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PRIZE ESSAYS ON MISSIONS.—No. III.

From an Article in the Eclectic Review.

We shall, in accordance with the plan laid down, now proceed to pronounce an opinion on the absolute and comparative merits of these works. That of Dr. Harris, as we have already hinted, must be viewed through the medium of the specifications. A book of a certain description was demanded, and that demand has been supplied. Viewed through this medium, the production, in all its departments, bears the impress of the hand of a consummate artist. The symmetry, the proportion of parts to parts, is all but perfect. The materials are skillfully selected; they are rich, varied, and appropriate. Nothing is wanting that knowledge, research, or invention, could supply. The work throughout bespeaks the Christian, the philosopher, the man of letters, and, rarest of all, the man of business. The writing, as a whole, is remarkable for simplicity, accuracy, and elegance. It is less distinguished by power than by beauty. In respect of the former, it is frequently not equal to many parts and portions of his former writings; in respect of the latter, it surpasses, as a whole, all that he has hitherto published. The book everywhere bears strong marks of maturity, both in the thought and in the expression. It is rarely superior in both these respects to "Mammoth." Here there is no reckless extravagance of thought; no unwarranted innovation of language; no blinding brilliancy of declamation. There is, from beginning to end, a sobriety, an earnestness, a mildness, a moderation, and a devotion which well become the minister of Christ, and the president of a collegiate establishment. When we remember the author's official engagements, and remember, too, that, when this work was written, he had been but recently appointed, and must, therefore, have been driven by the duties of daily preparation for the lecture-room, we are as much surprised as gratified at the production of such a volume during the brief period allowed for its preparation. It even enhances our previous high estimation of his intellectual resources, and of his ready pen. The work presents a singularly complete view of the entire subject, according to the specifications. We only regret that these specifications were not largely, or rather wholly, framed on a different principle; for sure we are, that Dr. Harris would have done equal justice to the subject under that aspect. His genius would then have found full scope, and his literature an appropriate outlet. But it is not yet too late. We would, therefore, earnestly, urgently, press him to turn his thoughts to the subject of 'the practical conduct of missions abroad.' Let him favour the Church with his matured views of territorial division between the several societies, of missionary colleges in the different quarters of the globe, of a concentration of agents on the commanding positions of the foreign field, on the division of labour among missionaries, and a few cognate subjects. Who is more qualified? Who is more obliged? Let him hasten, then, to discharge this high duty to the church of Christ, and to the glorious head of that church.

Of Mr. Hamilton's very remarkable work it is somewhat difficult to express our opinions. Amid the five essays which the Scottish prize has produced, it stands alone; and, in some respects, it towers above them all. There is, in this single volume, more originality than in all the other four united. We have, of course, no means of ascertaining the intellectual process by which the work was produced, but so far as we can judge, it has been one of a somewhat peculiar character. We have gone carefully through every page of the book, and have not found a single reference to any previous missionary publication whatever! Instead of 'reading up the subject,' as the lawyers say, and seeing what had been already done, and then, when the mind has been fully awakened, surveying the whole field afresh, and cogitating the theme upwards from its first principles, and using its appropriate literature for proof, illustration, or ornament, as circumstances might require; instead of this, we say, Mr. Hamilton retires to his study, and, laying down before him the specifications, begins to ruminate the mighty subject, as if he had been the first and were to be the last, to think or write about it. In this respect he forms a remarkable contrast to all his fellow-competitors whose Essays have yet been published. The rare result is before us, a volume throughout full of original thinking. The whole air, and form, and substance of the work is original, almost offensively so. The eye, both of the body and of the mind, is so unaccustomed to such a book, that it is not at once reconciled to an novel object. While the cast of the publication and of the thought which pervades it are thus stamped with the impress of originality, the verbal garment by which that thought is clothed is as novel and remarkable as either. The impression made upon the mind, after perusal, is that of vast intellectual power and inexhaustible copiousness of fancy. Every part indicates a mind of singular force and breadth of comprehension, deeply imbued with classical literature, and richly stored with general knowledge. The author's powers of imagination are as great as those of his understanding. It is, for the most part, very vivid; and, seeing objects with a poet's eye, he generally records his impressions in poetic phraseology. This is the best apology we can make for such words as 'eliminated,' 'corymbant cymbal,' 'dithyrambic yell,' 'perimeter,' and many still more terrible. They are in perfect keeping with the author's general style of thought and constant elevation of language. They are at the worst only a little fantastic; they amuse the learned reader rather than offend him, and others, having wondered for a second, will pass them by. At any rate there they are, and who can mend it? It is now pretty clear that by the rod of criticism Mr. Hamilton can neither be crushed nor corrected! We give him up as a hopeless subject. With our critical co-partners we have, in past times, performed our part to work his reformation; but all in vain. He is unchanged and unchangeable; a good, a great, a noble-minded, an original, an independent, but withal a self-willed, unmanageable man.

Having spoken of the works of these two eminent writers apart, let us now compare and contrast them. No two things can be more unlike. Mr. Hamilton writes as if he had been conversant only with ancient manuscripts, and had never seen a book in print till he saw his own; it is so antique in its form. Dr. Harris writes as if he had been a disciple of Pope, and were standing chairman of the worshipful company of stationers, so masterly is the style of the literary workmanship of 'The Great Commission.' The books very much resemble their authors. The one belongs to a class, and of that class it stands the first; the other is an individual, and stands alone. The chief feature of the one is power; of the other, beauty. Harris is more practical; Hamilton more speculative. Hamilton is, nevertheless, far more practical than he at first sight appears, and Harris far more profound. The President's book speaks much observation and reading upon the subject, as well as deep reflection; the Pastor's shows an utter disregard of all that has been said or done by others, and a determined reliance on his own powers of exegesis. The former labours on by rule, square, and compass, with the specifications beside him, and the fear of the adjudicators before him, determined to deny himself and make good his point of carrying the first prize by a resolute adherence to the conditions; the latter now declaims and now reasons, now roars and now returns, careering and gambolling through earth and heaven, under no restraints but those of a vigorous and capricious fancy, bidding bold defiance to donors, adjudicators, critics, and all! The one permeates the whole region, observing and recording every thing; the other posts himself on the chief eminences and makes general surveys. The genius of this is ponderous and stiff in its movements; the genius of that is quick and versatile. The one inherits from Burke, the other from Addison. 'The Great Commission' is the book of the million; 'Missions' of a class. The former will be intelligible to all and attractive to all; the latter can be read, understood, and appreciated only by people of considerable talents and culture. The force of Hamilton impairs his pathos; the pathos of Harris abates his force. Hamilton thunders and lightens; Harris penetrates and melts. The one commands admiration; the other, love. Each is, in his own way, a master. Neither surpasses the other. Their works are two vessels of different build, but of equal tonnage, both heavily laden, with the same precious ore, and they will, we doubt not, speed their prosperous way in company to every land largely, and, we hope, long contributing to enrich all nations.

[We like the old writers for their sterling, practical theology; and who among them is more magnificent in conception, and sublime in style, than JOHN HOWE? We think we have been too sparing in our extracts from their imperishable works; and as we do now, so we purpose to do occasion, ally hereafter, favour our readers with portions of them. It was the frank acknowledgment of Robert Hall, that he had learned more divinity from Howe's works than from any other.—Ed.]

CHRIST A PRIEST.

The common case of man, forsaken of the Divine Presence, and not to be restored without recompense, was the most deplorable and the most important that could be thought. And it may now be compassionately cared for; this having been obtained by this great Sacrifice, that the Divine justice is so well satisfied, and His majesty and honour so fully asserted and vindicated, as that he now may, without wrong to himself—his justice and the dignity of his government not reclaiming against it—cast a compassionate and favourable eye upon the desolations of his temple; take up kind thoughts towards it; send forth his mightier Spirit to possess the "strong man armed," to vanquish the combined enemy-powers, to build and cleanse and beautify the habitation of his holiness, and then inhabit and dwell in it; upon which account it is now called "the temple of the Holy Ghost" the Spirit which the Father sends, in the name of the Son, upon this errand; he having obtained that it should be sent. By which Spirit, also, the Emmanuel was sufficiently enabled to gain our consent unto all this; for, his dying on the cross was not that he might have the Spirit in himself, but that he might have the power of communicating it; and so might the foundation be laid for what is to be done on our part, by the offering of this sacrifice.

A sacrifice so rich and fragrant, so full of value and grateful savour, as that abundant recompense is made by it for the wrong man had done to the Majesty of heaven, by profaning and polluting this temple, and expelling so continually its great Inhabitant: An injury, to which the creation, consoling in a universal flame, had been an unproportionable sacrifice! But the sacrifice of himself, the Emmanuel, God-man, could be defective in nothing; was both suitable and equal to the exigency of the case. For the sacrifice of him who was man, was suitable to the offence of man; and of him who was God, was equal to the wrong done to God. Long before this sacrifice was offered, the expectation of it, and, since, the remembrance, have been precious. It was of sufficient virtue to work and diffuse its influence at the greatest distance; and not of time only, but of place too; to perfume the world, and scatter blessings through all the parts and nations of it, as well as through all the ages.

It was made a curse for us; not the same in kind which he had incurred, (which it were horrid to think,) but such as his state could admit, and ours could require. For that a person so immutably pure and holy should become an impure thing, was what his state could not admit; and that one of so high dignity should willingly suffer to that degree which he did for us, was a thing of so great merit and value, as to answer the utmost of our ill-deservings; than which the exigency of our case could not, in that respect, call for more. And the end or design of his becoming to that degree a curse for us being expressly said to be this, that we might receive the promise of the Spirit, (or the promised Spirit,) implies, that the curse upon us had intercepted and cut off from us all influences of that holy blessed Spirit; for the fresh emanation whereof, in God's own stated method, he had now again opened the way.

When the regalia of the great Ruler and Lord of heaven and earth are invaded, his temple violated, his presence despised, his image torn down thence and defaced, who among the sons of men are either great, or knowing, or innocent enough to judge of the offence and wrong, or how fit it is that it be remitted without recompense, or what recompense would be proportionable? How supposable is it, that there may be congruities in this matter, obvious to the Divine understanding, which infinitely exceed the measure of ours!

It were manifestly more honourable and worthy of God not to have exacted any recompense of all, than to have accepted, in the name of a sacrifice, such as were unproportionable, and beneath the value of what was to be remitted and conferred. What had been lower must have been infinitely lower; let any thing be supposed less than God, and it falls immensely short of Him. Such is the distance between created being and uncreated, that the former is as nothing to the latter; and, therefore, bring the honour and majesty of the Deity to any thing less than an equal value, and you bring it to nothing.—And this had been quite to lose the design of insinuating upon a recompense; it had been to make the Majesty of Heaven cheap, and depreciate the dignity of the Divine government, instead of rendering it august and great. Therefore, the whole constitution of Emmanuel, his undertaking, performance, and acquisitions, appear to have been not only apt, suitable, and sufficient to the intended purpose, but also requisite and necessary thereto.

We may also see what made atonement for us so fundamental to a design of grace; the magnifying the Divine law; the asserting the equity and righteousness of the supreme government; not, as some odiously suggest, the gratifying of what, with us, is wont to go for a private appetite of revenge, from which the support of the honour and the dignity of the government is most remote: Yea, it were horrid to suppose, that any such thing can have place with the blessed God, which is one of the most odious things in the disposition of laps'd, degenerate man,—an aptness to take complacency in the pains and anguish of such as have offended us; unto which purpose, how feelingly would a malicious, ill-minded man ostentatiously utter the sense of his heart, and say, "O the sweetness of revenge!" So black a thought of God will be most remote from every pious heart, or that is capable of savouring real goodness.

As it was between nation and nation, which were at war, there is not only a cessation of hostilities, but there is a setting on foot a commerce, an amicable commerce, a free commerce; so it is between God and man now; there is not only no war, but there is a communion, there is a friendly intercourse; God freely flows in upon them in acts of grace, kindness, and goodness.

THE CHRISTIAN PHILOSOPHY OF HISTORY.

From an article on the "Philosophy of History" in the N. Y. Methodist Quarterly. But in truth we have no need of Schlegel, or of any great German philosopher, to help us to a right understanding of the great problem of human history. They have expended all the stores of their vast erudition, and tasked all the acuteness, comprehension, and originality of their highly-gifted and thoroughly-trained minds to elucidate the subject, and, after all, they either "darken counsel by words without knowledge," or they send us back to the simple word of God. The Bible contains the true philosophy of history; and we have but to avail ourselves of the clew which its principles furnish us to guide our steps safely through all the turnings of the vast labyrinth. But it is well to have marked how reason stumbles in her presumptuous, solitary efforts, that we may henceforth cling with the more undoubting confidence to our heavenly Guide.

Edwards, in his "History of Redemption," has seized upon the Scriptural view, and made a rude and half-unconscious, yet vigorous and characteristic effort toward a development of it. We refer to this work not because Edwards is by any means singular in his theory, but, partly, because he is the only one we know of who has embodied the Scriptural view of history in one work specially devoted to the subject; and, partly, that we might be reminded that we have on this side of the Atlantic, not only the Holy Scriptures, but a Scriptural and an American philosophy of history.

According to this theory, the first human pair having fallen, and the whole race lying henceforth naturally in a state of ruin; the great central idea of the world's history—the object which the Supreme Being is effectuating by, and in the course of human affairs, is the redemption of mankind by Jesus Christ. The history of redemption is, therefore, the basis and nucleus of the history of the world; while the Christian revelation discloses the goal and the law of progression. The process of recovery is made to go on from the first, (herein diverging slightly from Schlegel's view,) the completion of the revelation in Christ being made to reflect its influence back, as it were, and, through faith in the divine promises, rendering temporarily effectual that whose primary significance and design were to foreshadow and prepare the way for Him who should come. Thus the great central point is the cross of Christ—the great central fact, the manifestation of God in the flesh. Both Schlegel and Edwards, in accordance with the Scriptures, have seized upon the sublime conception that all the events and changes in the course of human affairs, have in the mind of Him "who sits upon the circle of the earth," and directs the whole, their chief importance and end, in some more or less direct relation to the great work of human redemption. What more noble idea of history can be imagined? What higher or more delightful pursuit can be conceived than to trace out, in the boundless variety of particulars, their relation to this central object?

Here, as elsewhere, the Christian view is the most philosophical. And it is evident that, if Christianity be true, the philosophy that persists to neglect it, must be a lame, imperfect, and, so far, a false philosophy. Philosophy cannot pass by Christianity in silent contempt, as it often would, and pursue its inquiries as if, at least by hypothesis, no such thing as Christianity existed. Christianity does exist. It is there,—and no philosophy can alter the fact. It is undeniably an element in the problem which philosophy has to solve; it claims to be the highest element. This claim must be fairly met; it must be either admitted or refuted. There is no middle ground. If, any, therefore, object to this view as narrow and religious, the only possible position that is left them to stand upon is that of a flat denial of the truth and validity of the Christian revelation. If they will have a philosophy of history at all, they must include Christianity, for it is a part of history; and if they will have a true philosophy of history, they must assign Christianity its true place and import in the system of which it is a part. The decision absolutely cannot be evaded.

[We take the following paragraphs from a recent excellent editorial in the N. Y. Christian Advocate and Journal, the whole of which has pleased and profited us much. The best reply to an enemy of Methodism in the States, as in Canada, is, a plain statement of what Methodism was, and is, and is likely to be.—Ed.]

UTILITY AND PROSPECTS OF METHODISM.

But were we to attempt to estimate the sum of usefulness solely by the number of conversions which have taken place in the Church, from year to year, we should greatly err. The influence of Methodism has been felt in many quarters where it has never been acknowledged; and it has operated in a thousand ways, which we have not time now to trace. Since we have been compelled to speak out, we shall not disguise the fact—a fact equally well known to the Christian world,—that the Methodist ministry has been particularly owned of God; their labours have been more abundant, working night and day, to spread the savour of the Redeemer's name. It would not become us to speak of these things were it not to magnify our call, and to answer those who, either from ignorance or bigotry, speak ad writ perverse things. Though we therefore speak as fools, yet as fools let us boast a little; we sought no man's gain; we wronged no man; we preached not for filthy lucre. God is our witness; the day is coming when the slumbering churches of these and of other lands will recognise the great secret of our prosperity. God has ever given us men willing to die in the harness while drawing along the ark of our God, and among the distinguished names of Coke and Ashby will stand high enrolled! They were trained to hardship in the school of Christ. Nineteen times did the former cross the great

Atlantic. As no dangers could intimidate him, so no obstacles could damp the ardour of his soul. He fell a victim to his zeal, and sunk into the ocean's bed. The silver cord was gently loosed, and the spirit dismissed, while the body was committed to the watery grave in its accustomed bloom—fair presage of its beautiful resurrection! Ask our modern apostle Ashby what induced him to quit his native shores never more to return? What induced him to consecrate a long life in the service of a despised and poor people—to travel annually thousands of miles, to hunt up the lost sheep scattered over this vast wilderness? Thousands of living witnesses, not to justify upon the testimony of the pious dead, proclaim, as with one voice, "He came to do the work of an evangelist." He was a messenger of labors and of memory scarcely less beloved to us than even our venerable founder himself. And now are we still asked, by what authority we do these things; or, who gave us this authority? We turn to nearly a million of living witnesses in our own beloved country, not to appeal to the immense numbers who have first drawn the breath of spiritual life at our altars, and who, not having connected themselves with the Church in whose bosom they were spiritually born and nourished, are nevertheless considered ornaments of "the various branches of the Church of Christ" where they hold their membership; nor to the multitudes who, having passed through earthly courts, have entered upon the purer worship of heaven! "These are the seals of our ministry. If we are not apostles to others, yet doubtless we are to these, for the seals of our apostleship are they in the Lord. This is our epistle of commendation, known and read of all men."

But we have dwelt too long upon the retrospect; let us conclude by a glance at the future. It is common for men advanced in life to think that nothing is so well done as it was in their youth. The decay in their own faculties and sensibilities naturally inclines them to attribute to changes without, what really belongs to changes in themselves! Some of the veterans of early American Methodism who yet live to bless the Church by the wisdom of their counsels, and the lustre of their example, have for some time been comparing the state of the Church as it presents itself at the present day, with what it was when, in early life, they were received into her bosom, and nurtured with maternal tenderness, and the result is a firm conviction, that the glory has not, in any degree, departed;—on the contrary, that Methodism is the same now in doctrine, discipline, and experience, as when in the days of the Wesley it came fresh from the halls of Oxford. Revivals are more common now than at any former period of our history; and those who are received into the Church are better taught, and more diligently watched over. Our circuits are smaller. The preacher knows the members better; and he is better provided for than formerly. The doctrine of entire sanctification is more generally inculcated, and more earnestly insisted upon by our ministers. Class meetings and itinerancy, the great bonds of our confederacy, have never, in the annals of our history, occupied a larger place in the affections of both preachers and members, than at the present day. God grant that we may ever "walk by the same rule, and mind the same thing," and "follow those who through faith and patience now inherit the promises!"

Again; there is not only the profession of the same doctrines, and an adherence to the same moral discipline; but the sincerity of profession is more generally proved by the enterprise and zeal of our people in promoting the various schemes of Christian benevolence which characterize the age. Truly, we may each respond to the sentiment of our venerable founder when dying, and say, "The best of all is, God is with us!"

HINTS TO SUNDAY-SCHOOL TEACHERS.

By Rev. T. Smith, of Sheffield, (Eng.) in a Speech at a late Anniversary. The great principle of all, simplicity of motive, and the humble use of whatever talents God may have been pleased to bestow. When the great Andrew Fuller was dying, he said, in his own peculiar manner, "I wish I had prayed more!" That has been the feeling of my own mind since I have been sitting here. I wish that you may all pray much, and study much, and prepare much, in order to teach the interesting charge that is committed to you on the Lord's day. You will find that of more value practically than if you could draw out the treasures of Greek, or the mysteries of science, or the powers of eloquence. In connection with this, let me seek to imprint upon you another consideration, namely, that while you are going to teach others, you should acquire a clear knowledge of your acceptance with God through Jesus Christ our Lord. If while you labour for the children you are in any great doubt or darkness as to the pardon of your own sins, as to whether Jesus flows upon you or is pleased with you, as to whether he says, "What hast thou to do to take my word in thy mouth?" or whether he looks down with approbation on your efforts, it will unnerve your arm, it will weary your right eye, it will diminish the saving benefit of your work of faith and labour of love. Whereas, if you have a clear knowledge of the love of God towards you, if you feel that your own soul is safe, that you may now work for other men with comfort and joy since God has given you satisfaction about your own salvation, that it is no doubtful problem whether you shall shine in joy, or lie in darkness and despair, what an unction it will impart to your mind, what ardor and vitality to your words, what lips of persuasion you will then possess, what thoughts that breathe and words that burn!—And supposing that, in this state, you should fall in seeing all the success you can desire, yet you will always have the satisfaction of your own mind that in simplicity, and in godly sincerity, and not with fleshly wisdom, but by the grace of God, you have had your conversation in the world, and more abundantly in the Sunday school.

I would add another consideration—Never come to teach in a hurry, or unprepared for it by pious meditation and holy reflection—never make your labours in the school a substitute for domestic religion. Do not merge your personal piety and your family devotion in your public labours. If you do, there will come an eclipse over your mind, and you will be doubtful whether God will smile upon you. I would have you avail yourselves of what has been announced this evening—a marginal Bible. There is scarcely any man who can describe its value. You may thus compare Scripture with Scripture, and you will see how it explains itself. There is epigrammatic here not a mass of matter merely, but of intellectual capacity, of latent power and latent energy that God only who has created it can comprehend. He has given power to man, which he has not given to angels. When one thinks that the current of their thoughts, the tenderness of their sentiments, that their apprehension of divine things, their reception of the gospel, and their being made partakers of eternal life, may depend upon the way in which we may guide their minds, one is constrained to say, "Who is sufficient for these things!" Let me say, that the Lord Jesus is mighty to save—that he died for our sins, and rose again for our justification—that he carried his own blood to heaven, and offered it as a sacrifice for sin. If there be any one present who has not come to Christ, let him do it now.

PUSEYISM CONFUTED.

Part of an editorial in the "Episcopal Recorder" on Bishop Doane's Sermon, entitled, "The True Catholic Pastor of the Church of Christ."

The Second position laid down by the Rt. Rev. preacher, is, that "the Catholic pastor is faithful in the doctrine which he preaches." The Sacred Scriptures are here very properly referred to in the language of the Ordination service as "containing all doctrine required as necessary for eternal salvation, through faith in Jesus Christ." This is all plain, and we should think every way sufficient. But no. An answer is furnished to the question, how are we to know what the meaning of Scripture is? Alas!—alas! If God's word cannot instruct us—what human language can open our understandings. The Bishop here lays down the startling position, that— "The ministry has been maintained unbroken from the first—not so much to minister the word and sacraments themselves to their own people, as to hand down, in the time-honoured creeds, and martyr-voiced confessions of the first ages, and in the service of the ancient Liturgies, which bear the name of Apostles not only, but breathe forth their very prayers, that first reception of the truth, which we must know was true, because they still were living when its characters were traced, who had themselves received it at the mouth of the INCARNATE WORD."

We had always supposed that the great design of the gospel ministry was to save souls—to turn men from darkness to light—from the power of Satan unto God—that those who held this office were "to be Messengers, Watchmen and Stewards of the Lord; to teach and to preach, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever." But, according to this new doctrine, their business is "not so much to minister the word and sacraments to their own people, as to hand down" what the first disciples understood to be the meaning of the Scriptures. In other words the principal office of ministers is, not to preach the gospel and to administer the sacraments, but to be traditors—to hand down Tradition.

What follows is in perfect keeping with this doctrine:—"The True Catholic Pastor of the Church of Christ, who thus receives the word of God, with the transmitted witness of the Church; who guides himself in his instruction of the people by the Holy Scriptures, not as he understands them (!), but as Catholic antiquity records, and Catholic consent has ever kept their meaning." Had we not read the Oxford Tracts, we should say, with all becoming deference to the Bishop, "Thou bringest certain strange things to our ears." But we have heard of this doctrine before. I must give instruction to the people out of the Scriptures, "not as I understand them,"—after I have prayed, and studied and sought the illumination of the Holy Spirit, and come to a conclusion that such is the meaning of God's Word I must not preach what I believe to be the meaning;—to be the truth—what I understand to be the sense of Scripture—but what Catholic antiquity says is the meaning.

This is precisely the doctrine of the Church of Rome. He who sitteth in the Vatican would ask for no more. And how can I to find out what "Catholic antiquity has received and Catholic consent ever kept?" The Bishop answers in a note:—"For all practical purposes, in the Book of Common Prayer." As an Episcopalian, I here join hands with him and say—This will do for me. But we receive the doctrines of the Prayer-Book, not on account of any authority which Catholic antiquity has to bind the conscience, but because the Prayer-Book is, in our view, agreeable to Scripture. And then, too, with the Presbyterians and the Romanists, the Prayer-Book is of no authority. When they ask where can we find "the meaning of the Scriptures as Catholic antiquity has received, and Catholic consent ever kept them," what answer shall be returned? We should like to see the answer. If Catholic consent meant universal, we should like to know where it is to be found. If it means majority, then the argument is conceded to the Romanist.

GOD WORKS BY MEANS.—As God uses suitable means for the accomplishment of his ends, we cannot expect him to add daily to the church such as shall be saved, till we see the whole body of Christ's disciples manifesting that diligence, fervour, and brotherly kindness, under God, led to this result in the primitive church. (Acts ii. 41, &c.) Nothing but an extensive revival of personal religion, among real Christians of every denomination, is likely to effect any great improvement in the mass of society. But is this impossible? Is all spiritual vigour and all faith so extinguished in contests about Church-rates and Establishments, &c. &c., that Christians have ceased to hope for great blessings from God? Only let us ask pardon of our provocation in the name of Christ, and mourn that our divisions and our worldliness, our sloth and want of prayer, have given occasion to the deadly "Practarianism which, destitute as it is of all scriptural support, yet seems likely to destroy so many unstable souls; and then we may remember that he is to do for us exceeding abundantly above all we ask or think.—Baptist Noel.

From the (London) Psalter.

ABEL ENTERING HEAVEN.

Ten thousand times ten thousand sung Loud anthems round the throne, When, lo! one solitary tongue Began a song unknown: A song unknown to angels ears, A song that told of banished fears, Of pardoned sins, and did-d-up tears.	And still, as hours are fleeting by, The angels ever long, Some newly-raised one anon high, To join the chorus there? And so the song will louder grow, Till all redeemed by Christ below To that fair world of rapture go.
Not one of all the heavenly host Could these high notes attain! But spirits from a distant coast Came in the strain. Till he who first began the song, To sing alone no suffering long, Was mingled with a countless throng.	O! give me, Lord, my golden harp, And tune my broken voice, That I may sing of troubles sharp Exchanged for endless joys: The song that ne'er was heard before, A sinner shall the heavenly shore, But now shall sound for evermore.

AN INDIAN'S IDEA OF SECTARIANISM.—The following anecdote is related of a Mohagan Indian, in Connecticut. "Supposing you get to heaven, the Lord Jesus ask you who you be; you say, you are a Presbyterian. Then he say, you sit there on that little seat, and there you stay; don't you go any where else; keep your place. Another come to heaven. He ask, who are you? He say, I am a Baptist. Then you sit there on that little narrow seat; let no one sit nor eat with you, nor come near you. Have all your seat to yourself; keep all your singing and rejoicing to yourself. Another come. He say, who are you? He say I am a Methodist. Then he say, you sit in that corner; and let one stand to keep all away that do not make as much noise as you make in your worship. Another come. He say, who are you? He answer, I am a Quaker. Then Christ say, you sit way out yonder alone, that the noisy ones may not distress you, while you worship by thinking without singing, bowing, looking joyful, or joining with others who come to speak of my goodness, or talk of my power.

After all these, by and by, Indian come. The Lord Jesus ask him who he be? He say, I love our Lord Jesus with all my heart and soul, and love all who love Him in sincerity. Then the Lord Jesus say to him, "You may sit where you please, may walk all over Heaven, eat where and what you please, enjoy all the liberty Heaven affords, be equal to angels, and not be confined to any seat."

RUIX TO YOUNG WOMEN.—Plays, romances, love-verses and cards, are utter ruin to young women. For, if they find only entertainment in them, they must unavoidably give their minds a cast which can never be suitable to the useful part of female character, which is wholly domestic. For, whatever the fine ladies of our age may think of the matter, it is certain that the only rational ambition they can have, must be to make obedient daughters, loving wives, prudent mothers and mistresses of families, faithful friends, and good Christians; characters much more valuable than those of fine dancers, singers, or dressers.

A LITERARY CURIOSITY.—A poetical friend of ours (says the Boston Transcript) has a paper-folded, with the following line from Gray, marked on it:

"The ploughman homeward plods his weary way."

On looking at the quotation, it occurred to him that it might be expressed in various ways, without destroying the rhyme or altering the sense. In a short time, he produced the following eleven different readings. We doubt whether another line can be found, the words of which will admit of so many transpositions, and still retain the original meaning:

The weary ploughman plods his homeward way.	The weary ploughman homeward plods his way.
The ploughman, weary, plods his homeward way.	The ploughman, weary, homeward plods his way.
Wearily the ploughman plods his homeward way.	Wearily the ploughman homeward plods his way.
Homeward the ploughman plods his weary way.	Homeward the weary ploughman plods his way.
Homeward the ploughman, weary, plods his way.	The homeward ploughman weary plods his way.
The homeward ploughman plods his weary way.	

A LITTLE GIRL IN AFFLICTION.—A little girl of my acquaintance has lately been ill, and certainly could boast of patience. But it was her first severe sickness—she was but six years old—and her pain was very acute and continual. I hope that since she has learned the need of patience in illness, she will try in earnest to practise the little rule I have given above. As she was getting well, and amusing herself with her pencil, the following was given her, which she wrote in her little book:—

Who makes me well? Come, pencil, tell— My good, good God, He set his rod, And made me ill— I love his will.	Who gave you skill? Hie I must praise! Yet in my mind, Glad thanks I find, For your kind ways.
I love his ways. (Quick can tell Who makes me well, And write his praise.	Mamma and all, Who at my call, (By night or day) Came right away— So quick—so still! Surely I will Remember you, God gave you love; God help me prove I can love too.
Dear doctor, kind, I can not find A word for you, What could you do Without his will,	Children's Magazine.

A DIRECTION.—"June 27.—We proceeded to Portland. On the road I was told the following anecdote of the late Dr. Wilson, senior fellow of Trinity College, Dublin, who, though a very grave man himself, was very fond of quizzing and puzzling the country-people who came to inquire after their friends or relations in the college. One day seeing a man standing in the court with a letter in his hand, gazing and staring about, and not knowing where to go, he walked gravely up to him, and inquired what he wanted? The man answered, "Sir, can you tell me where I may find Mr. Delahante?" "Yes," said the doctor; "do you see that building before you?" "Yes," "Then crucify this quadrangle, and take the diameter of the plot beyond it; enter the opening before you, and ascend the lignous grades; then turn to your left, and you will find him either peripatetic in his cubicle, dormitating in his lectuary, or peripatetic through his fenestra." The poor man, who understood nothing of this, and remembered not one word but the last, said, "And pray, sir, what is the fenestra?" To which the doctor replied, "It is an orifice in an edifice to admit luminous particles." "O, thank you," said the poor fellow, and walked off more perplexed than before.—Dr. Adam Clarke's Jour.

PARALLEL OF THE SEXES.—The North American says there is an admirable parallel of qualities between the sexes, which the Author of our being has distributed to each, with a wisdom that challenges our unbounded admiration.

Man is strong—Woman is beautiful.	Man is daring and confident—Woman is diffident and unassuming.
Man is great in action—Woman in suffering.	Man thinks abroad—Woman at home.
Man shales to convince—Woman to persuade and please.	Man has a rugged heart—Woman a soft and tender one.
Man prevents misery—Woman relieves it.	Man has Science—Woman taste.
Man has judgment—Woman sensibility.	Man is a being of justice—Woman an angel of mercy.

from the use of wine or spirits, more especially wine, was treated with the greatest contempt, and regarded as the most ridiculous opinion that ever emanated from the head of man. Since that time, however, I know, from persons who have had an audience with Louis Philippe the King of the French, and the Duke of Orleans, that both they, the King of Prussia, and the Emperor of Austria and Russia, are very favourable to the principle, and willing to admit the Propagation of Total Abstinence, and to give it open sanction. And, at the banquet given at the laying of the foundation-stone of the New Exchange, it was remarked that since the opening of the New Exchange, and the cessation of the drinking of wine during the whole time, and that the number of Wellingtons contained himself with half-a-pint (Cheers.) We, who know, who have taken the pledge, would not admit that to be sufficient; yet we must consider it as something marvellous when compared with former times, when each man used to drink one bottle of wine, and sometimes two. And I think that since the proclamation of the blessed Gospel itself, nothing I have ever read of, and nothing I have ever heard of, since that period, can equal the progress of this principle—and which, in so short a period, has embraced such numbers of mankind within its arms. It is but this morning I saw a very interesting advertisement in the *Chronicle* of a vessel intended for a voyage round the world, on a plan I contemplated several years ago, where no kind of intoxicating drinks were to be had *ad libitum*—but if any of the passengers wished to have any, they were to buy it for themselves. (Cheers.) Formerly, you know, the drinking of alcoholic liquors was inscribed in the expenses of the voyage, so that the passengers drank as much as they could, in order that they should not lose any of the money they had paid. (Laughter.) There was one more point to which I should allude, and that is, the progress of the Reclamation. I have the honour to be an Honorary Member of that Honourable body, and I consider that as great an honour as any which I have ever received. The Reclamation Society contains within it the principles of temperance and unity; and I hope that by the next year the number will be increased to more than a thousand; for it is this Society which will banish the drinking clubs from the land. There is also the Life Insurance Society, which is intimately connected with Reclamation. The Report states, that there is a debt of £2000 owing to the Treasurer of the Society; and that man who would not use his endeavours to decrease the debt from this or the other Society, ought never to be called a Total Abstinence. (Cheers.) You ask me why? Because, in all other Societies, men contribute out of their resources, and receive no pecuniary benefit—such as the Bible or Missionary Societies, or any similar Society; I say, they receive no pecuniary benefit for contributing to them. I know that there is a religious satisfaction in doing good to others. But, by belonging to this Society, you do receive a pecuniary benefit, and, therefore, you ought to contribute to the funds of the Society. (Cheers.) A person who has received benefit from this cause, and would not support it, is like the man who had no courage to commit a robbery, but the meanness to commit a cheat. (Hear, hear.) This spirit of meanness and selfishness is that which an Englishman ought to be ashamed of more than anything else; therefore, men and women who have become members of the Temperance Societies, and have benefited themselves through it in a pecuniary sense, should contribute out of that which they have received. (Cheers.) Reclaimers, and Totalists, show that you deserve the name. (Cheers.) I have a plan here which I will propose to you; and which I shall be ready to act upon myself. It is, to devote half the sum of money I have by being a Totalist, to the Temperance Society. Taking one thing with another, I think it might cost me £20, for my wife £10, and for the children perhaps £5, a-year. Now, one-half of that I would devote to the benefit of the principle, and lay it upon the altar of the Temperance cause. (Loud cheers.) What a large quantity of money would thus be raised, and how greatly the funds would be increased! Supposing you drank 3d. a-day, that would be £5 a-year; £1 of which could be put into the Insurance Society upon the lowest calculation made. £100,000 yearly. I say, not including invalids and individuals of that kind. £100,000 yearly could easily be obtained. The Report calls for your assistance; and, if the plan I have laid down was adopted, instead of the Society being £2000 in debt, the funds would be increased to £20,000. If you wish Totalism to be adopted by mankind, you will help the cause. (Cheers.)

A SOBER VILLAGE.—There is a village in the State of New Jersey in which not a drop of ardent spirits is sold, nor is there a drunkard to be found in the community. This state of things has existed for some time. Last summer the most intense excitement was created in consequence of an habitual drunkard's taking up his residence in the village. Every body was alarmed. It seemed as if the enemy, whom they thought had completely vanquished, was about making a new attack upon the quiet, peace, and order of the place. What was to be done? An effort must be made to arrest the evil before its influence should extend beyond the family where it was already felt. But how was this to be accomplished? For a while this question could not be decided; at length it was determined to effect, if possible, the reformation of the individual. And this, with the blessing of God, was accomplished. The individual reformed, we understand, has not only become a sober, but also a pious man. Well may he bless the day when he took up his residence in that community. And if every community would soon take a similar stand in favor of temperance, the vice of intemperance would soon die every where. It seems to us impossible that a single drunkard living in a community of thirty or forty families, all pledged to temperance and virtue, should be able to exert the sacred influence that is thrown around him, or breathe for any length of time the beautiful, moral atmosphere of such a neighbourhood, without being constrained, by the purifying influence, to abandon the path of vice. Not a drop of ardent spirits sold; nor a drunkard to be found in the place! We put that village at the head of the list, and hope that every village, town, and city in the land, may very soon follow the example of New Germantown.

PARLIAMENT OF THE PROVINCE OF CANADA.

From the Canada Gazette.
Legislative Council Chamber, Kingston, Sept. 8, 1842.
This day, at two o'clock, P. M. His Excellency the Governor-General presided in the Chamber of the Legislative Council, in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, His Excellency opened the Second Session of the First Parliament of the Province of Canada, with the following Speech from the Throne:—
Honourable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly:
The melancholy event which marked the close of the last Session, and which must still be fresh in your memory and your regrets, has imposed upon me the responsibility of initiating and carrying into effect numerous important measures, and has caused a corresponding necessity for delay in calling you together. Since you last met, several events of interest to this Province and the British Empire have occurred, the issue of which has been mercifully directed by Providence for the security and welfare of the Empire. The birth of a Prince destined, under God's protection, to occupy the British Throne, is a source of rejoicing to all Her Majesty's faithful subjects; and you will, I am sure, join with me in cordial congratulations to the Queen and her august Consort upon this event, so conducive to their domestic happiness, and so auspicious for the Nation.
You will, also, I am confident, unite with me in thanking to Almighty God, that He has been pleased to avert from our beloved Sovereign the danger to which she has been exposed by the unreasonable attempt of an assassin, and by the malice of the reckless and wicked; and will join in the prayer, that the same Providence which has so graciously preserved her life, will preserve it to all classes of Her Majesty's subjects.
I rejoice that I am able to congratulate you that a Treaty between Great Britain and the United States has been signed on the part of Her Majesty, and since ratified by the Federal Senate, by which the important questions affecting this Province and the United States have been adjusted. From this happy settlement, the ratification of which by Her Majesty I hope soon to be able to announce to you, I augur the most favourable consequences to the Province, in the maintenance of peace, the restoration of confidence, and the devotion of the undivided energies of its inhabitants to the internal advancement, and the development of the vast resources of the country. These have been among Her Majesty's objects in the negotiation of this Treaty, and are commanded by the Queen's most anxious wishes. Her Majesty's heart has been that, under Her rule and the protection of Her Crown, all Her faithful subjects in Canada may rest in undisturbed peace; may feel themselves to be one people with their fellow-subjects in the British Islands, and may increase in wealth, prosperity and contentment, founded on the possession and rational enjoyment of a free and essentially British Constitution.
Gentlemen of the House of Assembly:
I have unfeigned satisfaction in informing you that Her Majesty's Government have redeemed in the fullest manner the magnificent promise made by their predecessors to guarantee the Loan contemplated by this Province; and I shall lay before you without delay the Act of the Imperial Parliament which gives effect to their intention. I have been in correspondence with Her Majesty's Government upon the matter in which the assistance and co-operation has been made most available to the Province; and I shall have occasion to make an important communication to you upon this subject. In the meantime I have adopted every means at my command to obviate the inconveniences of delay, and to advance the Public Works; and I hope before the expiration of the present session to be able to extend them considerably. I have directed that full information as to the operations of the past year shall be laid before you. It has been found impracticable to carry into effect in England the arrangement proposed last year for the assistance of deserving Emigrants. In redempting, however, of the pledge made upon this subject, Her Majesty's Government have obtained from Parliament a grant of money in aid of destitute Emigrants upon their arrival in this country. It will meanwhile be satisfactory to you to know that, although the number of Emigrants who have arrived directly from the Mother Country, or through the neighbouring States, during the present season has been much larger than during the corresponding period of last year, no serious destination has prevailed among them, which would render it necessary for me to apply to you to devise means for their relief; and I have every reason to hope that there are the best prospects of their ultimate success and prosperity.
The condition of the Public Revenue is highly satisfactory. The patriotic measures adopted by the Legislature during the last Session, to provide by means of increased Taxes upon imports for restoring the credit of the Province, and meeting the charge also of the creation of the Company and extension of the Public Works, has been eminently successful. The Treaty of the Imperial Parliament for the British Possessions in North America, framed, as it is, in a most generous spirit as regards this Province, will promote essentially its financial and commercial interests. The provisions of the Imperial Act will probably call for corresponding alterations in the Provincial scale of duties; and I shall at an early period require your advice and assistance in making the Revenue Laws of this Province consistent in themselves, and harmonious with the enactments of the Imperial Parliament.
Her Majesty's Government have evinced a most liberal disposition in the consideration of the Duties on Agricultural produce, in connection with the Trade of Canada; and am led to hope that an arrangement may be made to extend the Market for our produce, in a manner alike advantageous to this Province and the Mother Country.
I have directed that the Accounts of the Revenue and Expenditure of the past year, with the Estimates for the ensuing year, be laid before you.

Honourable Gentlemen and Gentlemen:

I have given much attention to the operation of the great measures passed last Session, and I shall have occasion to propose to you modifications in certain of them, with the view of giving effect to their provisions, in development of the principles on which they are founded, and in harmony with the spirit of those institutions under which they are framed.
The important measure for the establishment of District Councils, the details of which experience alone could perfect, will come under revision; and I hope for your cheerful aid in clearing the amendments which will be proposed, with the view of removing all obstacles to the smooth and efficient operation of these Institutions.
I have endeavoured to work out the objects which the Legislature contemplated in passing an Act for the promotion of Education; and I have not hesitated to adopt such measures as I deemed to be indispensable to the accomplishment of their intentions, until the subject could again be brought under their consideration, but it will be necessary to introduce several amendments into the measure, in order to ensure its successful and beneficial operation. In the meantime, it is gratifying to notice the impulse which has been given to Education, in its higher as well as in its elementary branches. The result cannot fail to confer the most material benefits upon the whole Province.
The re-organization of the Militia is also a subject to which I shall have to call your attention, as the present seems a favourable opportunity to alleviate unnecessary pressure upon the people, and to place this arm of the public defence upon a sounder and more satisfactory footing.
In perfecting these and other measures which will be brought before you, and in all your labours for the advancement of the welfare of the Province, you may rely upon my cordial co-operation and support. It is my earnest hope, that a spirit of moderation and harmony may animate your councils, and direct your proceedings. The Province has in length happily recovered from a state of severe trial and anxiety, and a bright dawn now opens upon its prospects. The promise of peace secured upon an honorable and advantageous basis, the re-establishment of tranquillity and security, the restoration of financial credit and commercial confidence, with the enjoyment of free and permanent institutions, are blessings for which Canada has reason to be grateful, and which, I feel assured, it will be your effort to preserve, and your pride to perpetuate.

From the Kingston Chronicle.

HOUSE OF ASSEMBLY, THURSDAY, SEPTEMBER 8.
The Speaker took the Chair, when Messrs. La Fontaine, Leslie, Viger, [for Nicollet], Forbes, Hicks, Turville, and the new member for Leinster, took the oaths and their seats.
Mr. Harrison moved for leave to bring in a Bill for the better application of the Statute in relation to the duties. The Bill was brought in, read a first time, and ordered for a second reading this day week.
The Speaker rose and read His Excellency's speech, the members standing.
Mr. H. Smith said, that in the absence of the member for Lincoln, he should move, that the Clerk be directed to charge to the contingencies of the House, the postage of all letters, &c. not exceeding 1 oz. weight, with the exception of petitions, weight unlimited—carried.
Mr. Small gave notice, that on Monday he should bring in a Bill to allow all Dissenting Ministers to solemnize marriage; and also a Bill to regulate Elections by Vote by Ballot.
Mr. Price gave notice of an address to the Crown, for a return of all fees, emoluments, &c. received by the Provincial Secretaries.
Mr. Johnson gave notice, that on Monday, he should bring in a Bill to disqualify all members in that House, who derived profit from situations held directly under the Crown. It was quite impossible, that the business of the country could be conducted honestly, while Members of the House were so fettered.
Mr. Baldwin gave notice, that on Monday, he should move for leave to bring in a Bill regulating Elections.
Mr. Draper moved for a new Writ for the Town of London, in consequence of the Hon. Mr. Killaly's acceptance of the office of President of the Board of Works.
Mr. Durand objected to the issuing of the Writ, until the Election Bill was passed.—Writ Ordered.
Mr. Neilson gave notice of an Address to the Crown, for copies of certain despatches relative to the Timber Duties.
Mr. Draper moved that the Governor-General's Speech be taken into consideration on Monday next. Carried.
Mr. Simpson gave notice of an Address to the Crown, for copies of all Despatches, Surveys, Estimates, &c. &c. relative to the Bathurst Canal.
Mr. Neilson suggested some additional particulars.
Mr. Henry Smith gave notice of his intention to move certain alterations in the Rules of the House.
Mr. Cartwright moved that 500 copies of the Speech, in both languages, be printed for the use of Members.
Mr. Johnston objected on the score of unnecessary expense.
The motion was carried.
On motion of Mr. Morris, the Printing Committee was struck, to consist of the following: Messrs. Morris, Johnston, Neilson, Parent and Merritt.
The House adjourned until 3 o'clock, to-morrow.

September 9.

The Speaker took the chair at three o'clock, and different members gave notices of Bills which they intended bringing in.
Address to Her Majesty.—Mr. Attorney-General Draper gave notice that he laid upon Monday next a congratulatory address to Her Majesty and Prince Albert on the birth of the Prince of Wales, and also upon Her Majesty's happy deliverance from the assassin's attempt upon Her life.
Address to Governor-General.—Mr. Neilson moved an Address to the Governor-General for copies of all despatches and communications with the Home Government, on the subject of the Address of the House relating to duties on Canadian Timber.
Mr. Secretary Harrison objected, on the ground that it was not consistent with Parliamentary usage to address the Governor-General upon any subject prior to the presentation of an address of the House, in answer to His Excellency's Speech from the Throne.
Mr. Neilson persisted in his course.
Mr. Attorney-General Draper was astonished that the hon. member, whose experience in such matters was extensive, and who, if he mistook not, had himself, on a former occasion, opposed by his vote a similar proceeding, should insist upon such an address being sent to His Excellency previous to His Excellency's address being taken into the consideration of the House.
Mr. Neilson still persisted in his motion and considered that the Despatches and communications would be of importance in the debate upon the address.
Upon a division—for Mr. Neilson's motion about a dozen members stood up, and about 50 against it.
Mr. Neilson, who seemed dissatisfied with the decision, again moved for an address to His Excellency, to have laid before the House all despatches and communications upon the subject of granting free pardons to those connected with the late troubles in this Province.
Mr. Harrison objected on the same ground as before, at the same time assuring the House that all possible and necessary information should be laid before them upon this subject as soon as parliamentary usages would permit.
Mr. Aylwin expressed himself satisfied to hear Mr. Harrison say so.
Upon a division of the House, the motion was negatived by a large majority.
After some conversation respecting the Inspector-General's supposed disqualifications to sit as a member of the committee for trying Mr. Duggan's case, he having resigned his seat, and being re-elected,—the House adjourned till 3 o'clock on Monday.

Foreign and Provincial News.

The Thames Tunnel.—This stupendous undertaking was opened yesterday, for the first time, on the Wapping side of the river, and upward of 500 visitors of all nations passed through the tunnel as far as the shaft on the Rotherhithe shore. The High-street, Wapping, was drowned with people, who were allowed to view the shaft and the double staircase for foot passengers. The shaft is about 90 feet in height, and is surmounted with a handsome dome, which is glazed, and light and air admitted. There are two staircases, one terminating close to the western arch, and the other leading to the eastern arch. The western arch only is opened for visitors, but the eastern one appears likely to be appropriated to the same purpose in a few weeks, and a great number of workmen are now actively employed in "completing" it and making it ready for the reception of the public. The descent to the tunnel is now easy and convenient, and the water such as is very dry and comfortable. At mid-day there were upward of 100 visitors promending in the tunnel. Several visitors were permitted to pass from one shaft to the other yesterday, and Mr. Page, the superintendent of the works, became cicerone to a large party of ladies and gentlemen invited by the directors to pass from Rotherhithe to Wapping and vice versa.—*London paper.*
Arrival of Africans from St. Helena and Sierra Leone.—The large *Chieftain*, from St. Helena, came to anchor on Sunday afternoon. The 23 liberated Africans on board, the remains of a cargo of a slave which had been carried into that island while the *Chieftain* was lying there. When taken, these unfortunate beings were, we understand, in the most horrible and disgusting state. The cruelty of the middle passage, the dead, the dying and the heathily claimed together indiscriminately, had been augmented by an effort to enlarge the profit, in proportion to the increased risk now incurred in the trade. The vessel was made to carry an additional row of the victims, a position from which they could not move. The details of their condition would be too disgusting for our readers. Out of the number taken from her we hear that many have since died, notwithstanding excellent accommodation, and every care and attention their cases required. Of those who arrived here, three only required medical aid, and these were conveyed to the public hospitals as soon as landed. The others were distributed to different planters by the Government agent for immigration, under the form of indenture required by Government, and were all delivered within 36 hours after their arrival.—To satisfy the applications made would have required more than 4000 labourers.—*Trinidad Standard.*

UNITED STATES.

A Grand Banquet has just been given to Lord Ashburton at New York, which was of the most delightful character. We copy his Lordship's speech from the *N. Y. Com. Adv.*, regretting we have no room for others stamped with such a generous spirit. His Lordship has not come to America in vain; and now that he is on his way home, may the blessing of the Prince of Peace attend him, and ever rest on Great Britain and America.—*Ed.*
The dinner went very satisfactorily, except for the one occurrence, which Americans could not but regret—that while the toast to the President called forth not a single mark of applause, that to the Queen was received with three cheers. Nothing, however, could more strongly show the utter louthing in which President Tyler is held than the unprepared and ominous silence in which the toast to the office he so unworthily fills was received.
Grace was said by the Rev. Dr. Wainwright.
During the eating of the dinner, which occupied something over an hour, the band played several pleasing tunes; thanks were returned by the Rev. Dr. Potts, and after clearing the table, the president announced the following toasts:—
1. The President of the United States.—[Drunk in utter silence.]

2. The Queen of the United Kingdom of Great Britain and Ireland.—[Three cheers.]
The third toast was introduced by Mr. Jay, in a very neat and appropriate speech, and was in the words following:—
3. *Our Guest, Lord Ashburton.*—Happiness and honor to him who has condescended to preserve peace between two great nations.
The noble lord responded thus, as reported in the Tribune:—
Gentlemen—In rising to return thanks for the honour you have done me, I apprehend it is not unusual in this country, as it certainly is not in my own, for a person in my situation to make some apology for his total inability to express the feelings with which he is overcome. I am quite aware, gentlemen, that the reception you have been pleased to give this toast is rather directed to the sentiment which accompanies it than to the individual who is so fortunate on this occasion as to have called forth your kindness. I assure you, gentlemen, that the duty which, under any circumstances, would devolve upon me to utter, in few words the deep feelings of the present occasion, is still more strongly impressed upon me by the important subject with which my name for some time has been connected. Having passed my early life, as is known to many of you who are now present—for the commerce of this country and the commerce of England are so intimately connected that it could not well remain unknown—I say having passed the early part of my life in active employment, I had certainly hoped to close the remainder of it in the peace and quiet to which a life of industry and activity is entitled. (Cheers.)
But when I perceived that there was an apparent opportunity of effecting that, with the importance of which my own breast had always been deeply impressed, the binding together of two great countries—I can hardly call them two, for they are one people though living on different shores. [Cheers]—I say that they are one people though living on different shores, I felt not one moment's hesitation, but came to this country to promote the negotiations which have been so happily terminated, and which this day receive the applause and approbation you are pleased to bestow. [Cheers.]
Gentlemen—I cannot but consider it as an auspicious and singular event, that the gentlemen who presides at this hospitable meeting should be the descendant—the immediate descendant—of a man whose name, as long as honour, and patriotism, and virtue are venerated in this country, will ever be recollected with regard and affection—I mean the late Mr. Jay, [Cheers]: that he should be the immediate descendant of a gentleman who stepped forward on a similar occasion, who appeared in our own country of England, and who, under circumstances much more anxious, I beg to say, than I encountered, succeeded in the same manner in preserving peace of which I have been the humble instrument on the present occasion. (Cheers.) The task imposed upon Mr. Jay was of a much more serious nature than mine, when he came as the messenger of peace: still he did succeed in maintaining the independence of his country, and in holding her aloof from the dangers of war, and at that time laid broad and firm the foundations for the great commercial prosperity of America. (Cheers.)
I, gentlemen, fortunately had much less difficulty to encounter, for I am free to say that when I look at the reception I met in Washington by the President and his Government, by the Senate and the House of Representatives, at the reception I met with in Boston, the Cradle of Liberty and Independence, the pleasure I met with in all of this great city, in having the presence of his highness, as I am informed, with three thousand of her inhabitants collected together to meet me, not from compulsion, but of their own free will—when I look upon these demonstrations among your people, I cannot avoid asking myself—where was the danger of war with this country? (Cheers.) We have seen nothing of what I may have taken place that I have not seen, I do not pretend to judge or say I have seen nothing but the greatest cordiality and the warmest feeling of good will and friendship. Although, therefore, I have had the advantage of healing difficulties, and I am not inassurably fond to grow so formidable as to defy every remedy, and I am not often less for to say that, in this I have done the state some service, (Cheers) looking at this country, and finding much the same vigor of intellect and character with which I had been acquainted many years ago, I could not believe that such a people, with such feelings as my countrymen entertain, would ever, on light grounds, be brought into variance with them. At the same time, I should be unjust if in considering the high gratification caused by the results of the late negotiation, I should assume any peculiar merit to myself. I am bound, as I have already told you, to say that I have met nothing but the most earnest desire on the part of all your government, and the same earnest feeling on that of my own; and more especially is it my duty to offer the humble tribute of my admiration and acknowledgment to the great man for great he undoubtedly is, with whom I found myself engaged—(loud applause)—a gentleman distinguished, as most of you know, by the highest description of talent; and my only regret is, that he is prevented, by accidental circumstances as I understand, from attending the present dinner; and this I regret the more because his eloquence would do better justice to the occasion on which we are met together. (Cheers.) The president then announced the following toasts:
1. *Daniel Webster*—Specially representing the United States in the treaty of Washington, he has nobly fulfilled the trust. [Received with nine cheers.]
The following letter, addressed to the committee of arrangements, was then read:—
Washington, August 30, 1842.

Gentlemen—I have the honour to acknowledge the receipt of your letter of the 25th instant, inviting me to a public dinner to be given in New York, on the 1st of September, to Lord Ashburton, in honour of his character, and in recognition of the successful termination of his mission of peace. Although it is my intention to go North with a few days for the purpose of health and recreation, it will not be in my power to leave this city in time to be in New York on the 1st of September.
I pray you to believe me, gentlemen, that no one entertains more cordial sentiments of respect than myself toward the distinguished person who is to be your guest on the occasion. I have the honour to be, respectfully, your obedient servant,
DANIEL WEBSTER.
PROVINCE OF CANADA.
Encouragement of Learning by the Governor-General.—We have much pleasure in recording a recent act of the Governor-General's, which affords another proof of the interest which he takes in the encouragement of learning. Our readers, doubtless, recollect that, at the dejeuner given to His Excellency by the Principal and Masters of U. C. College, on the memorable 23rd of April, two of the boys, N. Bethune and W. G. Draper, welcomed the Chancellor with Odes, appropriate to the occasion. His Excellency has been pleased to reward them for this classical welcome by a present of books, which he ordered from England for the purpose. Bethune received the *Grenville* and *Draper*, the finest of the *Huron* and *Chippewa* these fine editions in costly binding, and the *realizing* duty of presenting the volumes was discharged by the Rev. Dr. McCaul, on Thursday, the 4th instant, in the Public Hall, previous to the commencement of the Summer Vacation, and the value of these splendid prizes was much enhanced by the remarks of the learned Principal, himself an editor of *Huron*,—at the interesting ceremony.—*Chamrock.*
Dr. Telfer.—Durant attention has been directed to a surgical operation performed by Dr. Telfer, on a young girl, which is highly creditable to that gentleman's medical reputation. The patient is a daughter of Mr. Mitchell, a carpenter. She was seized with the cramp, and, in the opinion of those who attended her, her life was in imminent danger. Dr. Telfer, upon being sent for, immediately decided upon performing the operation of Tracheotomy, and we are happy to say that the little girl is nearly well. This is the second operation of the kind, we understand, in which Dr. Telfer has been successful in this city; and as it resolves itself into a public benefit, it is but right that it should be submitted for public commendation.—*Colonist.*

MARRIED—Sept. 10th, by the Rev. Jonathan Scott, Mr. William Backes, to Miss Margaret Lunney, both of the city of Toronto.
Sept. 10th, by the same, Mr. George Sockett, to Miss Margaret Maddern, both of the city of Toronto.
August 25th, by the Rev. C. R. Allison, Mr. Alonzo C. H. Shaver, of Madilla, to Miss Susan, eldest daughter of Col. Wallace of Port Trent.
August 24th, by the same, Mr. William Henry Hoffman of Ernestown, to Miss Mary Ann Clark, of the same place.
DIED.—On the 31st of August, Elizabeth Warren, infant daughter of Peter and Almira Pearce, of Asphold.
In the town of Brantford, on the 4th instant, Sarah Winfield, second daughter of the Rev. Samuel Rose, Wesleyan Minister, aged 2 years and 12 days.

Letters received at the Guardian Office during the week ending September 13.
R. Heyland, J. A. Keeler, W. Pollard, C. Williams, G. Poole, C. R. Allison, D. Wright, J. Clark, H. Wilkinson, 2 A. Green.
Books have been forwarded to—
G. Poole, 1 parcel, care of Mr. Magill, Hamilton. S. Ross, 1 parcel, care of E. Jackson, Hamilton, and R. Stronach & Co. of Brantford. P. H. W. 1 parcel, enclosed to Mr. S. Ross, H. Wilkinson, 1 parcel, in charge of R. Brewer, E. Shepherd, 1 box, care of D. Moore, Hamilton, C. Williams, 1 package, per steamer Union, care of A. McCaul, Wellington.

TWO COMMON SCHOOL COMMISSIONERS AND TRUSTEES.—Several young men, now students in Victoria College, wish to get employment as Teachers of Common Schools. They can be recommended for their morals, and for their acquirements and ability to teach all the departments of a common English Education, including Algebra, Book-Keeping, &c., and, in two or three instances, the rudiments of the Greek and Latin Languages.
Letters addressed (post-paid) during the present month will be attended to.
Cobourg, Sept. 6, 1842. 713 EGERTON RYERSON.

NOTICE is hereby given, that all persons indebted to the Estate of Mr. JOSEPH LEE, of this City, are requested to pay the same to Messrs. Thomas Clarkson & Co., who are authorized to settle all matters connected with the said Estate.
W. CAWTHRA,
JOHN THOMSON,
THOS. CLARKSON,
J. CHARLES,
W. GODERHAM,
F. B. PERKINS,
M. O'DONOHUE, Trustees.

Toronto, Sept. 4, 1842.
The *British Colonial, Patriot, Christian Guardian, and Advertiser* will be published as the above two months.

STOLEN, on the 8th, or early on the 9th instant, from a shelf belonging to the Subscriber, in the Gore of Toronto, a DARK SORREL HORSE, about 12 years old, of the Canadian breed; with a short erect tail—a star on the forehead, and a little white round his hind feet; his mane lays both ways; he stands about fifteen hands high, and is of strong bone and good action. Whoever will give information that may lead to the recovery of the Horse, shall receive a reward of four dollars; and those giving information which may lead to the apprehension of the thief, will receive a reward of ten dollars. A Dun-coloured mare was left in the same field.
JAMES SLEIGHTHOLM,
Gore of Toronto.
Stanley's Mills Post Office, }
August 15, 1842. } 71-2wp.

LADIES' SEMINARY, COBOURG.
MRS. VAN NORMAN and MISS BARNES present their grateful acknowledgments to their friends for the success which, through their kindness, has attended their undertaking. Twenty-three Young Ladies are at present successfully pursuing their studies under their supervision and instruction. And as they have every reason to hope that the number will be greatly increased next session, they are in correspondence with a very liberally educated and highly accomplished Lady, whom they intend to employ as an Assistant.
The School is under the general superintendence of Professor Van Norman, whose services are of great importance. In addition to other local advantages, the Ladies of this School will have the privilege of attending the various Courses of Lectures delivered in Victoria College.
As a special incitement, their improvement will be noted at each recitation, of which a faithful record will be preserved, and forwarded regularly to their parents, in quarterly reports.

TERMS.
Common English, including Orthography, Reading, Writing, English Grammar, Arithmetic, and Geography, per term of eleven weeks, £1 0 0
Higher English Branches, including Natural Philosophy, Chemistry, Botany, Physiology, Astronomy, Geology, History, Moral Philosophy, &c. 1 5 0
Extra Charges.
Drawing and Painting, 1 0 0
Music, with use of Piano, 2 0 0
Music, Drawing, and Painting, 2 10 0
Fencing, 1 0 0
Wax Fruit and Flowers, each, 1 0 0
Embroidery, 5 0 0
Board, including room, furniture, fuel, light, and washing, 2 10 0

Board and Tuition to be paid at the commencement of each term. Each Young Lady is requested to provide herself with one pair of sheets and pillow cases, and with towels. The Winter Session will commence on the 20th of October at the opening of the College.
The following Rev. Gentlemen and Gentlemen have kindly consented to act as a Visiting and Examining Committee:—Rev. Egerton Ryerson, D. D., Principal of Victoria College; Rev. Thomas Alexander, A. M.; Rev. Edwy Ryerson; G. M. Boswell, Esq. M.P.P.; and Professor Wm. Kingston, A.M. Cobourg, August 20th, 1842. 668 if

Victoria College.
I have much pleasure in spontaneously adding to the above advertisement the expression of my strong conviction that the Seminary kept by Mrs. Van Norman and Miss Barnes will confer upon the Pupils attending all the advantages which were enjoyed in the (late) Upper Canada Academy, together with several additional facilities for improvement. EGERTON RYERSON.

VICTORIA STREET CLASSICAL, COMMERCIAL, AND MATHEMATICAL ACADEMY.—This Academy has hitherto received, and begs most respectfully to inform its friends and the public, that the duties of its School will be resumed on Monday, the 22nd instant.
The Course of Instruction embraces Plain and Ornamental Penmanship, Arithmetic, Book-Keeping, Grammar, Geography with the Use of the Globes, Mapping, History, Composition, Geometry, Plane and Spherical Trigonometry, the Latin and Greek Languages, &c.
TERMS PER QUARTER.
The General Branches of a good English Education, £15 0
do. do. with the Latin and Greek Languages, 1 0 0
do. do. with the highest Mathematics, 2 0 0
The moral as well as the intellectual improvement of the Pupils is carefully attended to.
Victoria Street, near Yonge St., Aug. 16, 1842. 67 if

ROYAL MAIL STEAM-PACKETS.

LAKE ONTARIO.
The following are the arrangements for the Season of 1842, between KINGSTON AND TORONTO:
PRINCESS ROYAL—CAPTAIN COLCLEUGH.
NIAGARA—CAPTAIN BELMSLEY.
CITY OF TORONTO—CAPTAIN DICK.
From Kingston, at 7 o'clock, evening, Monday, and at 8 o'clock, evening, Thursday—*Princess Royal*;
From Kingston, at 8 o'clock, evening, Tuesday and Friday—*Niagara*;
From Kingston, at 8 o'clock, evening, Wednesday and Saturday—*City of Toronto*;
And arrive at Toronto early next day. The above Steamers await the arrival of the Montreal Mail at Kingston.
From Toronto, at 12 o'clock, noon, Monday and Thursday—*Niagara*;
From Toronto, at 12 o'clock, noon, Tuesday and Friday—*City of Toronto*;
From Toronto, at 12 o'clock, noon, Wednesday and Saturday—*Princess Royal*;
And arrive at Kingston early next morning. The Royal Mail Steam-packets call at Cobourg and Port Hope, each way.
All Baggage at the risk of the owners, unless regularly booked and paid for.
Kingston, April, 1842.

LAKE ONTARIO.—THREE TIMES A-WEEK
From TORONTO TO ROCHESTER.
THE STEAMER AMERICA,—CAPTAIN TWHY.
Will, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Monday, Wednesday, and Friday afternoon, at 2 o'clock, and will leave Rochester for Toronto, touching at Cobourg and Port Hope, every Tuesday, Thursday, and Saturday morning, at 8 o'clock.
The Steamer *Britannia*, between Toronto and Hamilton, runs in connexion with the *America*.
Toronto, August 16th, 1842. 668

THE STEAMER GORE—CAPTAIN KERR,
Will leave Hamilton, Toronto, and other Ports, for OSWEGO, as follows:—
Will leave Hamilton every Tuesday and Friday morning at 8 o'clock.
Toronto every Tuesday and Friday afternoon, at 1 o'clock.
Port Hope every Tuesday and Friday evening.
Cobourg every Tuesday and Friday evening.
Wellington every Wednesday and Saturday morning, at 2 o'clock.
UPWARDS.
Will leave Oswego every Saturday night at 9 o'clock, and every Wednesday evening at 7.
Wellington every Monday and Thursday morning at 2 o'clock.
Cobourg every Monday and Thursday morning at half past 6 o'clock.
Port Hope every Monday and Thursday morning at 8 o'clock.
And arrive at Toronto every Monday and Thursday afternoon at 3 o'clock.
For Freight or Passage from Oswego apply to Messrs. Brensou and Crocker, or to Messrs. Fitzhugh and Co., Oswego, or to the Captain on board.
The Gore will also touch (weather permitting) at Bond Head and Daxington. Toronto, August 16, 1842.

THE BAZAAR, UNDER THE PATRONAGE OF LADY BAGOT.—Lady Bagot having kindly taken the Bazaar, in aid of the funds of the House of Industry in this City, under her immediate patronage, the friends of that Institution are earnestly requested to use their best endeavours to contribute to the success of the enterprise. The charity are at this time entirely exhausted, and it is with the greatest difficulty that the House is kept open. It is hoped therefore that a general effort will be made to render the proceeds of the Bazaar as large as possible. Due notice will be given of the exact day and place.
The Newspapers in the City are requested to aid the cause by giving the above a few insertions.

BRISTOL'S SARSAPARILLA.
Manufactured and sold by the proprietor, C. C. BRISTOL, number 207 *Main-street*, New York, and also sold by the principal Druggists throughout the United States and Canada.
This preparation has now been before the public about seven years, during which time its reputation has been steadily and rapidly advancing, until its present and deserved celebrity has been attained; nor is it stationary at even this altitude of estimation, as the evidence of each succeeding day clearly evinces. Many of the best physicians in the country have voluntarily borne witness to its superior efficacy, and their written certificates now in the possession of the proprietor will show. Testimonials almost innumerable, from persons who have been benefited by its use, and who have seen its medicinal virtues tested by their friends, are also in the possession of Mr. Bristol, which prove how many, how various, and how extreme have been the diseases which, by its operation, the sick and the almost despairing have been restored to health and happiness.
BRISTOL'S SARSAPARILLA is a rare and invaluable combination of vegetable remedies of established medical value, and from its peculiar properties is almost infallible in all complaints that arise from impurities of the blood, from the morbid action of the absorbent and glandular systems, from constitutional idiosyncrasies, hereditary predisposition, from the course of acute and chronic diseases, from the operation of the human frame. To enumerate all the diseases in which it has been found to be a sovereign remedy would be to make this notice much too lengthy, and we can only here refer to the remarks on the value and importance of this preparation, and refer him to advertisements in the public papers, for more detailed intelligence respecting its efficacy, in nearly all cases of complaint except those of the most ordinary, or endemic and epidemic character. The proprietor desires only to invite attention generally directed to this article, confident that its rare virtues only need be known to be appreciated; that it will stand the test of any trial, and that increased usefulness, and added popularity, must be the direct result of its more extended acquaintance.
Opinions from Medical Gentlemen:
Buffalo, Aug. 19, 1837.
We are acquainted with the preparation of *Sarsaparilla*, manufactured by C. C. Bristol, and having made use of it in some of our practice, believe it to contain the active principle of *Sarsaparilla*, in a highly concentrated form, and as a preparation we esteem it as one of the best we have ever met with.
CURENUS CURRIEN, M.D.
J. C. WILSON, M.D.
J. B. BARNES, M.D.
J. H. MARSHALL, M.D.
J. H. HAWLEY, M.D.
A. S. SPRAGUE, M.D.
F. L. HARRIS, M.D.

The reader is referred to a work of 100 pages, published by the proprietor, and to be had of any of the Agents, containing some of the most wonderful cures on record. Also, certificates from the first medical gentlemen, and editorial notices from the most respectable newspapers.
Important caution to those who would get the true article—always observe that the WRITER'S SIGNATURE OF C. C. BRISTOL is on a red stamp across the cork of the bottle.
For sale in Toronto by Lyman, Farr, & Co., and Leslie Brothers; in Niagara, by J. Harvey; in Hamilton, by J. Winer, C. H. Webster, and T. Bickler; and by respectable Druggists and Agents throughout Canada.

TEMPERANCE HOTEL,
THOMAS HARRIS begs to announce to the Friends of *Total Abstinence* from all Intoxicating Drinks, and to the public generally, that he has opened the above Establishment for the accommodation of Travellers, at the well-known stand, *Raymond's Tavern*, and hopes, by attention to his guests, to merit a liberal patronage.
Richmond Hill, Dec. 22, 1841. 34 if

