, in humble penitence, faith, and love, approach the Lord's table, and partake of the instituted memorials of our Redeemer's dying love. It is true that, by faith, we eat his flesh and drink his blood, and dwell in him, and he in us. No one can turn his back upon the Lord's table, and be guiltless.

Our relief for these means of grace, and our punctuality in attending them, may be regarded as the pulse of our spiritual healthfulness or decline. But we should not only be diligent in attending every means of religious edification, we should attend exactly at the time. It is, in general, just as easy to be at the house of God at the time appointed, as to delay ten, fifteen, or twenty minutes later. How many precious moments will be saved, and how many advantages gained, by observing that rule of our Discipline which says, "do every thing exactly at the time." Whilst we therefore direct each preacher to begin every service precisely at the time appointed, we entreat equal punctuality on the part of our people. And reason and the fitness of things suggest to us, that, whilst in the house of God, the profoundest reverence and strictest decorum should be observed. How irrelevant, how unseemly, how indecent, to wear the hat, to use tobacco in any form, to talk or whisper, to allow children to run to and fro in the sanctuary of the Most High God! How unbecoming and contrary to our rules for professing Christians to refuse to kneel in prayer before the Divine Majesty, or the house of God to be too dirty to kneel in! The state of God's house is not unfrequently an index of the taste and religious feelings of those who occupy it. It is designed to be the temple of Him who abhors every unclean thing; and, in its cleanliness,

it should be emblematical of the pure and holy Being for whose worship it has been erected.

We would likewise remind you of the duty of conscientious regularity and faithfulness in your closet and family devotions, and blamelessness in your conversation and deportment. Often, Brethren, pray to your heavenly Father who seeth in secret; every morning and evening at least assemble your family, and present the supplications of your household to the God of the families of the earth; at all times maintain uprightness of life and conversation, that he that is of a contrary opinion may be ashamed, having no fault to find. Maintain an unruffled, a meek, a quiet spirit; labour to separate yourselves from the spirit of the world, and be contented with nothing less than a constant and intimate communion with God, whose language is,—"Walk before me, and be thou perfect." Let the same mind which was in Christ Jesus, be also in you; and, like Him, let us be instant in season and out of season, always abounding in the work of the Lord, not relaxing our labours as long as there are sinners to convert, nor grounding the weapons of our warfare until the last enemy is conquered. We "exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

We commend again to your special and vigilant attention the religious instruction of the rising generation. We know the character which God has stamped upon him who neglects to provide for the temporal support of "his own, especially those of his own house;" but far deeper is the guilt involved in the neglect of supplying the spiritual wants of our households. The present youth of our country are its future Rulers, and Judges, and Pastors, and, to a very great extent, the arbiters of its ultimate destinies. Our duty to our country, therefore, as well as to our Maker and our progeny, requires us to train up the rising generation "in the nurture and admonition of the Lord." The things which God has taught to Christian parents are to be diffused by them to their children. They are to be diligent teachers of their children, as well as industrious providers for them. In connexion with parental instruction, Sabbath Schools form a most potent auxiliary in bringing the rising race into the fold of Christ. They are the nurseries of the Church, and fertilizing streams to the moral soil of the country. They should therefore be every where established and efficiently supported. In the promotion of this great work the co-operation of parents is absolutely necessary. The resolutions which the Conference adopted, several years ago, on this subject, and printed in the Minutes, we earnestly recommend to your serious attention. The reading of religious books, instead of books of fiction, should also be actively and warily encouraged. Well-directed religious reading lays the foundation of deep Christian experience as well as of extensive usefulness; and without it, experience will, in general, be superficial, and usefulness very limited. We cannot recommend too strongly to the youth of our societies and congregations, the standard works of our Church. They contain ample refutations of the writings of skeptics and infidels—clear elucidations of Scripture doctrines and duties—lucid developments and examples of Christian experience,—and various interesting Christian biographies, adapted to all ages and circumstances. In order to be imbued with the spirit of departed saints, and animated by their examples, we should study their history and make ourselves acquainted with their writings.

As a most important auxiliary in the operations of our Church, as well as a precious boon to many youth of this Province, it affords us peculiar pleasure to refer to the successful operations and encouraging prospects of the Academic Institution, which you have so nobly contributed to establish. By the Christian liberty of the Government, and the enlightened patriotism of the Legislature, it has been assisted and incorporated under the name and style of "Victoria College," with the usual powers and privileges of a College; thus providing for our youth, within their own native or adopted country, all the facilities of both a liberal and English education. Education is to the mind what strength is to the body. To furnish the means of intellectual and moral power, upon Christian principles, is our paramount duty. In this we imitate the example of the venerable Wesley, as well as that of the Prophets of the Bible and the Fathers of the Church. For the success of this new and important agency in our Church, we entreat your continued prayers and co-operation.

Your past zeal and liberality have shown that the cause of Missions to the New Settlements and Aboriginal Indian Tribes is as dear to your hearts as it is to the best interests of our country and the immortal welfare of thousands of our fellow-men. The amazing extension of our ministerial work by means so scanty, is among the most remarkable phenomena which the history of this country presents. Scarcely a township has been unvisited; not a district unsupplied; and many of the most degraded of even the heathen world have been made "new creatures in Christ Jesus," and incorporated into Christian communities. Cheered no less by the success of the past than animated by the prospects of the future, and prompted alike by the commands, the example, and the constraining love of our Divine Redeemer, we beseech you to co-operate with us more and more in this work of faith and labour of love, until all the tribes of the wilderness and the scattered population of the new settlements shall have been taught the way of life.

But whilst you contribute to send the Missionary to teach the heathen and the destitute, the needful and proper support of your Ministers at home ought not to be neglected. You will be pleased to learn that the deficiencies of the Preachers generally are far less this year than they have been in former years. Several circuits, which have been heretofore deficient, have paid the disciplinary allowances of their Preachers this year; but on some circuits there is still a painful deficiency, and we fear a criminal neglect. "It is that is unjust in that which is least, is unjust also in much." And how much better for several to share the burden, than for one or two to bear the whole of it. How much more just and reasonable for a number of individuals to pay something additional, than for one or two individual Preachers to suffer the loss of a considerable portion of all of a limited living. We hope, brethren, this reproach will soon be wiped away from every circuit. If you want your Ministers purely spiritual men, as they ought to be, and as we are, by God's grace, resolved to be, you ought to do what in you lieth to make them so; that, the wants of their families being regularly and duly supplied, they may be able to "lay aside all worldly cares and studies, and give themselves wholly to the ministry of the word," for the edification of the Church of God and the salvation of mankind. The Centenary Subscriptions, when they shall have been generally paid up, will aid you materially in accomplishing this desirable object.

Be mindful, Brethren, that the influence you possess is a talent intrusted to you, to be employed for Him who is to be our Judge. Let that influence be a saviour of life unto life to all with whom you may have intercourse. Reprove vice affectionately but firmly wherever you meet it; discountenance immorality of every kind; be active in every effort to promote virtue and temperance. You are well aware of the irreparable injury which public morals and social happiness have sustained by the use of intoxicating liquors. The path of duty dictated by Christian principle and benevolence upon this point cannot be mistaken; and we, as overseers in the Church of God which He hath purchased with his own blood, recommend again the conscientious observance of our good old rule,—"drink no drams;" and exterminate by every lawful means this fruitful source of crime and misery.

Pained at the attitude of hostility which the English Conference has assumed against our Church in this Province—lamenting the violation of the sacred principles of Methodist unity which are thus sacrificed at the shrine of passion—and still entertaining that regard for the Wesleyan Connection in England which is due to the elder branch of the Methodist Church—we have renewed the proposal which we made last year, to submit the alleged differences to the Bishops or General Conference of the Methodist Episcopal Church, or to any impartial tribunal which might be agreed upon by Committees of both Conferences appointed for that purpose. We have thus done all which justice and religion require to terminate this unnatural and unchristian state of things, and have washed our hands from all the responsibility of its continuance. Let us pray that these unhappy differences may be brought to such a termination as to silence infidelity, put an end to the work of schism, and promote peace on earth and good-will amongst men.

The present Session of the Conference has been a season of delightful unanimity and affection. The various important matters which have engaged our attention have been disposed of in the most harmonious manner. In the assembling, progress, and now at the conclusion of the Session of Conference, we rejoice in the accumulating testimonials, that "God is with us." Pray for us, beloved Brethren, that we may come to you in the fullness of the blessings of the Gospel—that this year may be rendered as the last, and much

more abundant. "Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. And the very God of peace sanctify you wholly; and we pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that hath called you, who also will do it."

Signed, in behalf and by order of the Conference,
ANSON GREEN, President,
THOMAS BEVITT, Secretary.

Picton, June 16, 1842.

VICTORIA COLLEGE.—We have very great pleasure in presenting to the reader to day, on our first page, an account of the recent ceremony of Inauguration, at Victoria College, from the pen of the Secretary of the College Board; the Introductory Address of the President of the Conference on the occasion; and part of the Inaugural Address of the Principal of the College; the remainder of which we shall publish next week. Our high appreciation of them must be judged of from the powerful and favourable impression they will assuredly make on the mind of every reader, rather than from what we say. They must be admired for their elegance of expression, and still more for their beauty and nobility of sentiment. We congratulate the Rev. Egerton Ryerson on his elevation to the Principship, and our Church and the Colony on having such an Institution;—an Institution which does not exist for rivalry, but for friendly co-operation and utility. May every literary institution in our land accomplish, to an unexpected extent, the purpose of its establishment, and not least of all, VICTORIA COLLEGE be made, by the Divine benediction, a present, growing, and permanent blessing to Canada!

Since we commenced the preparation of the first page, we have received the following letter from the Rev. William Hayden, of Cobourg, which, though it contains several particulars stated by the Secretary of the Board, we are not willing to lay aside. Had we no other reason for being anxious to publish it besides its own excellence as to statements and politeness of spirit, the fact that we last week had very reluctantly to annul a portion of the unfortunate speech of a minister of the same denomination with the writer, would induce us. We have always entertained a sincere respect for the Ministry and membership of the Congregational Union in Canada; and this letter goes to show we have not erred in our judgment of them. We thank Mr. Hayden for his communication, and he and his brother Ministers for their Christian courtesy and kindness.

Cobourg, 27th June, 1842.

To the Editor of the Christian Guardian.

DEAR SIR,—As three of my brethren, the Rev. Messrs. Wastell, Harris, and Machin were here on a visit as a deputation from our Missionary Society, we were invited to attend the Inaugural Services on the opening of Victoria College, and it may not be uninteresting to you to receive the substance of what I said on the occasion, and it is not to be expected by any prior report, may occupy a place in the *Christian Guardian*. The ceremony took place in the chapel of the Institution on Tuesday the 21st June, which was well filled by a select and respectable audience. At 11 o'clock the Trustees of the College proceeded two and two to the chapel, followed by the Principal, the Faculty, and a number of Ministers. The services were opened by the Rev. Mr. Jones reading the Scriptures and offering up prayer; after which the Rev. Anson Green gave a succinct outline of the history of the Academy, and then, as Chairman of the Board, committed the keys of authority and management of the new chartered College to the Rev. Egerton Ryerson, Principal. Mr. Green's remarks on delivering the keys were very happy and impressive, and were warmly received. In the name of my Brethren I congratulated the Body to whom the Institution belongs, and the community at large, who will more or less share in its benefits, and earnestly pray that the spirit of wisdom, and of a sound mind, may imbue its Directors, appoint its Professors, and baptize its Scholars. This I trust will be a blessing.

I am, dear Sir, yours respectfully,
WM. HAYDEN,
Congregational Minister, Cobourg.

P. S. After the services were ended, we were kindly invited by the Principal to dine with the Board and Ministers in the College Hall.

RELIGIOUS ANNIVERSARIES IN LONDON.—We were about to commence a condensed account of the Annual Meetings of various Societies held in London in May, when we received the excellent N. Y. Observer containing such an one prepared to our hand, needing little correction; which we publish to-day, with the addition of an extract of a speech by the Rev. James Dixon, delivered at the meeting of the Wesleyan Missionary Society. The account does not embrace all the Societies which have held meetings; but what we now omit for want of room, we shall notice another week.

It is with deep regret we have met in a late Toronto Church with an article on this subject commencing with a worse than disrespectful and unchristian paragraph. It is this:—"Exeter Hall, London, is the arena on which Low Churchmen, Presbyterians, Methodists, Independents, Socinians, &c. meet to celebrate the Anniversaries of the Bible Society, the Religious Tract Society, the Reformation Society, and some half-dozen more of the favourite hobbies of the age; the grand theatre where they who have renounced theatres may crowd into a week the excitement which shall last for a year; the grand temple where they who have renounced the idolatry of the Papists may do homage to idols of their own." The paragraph does not deserve, and shall not have from us a reply; but we will open Dr. Harris's magnificent Prize Essay entitled *The Great Commission*, and copy a passage to show the utter insignificance of the mind which could write what the Church has copied:—"The Churches severally," says the Doctor on the evangelization of the world, "must feel a distinct responsibility; each must perform a portion of duty; the whole work must be taken up more in detail; and each individual Christian must have the appeal carried home to his conscience as to the manner and the extent in which he will obey the last command of Christ, till he feels that it is a question which he must personally, and in the presence of God, decide. The Church universal must unite. Not only must denominations of Christians verbally acknowledge the common goal of their existing dissensions, they must be seen practically repenting, sympathizing, co-operating, and even emulating with each other in the sublime struggle of saving a world of souls from death." Here it is enjoined, that while every Christian Church shall feel a distinct responsibility and perform its own duties, all shall be one in affection and zeal, and in the transcendent object to be attained. But every day supplies a deeper conviction, that the Episcopal denomination of Canada is withdrawing itself more and more into an isolated and forbidding position—fording because religious Institutions, the glory of Britain, are ridiculed and attacked.

We have not done; but shall quote a part of an article in the last Philadelphia *Episcopal Recorder*, headed "The late London Religious Anniversaries," from which the Editor of the *Church* will see that the leading journal of his own communion in the States is at variance with him, and indignant at every person who like himself is the avowed antagonist of the noblest Societies in Christendom:—

"We do not recollect ever having seen such valleys of superstitious denunciation directed against various Societies, as have recently been set off against them by the men of the *Sect of the Ninety Tracts*, unless it were in the columns of Bonnet's N. Y. Herald. We did not, at first, exactly understand what had called forth, just at this time, this fresh explosion of wrath against Bible Societies, Tract Societies, and Missionary Societies, and all the other kindred associations. After we had looked over the addresses made on the occasion of the late London Anniversaries, however, the enigma was perfectly solved, and the truth stood out in letters of living light. Never before has there been borne such loud, decided, and universal testimony against the doctrines of the Tractarians by representatives from every part of England as at the late anniversaries. There were assembled at London ministers and members of the Established Church from every part of the kingdom, and among those engaged in the great objects of Christian benevolence there seemed to be but one heart and one voice, and that was decidedly against the doctrines of the Tractarians. Bishops, Priests, and Deacons,—Lords, Members of Parliament, and distinguished Laymen unconnected with the nobility or with the government, all seemed unitedly to concur in condemning the Oxford Tracts as of decided Popish tendency. The testimony borne on this occasion, and the allusions made to this subject, could not fail to make a deep and abiding impression upon the minds of the ten thousands gathered from every part of the Kingdom to attend the anniversary festivals. Hence the alarm given to the spread through the Tractarian ranks, and the efforts made by them to stigmatize these associations and meetings as hotbeds of corruption and infidelity."

A FIRE broke out yesterday morning on the premises of Mr. Robert James, Builder, in Richmond Street, which did much damage to four brick houses belonging to him, one to Messrs. Humphreys, another belonging to Mr. Vance, Watchmaker, and another to Mr. Cutbush, Bookbinder; destroyed two or three dwellings in the rear, and a long range of buildings running on the back of the whole, including the yard premises of Mr. Bell, the Attorney, containing property owned by all, more particularly by Mr. James. The families deprived of homes are the Rev. J. C. Davidson, (Wesleyan Missionary) Dr. Nichol, and Messrs. White, Merckell, Lyness, Humphreys, and Short, whose furniture we saw piled in the street, and a heavy rain pouring upon it. Most of the buildings were insured. All the Fire Companies merit the warmest thanks for their prompt exertions. How uncertain are earthly comforts!

Water has lately been brought into New-York by that great and useful work of art—the Croton Aqueduct, thirty-eight miles in length.

GENERAL ASSEMBLY OF SCOTLAND.—May 21st was a busy, important day in the Assembly. On motion of Mr. Cunningham the following Resolution passed by a majority of 62:—"That the General Assembly, having considered the overtures ament patronage, resolve and declare that Patronage is a grievance; has been attended with much injury to the cause of true religion in this Church and Kingdom; is the main cause of the difficulties in which the Church is at present involved;—and that it ought to be abolished." Dr. Chalmers proposed a Resolution against the unconstitutional encroachments of the Civil Courts, which passed by a majority of 131. A crisis in Scotland is near. We saw, sometime ago, a very able editorial article in the Wesleyan-Methodist Magazine, in favour of the views of Dr. Chalmers, Dr. Candlish, and others. Their cardinal axiom is, The secular must not control the spiritual. A Deputation from the Presbyterian Church in England to the General Assembly stated that Presbyterianism was making great progress in England; and that 500 Calvinistic Churches in Wales were about to join the Presbyterian Church. The General Assembly supports 143 schools,—affording education to 13,000 pupils, at an expense of £4,637.

The MINUTES OF THE CONFERENCE are printed, and the Book-Steward will be glad to receive orders for them immediately. They contain the names of the preachers on trial—of young men received on trial—of the supernumerary and supernannuated preachers—the Stations of the preachers—number of members in society—collections and subscriptions for the supernannuated fund, and for poor circuits,—with the disbursements—general statement of Sabbath Schools—directions for the Chairmen of Districts—resolutions respecting the registry of Church property—standing committees—fifteen miscellaneous resolutions—the Annual Address of the Conference to the members of the Church—resolutions of the English Conference, and the reply of the Canada Conference, &c.

THE SCHOLAR'S SPELLING ASSISTANT; wherein the Words are arranged on an Improved plan, according to their respective principles of Accutation, in a manner calculated to familiarise the art of Spelling and Pronunciation, to remove difficulties, and to facilitate general improvement. Intended for the Use of Schools and Private Pupils. By Thomas Carpenter, Master of the Academy, Ilford, Essex. A new stereotype edition. Toronto: Printed and Published by Leslie, Brothers.

This school-book is what its title-page imports; and we may add, is very neatly printed, well bound in leather, and sold at a moderate price. It is not a spelling-book in the usual acceptance of the name, but intended for persons learning spelling. The name of Carpenter is a sufficient guarantee of its excellence and usefulness, and we have no doubt it will have a ready sale. What is said in the Preface is true, that, "to render it more unexceptionable to the youth of both sexes, the greatest care has been taken to omit words of an impure and immoral tendency."

ARITHMETICAL TABLES, designed for the Use of Schools in Canada. By Peter Parley. Toronto: Leslie, Brothers.

Though we have some scruples on the propriety of borrowing the name of Parley, this is a cheap, useful, little work, well adapted to the man of business in Canada; and we conjecture the writer of the Advertisement is correct when he says, "He believes that there is no book of the kind in the Province that contains so much instruction in so small a compass."

MARRIAGE QUESTION.—The Fayetteville Presbytery in the United States some time ago decided against the Rev. Mr. McQueen for contracting a marriage with the sister of his deceased wife. The subject has lately been debated in the General Assembly of the Old School Presbyterian Church, the Reverend gentleman having appeared from the Presbytery; but the Assembly affirmed what had been done by a vote of 68 to 8. The leading journals in the States have noticed, in plain terms, this singular act of the Assembly, and we see the N. Y. *Christian Advocate and Journal* has admitted a lengthy article directly opposed to it.

On Wednesday last, the Rev. EGERTON RYERSON, Principal of Victoria College, took his departure from this City for the College; on Friday the Rev. JOHN RYERSON, Chairman of the Hamilton District, left for St. Catharines; and on the same day the Rev. ALEXANDER McNAB, Chairman of the Toronto District, arrived, and entered on his duties as Superintendent of the City station, and Book Steward at the Conference Office. The Rev. TWO'S BEVITT, Secretary of the Conference, and Chairman of the Bytown District, leaves to-day for Bytown.

A DUEL.—States' papers report a recent duel between Col. Webb and the Hon. Mr. Marshall, an eloquent advocate of the Temperance cause. Surely after such an affair—disgraceful even to a horde of barbarians, the latter will be scouted from any Temperance platform he may have the hardihood to pollute. We want not the eloquence of one who can be intoxicated with passion even unto blood.

Lord Morpeth arrived in this city on Saturday evening, where he is likely to sojourn a few days.

Martial Law has been proclaimed in Rhode Island; many of the revolutionists have been imprisoned; and Durr himself has once more fled.—\$3000 are offered for his apprehension. The rebellion, it is said, will cost the state \$30,000.

TO CORRESPONDENTS.—We thank "R. H. H." for the friendliness of his letter; but, after some consideration, think the subject it treats had better not be agitated just now.—A friend in Derham is respectfully informed, that what we said a few weeks ago of the decision on the Waterloo Chapel case is altogether true, and that the stories of busy seeders in his vicinity are totally untrue. They dare not send their tales to press.

APPOINTMENTS OF THE PRESIDENT.

July 10, Sunday, Lane, 10 1/2 o'clock	Aug. 4, Crosby	6
" 11, Sunday, Lane, 10 1/2 o'clock	" 5, Kitley	6
" 17, Sunday, Dedham, 10 1/2 o'clock	" 7, Perth	11 and 6
" 24, Sunday, 10 1/2 o'clock (when Br. F. Coleman will be ordained to the work of the Christian Ministry)	" 9, Carlton Place	6
" 29, Friday, Brighton, 10 1/2 o'clock	" 10, Richmond	6
" 31, Sunday, 10 1/2 o'clock	" 12, Bell	6
" 31, Sunday, 10 1/2 o'clock	" 14, Bytown 11, Hull	6
" 31, Sunday, 10 1/2 o'clock	" 21, L'Orignal	11

Should the time of day mentioned not be the most suitable on any of the Circuits, the Ministers there are at liberty to change it so as to suit local circumstances. After I shall have spent a few weeks at the Caledonia Springs, I hope to visit other Circuits in the eastern part of our work. The Superintendents will greatly oblige me by showing me, as soon after I arrive on their respective Circuits as possible, their Centenary Books, with a statement of the total amount paid in each year, and through whom transmitted to the District or General Treasurer.

Nelson, July 1st, 1842.

A GENERAL MEETING OF THE BOOK COMMITTEE will be held in Toronto on Tuesday the 26th instant, at 11 o'clock, A. M. The following Ministers are members of that Committee, viz:—Preachers in the City of Toronto, Superintendents of Yonge Street, Newmarket, Reesorville, Nelson, Whitby, and Toronto Circuits, and Credit Mission. The President of the Conference has kindly promised to be present.

THE COMMITTEE AT COBOURG, appointed by the late Conference to revise the *Course of Study for Preachers on Trial*, are earnestly requested by the Book Steward to devote their earliest and best attention to this subject, that he may have it in his power to publish as soon as possible an edition of the work. Young men in different parts of the Province are expressing great anxiety to get the book, and cannot prosecute their studies successfully without it.

THE CHAIRMEN OF DISTRICTS will please transmit to J. R. Armstrong, Esq., Toronto, Treasurer of the Missionary Society, the very earliest opportunity, full lists of Missionary contributions they may not yet have reported; taking care to distinguish between collections and subscriptions. The President wishes to have the accounts prepared for publication prior to the commencement of his tour eastward on the 27th of July.

J. SCOTT, Corresponding Secretary.

A CAMP MEETING will be held on the Grand River Mission, to commence on Friday the 8th of July.

TEMPERANCE MEETINGS IN THE HOME DISTRICT.—Mr. McDONALD, Agent of the Montreal Temperance Society, proposes to hold Meetings in the following order: Duffin's Creek, (Pickering) Thursday, July 7th, at 5 o'clock, P. M. Methodist Church, Scarborough, Friday, 8th, do. Reesorville, Markham Saturday, 9th, do. Newmarket, do. Monday, 10th, do. Brantford, West Gwillimbury, Wednesday, 12th, do. Bond Head, do. Thursday, 14th, at 11 o'clock, A. M. Lloyd Town, do. do. " at 5 o'clock, P. M. Tyler's Meeting House, Yonge Street Friday, 15th, do. Richmond Hill, do. Saturday, 16th, do. Burton's Church, 4th Con. Markham, Sunday Lecture, at such hour as the friends may think best to appoint.

Toronto City, do. do. Monday, July 18th, Evening.

Mr. McDonald will have with him a small still with which to extract the Alcohol from Vinous or Malt Liquors, and will exhibit at these meetings Dr. Swell's Plates of the Drunkard's Stomach, &c.

Ministers of all denominations and other friends, will please give publicity to these appointments, and assist therein. They may after the hour for holding them, and, if necessary, appoint two for one day, and send word to the preceding meetings.

[* We must say we much prefer another day for a Temperance Lecture.—Ed.]

Toronto, April 12, 1842. 49c GEORGE SIMPSON.

FOR SALE at the **WESLEYAN-METHODIST BOOK ROOM,**
111 Western Building, King Street, Toronto, the following assortment of

Wellington Buildings, King Street, Toronto, the following assortment of **ENGLISH STATIONERY**, viz.

Writing Paper, consisting of large Post, Foolscap, Post and 4to. Post, wove and laid; plain, gilt, coloured, embossed, black bordered and black edged Letter and Note Paper; Tissue Paper, plain and coloured; Drawing Paper and Bristol Board, various sizes; Music Paper; Gold and Silver Paper; Coloured Demy; Blotting and Cartridge Paper; Parchment different sizes and qualities; Pasteboard; Black, Blue and Red Ink in bottles; Walstead's Black and Red Ink Powders; Glass Ink Stands; ditto, with screw top; Glass Ink blocks with screw top; Red, Blue and Black India and Red, Green, Black, White, and

Glasses for ink-stands; extra superfine Red, Black and Coloured Sealing Wax; Waters
 assorted sizes and colours, in boxes or parcels of an ounce each; Ivory, Bone and Ebony
 handled Water Stamps, different sizes; Quills of every quality; Drawing Pencils;
 Silver Penel Cases. Leads for do.; Slate and Slate Pencils of different sizes; Paint
 Boxes, in great variety. Patent Colours sold separately, Camel Hair Pencils, India Rubber
 Indian Ink, Ivory and Bone Polders, Penknives, Visiting and Printing Cards assorted
 Card Cases, Office Tapes, Copy Books, Copy Slips, Rulers assorted sizes, &c. &c. &c.
 Also—Sketch Books assorted, Scrap Books, Albums; Foolscap, Post and 8vo. pre-
 Manuscript Books: Pocket Memoirandum Books, plain or ruled, great variety; Ass. Elda
 Pocket Memoirandum books with pencils, Day Books, &c. &c.
 School Books of every description. Post Office Sealing Wax; cheap.
 Toronto, June, 1842.

FOR SALE, A VERY SUPERIOR FARM,
being Lot No. 4, *Centre Road, Chinguacousy*, containing 200 acres,

130 acres of which are cleared, and in a high state of cultivation. There is a large commodious Brick House, with every convenience; a large Frame Barn, Driving Horse Stables, Sheds, a good Log Barn, Threshing Machine, a large Frame Store House, and a large Frame Dwelling, the premises being situated in a healthy and fertile neighbourhood for commercial purposes. The Etobicoke Creek runs through the lot; the land is of the best quality; the whole front of the lot is enclosed with a Board Fence; the whole of the bush is enclosed, and all the Fences are in excellent order. Further particulars may be known by applying to the owner.

W. LAWSON.

HENRY E. NICOLLS, LAND AGENT,
NOTARY PUBLIC, AND CONVEYANCER, next door to the Post
Office, Yonge Street.

Persons desirous of disposing of their property, by either of the above modes, are invited to turn to the undersigned, who will be glad to assist them, if possible, in a sale. Every person entering his name for any of the above purposes will be charged the sum of 2s. 6d. currency, for each entry and at the time. In all cases of sale the sum will be charged two and a half per cent on the purchase money; all sums below £100 at the rate of five per cent. In cases of an exchange each party will be charged at the above rates. In cases of mortgage, the mortgagee will be charged at the above rates.

Applications made to the Government for persons entitled to Grants of Land, and to the Council, under the Heir and Devisee Act, for persons entitled to claims of Intestates. Instalments on Land paid to the Government for persons residing in the country. Bank Stock bought and sold. Debts and Rents collected. Loans on Real Estate secured.

Every description of Commission business attended to with punctuality and despatch. Several cultivated Farms now for sale, and well Land in most Townships in Canada. Agent for the *Literary Garland* and *Commercial Messenger*.

☞ All communications to be post paid.
Toronto, March 12, 1841.

FOR SALE,—THE FARM of the late STEWART GRAFTON.

1. within 3½ miles of the *City of Toronto*, west side of Yonge Street, containing 100 acres, 60 of which are cleared; being the north half of Lot No.

32, in the 3rd con. of York from the Bay. There are on the premises two frame Dwelling Houses, two Barns, Sheds, Stables, and other Out-houses; a good Orchard, and a never-failing stream of water. For further information, apply if by letter, post-paid, to Thomas or Stewart Garfield, of Toronto Township, or to either of the undersigned.

PETER LAWRENCE, }
Yonge Street, Jun. 4th, 1842. } THOMAS SNIDER, }
36-67.

T H E E N D O F D O U B T .
I have been blind about five years;—no more hair on the top of my head than on the back of my hand, and my head covered with a thick scurf. In this situation, about the 10th of August last, I began using the BALM OF COLUMBIA, from Constock & Co. Since which I have used two and a half bottles of the Balm, which has fully restored my hair, and freed my head entirely from scurf. My head is now covered with fine, flowing, long hair, as in former times.

which any one can see by calling on me at my residence in Stamford, Ct.
Nov. 12, 1840. DARIUS S. SCOFIELD.
T O T H E B A L D H E A D E D.—

This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA my head is now covered with hair. I shall be happy to convince any one of the fact that will call and see me at Delhi village. The above article I bought at Griswold, Case & Co.'s store,

who had it from Comstock & Co.
Dethi, July 17, 1839.

W H O L L Y B A L D ?
— COLONEL WHEELER, Postmaster at Batavia, is knowing to the fact, that
Dr. Dingham, of Genesee county, aged over 70, and for more than 17 years
very bald, has had his hair fully restored by the use of one bottle of the
BALM OF COLUMBIA, from Comstock & Co.

T O T H E I N C R E D U L O U S .
— New-York, Sept. 23th, 1838.—I have been entirely bald during 13 years; and
I have now, by the use of the genuine **BALM OF COLUMBIA**, my head
covered with fine flowing hair, and I am happy to convince the most incred-
ulous who will take the trouble to call at my house. I have bought the article
of Comstock & Co., 2, Fletcher Street.

I. P. SCHMIDLING, 47, Attorney Street.

L I L L Y S Y R O P .
W H Y W I L L Y O U D I E O F C O N S U M P T I O N !
When a perfect, safe and sure remedy is found for that wasting disease in that
invaluable Medicine, **FISHER'S LILLY SYROP**, which is unrivalled and
unparalleled for success in curing Diseases of the LUNGS, such as Coughs,
Colds, Spitting of Blood, Influenza, Asthma, Whooping-Cough, Bron-
chitis, &c. &c.; in short, it is a remedy for Consumption in any form. This
Medicine operates by promoting a free and easy expectoration; thereby freeing
the lungs and throat from viscid phlegm; it also strengthens the parts from

The inflammatory action which constitutes Pulmonary Consumption. The Syrup is perfectly free from any mineral substance, being entirely vegetable. Public Speakers and Performers of Vocal Music will find it of invaluable service to them. Directions and Certificates accompany each bottle.

Prepared only by the Proprietor, J. Fish, Esq., Rochester, N. Y., and sold by the following Agents in this Province:—Lesslie Brothers, Toronto; T. R. Bell, Niagara Falls; Geo. E. Leslie & Sons, Hamilton; and Geo. A. Munro, London.

DOCTOR TAYLOR'S BALSAM OF LIVERWORT
FOR CONSUMPTION AND LIVER COMPLAINT,

Coughs, Colds, Asthma, Difficulty of Breathing, Pains in the Side of Breast, Spitting of Blood, Catarrhs, Palpitation of the Heart, Oppression and Soreness of the Chest, Whooping Cough, Pleurisy, Hoarseness, Night Sweats, Difficulty of Sleep, &c.

☞ This Medicine is for sale by the Wholesale Proprietors, at No. 375, Bowery, between Fourth and Fifth Streets, New-York: *Geo. Taylor, M.D.*; and by Comstock & Co., Wholesale Druggists, 71 Maiden Lane, New-York.

properties of the Hoglewrod, Lungwort, Fever Root; and many other roots
of the same kind, which are now being prepared by the process of
chemical preparation; and \$1,000 reward will be given any person who will prove
this medicine to contain minerals of any kind. Such has been the success of
this Balsam that it is warranted incapable of producing, in any instance,
injurious effects. Within the last few years the calls for this sovereign remedy have
been so great that we have had to send our agents to all parts of the world
to procure more of the same. It is now being sold in every part of the world.
Physicians, too, from a conviction of its truthfulness, safety and success, employ it
in every case where it is applicable.

[illegible]

wanting. The Proprietor is daily receiving the most flattering accounts of its success; and it is truly gratifying to say this is emphatically the medicine of the PEOPLE! It is used by the Medical Faculty, supported by the Clergy, advocated by the whole New-York Press, and is in the houses of most of our

For Sale by Lyman, Ferry, & Co.; Leslie Brothers; and J. Becker,
Toronto, and by all other Druggists in Canada.

BLANK DEEDS AND MEMORIALS,
and *CHAPEL DEEDS* for sale at this Office.

Christian Guardian.
DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE,
AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.
Published every Wednesday in the City of Toronto, Province of Canada
No. 8, Wellington Buildings, King Street.

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✓ The proceeds of this paper will be applied to the support of the Contingent Fund, and the purchase of Bibles, and other religious literature, and the support of the Agents, which are unable to support their Preachers, &c., and to the general spread of the Gospel.

Black Hand - Pt of

J. H. LAWRENCE, PRINTER.