Vol. XIII. No. 17.

#### WEDNESDAY, FEBRUARY 16, 1842. TORONTO.

Whole No. 621

· Prom Jay's Evening Exercises

THE DUTY OF SINGING.

All believe that hearing is a duty, and that prayer is a duty; but some question whether this is the case with singing. Now there is something in our very structure that seems equal to a proof of the obligation. We cannot imagine a faculty was given us which was never intended to be used; espehumbly hope to be more and more so,) yet confident of Christ's protection." cially a faculty from which so much pleasure and advantage can be derived and communicated. We are fearfully and wonderfully made, and this power of vocal music far surpasses all mechanical performance: no instrument, Heylyn preach; and afterward assisted the doctor in the administration of however surprising or perfect, can express toords: but in singing, man can the Lord's supper, the curate having been taken ill during the service. On speak; and inform while he delights. How shameful is it that such an un-rivalled endowment should be percerted, or degraded to evil purposes! But we are not to argue against the use of a thing from the abase of it. Let us 'Who is so great a God as our God?'" we are not to argue against the use of a thing from the abuse of it. Let us remember that God is to be glorified in our body, as well as in our spirit.

Let us say with David, "Awake up, my glory: I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being."

Singing is not a ritual duty. It preceded the ceremonial law; and when our Saviour had abolished the passover, and his own supper had succeeded to it—" after supper he sang a hymn." He thereby showed that such a ser-vice belonged to the new state which he had introduced, and was to be a part even when sin had the dominion over him. He felt that all his sufficiency of Christian worship. Accordingly the sanction of his example, which had the authority of a command, was not disregarded by his disciples, either in practice or precept. Thus the aposiles at Philippi not only prayed, but sang praises in the prison, so that the prisoners heard them. And Paul says to the Ephesians: "Speaking to yourselves in pselms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." And James adds, "Is any merry? let him sing paalms."

How should singing be performed I Sometimes when we are alone. David had his "songs in the night:" the solitary effusions of pious excitement. In the life of Joseph Alleine we find that he always song in his closet

devotion, and which in the morning was never later than 5 o'clock. It should prevail where it can be established in family worship. He does well, says Henry, who with his house prays night and morning; he does better who prays and reads the Scriptures; but he does best who prays, and reads, and sings too. I fear this holy custom of our forefathers has been for a long time on the decline. The observance of it would tend much to exclude dullness and formality; and be far more interesting to servants and least on the Sabbath. An old author tells us, he remembered the time when my sins, even mine, and saved me from the law of sin and death. in numberless houses, at certain hours on the Lord's day, singing might be heard as you passed, from one end of London to the other. The ninetyis a good thing to give thanks unto the Lord, and to sing praises unto thy enemy suggested, ! This cannot be faith; for where is thy joy? thy faithfulness every night."

But when we enter the courts of the Lord, and engage in public worship, the command lays hold of us, "Serve the Lo d with gladness; and come giveth, sometimes withholder before his presence with singing." Here the singing should be congregational. For this purpose few things should be introduced which the people cannot soon join in. Hence all persons should learn to sing, at leas: decently that, when they join, they may aid and not injure-The singing in familyworship would be a preparative for public devotion. What can be said for those who are well able to help, and yet seldom or never lift up their voice in this divine exercise, from sloth, fastidiousness, or pride? Who introduced the mode of sitting we know not; but surely it does not appear the most desirable one; and though the posture is not essential to the spirituality of our worship, we should be governed, even in the outward acts, by what is most preferable, by being most suitable, and becoming, and useful, and scrip-How often do we read of the people standing up to praise the Lord! What should we think to see the choir sitting while they perform? And what can the choir think, when they see us sitting during the padmody-but that we have nothing to do with it-unless as an entertainment from them.

But what is to be said in recommendation of this duty? It is a very inatractive ordinance. How many important truths are we mutually informed or reminded of by it, and which are also rendered peculiarly impressive, by the pleasing manner in which they are again and again repeated-Hence, says the Apostle, " Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psolms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

It is also a very enlivening exercise. Nothing is so adapted to excite holy affections. Let any one, in order to prove this, read only, and then sing the very same words; and what a difference will be feel in the effects of the two! it has always been employed in warfare. On a similar principle, there never it, and much and successfully encouraged it in the beginning and progress

of the Reformation in Germany.

It is the most social ordinance. In preaching and prayer one leads, and the rest silently join; but here all concur, and stimulate each other.

To which we may add, it is the most permanent of our religious engagements. Our other sacred employments will soon cease; but we shall be still praising Him. In heaven our harps will never be bong on the willows; our ted by this service than by anything and

### From the Rev. T. Jackson's Life of Rev. Charles Wesley. . THE WESLEYS BECOMING CHILDREN OF GOD.

" Sunday, May 21st, 1738. I waked in hope and expectation of his coming At nine my brother and some friends came and song a Hymn to the Holy Ghost. My comfort and hope were hereby increased. In about half an hour they went. I betook myself to prayer: the substance as follows :- 'O Jesus, thou hast said, I will come unto you. Thou hast said, I will send the Comforter unto you. Thou hast said, My Father and I will come unto you, and make our abode with you. Thou art God, who canst not lie. I wholly rely upon thy most true promise. Accomplish it in thy time and manner.' Having said this, I was composing myself to sleep, in quietness and peace, when I heard one come in, (Mrs. Musgrave, I thought, by the voice,) and say, In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thy infirmities!' I wondered how it should enter into her head to speak in that manner. The words struck me to the heart. I sighed, and said within myself, 'O that Christ would but speak thus to me?' I lay musing and trembling; then I rung; and Mrs. Turner coming, desired her to send up Mrs. Musgrave. She went down, and returning, said, Mrs. Musgrave had be Christ indeed,' However, I sent her down again to inquire, and felt in the mean time a strange palpitation of heart; and said, yet feared to say, 'I believe! I believe!'

"She came up again, and said, 'It was I, a weak, sinful creature, that spoke; but the words were Christ's. He commanded me to say them; and so constrained me, that I could not forbear."

"I sent for Mr. Bray, and asked him whether I believed. He answered, I ought not to doubt of it: it was Christ that spoke to me. He knew it, and willed us to pray together. 'But first,' said he, 'I will read what I have casually opened upon: Blessed is the man whose transgress on is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.' Still I felt a violent opposition, and reluctance to believe; yet still the Spirit of God strove with my own, and the

The fact is, this plain, illiterate woman had a deep and solemn conviction that she ought thus to address the afflicted penitent, who was weeping and praying for pardon, peace, and holiness; but recollecting that he was a scholar and a clergyman, she was afraid to do it. She durst not speak to him in this manner face to face, and with difficulty prevailed upon berself to utter these words as she stood upon the stairs. By this humble instrumentality it idea of the characteristics of every thing and every body around me. The

earnestly desired. "On Sunday morning," says Mr. Charles Wesley, "sho took Mr. Bray aside, burst into tears, and informed him of the matter; objecting, she was a boor, weak, sinful creature; and should she go to a minister! She could not do it, nor rest till she did. He asked her whether she had ever found Jonah. You declare promises, not threatenings. Go in the name of the do the work. Out of the month of babes and sucklings bath he ordained in till she had again prayed by herself. About six minutes after she had left an half in width? him, he found and felt, while she was speaking the words, that Christ was

"I never heard words uttered with like solemnity. The sound of her voice was entirely changed into that of Mrs. Musgrave. (If I can be sure of any thing sensible.) I rose, and looked into the Scripture. The words that first presented were, 'And now, Lord, what is my hope? Truly, my hope is even in thee.' I then cast down my eye, and met, 'He hath put a new song in my mouth, even a thanksgiving unto our God. Many shall see it, and foar, and shall put their trust in the Lord.' Afterward I opened upon Isaiah xI, 1; 'Comfort ye, comfort ye my people, saith your God. Speak ye comfive clutteles, and ordained three thousand priests. These monasteries, howfortably to Jerusalem, and cry unto her, that her warfare is accomplished,

"I now found myself at peace with God, and rejoiced in hope of loving Christ. My temper, for the rest of the day, was mistrust of my own great, but before unknown, weakness. I saw that by faith I stood; and the con-

vent to one of the churches in London, to hear the celebrated Dr. John the Lord's supper, the curate having been taken ill during the service. On at that time, passessed. The history of Iona's institutions, from that time,

When Mr. Charles Wesley first believed with the heart unto righteo his faith was weak; so that, to use his own expressive language, he held the Saviour "with a trembling hand." But by prayer, spiritual conversation, and the practical study of the inspired volume, his confidence waxed stronger, and his evidence of the divine favor became increasingly distinct and vividwas of the Lord; so that he realized the apostolic paradox, " When I am weak, then am I strong." Indeed, the very act of faith is a renunciation of seif, and a laying hold upon Christ as our

"Strength and rightcourness, Our Saviour, and our all."

Mr. John Wesley was doubtless greatly encouraged by his brother's happy experience, in the pursuit of the same salvation, for which he had long intonsely hungered and thirsted; and with respect to him also the time of liberty drew near. On the day after Charles had found peace, he says, " My brothe coming, we joined in intercession for him. In the midst of prayer, I almost believed the Holy Ghost was coming upon him. In the evening we sung and

prayed again." They did not pray in vain.
"In the evening of the following Wednesday," says John, "I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's Preface to the Epistle to the Romans.' About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ children than long reading and lengthened prayer. This should be done at alone, for salvation; and an assurance was given me that he had taken away

"I began to pray with all my might for those who had in a more especial manner despitefully used me, and persecuted me. I then testified openly to second pealm is called "a Song for the Subbath-day;" and, says David, "It all there what I now first felt in my heart. But it was not long before the name, O Most High: to show forth thy loving kindness in the morning, and taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have monroed deeply. God sometimes giveth, sometimes withholdeth, them, according to the counsels of his own

### Extracts of a Letter in the Episcopal Recorder by Bishop Meade. SCOTLAND-WALTER SCOTT-STAFFA-IONA.

About Scotland no reader of history, poetry, or story, can be indifferent This land of mountains and lakes, shepherds and poets, is enough to inspire rost any traveller with something of romance, even though he be passing beyond the age of that feeling. The very first sight of Scutland, from the last of those hills which formerly divided it from England, is most curapturing to the soul and eye. The mountains, rivers, valleys, which are spread before you, are beautiful to behold. In a little time you are brought into the midst of scenes rendered so celebrated by the poems and other works of Walter Scott, of the region of rains, of monuments, of abbeys. On one hill may be seen the colossal statue of Wallace; on another, the great monument of Wellington; in one valley, the Abbey of Dryburgh; in another, that of Melrose, bo h in ruins and not far, either, from the curious mansion of the talented author, Abbotsford.

I turried a day in the neighbourhood, and visited Abbotsford, finding it within and without such as might be expected from the former owner, being filled within, and surrounded without, with all the military curiosities and but the motives and moral character of their business transactions will survive antiquities that could be collected.

While I could not but admire all these things, neither could I otherwise than ask myself, what is genius?-what fame?-what the monuments of the departed? The works of Sir Walter Scott were not of avail to save him very same words; and what a difference will be feel in the effects of the two! from the miseries of debt while living, and what will they avail him if he has Nothing tends so much to animate to courage and confidence; and therefore, nothing infinitely better before God. Next to the Bible, the writings of Scott were the cheapest and most abundant I met with in Scotland; but were they has been a revival of religion, in any country, or in any neighbourhood, but next to the Bible in spirit also, although amongst the most innocent of their has been attended with a fondness for psolmody. Luther knew the force of kind? He once tried his genius on the composition of two sermons, having succeeded in every thing else; but how far were they from the Gospel of Christ! I heard nothing in Scotland to raise the estimate I had formed of his religious sentiments and character. I understood that the report of his being | will be no revel, no song, no dance, no stage, no sumptuous living there an elder in one of the churches was unfounded. His writings, however, and the monument on Castle Hill at Edinburgh, will long preserve his memory to ling tongue. Scotland. From the romantic region of Abbotsford. I proceeded to Edinburgh, which is decidedly, by confession of all, the most interesting and beauthe large will never be untuned. We shall perfectly and for ever sing the sourge of Moses and the Lamb. The work and the joy of heaven are more representation; whether opinions have been consistent that I should ever cose to admire, to love, and to admire, to love, and to admire to the possibility that I should ever cose to admire, to love, and to admire to love the possibility that I should ever cose to admire to love, and to admire to love the possibility that I should ever cose to admire to love, and to admire to love the possibility that I should ever cose to admire to love, and to admire to love the possibility that I should ever cose to admire to love, and to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love, and to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire to love the possibility that I should ever cose to admire the possibility that I should ever cose to admire the possibility that I should ever cose to admire the love to admire the possibility that I should ever cose to admire the possibility that I should ever cose to admire the possibility that I should ever cose to admire the possibility th five sisters, all married to ministers, and from whom more than one American from prejudice, passion or partiality, bishop have received much kindness. While in Edinburgh I became The same truth is applicable to eve acquainted with the Rev. Mr. Marshall, a minister of the Church of Scotland, who married one of the daughters of Leigh Richmond, a true child of such a father, whose character is seen at once in her face, and heard in every tone of

Leaving Inverness on Monday morning, I came down the canal as far as Oban, on the western coast of Scotland. From this tourists usually go during the summer season by a steamer to visit two remarkable places among the Western Islands,-the island of Staffa, where is the famous cave of Fingal, so celebrated by Ossian, and which must be one of the greatest wonders of the world,-and the little island of Iona, once the centre and source of religion and learning to Europe, now as barren and desolate as Tyre or Sidon. Such, however, was the tempestuous state of the weather, that the steamer was afraid to venture out to sea, and I was obliged to content myself with such information as I could obtain concerning these places by reading and conversation, during the day I was at Oban; a part of which I was happy to be not been here. My heart sunk within me at the word; and I hoped it might able to spend with one of the Noels, who had left his parish in England for a few weeks, and brought his family to the sea-shore for a short recreation.

Being prevented from visiting Iona, let me fill up this letter, by a brief notice of it in its connexion with the religious and literary history of Scotland. Considering that it is a mere speck in the ocean, the least among the little islands which scarce deserve the name, it is almost incredible what an influence, and for centifries, it exerted over the religion and literature of Europe. Let us hear the testimony of Dr. Johnson, who found this one spot, at least, in Scotland, worthy of praise:-" We are now treading that illustrious island which was once the luminary of the Caledonian regions, where savage class of the Deity. Goodness is the character by which Jehovah delights to make and roving barbarians derived the benefits of knowledge and the blessings of religion. 'To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish if it were possible. Whatever draws as from the power of our own senses; whatever makes the past, the evil spirit, till by degrees he chased away the darkness of my unbelief. I distant, or the future, predominate over the present, advances us to the dig-found myself convinced, I knew not how nor when; and immediately fell to nity of thinking beings. Far from me and my friends be such frigid philosophy, as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety

would not grow warmer among the ruins of Iona."

Not less striking is the witness of Leigh Richmond, in a letter to Mrs. Rich mond, while on a visit to it in 1839: "Iona is delightful; you can form no pleased God to produce in the heart of his servant the vital faith which he so novelty, simplicity, and singularity—the tout ensemble is indescribable. Here amid the ruins of ancient grandeur, piety, and literature, surrounded by the graves and mouldering grave-stones of kings, chieftains, lords of the isles, bishops, priests, abbesses, friars, and nuns-the scene decorated with the fine and romantic remains of cathedral, colleges, numery, chapels, and oratories, with views of islands, seas, rocks, mountains, interspersed with the hut of herself so before? 'No, never.' 'Why, then, said he, 'go. Remember these poor islanders! I am just preparing to preach to as many of them as can understand English, in the open air-a rock my pulpit-heaven my Lord. Fear not your own weakness. Speak you the words. Christ will sounding-board-and may the echo resound to their hearts." Would any one imagine that all this would be said of one out of an hundred little islands on strength.' They prayed together; and she then went up, but durst not come the coast of Scotland, itself not more than three miles in length and one and

> What England is to the whole world, or Rome, or Athens were formerly, that and much more by comparison, was Iona to Christendom. It was originally called the "Isls of Druids," the Druidical religion having prevailed continued to be the first seminary of learning in Europe. It is said that in his not exchange my love of study for all the wealth of the Indies." Bayle menever, were not what monasteries became in after times. For a long period

over Europe, until at length one of her own abbots became infected, and betrayed her into the arms of the enemy. Even in the seventh century, as a seat of learning, lona was in advance of any other in Europe, and from all parts of Enrope she was applied to for teachers and learned men to preside over their literary institutions. By such was the University of Paris founded, and a certain writer speaks of fifty-six who were sent to Iroland At length, When Mr. John Wesley left the sick-bed of his brother this morning, be in the year 796, the Scandaravian spoilers, who had infested for some years, yent to one of the churches in London, to hear the celebrated Dr. John the maritime coasts of Scotland, burnt the famous monastery of Iona, the only sanctuary of real learning, according to Campbell, which Europe, even was one of various fortunes, being rebuilt and demolished again and again, until the period of the Reformation, when the last blow was given to it, under the act of the Convention of Estates of Scotland, for demolishing "all the abbeys of monks and friars, and suppressing all the monuments of idolatrie remaining in the realm."

And what is now the condition of this celebrated spot, where for more than six hundred years the kings of Scotland and its islands were buried, with hundreds of her chieftains, and her bishops and abbots, and to which Europe for centuries resorted for her best religion and learning? One cathedral mouldering away, and some poor buts of a few poor families, with the ruins of temples and tombs, are all that is left to attract the traveller to the almost de serted fone. For fifty years one man has been their schoolmaster and minister, until very recently, when the government, in pity, provided him some help in his old age. Thus she who for centuries sent forth by hundreds and housands ministers and learned teachers to all the nations, is now glad to receive from the charity of government this poor return.

"Lone isle! the storms that round thy turrets rode.

"Lone isle! the storms that round thy turrets rode.

Though their red shalts have sear'd thy marble brow,
Thou wert the temple of the living God,
And taught earth's millions at his shrine to bow.
Though desolation wraps thy glories now,
Still thou wilt be a marvel through all time
For what thou hast been; and the dead, who rot
Around the fragments of thy towers sublime,
Once taught the world, and swayed the realm of thought.
And ruled the warriors of each northern clime."

### EVERY THING FOR ETERNITY.

"I paint for eternity."-The ancient artist who thus replied, when asked why so cautious in drawing his lines, so slow in using his pencil, unwittingly attered a truth which is applicable to all the thoughts, words and actions of all men. All are registered in a book which all ages will not make old, and in characters which eternity will not efface. Every motion of the mind is written on a tablet more durable than if engraven with an iron pen upon the rock. Every utterance of the tongue is borne with wings and flies directly inid eternity. Every deed of the life is more darable than adamant. There is no power to annihilate that which has been once said, or done, or thought. The heavens may pass away; the corth and all things that therein are, may be burnt up; but the conduct of accountable creatures can never be obliter-

The preacher preaches for eternity; and it will then be seen whether he handled the word of God deceitfully, or rightly divided the word of truth; whether self or Christ were the most prominent; whether he sought to gain the applicase of man, or to win souls; whether he chose the best subjects and presented them in the best manner, according to his ability, and kept in view the best end, or whether his subjects were taken up at random and thrown at random, rather than simed at his hearers to do his own or his Master's work. Eternity will declare all this to the preacher, when all his studies and all his sermons are brought to his remembrance, and made to pass in honest review

Hearers hear for eternity; not intentionally, we grant, but of necessity. They have not done with the sermons they hear, when the epeaker's voice has ceased to vibrate. His words have passed away indeed, but the recording angel has put it down, whether they have affected the heart or not. The truth rejected, the promise slighted, the warning despised, the precept forgotten, will all re-appear, and show the thoughtless and the sceptical hearer to be without excuse.

Merchants buy and sell for elernity. They lay up goods only for a few years when life is immeasured by the flight of years. Though riches take to themselves wings and fly away, they heap treasures together for eternity-treasures either of indignation, and wrath, tribulation and anguish, or treasures of glory, honor and peace, according as they have bought and sold "as unto the Lord, or unto man."

They who live in indolence or pleasure sow for eternity, and they will reap harvest of thorns and briers that will teach them that their lives were madness Eternity will be a retrospect of time, and it will then be seen whether there is satisfaction in reviewing the past. It will be seen whether our pursuits here sprung from and engendered appetites that eternity can gratify. The predominant desire and relish here will be the predominant passion there; but there no, not a drop of pleasure, so called, will there be found to cool the parch

The lawyer pleads and the judge decides for eternity. Argument, and decisions are rejected in the court of appeal above. It will there be seen whether known for his warm-hearted zeal. A wife of kindred spirit is one of four or stranger, the fatherless and the widow, whether he has decided uprightly, or patience, if I close these expressions of my attachment to the society by re-

The same truth is applicable to every calling, condition, station and action of life. "Life is a passage to eternity, and ought to be a meditation of eternity, and a preparation for eternity.

Love God. love truth, love virtue and be happy;
The terms on which
True peace was given to man, unchang d as God, Who is his own essential nature.

Eternally to virtue happiness.

Nor lets them part through all his universe.

[Western Episcapal Observer.

THE GOODNESS OF GOD.—By the Rev. R. NEWTON. "Through all thy attributes, divinely fair,
Thy full perfection, glorious God! declare;
Yet if one beam's superior to the rest,
O let thy goodness fairest he confessed,"—Bayee.

The goodness of God is a subject, of all others, the most interesting to man And that God is good, we are not left to conjecture from indications which may seem to authorize such a conclusion; we are not left to infer from pre nises themselves doubtful. The goodness of God is a truth so clearly revealed and so variously attested, that we might with as much show of reason affect to dispute the divine existence as to doubt the divine gondness. The more we examine the subject, the more clearly we discover that by every mode of reasoning by which it can be proved that God is, it may be established that he is good. He who is God, cannot but be good—goodness is essential to the divine nature. Goodness is that which sheds a lastre on all the other attributes hippelf known; it is his NAME; and this name is inscribed, as with his own hand, on every part of his works. Wherever we turn our eyes, innumerable proofs of this crowd upon our vision. In the visible heavens above—in the earth below—around us and on every side, we have the most indubitable and convincing proofs of beneficence: the earth is full of the riches of his goodness. If we survey the different orders of animated beings-their nature and circumstances—their orders and usefulness, the goodness of the Deity is more apparent still: "The eyes of all wait upon him; and he giveth to all a portion of ment in due season." But especially if we contemplate our own species, we trace his goodness: goodness in calling us into being; in placing us so high in the scale of being; in preserving our lives, and supplying our wants; in "giving us richly all things to enjoy." If we review the past, and trace the way in which God has led us, shall we not feel compelled, in gratitude, and it justice too, to acknowledge, "Goodness and mercy hath followed us all the days of our lives ?" But, while "God is good to all, and his tender mercies pre over all his works," there is one expression of his love which infinitely transcends all the rest, and without which all the rest would be in vain to us And this is so great that no combination of language can describe its magnitude; so great, so glorious, that, like the orb of day, it can only be seen in its

HABITS OF DISTINGUISHED MEN.-Huet was so studious that his wife was obliged to drag him from his books to his dinner. Thusnus studied seventeen hours a day for seventy years; that he might lose no time, some one read to him while dressing or at meals. Cicero says of himself, that he occupied his mind with literature and philosophy, at home and abroad, in the city, and in country, walking or riding. Pliny in a letter mentions that even in bear-hunting he employed the intervals of the chase in reading; but this was contrary to the rule of doing one thing at a time. When Sir William Jones was young, having a singular thirst for knowledge, he often asked recovery of our primeval glory. Ignorance is akin to brutality-knowledge questions of his mother; her answer was, "read, my son, and you will find out." He followed her advice. Gibbon says in his life of himself, "I would not exchange my love of study for all the wealth of the Indies." Bayle mon-them. Ignorance is the tool of oppression—knowledge breaks the iron yoke. bot exchange my love of study for at the weath of the lines. Bayle most an author, that was also a printer, who printed a large book directly Ignorance occasions contempt—knowledge commands respect. Ignorance from his head, like Minerya from the head of Juniter. The same writer is darkness—knowledge is light. Ignorance perplexes—knowledge directs. from his head, like Minerva from the head of Jupiter. The same writer mentions another author who wrote the whole of a large book with only one Ignorance contracts the mind-knowledge expands it. Ignorance incapacithat her iniquity is pardoned: for she hath received at the Lord's hand double after Columba's death. Iona was comparatively pure, and protested against for all her sins.'

In a long period mentions another author who wrote the whole of a large book with only one ignorance contracts the mind—knowledge expands it. In the contracts the mind—knowledge expands it. In the contract the mind—knowled

THOUGHTS FOR PARENTS.

Here we address the following exhortations to all persons, parents or utors, who are charged with the task of education, beseeching them to give erious attention thereto.

I. Be what the children ought to be. 2. Do what the children ought to do.

3. Avoid what they should avoid.

4. Alm always, that not only in the presence of the children, but also in

heir absence, your conduct may serve them for an example. 5. Are any among them defective? Examine what you are yourself, what on do, what you avoid-in a word, your whole conduct.

6. Do you discover in yourself defects, sins, wanderings? Begin by imroving yourself, and seeking afterwards to improve your children.

7. Think well that those by whom you are surrounded, are often only the effection of yourself.

8. If you lead a life of penitence, and seek daily to have grace given you, will be imparted to you, and through you to your children. 9. If you always seek Divine guidance, your children will more willingly

10. The more obedient you are to God, the more obedient will your chil-

ren be to you; thus in his childhood the wise Solomon asked of the Lord, an obedient heart," in order to be able to govern his people.

11. As soon as the master becomes lukeworm in communion with God, hat lukewarmness will extend itself among his pupils.

12. That which forms a wall of separation between God and yourself, will e a source of evil to your children.

13. An example in which love does not form a chief feature, is but as the light of the moon; it is cold and feeble.

14. An example animated by an ardent and sincere love, shines like the sun, it warms and invigorates.-London S. S. Magazine.

### RELIGIOUS INTOLERANCE.

.In reading the life and remains of Rev. R. Houseman, a simple, graphic, and interesting account of a clergyman who, through the sincerity of his piety and the earnestness of his religious zeal, became the founder of what is called the Cambridge or Evangelical party in the Church of England, we were struck with the following instance of the power of intolerance in breaking the ties of natural affection. The lady referred to (Mrs. Adams) was the mother of Mr. Houseman's wife.

"Mrs. Adams, whose maiden name was Bateman, had suffered persecution for the truth's sake. Being greatly affected by the preaching of George Whitefield, whom she had incidentally heard in the neighbourhood of her home, she determined to ally lierself to the party of which that very remarksble man was so distinguished a representative, and, after much and careful deliberation, announced her intention to her father. Mr. Bateman, a thoughtess, extravagant, and imperious country gentleman, who prided himself on his relationship to Lord Bateman. (he was his second cousin) had conceived, in common with the bulk of his order, a deadly horror of the Methodists, and, on finding his daughter smitten with the infection, his batred broke out in furious anger against his offending child. He told her that of course she had a perfect right to please herself in the choice of a religion, but he accompanied the concession in the true spirit and after the established habit of intolerance, with a peremptory declaration that if she did please herself he would disinherit her. The poor girl, encompassed by difficulties, took time to consider; she consulted her friends; she laid her case before the Lord in cornest and frequent prayer; and the result of her consultations and supplications was a conviction that she ought to serve God rather than man, and a hereic resolution to abide by it. Her father, on hearing this decision, was as good as his word. He had permitted the liberty of private judgment, and he was pre-pared to inflict the penalty. Taking out his purse, he presented his daughter with a shilling-opened the door of his house-and, commanding her to see his face no more, bade her farewell. Mary Bateman, cut to the heart by conduct so unfeeling, took the proffered gift, and exclaiming, as she passed the threshold, 'With this and God's blessing I will go through the world,' left her unrelenting parent and the home of her youth for ever. Circumstances such as these could not remain untalked of. 'They reached the cars of Lady Huntingdon, who, with characteristic generosity, offered the desolate sufferer an asylum in her own house. The offer, so frankly made, was no less frankly accepted: and the acquaintance thus providentially begun soon ripened into profound friendship. Mrs. Adams never forgot the obligations she owed to her noble protectress; and Lady Huntingdon had reason to bless God for giving her a companion at once pious, affectionate, and judicious."-West-

## LOVE FOR THE BIBLE SOCIETY.

At the late anniversary of the British and Foreign Bible Society, the Rev. Thomas Smith closed his speech in these words:

I can easily conceive how it might happen, that, by one of the greatest calamities that can beful man, whose glory is his immortal mind, my understanding might be obscured or eclipsed; and, worse still, I can imagine how my heart might be perverted to evil, and led to love every thing which I now hate, and to hate every thing which I now love: but in no other case can I few of the persons whem I have now the honour to address were born hospitable abode of the Rev. Mr. Drummond, an Episcopal minister, well clusion. And the judge will see and feel when he is before the Judge of the myself, on the other side of the Tweed; it may therefore be a trial of your peating some stanzas from a northern poet.-There is but one word-you will readily perceive which—that requires another to be substituted for it.

The bridegroom may forget the bride Whom he has wedded yestero'en;
The king, he may forget the crown.
That on his head an hour has been;
The mother may forget her, bein.
That smiles so sweetly on her knee; But I'll remember thee, Glencairn, And all that thou hast done for me,"

From Reibert's Church. Eph. iv. 30. GRIEVE NOT THE HOLY SPIRIT, &c. And art thou grieved, sweet and sucred Dove,

When I am sour,

And crass iny lova?

Grieved for me? the God of strength and power

Grieved for a worm, which when I tread,

I pass away and leave it dead?

Then weepsaine eyes, the God of love doth grieve:

Weep foolish heart,

And weeping live:

For death is dry as dust. Yet if ye part,

End as the night, whose sable hue

Your sins express; melt into dew. Your sins express; melt into dew.-When sency mirth shall knock or call at door, Cry out, Get hence,

Or cry no more.

Almirhty God doth grieve, he puts on sense:

I sin not to my grief alone,

But to my God's too; he doth ground

Oh take thy lute, and tone it to a strain,
Which may with thee
All day complain,
There can no discord but in ceasing be.
Marbles can weep; and surely strings
More bowels have than such hard things.

Lord, I adjudge myself to tears and grief, en endless toars

Without relief.

If a clear spring for me no time forbeats,
But runs, although I be not dry;
I am no crystal, what shall I?

Yet if I wail not still, since still to wail Nature denies; And flesh would fail, If my deserts were manters of mine eyes:
Lord, pardon, for thy Son makes good
My want of tears with store of blood.

# KNOWLEDGE AND IGNORANCE CONTRASTED.

Ignorance is injurious; knowledge is advantageous. Ignorance is the parent of error-knowledge is the nurse of truth. Ignorance engenders rime-knowledge strengthens virtue. Ignorance fosters barbarity-knowledge promotes civilization and refinement of manners. Ignorance leaves the amazing powers of the mind unoccupied-knowledge is the fruit of their exercise. Ignorance debases human nature-knowledge exalts and ennobles it. Ignorance proportionably deprives us of happiness-knowledge is a source of the most refined enjoyment. Ignorance is a fruit of the fall, and consequently a part of our punishment-knowledge is therefore a partial

## CHRISTIAN GUARDIAN.

Wednesday, February 16th, 1842.

LIBERALITY OF CHURCHMEN AND METHODISTS-THE WES-LEYAN-METHODIST CHURCH-RENEWED ATTACKS OF "THE CHURCH."

We take the following convincing letter by the Rev. Egerton Ryerson from The Church of the 5th inst., and the Reply of the Editor of that paper; whether there is a single name upon the Subscription List for this purpose, of the farmer containing facts too creditable to our hody for us not to make a person belonging to any other denomination but our own. It may be that the former containing facts too creditable to our body for us not to make them known to our readers. It may be asked why we touch any controversy between Mr. Ryerson and The Church; and we have an answer, at least, entisfactory to ourselves, much as we have desired to have no controversy of the kind to touch. It will be recollected we very lately copied, from The Church of January 1st, a letter written by Mr. Ryerson, and remarks on it by the Editor of that paper, which even a cursory reader of them must have perceived bore unfairly on the Guardian. As, however, the Editor professed perceived bore unfairly on the Guardian. As, however, the Editor professed as Churchmen. But they acted with a delicacy which leaves mexcuse for the a wish for peace, which Mr. Ryerson was anxious to promote, we, though Methodists, when they important and worry Churchmen out of sums of money, of which the Church stands lamentably in need. attacked, refrained from remarks lest that very desirable object should not be reached. Before a month elapsed the Editor was before the public in his old character of an antavanist of our journal and church; thus, upprovoked by us, unless by our silence, renewing hostilities, which have since then been continued; thus leaving us no other alternative, than, either to cringe to and would be acting injuriously to their interests if they refused to do so. minstice, or defend ourselves. We choose the latter as a solemn duty imposed on us by our Conference, and shall undinchingly perform it until The Church shall learn to be modest or moderate. Another reason is, Mr. Ryerson is from home, and will be for most of several weeks, and has not a favourable opportunity for replying to The Church. Again: The Church's reply below is condemnatory of our Church and its organ; and independent of every minor consideration, culpability would rest on us were we to shun their vindication. We may as well say, not a number of The Church appears, but in its editorials, communications, or selections, or all together, Methodism and Dissent are still held up to contempt: it is the anti-dissent battering ram of Canada, incessantly in motion to crush our christian churches. The duty of defence is one most thankless to us, and great will be our joy when The Church, by works as well as by words, consents to live in peace with us.

To the Editor of the Church. Toronto, January 25, 1342. Sir,-It is a common law of the newspaper world to allow the medium of mis-statements for their correction. Although you will not grant us the designation of a Church, which has been granted both by Royal Charter, and Act of nation of a Church, which has been granted both by Royal Charter, and Actor Purliament, I trust you will not deny us an act of justice due from man by the first to the statements contained in last Saturday's Church, especially your article on Female Collectors for the Missionary Society of the Wesleyan Methodist Church in this City. Of your attack, I say nothing. I admit your right to attack whom you please,—even females, and that for doing a work kindred to what ladies of the Church of England have done both in this City and in Kingston, and for what I have heard I relates of the Church of England, at the meetings of the Bible and Church Missionary Society in London, comat the meetings of the Bible and Church Missionary Society in London, commend ladies for doing in England, and what they could not do without calling at "offices" or "private houses;" but I think you have no right to make statements both unjust and injurious to a whole body of people. I am persuaded you would not have made the statements of which I complain had your residence in this country been longer to the country bear longer.

England is an enemy to every other Cherch, and that his professions of regard the Church of England be offensive to the Methodists, how much more so its for any other Church are but the schemes of jesuitical hatred and determined forms of worship, and its distinctive cheracteristics?

But, secondly, you assert, in different places and forms, that the liberality of any members of the Church of England to our Missionary Society is never reciprocated. You may indeed meet with instances of bigoted and penurious Methodists as well as Courchmen; but your assertion is not only a most unjust imputation upon a whole body, it is also opposed to many facts—some of which are the following:

1. To the House of Industry, or Strangers' Friend Society, in this City, Methodists have contributed from the beginning; yet the books will show that there have been as many hundred members of the Church of England relieved

by it, as there have been individual Methodists.

2. Very few Churches of England have been built in Canada to which Methodists. edists have not subscribed more or less—although they have to support their own clergy and institutions, from which the members of the Church of England have, in a great measure, been relieved by public endowments and grants from

3. Clergymen of the Church of England have been accustomed to officiate in Methodist Chapels in various parts of the Province where there were no Churches. In former years this was very common; indeed there were few other places of worship but Methodist Chapels. The only time that I ever heard the late venerable Dr. Stewart (afterwards Bishop of Quebec) preach, was in a Methodist Chapel, and I recollect of his stating that Methodist Chapels had been every where open to him, and that he had been entertained at the houses of Methodists. I know of no instances in which the use of Methodist Chapels (when unaccupied) has been refused to a Clergyman of the Church of England as such, although I believe there have been two or three refusals on account of alleged conduct or statements affecting the individual sally refused to our Ministers on the part of your Church. Applications for will not however omit to institute the necessary investigation, and if we find them on your part have been larely less frequent, on account of the discussions ourselves wrong, we will promptly correct our error. But either way, it will is proud, overbearing, intolerant, and impatient. He, in whom the Spirit of late years, and the increased number of Churches. But I know of instan-bave little effect upon the main argument.

Christ does not dwell, never had a commission to preach the Gosnel. cos in which Clergymen of your Church have efficiated regularly in Methodist Chapels, for one or mure years, previously to the crection of churches in those listened to. I trust with pleasure and profit, by many members of the Wesleyan Methodist Church.

4. Many hundreds of Church people, in various parts of the Province, have been supplied with the preaching of "Christ crucified" by Methodist Ministers and Missionsrice for years, during which they were wholly destitute of the ministrations of their own Church. This fact is 100 notorious to require amplification. In the absence of all Subbath ministrations, the religio feelings of new settlers, in the persons of members of the Church of England as well us of other Churches, as the Lord Bishop of Toronto has, in a printed discourse, ably shown, declined to such a degree that the whole man—the enco Christian—becomes, as it were, "materialized into a mere mass of bones and muscles." The laborious Methodist Missonary has revived and kept alive in the bosom of many a Churchman religious sentiments and feelings, which have subsequently developed themselves in most active exertions to secure the. 19 ore valued ministrations of his own Church. The grateful recollection and feelings of many a Churchman and, Presbyterian in Canada will bear with

5. And in the last place, let it be recollected that the entire field of our Mis stonery labours has been occupied, when in a state of complete religious destitution, and is, at the present time, for the most part, wholly dependent for religious ministrations open the labours of our Missionaries.

I subgat, that in view of such facts, and under such circumstances, ou Church is not liable to your sweeping charge, any more than benevolent t twee of the Church of England are censurable for contributing to aid our Mis sionary Success to supply the destitute settlers and Indian tribes, with the cardinal doctrines of the Church of England itself, as preached by Crapmer E. RYERSON. Your's, very respectfully,

P. S .- As one reason to induce Church people not to subscribe to our Mis sionary Society, you say-"We have heard of instances where charitable Dissenters in this City, after laving obtained funds from Church-neople, have refused to relieve any but those belonging to their own If you did not in this passage refer to the Methodist female benevolent Society in this city, you convey a false impression against our Church; if you did refer to that Society, I teply as follows, upon the authority of its Depositary and Books: 1. That only six Methodists have been relieved by the Society since its establishment in 1838. 2. That at least rine out of ten of the 1650 garments and articles of clothing distributed by that Society, have been given to relieve poor Members of the Churches of England and Rome. 3. That no poor person properly recommended has ever been refused relief when the Depositary had the means of granting it. The correction of a statement so groundless, so injurious to many suffering poor, and so unjust to the benevolent managers of a Society so purely carbolic in its charities, ought to be made in the most ample manner. I think imputations upon benevolent institutions ough, not to be made upon hear-say, or without careful inquiry,

[The Editor of The Church offers the subjoined remarks on the Rev.

We can never grant the title of a Church to the Methodist body. We con alder the ordination of their preachers to be invalid. Mr. Wesley, their founder, had no more right to ordina, than any elergyman in the diocese of Toronto has at this present moment. Neither a Royal Charter, nor an Act of Parliament, can make a Church; they may recognize and endow, but they cannot make one. We contend, in the language of our Prayer-Book, that "it is evident unto all mon diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers

Dissent, we repeat, is and always will be hostile to the Church. Our proofs, to which we again refer, were irrefragable. Mr. Ryerson dues not venture to

The liberality of Churchmen is not, as a general rule, reciprocated by the

Church-people relieved by it has not been in proportion to the suns contributed by Churchmen. This, however, is no case in point. For the pror are not relieved as members of any particular denomination, but as suffering from want. This charitable institution has no distinctive religious characer. and for Mr. Ryerson to press it into his service, shows that his position is a very weak one.

2. A Methodist here and there may help to build one of our Churches, ha in most cases our people do not apply to them, or any other Dissenters. In Toronto, for instance, the rebuilding of the Church (the present Cathedral) cost about £9,000. How much of this did the Methodists give? We doubt a solitary exception to the general rule. Mr. Ryerson, the Rev. Mr. Leach, and perhaps some other ministers, on the occasion of the fire offered us the use of their places of worship; but their offer was gratefully and courteously declined. We have beard that a few of the British Methodists, on the suggestion of a Churchman,—desired to contribute, but their assistance we declined, and the individuals who went round to collect subscriptions, made a coint of calling on none but members of the Church. According to their prin-iples they might have asked a Dissenter for his assistance, and yet, when called pon to return the compliment, have declined it as inconsistent with their duty

3. Clergymen doubtless have officiated, and still do officiate in Methodist nd the money of Churchmen has gone towards their erection. Besides, the Methodists will admit almost any Protestant Minister to the use of their Chapels course our Church has invariably refused the use of her places of worship to any but her own Clergy, for she does not consider that Methodst preachers have any more right than a layman to exercise ministerial functions, . At Streetsville, it is true that a Clergyman officiates in the Blethodist Chapel, but only after very strong attempts have been made to prevent his holding service there. An Irish Churchman, who joined the Methodist Society some years ago, because there was no Church in the neighbourhood, but who still retains an attachment to the Church of England, and whose children love it and are determined to support it,—this venerable Protestant interfered to prevent some arrangements which were devised virtually to exclude the Clergyman from the Chopel, and even was prepared to resign the office he held among the Methodists, had any more obstacles been thrown in the way of the performance of the Church service there. To the Church-feeling, therefore, of this warmearted Irish Protestant, and a few others who thought like him, and nor to the Chapel. Such is our version of the matter at Streetsville, and we write opon excellent numberity.

4 and 5. The Methodist Missionaries may have been the irregular means of loing much good in the carlier days of Colonial history; but, from all that we have heard, we consider that they did much harm, both in a political and re-ligious point of view. Far he it from us to deny that some of them have died beneath the pressure of duties conscientiously undertaken and z-alously followed up; but, regarding them as a body, we do not believe that they have effected uch good as Mr. Ryerson ascribes to their exertions. We say this in elf-defence.

proceed to romark, that the hostility of the Methodists towards the Church of England in this Province, while comparatively weak and struggling minst combined denominations, was systematically bitter and persevering. Ir. Ryerson himself, though he has bud the manliness to avow an alteration in Province. Whether he was right or wrong, is not at all to the question. He has written against the Churck in such a manner, whether intended or not, -as to stir up the people, not only against its temporal rights, but its actual ded you would not have made the statements of which I complain had your residence in this country been longer, or your acquaintance with its religious history been more accurate and extensive. In the article to which I refer, and in another editorial article, you assert two things, of both of which I complain the same apirit of hostility, except upon the cre of a missionary in another editorial article, you assert two things, of both of which I complain as incorrect and unjust; but of the latter of which only I will furnish a real country in another editorial article, you assert two things, of both only I will furnish a real country in another editorial article, you assert two things, of both only I will furnish an entered and unjust; but of the latter of which only I will furnish an entered and extensive. meeting, when some unsuspicious Churchman is to be decoyed into the chair. As to the Methodists in general, they are still hostile to the Church. One fact will suffice.—A Methodist chapel was built in a town in this district, lat mal correction.

First, you represent every one dissenting from, or not of the Church of because it here a resemblence to the places of worship or me Church of England, as an enemy to it, and that even his professions of regard are to be the Methodists refused to assemble within it, and for this reason, it has been siewed as the deceifful pretensions of a supplanting Jacob in Essu's clothing, and to the Church of England. If this is not hostility, and that too in a matter of mere externals, we know not the use of terms. And if the exterior fabric of mere externals, we know not the use of terms. And if the exterior fabric of

forms of worship, and its distinctive characteristics?

The Methodists are a most exclusive body, and ought to be the last person to talk about liberality. At p. 73 of the "Doctrines and Discipline of the Westeyan Methodist Church in Canada," printed by order of the Conference, and sold at the office of the Christian Guardian, is the following rule, instructing Methodists how " they should continue to evidence their desire o

"By doing good, especially to them that are of the household of faith, or groaning so to be. EMPLOYING THEM PREFERABLYTO OTHERS: BUYING ONE OF ANOTHER; helping each other in business; and so much the more, because the world will love its own, and them only.

This rule is cuything, we are told, but a dead letter. In plain and fair English, it means buy your ment of a Methodist butcher, your bread of a Methodist baker, your clothes of a Methodist tailer, your shoes of a Methodist shoemsker. and every thing that you want buy it of a Methodist if you can.—What if Churchmen should imitate this exclusive dealing; "buy of one another?" and employ Churchmen "preferably to others"! What if they should "evidence their desire of substation" in such a manner! This rule, it must be borne in mind, is not the dictum of an individual, but an injunction of Conference. Were the sentiments of individual Methodists to be taken as the voice of the whole hody, we might quote a startling declaration, from a correspondent of the Whole hody, we might quote a startling declaration, from a correspondent of the Guardian of the 19th January, who, in dennuating the British Wesleyans, very modestly asserts, "The Province is ours by right:—It is our native soit." Without hazarding a conjecture as to whether this expression may be fairly taken as the opinion of the Methodists belonging to the Canadian Conference, we are quite content to let the liberality of Methodists be tested by their

own Back of Discipline.

In conclusion we will state that the money and land given by Churchmen to the Methodist College at Cobourg, and the Presbyterian College at Kingston, may beast of his human authority, but God will laugh him to scorn." 3. T to Dust Intelly erecte burly officiates in a Methodist Chapel in Streetsville in this District, and is the Toff-Gate. On the low ground, then, of expediency alone, Churchmen the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers sent by Mr. Wesley to the American States, (from which is the control of the first preachers). the first preachers sent by Mr. Wesley to the American States, (from who the two great English societies, before extending their assistance to other do. Canada was in the beginning supplied with preachers) were ordained by I morninations. Let them be just before they are generous; let them supply the when he was not a Diocesan bishop—a bishop of the third order. It will wants of their own mother, and not divert that which ought to nourish her, to seen we could readily defend him on apostolic ground: not that he had a second readily defend him on apostolic ground: sustenance of the stranger and, sometimes, of the enemy.

Hore must and this discussion-1 There are several statements in Mr. Ryerson's letter we shall not notice, as ling, in its exercise, in effects of the same nature; and though not as illustrice The Church has not refuted them, and they are of lesser importance, and one yet gloriously remarkable in the conversion of men. , We defend Mr. West or two of them have been already noticed by us. Others must not be much in accordance with the practice of the apostolic and primitive church. Time Guardian; the legitimacy of our Church; its utility; its Discipline.

And, first, what refers to Mr. Ryerson bimself. Whoever offers opposition to a minister of our church while he is carrying out the wishes of the live order, and could ordain, as Mosheim, Lord King, and others, have clear Conference is an enemy to it, and subjects himself to a rebuke. This is the shown. We marvel at the stress which is laid on the importance of ground we take on the present occasion. The Church asserts, "Mr. Ryer- Wesley being in the "succession" of High Church bishops to be useful. T son himself, though he has had the manliness to avow an alteration in his succession, to have transmitted gifts and grace from age to age, must first feelings, has been the most determined enemy that our Church ever had in proved to be authentic and genuine. Whereas some of the links in the imathis Province." This conveys the impression, Mr. Ryerson has been the ginary chain are of so gross a material, that they can never have been condecided offensive enemy of, without ever receiving any provocation from, the ductors of what is wise and holy. It is not every substance that can carry Church. What is the fact in this long agitated case? We have not left his along the electric fire, and it is only one which can convey the holy fire from writings nuread, and whether believed or not, we remark, I. They cannot be above to man. 4. The Wesleyan Methodist Church of Canada has all the shown to be an attack on the Church of England. With her, unconnected attributes, and is blessed with the legitimate success, of a Christian Church. with Canada, he never had any controversy; but when her introduction into Her ministers have the internal call of God, and the external call of his provithis country was attempted, that she might have a dominant influence, and dence; the sanction of men converted, sent, succeeded by Him; the doctrines bring within the range of that influence rights and privileges which belonged they preach are not objected to by The Church, for they are his own; nor are to others, he spoke, as he had a right to speak; he spoke with a force of ar- their ordinances,—they are his own. Do not they possess and evince the gument and an eloquence not excelled, if equalled, by any other colonist: he spoke only in defence of his church and his country. 2. The Clergy Reserve question was his subject, and whence had be his arguments? He drew them from the Bible itself; from the genius of Christianity; from the precepts and principles and practices of the Apostles; from the history of the Primitive Church; from the history of the Church in every age; from the history of the Church of England itself; from the native freedom of man's many more persons brought to God by them, that they can justly claim an mind; from the Constitution, and conscience, and judgment, and wants, and exclusive call to the work, and to be of the only christian church? If we petitions, and Legislative Acts of his struggling country-Canada. His argu- must submit to their claim, let it be made apparent to us, that there is more ments have to the present day proved to be irrefutable. We have not space divinity in their call, more truth in their ministrations; more sanctity in their Colonial Secretaries, Colonial Governors, Colonial Legislators, and the look, and look in vain. Colonial Press. 3. Mr. Ryerson has not only had the sanction, but smile and

1. The House of Industry is principally supported by Churchmen. Tie The Church in that paper of January 1st: "The enthusiasm of youth and the provocations and excitements of personal and public discussions, often prompt The Church's professions of love of "concord," the Editor has not " manliness" enough to avoid this taunt: -- Mr. Ryerson " has been the most determined nemy that our Church ever had!"

In referring to our journal The Church observes, "The Christian Guardian, peaking the sentiments of the Methodist Conference, still manifests the same spirit of hostility, except upon the eve of a Missionary Meeting, when some insuspicious Churchman is to be decoyed into the chair." Here is a charge of deception and a wish to entrap, without a vestige of proof. Our Missionary Meeting was held on the 10th of January. Will the Church point to the articles in the numbers of the Guardian published the week and week but one previously, that it may be seen that on the "eve" of the meeting we laid a the Editor of The Church himself to one of his opponents. Does he mean were doing the Editor an act of justice, which his sense of honour would never own determination to promote "a long religious peace?" We approved of the recommendation, and of The Church's professed determination, and for near a month forbore remarks until The Church renewed hostilities. During that month the meeting was held, and now, to be sure, our love of peace, and silence, are pronounced a decoy. Whatever The Church has failed to learn, it is not this lesson: "Charity hopeth all things!" His whole reply to Mr. Methodist liberality, is the Clergyman, in this instance, indebted for the use of Ryerson, given to-day, seems to breathe the spirit of a splenetic charity; at a loss for something to say, he has said much at random and pettishly; and the Guardian's forbearance is made to be settled hate. The next particular refers to the legitimacy of the Wesleyan-Methodis

Church in Canada. The Church says, " We can never grant the title of a Church to the Methodist body. . . . From the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Methodism has not these orders, and therefore is not a Church." The whole of the controversy turns on this one point. Were the bishops of the earliest christian times of a third order, and did no man preach the gospel unless first inducted into the ministry by a bishon! We make four remarks. 1. In those times men who preached the gospel were not ordained by Dioceson bishops, but by presbyters, who were hishops, but not of a third order in the ministry, -not Diocesan bishops. St. Paul writes to Timothy, " Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 2. Were we so disposed it would be no difficult thing to show, that it is not a matter of absolute necessity that a preacher of the gospel be recognized by the ministry in order to be useful. We deem it strictly proper for Christ's servants to obtain such a recognition, unless when utterly impracticable; but the most distinguished of the Apostles spent the first three years of his ministry without it. St. Paul, who was converted and called by God in a peculiar manner, says, " Neither went I up to Jerusalem to them which were aposites before me; but I went into Arabia, and returned again into Damascus. Then after three years I went up to Jerusalem to see Peter." Dr. Adam Clarke, whom The Church has severed times placed in opposition to the Canada Conference, shall speak his mind for the information and condemnation of the High Church. He remarks, "It appeared of great importance to St. Paul, to defend and vindicate his divine mission. As he had none from man, it was the more necessary that he should be able to show plainly, that he had one from God. Paul was not brought into the christian ministry by any rite ever used in the Christian Church. Neither bishop nor presbyter. ever laid hands on him: and he is more anxions to prove this, because his chief honour arose from being sent immediately by God himself; his conversion, and the purity of his doctrine, showed whence he came. Many sin his time, and in the present day, are fur more anxious to show that they legitimately appointed by man than by Gon; and are fond of displaying th human credentials. These are easily shown; those that come from God are our their reach. How idle and vain is a boasted succession from the Anastles, wh ignorance, intolerance, pride, and vain glory, prove that those very persons he no commission from heaven! Endless cases may occur, where man sends, a yet God will not sanction. And that man has no right to preach, nor adm ister the sacraments of the Church of Christ, whom God has not sent; thou the whole assembly of Apostles had laid their hands on him. God never se P. S.-Circumstances, over which we have no control, have prevented us and never will send, to convert others, a man who is not converted hims Christ does not dwell, never had a commission to preach the Gospel. Wesleyan-Methodist Church is disallowed to be from God as peculiar as St. Paul's; but he had one as purely divine, res served. There is what refers to Mr. Ryerson himself; what refers to the thy was ordained by the presbytery; earliest church history shows this was ordained by the presbytery; earliest church history shows this was ordained by the presbytery; the common usage: Mr. Wesley, even Churchinen allow, was an elder, presbyter, (or if you please, a priest;) and, therefore, a bishop of the pri spirit of Christ-a spirit of holiness, love, zeal, faith, devotedness to the glory of God? and what effects, as to their character, did the Apostles produce, or have Church of England ministers produced, by their preaching of the Gospet, which Methodist ministers have not produced, and are not now producing, favoured as they have been, and are, with Divine influence? Is there so much more ability and spirituality in Church of England ministers, and so

to show the accordance between his leading views and those of eminent membership than there is in those of the Methodist Church. For this wo Again: The Church remarks respecting the labours of the first Methodist support of the Conference whose distinguished servant he was and is; whose Preachers in Canada, "Regarding them as a body, we do not believe that approbation of his abilities and indefatigable labours has been again and again they they have effected as much good as Mr. Ryerson ascribes to their exerauthors, that from the aposites' time there have been these orders of Ministers a Church; Bishops, Pricats, and Descons." Methodism has not been orders, and therefore is not a Church. Besides, if there is one Methodism has not sively and permanently promoted by his invaluable services. 4. The Editor see Church is Drawn, and therefore is not a Church. Besides, if there is one Methodism here is divided into many distinct, and some hostile, bodies. Therefore, there must be exertal. The foundation of the client speaks of the effect which Mr. Ryerson's "writings" have intended into many distinct, and some hostile, bodies. Therefore, there must be three or four, and therefore there is none at all. It is impossible that there is none at all. The foundation is the popular mind." They were intended to have an effect; and therefore there is none at all. The foundation is the popular mind, but have added, the popular condition. Canada at the avail them. They called on persons designated as "carnal," "inebritates," and speaking the language of their own conference. This was bad enough. Their own conference. This was bad enough. Their own being the popular with have been and are abborred, denounced, and proposed of their own conference. This was bad enough there is none at all of the entire speaking the condition of the average number, indicated to the condition of the effect which Mr. Ryerson's "writings" have the earnet; and objections ill become him who must know that when the lease of the cfloor writings, have come of the effect which Mr. Ryerson's "writings," have condition to defended to make a effect; and of the earnet were to educate and polision to come to the earnet were to educate and polision to the client of England Ministers were too educate and polision to make a effect; and of the earnet were too educate and polision to end the earnet were too educate and polision to make a effect; and of the earnet were too educate and polision to make a effect, were entired. Each lesson is marked accome to the entire speak expressed; and whose most important and dearest interests have been exten- tions." Laborious as they were, The Church begrudges them the honour 3 poor; 2 bad; 0 entirely neglected. camity on the part of The Church? Is the odium of contention to fall un- which would scarcely have had a name in the Province, but for the pioneer mitigated, and nushared by others, on Mr. Ryerson? It would be an easy toils and sacrifices of the Ministers of the Canada Conference. We can task to show that his enemies have only themselves to blame for the lacera- bear the ingratitude of The Church; but shall never leave uncontradicted tions his pen has inflicted. Still, after all, that gentleman generously says to his reiterated misrepresentations.

The Church attacks our Discipline thus: "The Methodists are a most exclusive body, and ought to be the last persons to talk about liberality." Ife to many things that the experience of years and the coolness of mature deli-then gives a part of one of the Rules of the Society, "instructing Methodists beration and calm retrospect will not approve." In replying to this, The how they should continue to evidence their desire of salvation. By doing Church remarks. "No exertion, no proper forbearance on our part shall be good, especially to them that are of the household of faith, or groaning so to wanting to foster the overtures of concord into a long religious peace." And, be; employing them preferably to others; buying one of another; helping in his reply inserted by us to day, he observes, that Mr. Ryerson "has had each other in business; and so much the more, because the world will lova the manliness to avow an alteration in his feelings." If this be "manliness,", its own, and them only.' . . . . In plain and fair English, it means buy your does it not call for a return on the part of the Editor of The Church, at least, meat of a Methodist butcher, your bread of a Methodist baker," &c. We reciprocal if not friendly? But no; after Mr. Ryerson's concessions, and do not know whether the Editor of The Church is endowed with obtuseness or wilfulness of mind. He has forgotten another part of the Rule from which he gives the foregoing extract, which requires that our members do good of every possible sort, and as far as possible, to ALL MEN." Then, where does he find in the Rule the word METHODIST on which he lays such emphasis? It is not to be found in it at all. Our members are to do good "to them that are of the nousemold of Faith:" not to the Methodists only, but Churchmen, and ALL other christians. This part of The Church's reply to Mr. Ryerson is written in a reckless mood, and is discreditable to the Editor's professions of literary honesty. And is he prepared to affirm that the members of a christian church ought not to evince a preference for christians in temporal matters? Every christian loves all men and will render snare for Churchmen? He will find only one article, and that an answer of useful services to all, even to the unthankful; while he is prompted by ardent affection to love christians most. The words of St. Paul have an that by admitting that reply we set a trap for Churchmen? We thought we application here; and be it remarked they are part of very important advices given to Timothy as a minister of Christ: "If any provide not for his own, construe into a decoy. Then does he not know that the Meeting was held and specially for those of his own house, he bath denied the faith, and is ten days after he published Mr. Ryerson's recommendation of peace, and his worse than an infidel." The Church sught to cover his face for very shame. The article of his which called forth Mr. Ryerson's letter, was intended to prevent Churchmen from giving any thing except to their own Church; the Editor's reply which we now publish says the same thing. We must have a Church Bible Society, Missionary Society, Tract Society, Temperator Society, all are to be churchified : not a farthing is to go out of the Church; no. not to save a soul from perdition! No church does more for its own members than the Methodist, and none does more for mankind. If this, as the Church asserts, be EXCLUSIVENESS; then is it liberality for the editor to write, and scold, and scold again, to compel the Church of England people to give every copper they can raise exclusively to the Church of England?

MISSIONARY MEETINGS AND REVIVALS .- We have received too late for publication to-day we know not how many letters of the most acceptable description, from the Rev. Messrs. J. Ryerson, P. Jones, S. Rose. J. Messmore, &c. &c. Prosperity is the watch-word of all our respected brethren in the Province; and prosperity crowns their exertions and prayers. There is an item or two in Mr Ryerson's letter we cannot keep from our readers till next week. He says the amount of collections and subscriptions at the Muncey Mission Missionary Meeting is £47! And while on his tour through the Thames Circuit he received an anonymous letter containing a donation to our Missionary Society of £12 10s.

A Missionary Offering .- An unknown friend sends us a note, enclosing two dollars, containing the following words. She will please accept our thanks in behalf of our Missionary Society :-

" February 24th, 1842. For the Treasury of the Lord. In aid of the Wesleyan-Methodist Missions.

CHINA .- A late arrival of the ship Probus at New York, from Cunton, brings intelligence that every thing remains the same at that city; thus the Chinese are repairing their fortifications; and that Amoy has been captured.

We thank Messrs. Rogers, Thompson, and Co., of this City, the printers and publishors, for a neat, cheap, useful pamphlet, containing the District Municipal Council Act, District Court Act, Common Council Act, and School Lands Act.

## ADDITIONAL MISSIONARY MEETINGS.

,TABLE OF MERIT.

•	Names of f	St.	n 2	141	o	ci	riti ohe	ng T,	18	≀ <i>Ь[</i> ,	to	dis J	tin anı	cti uar	on F	20:	h,	18	071  42	# (	201	μg	e. 	
f						1					r.3.		•	باللا	Descriptive Astronomy.			hr.					ď.	
							Buglish Grammar.	ě.			Dav's Burbematics	. <b>j</b>	Cindic Sections,	rotto	ASIL			Nament Philosophy			.	ıŀ	Raman Antiquirtes	Зстерчиго Ценьов.
1	· [				. خ	10.	Gra	P.		أخا	ii.		ŧ	1.	ve,	Composition.	Оесытния.	3	<u>ن</u> و	1	۱.		Ě	بدّ
ļ		2	Ę	18.	8	mel	Ę	*	4	H	3	á	ż.	rin.	Ē	, e	ξ	Ŧ	100			*	٤	Ĭ
	NAMES.	Spelling	Reading.	Writing.	Gagaraphy	ij	=	ž	Algebra.	Geametry	**	Calculus.	Ğ,	Ž.	34.	Į.	퓻	Ē	Physiology	Lutin.	Greek.	Hebrew.	Ě	2
İ		ō	~	=	<u> </u>	ج		2	4	Š	Ξ.	٥	<u>ا</u> ت		2	۲	٥	ž	1	-	Ē	Ξ;	۳	X
	John Aikins J R Armstrong		63		6 <u>4</u>	7				7				-		6 6 6	78			63 71	7 4		-	7
l	Tho's Baxter			ı		<b>c</b> 1	$6\frac{1}{4}$	6							ļ	6	71 63	64		1.	3			6
l	W. S. Beatty		7	G		l	ß	١.	6						١.	6	G			64				6
	Jos. Bently		64	b	64	$ _{G}^{\prime 4}$	63 6	í	ľ							6 <b>}</b>		7	67	i				6
ŀ	Chester Dean		G	6	1	6 64	7	6	_					ŀ		6						-		6
ļ	James Echlin   N. F. English		1			1	7	1	6	6	-				7	64	63	1			7	73		7.
ļ	G. Hariburt		6				7			"					ľ	7 6	14	١.		7	73 7	ľ		61
١	James Kere ,			6				ŀ	64							64	61	71		7 6 61	64			G
ļ	E. I. Koyl Issac Piper			71	ļ	в	l	7	S 64							63	g			6. 6§	64			61
ļ	W. Powell	€3	65	12	6	63	7	ľ	"4	١.	ļ					62	ľ	ļ		94	ļ	'	1	′*
1	Charles Page		1.	)	-	-	74	il.		1				1	1	71	78	7 }	1	ŀ.,		ŀ		7
l	E. F. Ryerson Jos. Robinson	1	١.	G	63	c.	C.	ŀ							Ľ	6 61		١.	١.	61	6	Ì		6
ŀ	O. Springer			1	1	•	1	1	7	ł	İ	١.			]	7	7,		1	7.	74		7	79
Ì	John Shaw			$6\frac{1}{2}$		6	  -  -	.1	١.	ŀ	l		ļ		ı	6	l ~	ï	}	6 61 6	"	L.	[. '	•
I	N. Powell G. A. Purvis	ĺ		1	ļ	Ι.	•	1	64		١.			ļ	ĺ	6	ļ .	ļ.	1,	5 2	6	l		١.
I	J. Van Norman		Ĺ	6	1	6	7	$\epsilon$	1	1	1			]	1	666666	6	1	ľ	Į.	1	ŀ	Ι.	7
	S. H. Wright	Ŀ	1	ļ	,	7	1	1		l.	18	3	7 1	7	-	6	63		1	73	ŀ	l		7
	H. Wilson C. Whittier	•			6	1	6 6		6/	1						6	6	7		6				1
١	W. P. Wright	1	1			1	1	1	6,						-	6	6 7 )	ĺ	١.	7	7.3 7	1	7	6.
Ė	C. A. Weller Rob't Carter	Ì				ı	6		1	1	ĺ		1	ļ		7	7	i.		3	6			ı
			<u>.</u>		<u></u>	٠.		٠.	63	ř(		1_			٠.	11	64	F	۲.	1.	10	_	Ì.	66
i	(Prop. Elegant)		10					_ t.				·:-		3		a .1		.1.		- C	41		<b>.</b>	

THE FEMALE DEPARTMENT being continued until the close of the present session, in a separate part of the College buildings, the young Indies receive instructions, in the more difficult studies, from the Professors of the College. The same system of merit-marking is pursued in relation to their studies: the following merit public distinction:

Names:	Spelling.	Writing.	Rending.	Gengraphy.	Arithmetics	English Grammer.	Book-keeping.	History.	Physiology.	Natural Philosophy.	Algebra.	Descriptive Astronomy.	Music.	Drawing and Painting.	Composition.	Scripture Lesson.
Miss J. A. Crawford  E. Carter  Collar  S. Dean  A. Dean  Demorest  Gardener  J. Hodgins  L. Burlburt  Howard  M. McDonold  A. J. McIntosh  S. Madden	6 A	7 63 7	7 7 7 6	US.	6 6	7 6 6 6 7 7 6 6 6 6 6 6 6 6 6 6 6 6 6 6	6	6 7 7		73	63	74	6 8 6 8	7	767 66878676	76766 675
Page E. Faylor M. Taylor No. 8 denotes perfect; 7	3	6 7 7	17.	6 <u>3</u>	6 6 6	73 73		 				74		6.	6 74 74	7

in one or more of the public Journals.

Oiving public distinction in this manner to successful students, possesses many important and obvious adventeges over the system of rewards, as generally pursued.

JESSE HURT BUET, Acting Principal,
Victoria College, Feb. 4th, 1642.

### Religions Intelligence.

KEMPTVILLE CIRCUIT AND MISSIONARY MEETING. Feb. 7. the Rev. W. McCullough writes us:—It is certainly very gratifying to us, and, we presume to every lover of our Zion, to observe the many notices of revivals of teligion which appear in the Guardian from time to sime. Indeed the Guardian is becoming increasingly interesting. It is also very cheering to obseveral and increasing increasing interesting. It is also very cocerning to observe the increased support which our Missionary cause is receiving this year. Truly God is with us. I recollect once hearing the late Rev. R. Watson say, when referring to an unhappy division in the Methodist Society, "If the Methodists were only to continue united, faithful, and holy, they would overcome every apposition;" indeed, "the gates of hell could not prevail against" them. Though the Lord the damon of discard has not reconded us in this every apposition;" indeed, "the gates of hell could not prevail against" them. Thank the Lord the demon of discord has not reached us in this quarter. We are united, prespectus, and happy. May the God of Peace overshadow us! We feel for those who divide, and for those who are divided. We held our we teet for tionse who divide, and for those who are divided. We field our Missionary Meeting in this place at the time appointed. Our large chapel was filled to overflowing. Tyrus Hurd, Esq., who was called to the chair, made known the object of the meeting in a very able and judicious manner. We had fewer speakers than usual—only three; but the deficiency was made up by the elequent addresses delivered by the Deputation. Br. Bevitt sometimes amused and entertained us with appropriate anecdotes, which, we presume, no one but himself could so pleasingly relate. At other times, with a dignified and grace-ful elequence, he would carry us from viewing the misery and degradation of the Pagan world, to its redeemed condition and increasing glory, until he would almost transport us. The collection was not so large as last your; but the subscription was higher. And we have no doubt but the missionary proceeds for this Circuit, this year, will be considerably increased. Our collection and subscription at the meeting was about £14. We held our Third Quarterly Meeting the 5th and 6th inst. The Rev. Erra Healy attended in the absence of the Chairman. Br. Healy was pleasingly welcomed by many of his old friends. He preached five excellent sermons on the occasion, the fruits of which, we hope, will be seen after many days. The Lord was with us.

MATILDA CIRCUIT AND MISSIONARY MEETINGS .- Feb. 2nd. the Rev. B. Naukevill writes us: An account of the increasing work of God and the progress of righteensness fills the mind of every truly pious individual and the progress of righteonsness has the mind of every fruly plous individual with the most pleasing reflections. This important work is still going forward with additional power and energy is the Matilda circuit. We have aiready had three Protracted Meetings, and each of them was attended with the divine blessing in a remarkable measure. Our Quarterly Meeting took place on the 22nd and 23rd ultimo. In the Love-feast and at Sacrament the Lord was present indeed. Many spoke their experience in a lively, scriptural, and becoming manner; and even these persons who were silent, were, no doubt, affected and edified. Our Missionery Meetings, which succeeded almost immediately after, at Mailda and Mariatown were numerously attended. Jacob Brouse, Esq., was called to the chair in the former place, and Jesse Rose, Esq., in the latter, who each filled the station to which he was appointed Make, Esq., in the latter, who each find the station is which he was a planned with spirit and ability. The meeting was addressed by Messra, Patrick, Sawyer, Williams, C. R. Allison, Carroll, and T. Bevitt. We have attended many Missionary Meetings in England and Canada, but never one which was better sustained in its addresses; they were each useful, impressive, and approhetter sustained in its addresses; they were enca useful, impressive, and appropriate, . The contributions were very liberal, and will exceed those of last year. The Delegates are in good health and spirits, and are encouraged to proceed in the blessed work by the high estimation in which Missionary Meetings are universally held. Methodism perhaps never stood higher, or increased more university held. Methodism perhaps never stood higher, or increased more in additional numbers and spirituality, than at the present time to this circuit. The preschers of the gospel are greatly assisted by the official members, whose shows will be ever done to these products of the prescher. memory will be ever dear to them, and whose manes, though they need not now be mentioned, will doubtless have a place in the records of eternity. We have a Protracted Meeting now in progress at the South Branch, which is abundant by prosperous. It is truly affecting to behold husbands and wives, parents and children, embracing each other, and either imploring mercy or rejoicing in the God of their solvation. The harvest truly is plenteous. May the Great Heat of the Church bless those labourers who are already engaged with wisdom grace, and power, and send forth others duly qualified for the important work

BARRIE MISSION AND MISSIONARY MEETING, &c.-Feb'y 2 the Rev. Thomas McMullen writes us: I am happy to say that our beloved Mission is at present in the enjoyment of pence, and some degree of prosperity; render, strong, and delightful, are the ties that unite the membership in general, and, as a legitimate result, many up and down have been sincerely inquir ing the way to Zion with their faces thitherward. Our congregations are some places greatly increased. We closed a Protracted Meeting last evening at Thompson's School-house in Innistit, where we have had for many evening past gradious visitations. Sinners were convinced, and heard crying for mercy and; blessed he God, they obtained pardon for their sins; backsliders wer reclaimed, and earlied to rejoice again in the love and mercy of their Paties and their God; and our members were greatly quickened, and prompted to fresh courage and diligence in the divine life. And

While the angel choirs are crying, Glory to the great I AM!
We with them will still be vying, Glory, glory to the Lamb!
O how precious—O how precious, Is the sound of Jesus, name!

Last Saturday and Sunday our third regular Quarterly Meeting was held Barrie. It was attended by an ansum number of persons, who have beard the word with a deep interest and feeling. Our Love-feast in the morning could hardly be exceeded. One hour in such a place is better than a thousand spens in pleasure and in sin. After a very appropriate sermon preached by the Rev. Backl Wright, three adults presented themselves as condidates for baptism and several children; after which sixty communicants came to the table of the Lord, and took of the bread and wine in memory of his death and passion Then the question was put. Are there any in the congregation who wish to join is as members, on probation? when fourteen gave in their names, and three i the evening at Ionisfil, -making in all for the day seventeen. This is principally the finit of our Protracted Meeting. We have gained about thirty since Conference. To God be all the praise for ever.

On Monday evening we held our Missionary Meeting,—the first, I believe, of

the kind ever held in Barrie. After singing the hymn commencing,

Jesus shall reign where'er the sun Does his successive journeys run; His kingd on spread from share to shore, Till moons shall wan and wane no more, and prover to the Parker of all our mercies for his blessing toon us --- Me Andrew Graham was called to the chair, who, after stating the object of the meeting, feelingly urged the claims of the Canada Conference Missionaries upon the liberality of a christian community. An important resolution was then moved in a very interesting manner by Mr. R. Robertson, local preacher from Newmarket, and ably seconded by the Rev. M. Fawe tt, my respected colleague. The meeting was niso addressed by Mr. R. Williams, local preacher, the writer of these remarks, and the Rev. David Wright, Missionary at the Credit, who gave us a very interesting but succinct account of our Indian and Domestic Missions. The collection and subscription amounted to £15. We hope before Conference it will be £25. This is taking hold; it is putting the shoulder to the wheel. Permit me, Sir, to say, before I close this hastily-written letter, that Temperance is still progressing among us. Since last Christmas we have had 130 to join us on the total abstinence principle. This is the beginning of Detter days. We have peace in all our borders, and, blessed be God, all is well. Pray for us and for Zion's prosperity.

[AMERICAN BOARD OF MISSIONS-SPEECH OF A NESTORIAN Bisnop.—Sometime ago, it will be remembered, we stated, that the debt of field circuit. Seventy or eighty have been admitted on trial on Laurel circuit this board was upward of \$57.000. Since then extraordingry efforts have been on Halifax circuit there is a good work. this board was upward of \$57,000. Since then extraordinary efforts have been made, and the result is it has been reduced two-birds, as aunounced at a meeting of the Board held in New York on the 18th of January. The following account of the Meeting, taken from the N. Y. Observer by the N. Y. Commercial Advertiser of the 22nd, will gratify our readers much, embracing as it does, a speech from MAR YOMANNAN, a Nestorian Bishop, just arrived from Ooroomiah.-E.D. ]

On Tuesday the meeting was organized by calling Chancellor Frelinghayse to the chair; and the appointment of the Rey. Mr. Crosby, of Charleston, Mass.

ecretary. Mr. Hill, the treasurer, said that the debt of the board on the lat of Angus. Total..... \$166.113 68 The receipts since August 1st...... 145,909 87

Reducing the debt two-thirds, or to the sum of ..... \$20,203 81

and meeting the appropriations as they have become due.

It will be recollected that the special meeting was called with reference to the large debt due by the board at its last cannual meeting. In reference to the increase of the funds, several clergymen spoke of the great cheerfulness with which their congregations have responded to the cell. The Rev. Dr. Skinner, of this city, said that last year his people had subscribed \$2,300; this year \$4,160. The Rev. Mr. Anderson communicated some facts from the Bowdoin street Church, Boston, of which Rev. II. Winslow is pastor. Two years ago they had given \$1,390 to this cause; last year \$3,197; and this year they had raised \$4,000. The Rev. Mr. Eddy, of Newark, N. J., mentioned that in his congregation the gentlemen had raised \$900, the ladies \$300, the youth \$101, from the monthly concert \$100, and the Sanday school \$20, making more than \$1.400. The Rev. Mr. Barnes gave a gratifying statement of what was doing in Pennsylvania; and in reference to his own church in Philadelphia, he said that last year his congregation had contributed about \$3,500; this year about

On Wednesday the Rev. Justin Perkins, from Ocroomiah, Persia, was in

Mr. Perkins said that it could not be otherwise than most deeply interesting to him, after an exile of eight or nine years, to find himself, immediately on his arrival, in the midst of the meeting of the American Board. This meeting, too, he hailed, not as an evidence of the exigencies of the missionary cause, but as an index of the quickened real of its friends, and he trusted that it would be as epoch in its history.

His friend Mar Youannan. now with its, was the first person who welcomed Rev. Messra. Smith and Dwight on their first visit to his country, and he was the first Nesterian who took hum (Mr. P.) by the hand when he reached his getfulness that prevented him standing among them." village. He met me cordially, and the first luquity after his salutation was, " how can your people make books for us when they do not know our language?" I engaged him at once as my Syriec teacher, and from that time he has been and most efficient friend. He has now come to this country to com-

been established in which a country, a powerful influence on that country, and I hold in my hand, said Mr. P., the first

But the most interesting feature is the fact that the missionaries have been invited freely to the Nestonian churches to preach the gospel; and now in various stoop, be humble before God. The Word of God has power; it does great my duties.

Churches in different villages, three times every Sabbath, the missionaries proclaim the gospel. Never were there seems of more interest than these; in we are all one, and seek one thing, by the Word of God."

I shall always be ready attentively to consider any representations which you claim the gospel. Never were there seems of more interest than these; in we are all one, and seek one thing, by the Word of God." hose venerable churches, whose appearance carries one back to days of apostolis later, with a Bishop on one hand and a priest on the other, with the people He said: "When children work for their parents, they do not lose by it. They crowded shoulder to shoulder, on mats, or on the floor, listening to the word work for themselves at the same time. They get a share of it. It is the same of God-it is enough to inspire the dumb with eloquence. The native clergy-with us. If we try to send the Gospel to all men, we work for a good Father; men také part in the services, expound the Scripture, and enforce the truth he will never let us work for nothing." Let all members of all churches feel delivered by the missionary; and some of them with a spirit and power that those truths and not upon them, and we shall not require any more extraordiremind you of the spostles! Such have been my feelings when listening to the

remind you of the aposters: Such have been thy feelings when histening to the preaching of Priest Abraham, or Elias of Yohannan.

Mar Yohannan. a Nestorian Bishop. The Bishop rose in the pulpit with great dignity, and presented a truly renerable and interesting appearance, dressed as he was in native costume, and wearing a heavy beard. After a short pause, and having surveyed the assembly, he said—

My dear brethren and friends in Christ, I come from Ocroomial that I may

nce you. God loves your nation. You send as missionaries. They give us nooks. They open schools. They preach the gospel of the blessed Saviour.— Their labours are very great at Ooroomish. We cannot pay you for all this.—
But brethren in the Lord Jesus Christ, your reward is in his kingdom; for he has said, whosever giveth a cup of cold water in his name, shall not lose his reward; and much greater will be your reward, who have given us the water

My brethren, our nation send much live to you. If you ask about the mis commies, they labor hard; they go from village to village and preach and teach in the schools; they need more strongth; and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very you have the inder the atomatine date, and they oppress us, we are very poor and they take every thing away from us; but we put our trust in the Lord. My belowed beetheren, our notion is like sheep among the walves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it then, than if it had not been tost. The Mussalman lord it over us, and on that account, we ask help from you, in the name of Christ. Our Lord Jesus has said "Blessed are the merciful, for they shall obtain mercy." And King has said "Blessed are the merciful, for they shall obtain mercy." And King David has said, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." Yea, what you do, you do not for men, but for Christ. him in time of trouble. Tea, what you do, you do not consupt, and they are And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steel. May all your treasures be in heaven, and your hearts be there also. Having said this, with great simplicity, the Bishop sat

Mr. Lewis Tappan remarked that he had but a few hours previous received a letter from a gratieman who offered a donation of \$1000 to the board at this time, on condition that they would now take some decided action on the subject

> From the Western Christian Advocate. INTERESTING INDIAN CAMP-MEETING.

To the Rev. E. R. Ames, Corresponding Secretary of the Missionary Society of the Methodist Episco al Church for the Western Conferences.

Dear Brother,-We have just closed one of the most interesting camp-meetings that I ever enjoyed in my life; and I find that almost every person who attended appears to be of the same opinion. We commenced on the 20th inst., and closed on the 26th. At the close of the meeting, upwards of twenty mourners were on their knees praying for mercy; but our friends thought it would be best to wind up for the present, and go home in order to make arrangements to meet again for a camp meeting among the Delawares in four weeks. The Meeting of which we speak was at the Snuwnee meeting house, During the meeting we received on probation, fourtiern whites, forty-three Shawnees, four Weas, three Peories, one Delaware, one Wyandott, one Ottawa, one Osage, one Pawmee, and two blacks: total, seventy-one; and haptized forty-four. We cannot tell the exact number who processed religion; though we think that there were more probabled to experience a change of though we think that there were more professed to experience a change of heart than there were who joined the Clurch. I have but seldom in my life witnessed such clear conversions either among whites or Indiana. The meeting was more remarkable for this than anything else. But while the power of d was displayed in the congregation, we had abundant evidence that the devil was not idlo. A Shawnee woman came to the camp-ground in pursuit of her daughter, having been informed that she had joined society. She found her near the stand, and commenced whipping her, and continued to whip her across the enump-ground; but God took hold of this woman's heart by his Spirit; and before the meeting closed, she came forward deeply penitent, and joined society herself. One of the chiefs of a pagen band of Shawness, came forward on Sobbath and joined, and on Monday night returned home. His wife and his son threatened to kill him; his son drew a tomahawk, and shook it over his head; but the old man told them that he had started in a good way. and he intended to go on. He returned to the camp-ground on Wednesday morning, and appears to be resolved not to yield. Another chief, who had, with his wife, joined previous to this meeting, was greatly tempted of the devil, because his wife had been so long in distress, and paid so little attention to her family, or anything in this world: he said he was afraid that the Great Spirit was displeased with them, because they had forsaken their old customs, and that he was about to take his wife away from him, or deprive her of her reason; and that he believed he would quit the Christian way, and go home; and return to the traditions of their forefathers; but as soon as his condition was understood by the Christian Shawness and Delawares, they gathered was understood by the Christian Shiswines and Delawares, they gamered around hip, and commenced praying; and in a short time he became entirely prostrated, and was more engaged if possible than his wife. Before the meeting closed, they were both powerfully converted, and appeared perfectly happy in the love of God. So you see, that notwithstanding the enemy made some sperate efforts against us, he was folled in every attempt, while the Chris an cause appeared to gain strength in every struggle; and this, I am persuaded, will be the case everywhere if people are engaged with as much faith and prayer as they were at this camp-meeting. Our Manual Labour School shared rgely in the benefits of this meeting. Rearly all the young men who live with us, who were not pious previously, joined at this meeting. Also, our wagon-maker and his wife, and a number of the larger scholars. On the evening of our return home, we had a general prayer-meeting: the children and all resent were greatly affected; and we proposed to the children, that all who ad not joined at camp-meeting and wished to walk in the Christian way, might come forward; twenty-seven of the smaller class of children and one young men immediately came. These are not included in the number who joined at camp-meeting. All about the institution appear to have taken a new start for the kingdom of heaven. I wish you could have been with us in the tented grove; you would have had much more to tell our friends about the Indiana than you had from your visit last spring. Yours affectionately,

REVIVAL INTELLIGENCE.—The Churches in this city are enjoying the presence of God in an especial manner. A powerful revival is in progress at Ebenezer. At Trinity, St. George's, Nazareth, Union, &c. the

We hear glorious news from Rahway, Trenton, Swedesboro, and Salem, in New Jersey.

We glean the following intelligence from some of our exchange papers. Milton circuit, (Philadelphia conference) extensive revivals have taken place; more than 300 have been converted. Upwards of 50 have been received into the church on Accompacticuit, (Phil. Con.) About 100 have joined on Spring-

About fifty souls have recently been converted in Fredrickshurgh, Md.; more than eighty on Groton circuit, (Oneida Con.) Within three morths past about 100 have professed conversion on Asbury circuit, (N. Y. Con.) About 200 have recently been added to the Fayette station in Baltimore.

There is a revival in progress in Danville, Ky.; eighty have been added within a few days. About 180 have joined the Methodist E. Church in Chillicothe, Ohio, within two weeks. The Lord is reviving his work powerfully in the Fourth Street charge, Cincinnati. On the Cherokeo district, Georgia Conference, 1500 have joined within the last three transles. We have been told that there will probably be an increase in the Pittsburgh Conference, of 10,000. bese indications of the Divine mercy should fill our hearts with joy and thankiness.—Pniludelphia Christian Repository.

GOOD NEWS .- " As cold waters to a thirsty soul, so is good ews from a far country." We find the following proof of this from th Southern Christian Advocate.

"A correspondent writes us that in Sumpter County Ala., he is credibly in formed, that fivelve kundred persons have been admitted on trial, during the past year, in the communion of the Methodist Episcopal Church. "The Rev. Lewis Scarborough states, that the Camp Meetings held on the

Black River Circuit, of the Sn. Ca. Conference, were highly interesting and profitable—many having found peace in believing at them. At a four days Meeting hold at St. John's last month, thirty-eight were admitted on trial, and seventern were brought to the experience of justifying faith. Four hundred have been added to the communion of the Methodist Episcopal Church during the year; and the work of God is still going on. Six hundred and thirty-one have been haptized. "The best of all is, God is with us."—Richmond Ch is-

CAFFRELAND .- Mr. Calderwood thus writes, in a letter of July, 1841:—On the first Sabbath of June, I had the great happiness of haptizing fifteen adult Caffres, and six children. We had a special service for the interesting occasion of so many Caffres being received at once. The assembly was unusually large. I publicly questioned the candidates on all the fundamental and practical doctrines of the Gospel. The answers were most satisfactory. The impression was deep and solome in no ordinary degree. We felt as though the Lord were indeed with us. The attention of the most careless was completely secured. Hearts the most hardened, and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. I cannot but believe that the impression of that day will remain. O may the dew of the eternal Spirit descend on the precious seed of the kingdo may the dew of the eternal Spirit descend on the precious seed of the kingdom then sown in much weakness, but under a deep conviction that the Lord would cause it to grow! Micanio was much affected. I asked him what his heart said when he saw so many of his people casting in their lot with the people of God? He said, his "heart condemned him—it was his guilty for-

We have just had our Missionary Meeting; and all present seemed to seel it to be a refreshing and eccontaging season. We had upwards of three hundred children present. Between thirty and forty of them were Hottentot children; all the rest Coffres. Mrs. C. gave each of them a piece of bread, mune with American Christians, of whom he has heard so much in his own and a little of what the Dutch very significantly call ten-verter. The young gentry appeared to approve of this plan very much, and the schools have been Mr. Perkins then gave a most graphic account of the state of things in Persia when he first went there, and of the progress which the gospel has made. The Nestorian church, like that of Sardis, had a name to live, but was dead. Its and I am now satisfied that this effort has done a great deal of good to the forms were Protestant, but they were cloung to as the soul of religion—the Nestorian of the people. They get by it new objects of thought and conversation, and the profit of the people. They get by it new objects of thought and conversation, and the profit of the people. torians would rather suffer death than depart from them. The missionaries had arrived there just in time to strengthen the things that are ready to die. Their efforts had been aided and welcomed by patriarchs and priests. Schools had been established in which great numbers are instructed, and which are exerting a powerful influence on that country.

The missionaries had and profitable desires spring up in their hearts, and it expands and elevates their minds, as well as benefits them, to feel that they are acting in anison with the whole family of God throughout the earth. One of the Caffres, whom I have just baptized, made a very beautiful and appropriate speech. Among other things, he said: "Our teacher tells us, and it is true, the service of the and press use been established, and I hold in my hand, said Mr. P., the first tract that was printed there. As I took the proof sheet to my study, and showed it to Priest Abraham and Duncan, thry were filled with mote astonishment.—Afterward they broke out together and said; "ti is that to give glory to Gud," and are in heaven with our hearts. Now we lay down our money here; the semiment to which every heart will respond.

we are all one, and seek one thing, by the Word of God."

A Hottentot, one of my clores, uttered one beautiful and important idea. nary efforts to make up deficiencies in the funds.

MAURITIUS .- Shortly after the Queen of Madagascar issued her edict for the suppression of Christianity among her people, the missionaries proceeded to the Mauritius, where they have since been labouring, with the intention of returning to Madagascar at the earliest opportunity. They have been chiefly engaged among the emanciputed apprentices and the natives of Madagascar resident in the island.

In Port Louis three schools have been established for the instruction of Malagasy children and the children of enfranchised labourers. Mr. Johns preaches in the Malagasy larguage. One of the chief objects he contemplated was the rescue of the persecuted native Christians in Madaguscar. As soon as the country again becomes accessible to the Gospel, these Christian brethren, if rescued, with the refugees, will be most valuable instruments for the evangeliation of their beatien countrymen.

Although the Remish power at Mauritius is great, there exists no seriou batruction to the promulgation of the Gaspel throughout the island. In ne ourt of the world is moral and spiritual instruction more needed, and the people in general are becoming disposed to receive it. Part Louis especially calls for Christian exertion. Forty thousand of the emancipated population are congregated in the town and its suburbs. There are only two Protestant places of

vorship.

The London Missionary Society's Press in Mauritius, under the direction of Mr. Borker, their printer in Madagoscor for several years, has been kept in constant operation to advance the cause of Gud. The circulation of books, calulated to import a knowledge of Divine truth, has been extensive, and will no bould have a most beneficial operation in connexion with the preaching of the Gospel. J. ...

### Temperance Dindicator.

Trafalgar, Jan. 25th, 1841.

To the Editor of the Christian Anardian, Mn. Eniton, -Although you have received intelligence, by another correspondent, of the formation of a Temperance Society in this place. I feel it my duty, as Secretary of the same, to give you a brief outline of its origin and

According to appointment there was a meeting held 20th November, when E. Griffin, Esq. was imanimously called to the chair. Addresses were delivered by Messrs. Griffin, Baker. Murrey, and the Rev. Messrs. Ocan and Darlington, and a society formed on the total abstinence principle, designated Third Concossion of Trafalgar Temperance Reformation Society ; at the close of which forty-three gave in their names to the pledge. The following persons were chosen office-bearers for the ensuing year:—William Willmott, President; Thomas Bowes, Vice-President; Robert Willmott, Secretary; and a Committee of six, with power to add to their number. Our next meeting was held 27.h Dec., when, I am happy to say, eight additional names were received. It was thought advisable to introduce the Temperance pledge in order to gain those who thought it too great a sacrifice to renounce all at once, which was accordingly done and fourteen enrolled their names. Our last meeting took place on the 24th inst., when we obtained an addition of eleven; five to the

It must afford pleasure to every philanthropic mind to hear of the Temperance pleage; total, seventy-six.

It must afford pleasure to every philanthropic mind to hear of the Temperance cause freezesing; and it is truly gratifying to see members of different denominations, from the youth to the heary head, unling in support of this public cause; and I have no doubt if the managers and members of this society are actively engaged in premoting its interests, it will, under the Divine blessing, produce very salutary and beneficial effects on this neighbourhood. May the Lord crown our feeble efforts with abundant success; for "except the Lord build the house, they labour is vain that build it: except the Lord keep the city, the watchman waketh but in vain." R. W., Secretary.

ORILLIA AND ORO .- A gentleman writes to a friend in the city as follows, dated Otillia, January 31st: "A society has been formed at the village of the Narrows of Lake Simone. At the first meeting, seven joined; the third meeting increased the number to twenty-six. I attended the second meeting—was requested to speak; and in confirmation of what I said, I cheerfully signed the pledge. Since which time the Rev. S. Hurlburt, myself, and others, held a meeting at the school-house, 12th con. of Oro, near Mr. Robertson's—shout 50 pnearnt; a finite opposition, but it worked well; seven signed. Edward Ryall, Esq., J. P., Chairman; Mr. T. Scott, of Oro, Surveyor, acted as Secretary. Both signed."

## Foreign and Provincial News.

UNITED STATES.

The Earl of Mulgrave.-The newspapers seem determined to The Last of stuggrave.—The newspapers seem determined to make Judge of themselves about this young gentleman. First they announced him as an eminent literary person, mistaking him for his father, the Marquis of Normanby, who, when Viscount Normanby, wrote a pair of passable novels; and now a paragraph is going the rounds in which his descent is claimed from one William Pitts, "a pretty good farmer on the Kennebec River, in Maine, and captain of na Eastern coaster." Now the ancestor of Lord Mulgrave was William Phipps, who was knighted by James 11.; and appointed Governor of Massachusetts, where he died in 1694. He was, however, the son of a farmer in the then district of Maine; and he acquired his baronete; by signal services in America, both in a military and naval capacity. In one of the early wars he commanded the first and very successful colonial expedi-tion against Quebec. In 1687 be succeeded in raising a Spanish galleon, which had been snak in the West Indies, Inaded with gold and jewels valued at £300.000; for which he was rewarded by a grant of £16,000. He commanded the expedition which captured Port Royal, and was the first Governor of Massachusetts under the new charter. The Earl-who by the way is only Earl by courtesy, his true appellation being the Hon. George Phipps—is twenty-three years old, and attached to a regiment in Canada, which he has come out, we presume, to rejoin. He was in Canada last winter, if we remember right.—N. Y. Com. Adv.

Colt found guilty .- The jury retired at 6 o'clock; and at half past 2 yesterday morning, they notified the officers in attendance, that they had agreed upon a verdict. Other officers were then despatched for the Judge and Aldermen composing the Court and the respective Counsels; and at 4

o'clock yesterday morning the Court and the respective Counsels; and at a o'clock yesterday morning the Court was re-opened, and the Jury rendered a yerdict of GUILTY OF MURDER.

The prisoner did not seem to be much affected at the rendition of this verdict; but his brother, Samuel Colt, appeared to suffer deadfully. Very few persons were present when the verdict was rendered, and Colt was taken back to prison. He shock hands with his coursed before he left the Court Reads. He shook hands with his counsel before he left the Court Roam; but did not sneak a word to any person until he reached his cell. Exceptions have been taken during the progress of the trial; and time was silowed yesterday morning to the counsel for the prisoner to put these exceptions in a proper form for the purpose of carrying the case to the Supreme Court for a revision.—N. Y.

The Late Fire .- Loss of Missionary Clothing .- We were not, mill recently, aware of the fact that a very large quantity of missionary cluthing, of every description, was destroyed by the recent fire. It appears that there were Ninett Large Boxes, filled with clothing, dry goods and ordinary wearing appearel, stored in one of the rooms of the Aluseum building, on Griswold street. Their aggregate value could not have been less than \$6000 a \$7000. They belonged to the Presbyterian denomination, and were designed for the missionary families in the Western States and Territories.

When the fire broke out, no apprehension was felt for their refety; and the gentleman who had charge of them, being busily engaged in aiding those who were in familient danger, was not aware, until the fire had communicated to the building, that it would be necessary to remove them. It was then too late to save them all; but with a good deal of exertion, twenty-five hoxes were extricated; and the residue entirely consumed. The loss cannot be less than \$4000 or \$5000. - Detroit Adv., Jan. 27.

Body Snatching.-There was some little commotion in the upper part of the city, yesterday, occasioned by rumours of dead bodies having been discovered. It turned out that a continua had been arrested, pear the Medical College in Crosby-street, having on his cart three sacks containing hodies, probably for dissection. They were taken charge of by the coroner, and found to be the bodies of two females and a coloured man; the first two
were convicts at Blackwell's Island and had died there of natural diseases the third had died, somewhat suddenly, also of natural disease. The bodie-were again buried by order of the coroner. They had been dug up from their graves in the public burying ground.—N. Y. Com. Adv.

PROVINCE OF CANADA. Toronto Board of Trade.-Address.

To His Excellency the Right Honorable Sir Charles Bagot, G. C. B., one of Her Majesty's Most Honomable Privy Council, Governor General of British

May it please your Excellency :- We the members of the Board of Trade of the City of Toronto approach your Excellency to offer you our sincere congra-tulations on your assumption of the office of Governor General of British North America, and to assure you of our appinos desire to afford your Excellency all the assistance and co-operation in our power in the discharge of your ardnous

North America, &c. &c. &c.

We avail ourselves of this opportunity to bring under the consideration of you. Excellency those subjects which appear to us to be of the most pressing importance to the commercial community. An act for regulating the currency which had been argently demanded in all parts of the Province, received the assent of the Provincial Legislature during its last session, but was reserved for the signification of Her Majesty's pleasure. As the provisions of that ac were in strict accordance with the suggestions made by the Lords of Her Ma-jesty's Treasury, we entertained a confident hope that it would long ere this have received the assent of Her Majesty. We beg most humbly to represent to your Excellency that the commercial community have suffered the greatest inconvenience from the delay that has taken place and the uncertainty which has been experienced regarding this measure. Acts to regulate the inspection of Beef and Perk, and of Flour and Meal, were likewise passed during the last session by the two houses of the Provincial Parliament, and we anxiously await

the favorable signification of Her Majesty's pleasure thereon. We are desirous to press upon your Excellency's consideration the necessity that exists for the immediate adoption of a Bankropt law for the western section of the Province in the hope that your Excellency may see fit to recommend the subject to the consideration of Parliament at its next session. All which is most respecifully submitted, ..

Reply. Gentlement-I beg you to accept my thanks for your congratulations on my

may address to me on behalf of the commercial community of Toronto. The nets passed by the Legislature during their last session for the regulation of the Corrency and for the inspection of Provisions are still under the consideration of Her Majesty's Government, but should their decision not be received at an early date I shall not fail to communicate with them again on the subject.

I shall be prepared before the meeting of the Legislature to consider the

propriety of submitting to them a measure for extending the principles of the Bankrupt law to Western Canada.

His Excellency's Reply to the Talbot Address.

Secretary's Office, Kingston, 24th Jan., 1842.

Secretary's Office, Kingston, 24th Jan., 1842.

Sir:—I am commanded by the Governor General to acknowledge the receipt of the Address, signed by yourself and other members of the Taibot District. His Excellency desires me to express his thanks to yourself and the other signers of this Address, for their congratulation on his arrival, and to assure you and them that you have rightly understood his intentions in assuming that will discharge the high tent comparised to him in a suite of important to the comparison. he will discharge the high trust committed to him in a spirit of importiality and

· His Excellency feels that by this course he will best promote the attachment of the inhabitants of this Province to the British Constitution, and perpetuate its connection with the mother country.

I have the honor to be, Sir, your most obedient hamble servent,

(Signed)

T. W. C. Murdoch, Chief Secretary.

H. V. A. Rapelje, Esq., Sheriff Talbot District.

The Religious Census.-This census is now in the course of sing taken, and it is very important that public attention should be directed to he manner in which some of the columns in the schedules are headed. ne manner in which some of the commiss in the schedules are headed, if those are for Presbyterians; the one being headed.—"Number of persons in each family belonging to the Church of Scotland;" the other—"Number of Presbyterians not in connexion with the Church of Scotland, in each amily?" This manner of heading the columns was a faitful source of misfamily. This manner of heading the columns was a fruitful source or imprepresentation and error, in the census of former years; for while those who stated themselves to be Episcopalises were uniformly summed up as belonging to the Church of England, many thousands of the members of the Church of Scotland, who, not being informed of the distinction to be preserved, stated Scotland, who, not being informed of the distinction to be preserved, stated themselves to be Presbyterians, were summed up as a separate class, and even as "not in connexion with" their own Church. The same thing will inevitably happon again, unless the Presbyterian part of the population are fully aware of he artful and insidious manuer in which the distinction is made in these two columns. Wherever the members of the Church of Scotland simply state themselves to be Presbyterians, as they will very naturally de, they will be certainly set down as "not in connexion with" their own Church. Where the census has not yet been taken, or not yet completed, LET THEM BE ON THERE GUARD. -Cor. of Colonist.

The University.-We have great pleasure in being able to confirm our previous statement that Sir Charles Bagot is about signalizing the first few months of his administration by the immediate establishment, as a living and practical Institution, of the University of King's College. The matter is now beyond a doubt. Mr. Attorney General is and to be the hearry of full powers from the head of the Executive. Professors will be at once appointed, end the Patliament buildings used for the temporary accommodation of the Establishment,

We need not express our joy at this auspicious event. We know that it is shared by thousands and tens of thousands of the loyal and intelligent subjects of our Queen in this part of the world. The establishment of this University twenty years since would have done in infinity of good, and perhaps have pre-rented an equal amount of evil; but far be it from us to mourn over the faults or miscarriages of the past, when the vivid present gives us such fair promise of a bright and fortunate future. By this most popular and henerable step, Sir Charles will have carned for himself a place in the grateful remembrances of he people of this country—and the same gratitude that has encircled the name of a Colborne in connexion with Upper Canada College, will be the well-marited ribute to the exertions of a Pagot for the establishment of a University worthy of the most favored Colony of the Christian Empire of Great Britain.-Patriol.

A warm welcome, on his return to Canada, was yesterday ven to the Hon. A. Ferguson, by his settlers and friends at Fergus. Between sixty and seventy set down to a most sumptions dinner, provided by Mr. Ashe, at the St. Andrew's Hotel. A number of the hon. gentleman's admirers from Guelph, we understand, were present.—Guelph Herald.

Titles of the Virgin Mary-Novelties! !!- The titles given whom an archangel declared full of grace? Is she not nother of God, and Virgin of Virgins? Mother of Christ, and therefore mother of divine grace? lohn is 17.—most pure? I sains vii. 14—most chaste? Luke i. 34; Mirror of Virgins? Contiled in 7. Contiled in 7. Justice? Canticle iv. 7—Seat of Wisdom I Prov. ix. 1—Cause of our Joy? Luke ii. 10—Spiritual Vessel? Acts ix. 15—Vessel of Honor? Rom. ix. 21 -Vessel of singular Devotion? 2 Tim. 11. 21—Nystical Rose? Eccles. xxiv. 18—Tower of David? Canticle iv. 4—Tower of Horn? ib. vii. 4—House of Gold? 3 Kings, vi. 22—Ark of the Covenaul? Jos. iii. 3—Morning Star? (a brighter, higher, holier one than the bright occidental star. Queen Elizabeth.) Health of the IVent? Gen. iii. 15—Refuge of Sinners? John ii. 3-5—Comfort of the Afflicted? Luke i. 41, 42—Queen of Angels? Paulm viiv. on Help. viv. 11. Sep. 8m.—Catholic. Psalm xliv. or lieb. xlv. 11, &c. &c.—Catholic.

The ANNIVERSARY TEA MEETING of the Primitive METHODIST SUNDAY SCHOOL SOCIETY will take place in their Chapel. Bay Street, on Wednesday, February 23rd, at 6 o'clock, P.M. Tickets, Is 3d. ach; and may be had from any of the Teachers, and at the Stores of Messes. Lawson, Swain, and R. Walker.

N. B. Several Pieces will be recited by the children.

MARRIED.—In Gananoque, on the 21st ultime, by the Rev S. Miles, Mr. Robert Rowley to Miss Marthy Radeliff, both of that place.

On the 15th January, by the Rev. S. Brownell, Mr. William Wright to Miss Charlotte Webb. both of King.

DIED, Feby. 12th, in joyful hope of a resurrection to eternal life, Mr. John Bull, of the Township of York, aged 86 years.

Letters received at the Guardian Office during the week ending February 15. W. Young, Lane and Sanford (not known to us.) J. B. Allison, L. Campbell, Rose, F. Coleman, A. Davidson, J. Aylward, J. W., J. Sumers, J. Messmore, G. Ferguson.

\* The agent here wrote to Cobourg. It passed through there. If not received yet, write to Mr. Weller, Belleville; and to us homediately. Rooks have been forwarded to-

S. Miles, I box, per stage, to be left at Fairman's Inn, Pittsburgh, T. Williams, box, per stage to Chatham. C. Flummerfett, books in box to Mr. Williams.

PORONTO MECHANICS INSTITUTE. A FUBLIC LECTURE will be delivered at the Society's Rooms, in the Market Buildings, on Friday Evening next, the 18th instam, at Eight o'clock, on GEOLOGY, by the Rev. Wh. T. LEACH.

ADMITTANCE Free. JAMES F. WESTLAND, Sceretary.

Toronto, February 15th, 1842.

Commissariat Office, Toronio, 15th February, 1842.

SEALED TENDERS will be received at this Office until noon on Monday, the 28th instant, from persons willing to enter into a Contract or Contracte, to furnish, during the ensuing season of navigation STEAM-BOAT CONVEYANCE between Toronto and Homilton, and the intervening Ports, and vice versa;

between Toronto and Queenston, touching at Niagora, and vice versa; and between the Holland Landing and the Landing in Kempenfeldt Bay, and Cabin Passengers Victualled. Carrency. Men.... each, Women, ..... Children under 14, and above 3 years of age,.... Deck Passengers not Victualled. Men. 

Horses, ..... each, Wagons, ..... Gunpowder, ..... per Barrel, Specie, .... per \$1000. Parcels and Packages, under 6 feet measurement, for the whole season of navigation,.....

Cabin Passengers shall be allowed to take with them, free of expense, Six at. of personal Baggage; Non-Commissioned Officers and Private Soldiers, dieir Knapsacks, Arms and Accoutrements; and other Deck Passergers-

Men, Sixty pounds in weight; and Women, Thirty rounds.

The personal Baggage of Officers, and their Camp Equipage, to be computed by measurement, at the rate of three tons measurement for every ton in weight. to which they may be entitled; and their baggage, comprising household for-niture, carriages, &c., to be charged by weight or measurement, at the option of

he Contractor. Payment will be made by the Scalor Commissoriat Officers stationed at Toronto, Hamilton, Drummondville, and Peneranguishene, for all orders for Transport granted at their respective stations.

Perticulars of the proposed Contract, and any farther information required, may be obtained at this office; and it is particularly requested that parties tendering will make their offers in strict conformity with the above schedule.

C A U T I O N .-- The public are cautioned against purreatest Kellt, as the Heir-at-Lew some time since made over his right equally to chihas said Robert and his two younger orphan brothers.

F Editors in the Province generally will serve the orphans by publishing the above.

Toronto, Feb. 14th, 1842.

OST, on King Street, between the Office of Robert Baldwin, Esq., and the Office of Heavy Lutham. Esq., on Saturday last, between 1 and 2 o'clock, TWO RECEIPTS from Mr. William Ware, for £10 cach, dated in 1834 or 1835. These papers can be of no use to any person but the Subscriber, who will give a Reward of One Pound to the finder on leaving them at either of the Offices of Mesers Baldwin or Letham, Toronto.

THOS. K. LUSTY. Springfield, Feb. 14, 1842. 41 3p

PROSPECTUS OF A MONTHLY PERIODICAL, TO BE CALLED THE SABBATH SCHOOL VISITER.

PROSPECTUS OF A MONTHLY PERIODICAL. TO BE CALLED

THE SABBATH SCHOOL VISITER.

THE influence which SABLATH-SCHOOLS have upon Society is universally Inchronwledged. With great truth it has been saul, they are the norseries of the Church. The design of these Institutions is, not to take out of the hands of Parents and Gundians the important work of training up their charge "in the way in which they should go," but to afford them encouragement and assistance in the pleasing task—to carry out that glorious principle of our Holy Religion, "doing good to all."—to implant, in the rising generation, the great principles of truth, goodness, and righteousness; and to form them to all that is "studious, good, and fair." It has been well remarked. Hat other benevioent institutions are principally remedial. The Sabbath School has this excellency, that, whist it is powerfully remedial, it is also principally, and pre-eminently, preventive of evil. Here children are taught to think-to think correctly on those truths which affect their elernal destiny. Nor does it stop hero: it not only affects the lead, but the heart. Its motives, its design, its rule, are pure and holy, like the fountain from whence it flows. To Christianity we are inducted for all those Institutions which tend to alleviate the miseries of our common humanity:—(the whole Romane Empire could never hoast of one Charitable Society)—and to no one of these will the Sabbath School yield the nalm of excellence.

For the promotion and extension of the philanthropic principles of such Societies, perhaps no means are more efficient than Periodical Publications. On this important subject the Press abounds with a variety of useful and valuable works; but, on account of regulations over which we have no control, the Conductors of Sabbath Schools in this Province are unable to avail themselves of them to any considerable extent. To this fact the Projectors of this Work would solicit the attention of the public; and to supply such a desideratum is the object works; but, on

It is to be styled THE SABBATH SCHOOL VISITER, and will be pub lished Monthly, at Toronto—each Number to contain 32 pages, 8vo. Price 3s. 9d. exclusive of Postage, to be paid in advance.—An allowance of twenty per cent will be made to Sunday School Societies taking twenty-five copies.

It is expected that all Superintendents or Secretaries will act as Agents. All Letters and Communications must be addressed to the Publisher, and post-paid Toronto, Dec. 27, 1341.

OAKVILLE TEMPERANCE INN.

The Subscriber takes this opportunity to intimate to the Travelling Community that he has opened a House for the ACCOMMODATION and COMFORT of Travellers, and hopes, by unremitting attention to business, to merit a share of public patronage.

N. B. Cheep Stabling.

Trafalgar, Dec. 27, 1841.

35:1 JOHN FOREMAN.

TEMPERANCE HOTEL RICHMOND HILL, YONGE STREET.
THOMAS HARRIS begs to ennounce to the Friends of Total Abstinence from all Interioring 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 share of patronage. Richmond Hill, Dec. 22, 1841.

ELLIOT'S TEMPERANCE HOUSE No. 67, Yonge Street, Toronto.

A R D W A R E.—JOHN CHRISTIE & SON have always on hand a Large and General Stock of HARDWARE, for Town and Country Trade, at No. 112, King Street.

Also, WEAVER'S REEDS, SHUTTLES, &c. &c.
Toronto, 26th January, 1842.

DENTAL SURGERY. - A. V. BROWN, M. D. Surgeon Dentist.—Teeth inserted, from one to an entire set, upon the new and improved principle of Almospheric Pressure. And in addition to Gold, &c., for filling Decayed Teeth, Dr. B. uses numerous Fusible Metals and Cements, which will entirely arrest decay and prevent them from aching: TOOTH-ACHE CURED, and in most cases the Touth preserved for life BF OFFICE one door East of the Commercial Bank, Toronto.

GEORGE AND JOHN DUGGAN, Solicitors in Chancery, Barristers at-Law, Notaries Public, &c. &c. 1104. King Street, Toronto, two doors East of Messrs. Lesslie Brothers.

TO THE PUBLIC .- Recently arrived from Great Britain Street Lying-In Hospital, Duzzin, MRS. MAHON, MIDWIFE: where she has had an extensive and successful practice in her line of business among the higher and humbler classes of Ladies, for upwards of twenty years, both in town and country, which is well known to many of the respectable

inhabitants of this city.

Mrs. M, will at all times be in resdinces and cheerfully attend to any calls for her, at No. 29, Rickmond Street; and assures those who may be kind enough to favour her with their commands, that from real knowledge, experiand attention, she will give general satisfaction. Terms moderate, according to circumstances Toronto, 15th Sept., 1841. 620

MEDICAL HALL, LONDON, U. C.—LYMAN, MOORE, &t Co., Wholesoft and Retail Dealers in Drugs, Medicines, Paints, Oils Dye-stuffs, Grass and Gurden-seeds, Books, Stationery, &c. &c. London, U. C., 1341. POUND.-A BUNDLE, on the premises of Da. Asa F.

Rem. Young Street The owner can have it by proving property, paying 40 3p. Richmond Hill, 6th Feb., 1842.

R. WOOD, SURGEON DENTIST Chewelt's Euildings, King Street West. 630 tf

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings. King Street. G. W. has constantly on hand a variety of Superfine Cloths, Cassimeres, Buckskins, Tweeds, Vestings, &c.; Trimmings of all kinds. Also, a quantity of READY MADE CLOTHING to suit Country Customers; all which he will sell cheap for Casu, or approved Credit.

DURCHASERS for a CORNET or CORNOPEAN a G TROMBONE, and a SERPENT, may be heard of by applying at this Office; if by letter, post-paid.

G A R D E N S E E D S .- A supply of fresh GARDEN LYMAN, FARR & Co. Toronto. 7th Feb., 1842. No. 5. City Buildings.

& COMPANY PERRIN T. P.E. R. R. I. IV. Corresponding inform their Customers, and the Public generally, that they have now nearly completed their Fall Importations, comprising an Extensive and varied Assortment of DRY GOODS.

Their Wholesale department will be found replate with every article suitable to the Country Trade. They have also received, in addition to their present Stock, a large Assort-ment of Iron, Steel. Timplate, Liverpool Salt. Paints. &c., all of which

they are enabled to sell at very low prices for Cash or approved credit. To those who are purchasing, their Assortment offers a great inducement and, from their acknowledged low prices, they feel confident will command a

Toronto, 1st November, 1841.

TUST RECEIVED and For Sale at the WESLEYAN BOOK ROOM, Toconto :

Watson's Theological Institutes, 2 vols. Evo. sheep. Bangs' History of the Methodist Episcopal Church, vol. 4th, 12mo. sheep

and blue cloth. Covel's Dictionary of the Bible, for the use of Sunday School Teachers and Families, 18mo, sheep. Memorials of Southern Africa, by the Rev. Barnabas Shaw, Wesleyan Mis-

sionary, 12mo. sheep. Edmondson's Scripture Views of the Heavenly World, 18mo. sheep. Fulfilment of Scripture Prophecy, as exhibited in Ancient History and Modern

Travels, 18mb. sheep.
Lord King's Account of the Primitive Church, 12mo. sheep.

"Lord King's Account of the Primitive Church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain."—J. Wesley

DYE STUFFS, JUST RECEIVED at No. 5, City Buildigs, 100 bls. Ground Nicaragua, 100 " " Logwood, 100 " " Fustic, 40 " Camwood, 20 " Madder, 2 tons Alum, 2 " Copperas,
Blue Vitriol, sacks Sumac 2 bls. Red Argol,

500 lbs. Indies

Toronto, 21st June, 1841.

400 lbs. Nutgalis. 10 carboys Oil Vitriol, Turmeric. Red Sanders, Verdigris, Copper-Ashes, Olive Oil.

Press Papers, Clothier's Jacks. Tenter Hooks, &c. &c. LYMAN, FARR & Co. All the above articles warranted equal to any in the world.

Merchants purchasing to the amount of £25 ar upwards will be entitled to a discound 10 per cent; to the amount of £12 los, to a discount of 5 per cent; and three months redit on giving approved notes.

Orders by post, in accordance with the above terms, punctually eitended to.

P. R. LAMB, New Street, Toronto

UEEN'S COLLEGE, KINGSTON.—
It is hereby publicly intimated that the First Session of Queen's College, Kingston, will be opened on the first Monday of March next, and that then the Professors who have been appointed will be able to teach classes for the following branches of Study:—Latin and Greek, Mathematics and Natural Philosophy, Logic and Moral Philosophy, Theology, Church History, and Oriental Languages.

It is particularly requested that those who, for some time past, may have been expecting, according to previous amountsceneris, an earlier opening of the first Session, and which has been prevented by circumstances over which neither the Trustees mer the Professors have had any controul, will lose no time after the apparance of this advertisement, in intimating their intention to curol themselves as Studeus. Communications from students or their friends, as to enrolment, may be made either personally or in writing, previous to the day of commencement, to Aux's Passotz, Feq. Settianty to the Trustees of Queen's College, Kingston, who will also give information as to the probable duration of the first Session of College.

Tho's Libbelle, D. D., Kingston, 5th Jan'y, 1842.

TOR SALE at the WESLEYAN-METHODIST BOOK ROOM Wellington Buildings. King Street. Toronto, the following assortment of ENGLISH STATIONERY, viz.

Writing Paper, consisting of Jarge Post, Foolscap, Pott 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 Bristot Board, various sizes, Music Paper; Gold and Silves Paper; Coloured Demy; Blotting and Cartridge Paper; Parchment different sizes and qualities; Pasteboard; Black, Blue and Red Ink in bottles; Walkden's Black and Red Ink Powders; Glass Ink-Stands; ditto, with seven tops Glasees for ink-stands; extra superfine Red, Binck and Coloured Scaling Wax; Wafers assorted sizes and colours, in loxes or parcels of an ounce each; Ivory, Bone and Ebony handled Wafer Stamps, different sizes; Quills of every quality; Drawing Penells; Silver Penell Cases: Leads for do.; States and State Penells of different sizes, Pain Boxes, in great variety, Patent Colours sold separately, Coincl Hair Pencils, India Rubber Indian Ink, Ivory and Bone Folders, Penkulves, Visiting and Printing Cards associated Card Cases, Office Tape, Copy Books, Copy Slips, Rulers assorted sizes, &c. &c. Also. Sketch Books assorted Scrap Books, Albums; Foolscap, Post and Svo. pos

fanuscript Books: Pocket Memorandum Books, plain or ruled, great variety: Ass Skit Pocket Memorandum Books with pencils, Day Books, &c. &c. School Books of every description. Post Office Scaling Wax, cheap.

Toronto, September, 1841. JUST RECEIVED, and for sale at No. 5, City Buildings,-

Lia's, Whitings, and Ewen's celebrated Plasters, Acoustic Oil for Desfaces,

Thompson's Eye Water, Taylor's Balsam of Liverwort-for Consumption, &c.

Swaim's Panacea,
Bristol's Extract of Sarsaparilla, for Purifying the Blood. Spohn's Sick Headache Remedy, Bartholomew's Pink Expectorant Syrup,

Hewe's Nervo and Bono Linimeat, the Whitehead's Essence of Mustard, Roach and Bed Bug Bane, Oldridge's Balm of Columbia—for the growth of the Hair.

Dalley's Infullible Pain Extractor, Rowand's Tonic Mixture—a speedy & certain cure for the Fever & Ague

Ching's Lozenges, Ramsay's Spice Nuts, American Soothing Syrop, Cephalic Snuff,

Anderson's, Cockle's, Dixon's, Hooper's, Lee's, Morrison's, and Sir Astley Cooper's Pills. LYMAN, FARR & Co. Toronto, May 21st, 1841.

MACHINE CARDS.—The subscribers have instructived a Large Assortment of MACHINE CARDS, and will furnish to order any kind or quantity.

LYMAN, FARR & Co. LYMAN, FARR & Co.

Agents Springfield Card Manufacturing Co.

Toronto, December 4th, 1841.

A FEW SETS of Wilson's Tales of the Borders for Sale at R. Brewen's, 168, King Street, Toronto.

Grand River Navigation Company's Office, Senoca, January 4th, 1842.

POSTPONED SALE OF STOCK.
The Sale of FORERITED STOCK in the Grand River Navigation Company is postponed till Tuesday, the 22nd of February next, when it will be exposed for sale at the Company's Office, at 12 o'clock, noon.

(Signed)

JOHN JACKSON, See'y & Treat.

637

G. R. N. Co.

THE following articles FOR SALE at No. 5, City Buildings. 2000 gallons Boiled and Raw Linseed Oil, 1000 gallons Cod Oil, 15 casks 200 " Olive do. 200 " Pale Scal Oil, 100 Kegs Plug Tobacco. 1000 lbs. Maccaboy Snuff.

etulia, &c. &c.

WILL YOU DIE OF CONSUMPTIONS when a perfect, safe, and sure remedy is found for that wasting disease in the invaluable Medicine, FISH'S LILLY SYRUP, which is unrivalled and unparalleled for success in coring Diseases of the Luncs, such as Coughs, Colds, Spitting of Blood, Influenza, Asthma, Whooping-Cough, Bron-chites, S.c. S.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 phlegma: it also strengthens the parts from the inflammatory ection 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, E.q., Rochester, N. Y., and sold by the following Agents in this Province:—Lesslie Brothers, Toronto; T. Bickle, Druggist, Hamilton; E. Lesslie & Sons, Druggists, Dundas; T. Stevenson, Cooksville: J. Urqubart, Druggist, Oakville; and by Agents it Niagara, Queenston, St. Catharines, the Forty, and Brockville. J. ROYCE, Jun., General Agent for Canada.

LIFE SAVED!—Read the following Certificate, and then buy the Syrup!

One year ago, last Suring, I was attacked with an effection of the lungs; in a few weeks the virulence of the disease was such that my attendant physician; in a few weeks the virulence of the disease was such that my attendant physician; one of the most skifful in the city) said to me "that he could do nothing more to help me, and that to all human appearance I must soon dis"—indeed, so hopeless was my case considered that some friends from a distance were sent for, that I might hid them a last fare well. At this time one of my neighbours (who had teated it) advised me to take Fish's Lihy Syrup; my friends thought it could not help me, but we were at length induced to try it. In two days I was decidedly better, and before I had taken two bottles. I was able to make my man held-in a few weeks my health was restored—and store that time—more than eightness months—my health has been remarkably good, and with the utmost confidence I can say, that the above medicine aved my life, for by its use nione I have recovered my health. The above statement can be attested to by my attending physician, also by one called by him as counsel.

Rochester, Oct. 9, 1841.

I horeby certify that the above statement made by my wife is true, and that the testi-LIFE SAVED!-Read the following Certificate, and then buy the Syrup?

Rochester, Oct. 9, 1841.

It bereby certify that the above statement made by my wife is true, and that the festimony of humerous friends who were attending upon her at the time, fully substantiate the facts. I would further say that since the time referred to, the use of Fish's Litly Syrup in a case of pitthiste in my family has been continently successful. Also that my youngest child, shout nine months old, itsa been saved from the grave by the use of the same medicine; its disease was a severe attack of inflammation on the lungs.

I. B. CETTINGILL

EECHES.-1,000 FRESH LEECHES

just received by

Toronto, Nov. 16th, 1841.

EECHES

LYMAN, FARR & Co.

No. 5, City Buildings.

H E E N D OF D O U B T.—
I have been hald about five years;—no more beir 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 Comstock & 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, which any one can see by calling on me at my residence in Stamford, Ct. Nov. 12, 1840.

DARIUS S. SCOFIELD.

TO THE BALD HEADED .-This is to certify that I have been baid 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. a store, JOHN JAQUISH, Jr. who had it from Comstock & Co. Delhi, July 17, 1839.

WHO WILL GO BALD! COLONEL SEAVER, Postmaster at Batavia, is knowing to the fact, that Dr. Bingham, of Genesee county, nged 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.

A SITUATION WANTED,—cliber in a Store, Manufactory, Steam-Boat Office, or otherwise, where a knowledge of writing and accounts would be required. Salary moderate. Application may be made (postage paid) to the Editor of the Christian Guardian.

200 BUSHELS CLOVERSEED for Sale by LYMAN, FARR. & Co., January 10, 1842. No. 5, City Buildings

E. PELL, Looking-Glass Manufacturer, Carver, Gilder, Picture-Frame Maker, Glazier, &c., corner of Yonge and Temperance Streets, Toronto.

WINDOW CORNICES and ROOM BORDERING made to order. J. E. P. has just procured a variety of Splendid Patterns for Ladies' Rug-Work, which he will be happy to let out for short periods, on moderate terms. Ladies' Needle- Work neatly framed.

FOR SALE, -THE FARM of the late STEWART GRAFTON, within 34 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. taining 100 acres, 60 of which are cleared; being the norm unit of the 22, in the 3rd cont of York from the Bay. There are on the premises two frame Dwelling Houses, two Burns, 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 Grafton, of Taronto Township, or to either of the undersigned.

PETER LAWRENCE,

Vance Street Int. 1812. THOMAS SNIDER, | Executors.

Yonge Street, Jan. 4th, 1842. THOMAS SNIDER,

CALL AND SEE FOR YOURSELVES! Street, Toronto, keeps on hand constantly a large supply of BLANK BOOKS. consisting of Ledgers, Day Books. Copy Books. Memorandum Books. and all kinds of Blank Books, Wholesale or Retail, which he offers for sale at

suprecelented low prices.

Also—all kinds of BINDING neatly executed; Blank Books Ruled or Bound to any pattern; Mops Mounted and Varnished; Music, Periodicals, or old Books, bound to any pattern, cheep, and with despatch. Toronto, Dec. 4th, 841.

S T R A Y E D from a Field behind the Black Bull Inn, Lot Street, on Thursday last, one Black Cow, one Red Cow, and two arge Steers, both red and white, about five years old each. Whoever will give Toronto, Dec. 7, 1841. 631 if JONATHAN DUNN, Butcher

ROBINSON, MERCHANT TAILOR,

to has removed to his new place, No. 4. Wellington Buildings, where, by diligent attention to his customers, he happe to receive a continuance of their orders.

LR. keeps constantly on hand a large Stock of READY-MADE CLOTHISG.

Mrs. ROBINSON has lately received a large assortment

STRAW and Tuscan Bonners, of the latest Fashions.

Toranto, December 22nd, 1849. OFFAT'S LIFE MEDICINES. IV OFFAT'S LIFE BY E Buildings, Toronto.

LYMAN, FARR, & Co., AGENTS, No. 5. City Buildings, Toronto.

LYMAN, FARR, & Co., AGENTS, No. 5. City Buildings, Toronto. These Medicines are indebted for their name to their manifest and sensible action in paritying the springs and channels of Sie, and endning them with renewed tone and vigour, and to the undoubted fact that at a very early period in their history they had rescued aniferers from the very verge of an untimely grave, after all the deceptive nostroms of the day, prescribed by physicians, had unterly falled; in which cases they also permanently secured that uniform enjoyment of health, wi bout which life used is but a pertial blessing. So great indeed had their effecacy invariably proved, that it was scarcely less than uniractious to those who were unacquainted with the beautifully philosophical principles upon which they were compounded, and apon which they consequently act.

The PHCENIX BITTERS are so called, because they possess the power of restoring the explicing embers of health to a glowing vigour throughout the constitution, as the Pagent is said to be restored to file from the astes of its own dissolution. The Phenrix Bitters are entirely vegetable, composed of roots found only in certain parts of the western country, which will infilially care if FVCRIS and AGUES of all kinds; will never fall to eradicale entirely all the effects of Mercury infinitely core the determination of Biond to the Medi; never fall in the sickness incident to young females; and will be found a certain remedy in all cases of versous debiting and weakeest of the most impaired constitutions. As a remedy for Chronic and Inflammatory Recumation, the efficacy of the Phenrix Bit ters will be demonstrated by the use of a single boille.

The prophetor rejoices in the commonity officied by the universal diffusion of the press, for placing his VEGETABLE LIVE MEDICINES within the knowledge and reach of every individual in the commonity affixed by the universal diffusion of the press, for placing his vegetable ingredients, the Life Piths are purely and solularly vegetable, and condition

The following are among the distressing variety of human discases, to which th Vege-table Lite Pills are well known to be infallible:

Grand River Navigation Company's Office, Senece, Januory 4th, 1842.

DOSTPONED SALE OF STOCK. Senece, Januory 4th, 1842.

DOSTPONED SALE OF STOCK. The Sale of Forestran Stock in the Grand River Navigation Company optioned till Tuesday, the 22nd of February next, when it will be exposed asle at the Company's Office, at 12 o'clock, noon.

(Signed) JOHN JACKSON, See'y & Treat.

(Signed) JOHN JACKSON, See'y &

Advice to Females.—Females who value good health should nover be without the Life Medicines, as they purify the bloom, remove obstructions, and give the skin a beautiful, clear, heakin, and blooming appearance. To Parents and Others .- Persons of a plethoric habit, who are subject to

fits, headache, giddiness, dimness of sight, or drowslaess, from ton great a flow of bluo to the head, should take it frequently. Children, and persons of all ages, may take then at any time, as they do not could in mercury, or any ingredient that requires confinement

To Elderly Persons.—Many healthy aged individuals, who know the value of Muffal's Life Medicines, make it a rule to take them two or three times a week, by which they remove the causes that produce disease, preserve their health, and keep off the influsities of age. Heads of Families should always keep a quantity of the Life Medicines in

the house, as a remedy in cases of sudden illness; for by their prompt administration, Cholera Morbus, Goot in the stomach, Cramps, Spassus, Pevers, and other atarming complaints, which too often prove fatal, may be speedly cared or prevented. Facts for Mothers and Nurses .- It is a fact established by the annual bills

of mortality, that one half of the children born are out off before attaining seven years of age; and the fruitful source of this mortality is found to exist in that foul state of the stomach and bowels which produces the generation of worms. As the safe existors of Infantile Bealth, in this critical state, the Life Medicines bave long held a distinguished reputation; and for foulness of the storage and bowels, an Worms may not exist, it is allowed to be superior to any other.

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

Cought, Colds. Asthma. Difficulty of Breathing, Pains in the Side of Breast, Spitting of Blood, Calarrhs, Palpitation of the Heart, Oppression and Soreness of the Chest. Whooping Cough, Picurisy, Hectic Fever, Night Sweats, Difficult or Profuse Expectoration, and all other Affections of the Chest, Lungs, & Liver.

BF This Medicine is for sale by the sole Proprietor, at No. 375, Bowery, between Fourth and Fifth Streets, New-York, George Taylor, M. D.; and by Comstock & Co., Wholesale Druggists, 71 Maiden Lane, New-York. Liverwort, even in the common way of preparation, is universally known as the best article for discuses of the Lungs, ever discovered; and it is obvious that a highly-concentrated preparation, securing the whole virtue of this inestimable herb, must be invaluable. Moreover, this medicine contains the medical properties of the Bugleweed, Lungwort, Feyer Root, and many other roots and herbs. It is also warranted not to contain any mercury, mineral, or mineral preparation; and \$1.000 reward will be given any person who will prove cral 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 immense, beyond precedent; and its reputation sustained from Maine to Texas; thus proving the confidence bestowed upon a simple medical preparation, purely vegetable, and the truly astonishing effect attending its use. Physicians, too, from a conviction of its mildness, safety and success, employ it in their practice, recommend it to their patients, and esteem this medicine safe and invaluable; particularly as it does not interfere with any other medicine patients may be taking at the same time, nor restrict them to any peculiarity of diet, confinement, &c., thus enabling persons to receive the full benefit of this medicine, and follow, at the same time, if they wish, the advice of their

To persons of disordered nervous systems, or those who are unable to rest well at night, this medicine is most emphatically recommended. The inesti-TO THE INCREDULOUS,—
New-York, Sept. 28th, 1338.—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. I shall be happy to convince the most incredulous 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.

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

This Office is established for the accommodation of persons desirous of Purchasing Selling, Exchanging, Mortgaging, Leuing, or Renting Real Property.

Selling, Exchanging, Mortigaging, Letting, or Renting Real Property.

Persons desirous of disposing of their property, by either of the above modes, are requested to furnish Mr. N. with a written description, and if possible a map thereof.

Every person entering his name for any of the above purposes will be charged the sum of 2s. 6d entrency, for such entry and at the time. In all ones of sale the vender will be charged two and a half per cent on the purchase money; all emps helow £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 a mortigage, the mortigage 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 Devizee Act, for persons entitled to claims of Intestates. Instalments on Land paid to the Government for persons residing in the country. Bank Stock hought and sold. Debts and Rente collected. Leans on Real Estate procured. Every description of Commission business attended to with punctuality and despatch. Saveral cultivated Farms now for sale, and wild Land in most Townships in Canada. Agent for the Literary Garland and Commercial Messenger.

§CF All communications to be post paid. All communications to be post paid,

Toronto, March 12, 1841.

Toronto, May 1, 1841.

ASH paid for TIMOTHY SEED, by LYMAN, FARR, & Co. January 10, 1342. No. 5, City Buildings.

X E S.-GEORGE DODDS bogs to intimate to his friends and the public, that he has commenced an AXE FACTORY, on Lot Street, a little West of Yonge Street, where he will always keep on hand a choice assortment of Chapping Axes, Broad Axes, Hand Axes, Adzes, Chizels, Hoes, &c., inferior to mone in the Province, Wholestle, and Bestell and Bes Wholesale and Retail, at the Factory.

Axes Jumped and Ground in the best manner, and on the shortest notice.

The Subscriber flatters himself, from his experience of ten years in money facturing the above settlers, with and for the late Mr. Shepard, Mr. Armstrong, and Mr. Chempion, and from his having conducted the business for Chumpion, Brothers, & Co., for the last three years, he will receive a liberal share of public patronage. All orders sent, will receive prompt attention.

Toronto, Jane 24th, 1841.

VALUABLE PROPERTY FOR SALE. II. E. NICOLLS, Land Agent, next door to the Post Office, Yonga Street, offers for sale the following Property:

A House and Lot, in this City, in a most convenient, eligible, and retired situation for a private family. This is a Freehold Property, and well worthy attention,—the House is new, well finished and painted throughout; a superior well of water, wood-house, &c.

Also, A valuable Lot of Land, Lot No. 10, 6th Concession, Township of Clarence, Ottawa District, 200 Acres—will be sold cheap.

Mr. N. begs to state that he has now likewise for sale a number of excellent FARMS, in this and the Gure District. Also, Farms in the United States, belonging to persons who wish to exchange for Farms in Canada.

TO THE OLD AND YOUNG.
Ho! ye Red Heads and Grey! Phenomenon in Chemistry.

EAST INDIA HAIR DYE .- Colors the Hair, and will not the Skin!! EAST INDIA HAIR DYE.—Colors the Hair, and will not the Skin!! This Dye is in form of a Powder, which, in plain matter of fact, may be applied to the hair over night, the first night turning the lightest red or grey hair to a dark brown, and by repeating a second or third night, to a bright jet black. Any person may, therefore, with the least possible trouble, keep his hair any dark shade or a perfect black; with a positive assurance that the Powder, if applied to the skin, will not color it. There is no trouble in removing it from the lair, as in all powders before made. By an occasional application, a person turning grey will never be known to have a grey hair! Directions complete with the article. There is no coloring in this statement, as any one can easily test.

\*\*\* These facts are warranted by the gentleman who manufactures it, who is the celebrated chemist, Dr. Comstock, author of Comstock's Chemistry, Philosophy, and many other works well known and widely celebrated by the public. phy, and many other works well known and widely celebrated by the public.

For Sale by Comstock & Co., 71, Maiden Lane, New York; and Lyman, Farr & Co.; Lesslin Brothers; and J. Beckett, Toronto; and by all other Druggists in Caoada,

R E M O V A L.—WILLIAM HAMILTON has removed his BOOT and SHOE ESTABLISHMENT to his new Building on Yonge Street, three doors north of Mr. Ketchum's, where he intends to keep on hand a good supply of BOOTS and SHOES, and will always be found ready to receive the orders of his old friends and customers. Of course, new customers will always be very acceptable. Yonge St. Toronto, Sept. 11, 1841.

SIIORT FACTS.—TO THE AFFLICTED.—
It is sometimes urged that the RHEUMATISM cannot be cured by external applications. This may be true sometimes; but it is certainly true that this distressing complaint cannot be reached by internal remedies, except by their long and constant use, by which, perhaps, at the same time, the system becomes generally deranged, debilitated, and destroyed. Even were not this the case, how shall the great distress of the sufferer be offerinted, while such slow and doubtful remedies have their effect? The answer is plain, candid, and most true; use Dr. S. HEVES' NERVE AND BONE LINIMENT.

No name could be more appropriate. It reaches and sootins the nerves, and allays pains most effectually on its first application; and, by a few repetitions, removes, more effectually and speedily, Rheumatic pains than any internal or external application was ever known to. Its effects are powerful and imme-

diate. Let those afflicted try it but once, and they must be convinced.

SHUBAEL HEWES, M. D.

For Sale by Comstock & Co., 71, Maiden Lone, New-York; and Lyman,
Farr & Co.; Lesslie Brothers; and J. Beckett, Toronto; and by all other Druggists in Canada.

COMSTOCK'S HAYS' LINIMENT.—
CERTAIN CURE for the following distressing complaints, established at New-York, and used in our principal Hospitals, and by eminent Medical man, with the greatest possible success, (externally) in the following complaints:

For the Piles,
For all Dropsy,
All swellings of the Extremities,
Rhedmatism, acute and chronic,
Lumbago and Sciatic,
Tender Feet, Croup,
Whooping Cough,
Tightness of the Chest, especially
in Children.
All Bruises and Sprains,

While Swellings, and all Swellings Foul Ulcers of the legs, or other of the Neck,
Sore Throat, by Cancers or Ulcers,
Fresh Wounds, Chilblains, &c. &c. It was the last death bed bequest of the celebrated Dr. Gridely, to his friend

and attendant Solomon Hays.

Some cases of cures, for which we have the testimony, which is too long to nsert, are as follows:

Scald Head.

Seven members of Congress; 2 of the Senate of the U. S.; 2 Judges of the

U. S.; 3 Governors of States; 23 members of the different State Legislatures; some 57 Editors, and 79 Doctors—hesides above 3000 cures emong respectable private citizens. These have come to the knowledge of the n and private cuizens. After have come to the knowledge of the proprietors as having been cured of PILES, many from five to twenty years the subjects of exeruciating sufferings. If, then, so many have thought it their duty to communicate on so delicate a disease, how many thousands have been relieved and cured by this wonderful "death-hed bequest!"

About one bull the above number are known to have been cured of DROPSY, RHEUMATISM, BURNS, FEVER SORES, and WOUNDS of all kinds, by the same article—And of all this number no females are enumerated. So that the fair presumption is, the number is more than doubled. For Sale by Comstock & Co., 71. Maiden Lane, New-York; and Lyman,

farr & Co.; Lesslie Brothers; and J. Beckett, Toconto; and by all other Druggists in Canada.

IVER COMPLAINTS, AND ALL SICKNESSES AND DISEASES. DR. LIN'S TEMPERANCE LIFE-BITTERS & CHINESE BLOOD-PILLS.

DR. Lin's Temperance Life. Bitters & Chinese Blood-Pills.

The Greatest Secret Discovered !—Purge—purge—purge—has been the cry for the last few years. This has been effectually tried; and yet sufferers have multiplied—and died; and why ? Not because purging was not necessary, but too much has been done, without the tonic to follow and sustain the system. Purge you must? The sickly lumpors of the about must be carried off, or the accumulation of them prevented. Prevent men the growth of such homors.

Why do the Chinese live to such immense ages, and still retain the powers of youth or middle age? Because they purify the blood.—are the standard remedy. These Fils will do it; and the Temperance Retains the host mest directed, will strengthen the system and prevent the accumulation of the base humors which infest the blood, and which only increase by purges, unless the Butters are taken after. Buy then these Pilis and Bitters. Take weekly the Pile, and daily the Bitters; and if you are or have been brailed for days or weeks or munks or years, you will find the sickly humors drawn off and prevented from a return, and the sallen yellow have of sleaness change rapidly to the fall blooming glow of health end youthful bacquirey.

There are cases, so numerous, of these brilliant effects, that time and space forbid an autumpt to put them down. Buy and use those medicines, and use no other, and health and strength shall be your. See wrapper and directions that come with them.

FRAUGULENT COUNTERFEITS Will be attempted. Buy no remedy of the kind unless it have my name -O. C. Lan, M. D. - on the wropper, and also the notice as follows:--

"Entered according to Act of Congress. A. D. 1841, by Thos. Connex, in the Clerk's Office of the District Court of the United States for the Southern District of New-York." Warranted the only genuine. For Sale by every Merchant in the Province, and by LYMAN, FARR & Co. General Agents for Canada.

DOCTOR O C. LIN.

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

Christian Gnardian.

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURB, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE. Published every Wednesday, in the City of Toronto, Province of Canada, at No. 9, Wellington Buildings, King Street.

at No. 9, Wellington Buildings, King Street.

The price of this paper is Toolve chillings and Sixpense a year, payable in advance in advance. The Postage is Four Shillings are guite first number will be considered in advance. The Postage is Four Shillings are guite first number will be considered in advance. The Postage is Four Shillings are guite first number with the payable of the Breathers of the Wesleyan Methodist Church are authorized Agents to produce subscribers, and forward their names with subscriptions; and to all authorized Agents who shall produce to responsible subscriber, and aid in the collection, &c., one copy will be sent gratts. Agents are responsible to the payment of subscriptions sent by them to the Guardian Office. No subscriber has a right to discontinue until arcears are paid up.—Agents will be careful to attend to this.

All communications, unless from authorized Agents, must be post paid.

37 The proceeded of this paper will be applied to the support of the Contingent Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of poor Circults which are unable osupport their Freachers, &c., and to the general spread of the Gospel.

Books, Pamphlets, Cards, Circulars, Blanks, Handbills, Placerds, Labels, &c. &c., correctly, neatly, and expeditionsly Printed at this Office.

J. H. LAWRENCE, PRINTER.