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OPERATION OF THE HOLY SPIRIT.

The Christian Church is the only region on earth, replenished with the vital influences of the Holy Spirit; and by making Baptism the initiatory ordinance, the Saviour has significantly taught, that while all within inhale an element of life, all without are breathing an element of destruction. By appointing the rite to be administered "in the name of the Father, and of the Son, and of the Holy Ghost," he has "sealed us to the day of redemption." He has burnt in, and made indelible, the awful signatures of Christian discipleship; reminding us, that as those who have been "born again of water and of the Spirit," he has given into our keeping a new life, supernatural and divine; and charging it on us, as we hope to see that glorious day which is longed for by all creation, that we preserve that life inviolate and unguaried.

In allusion to the residence of the Divine Presence in the temple, he declares, of the Spirit of Truth,—"he dwelleth with you, and shall be in you." There is a sense in which all the believers, of all ages, are represented as forming one vast and compacted temple, of which the Holy Spirit is the living soul, cementing, animating, and pervading the whole. Now, if important duties devolve on you, though you are only a fraction, an atom of the stupendous fabric inhabited by the Holy Spirit, how momentous do your duties appear, when you reflect that you yourself constitute an entire temple. The Jews had an appointed guard to watch their temple night and day; and though the guards were numerous, each must doubtless have felt that he was intrusted with a solemn charge. But what would one of them have felt, had the whole trust been devolved on him alone, and that too at a time of peculiar danger from a watchful foe. How tremblingly alive would he have been to every thing relating to his sacred charge! To you, Christian, as to a living sanctuary, the Spirit has been given, "that he may abide with you forever." Reflect on his divine character and gracious designs, and then conceive, if you can, of a more sacred and weighty trust than that of keeping his temple inviolate.

Had you originally belonged to one of the lowest species of animal life; and had he raised you in the scale of being, multiplying and enlarging your faculties from step to step until reason dawned, what a sense of responsibility, we may suppose, would have flashed on your mind as you first awoke to the consciousness of your amazing transformation! To find yourself suddenly endowed and intrusted with an immortal soul, rich in affections, strong in intellectual powers, boundless in its capabilities and desires; the perception of your new accountability might well impress you with an awful concern. But a greater responsibility is here. The Spirit of Spirits, the Fountain Spirit himself, is given to you, as a principle of new and heavenly life, as a divine indweller, and you have to keep for him the temple of your soul. O then see to it, that your conduct accords with so sacred a trust! He comes to you as the Spirit of Truth. Study the mind of the Spirit. Consult his dictates as your living oracle. By yielding to the dictates of the flesh, your Spirit has lost its proper character, its discriminating and determining power; but he proposes to rescue and reinforce your spiritual nature. He comes to be your Spirit, to turn your very flesh into Spirit, renewing your fleshly mind. Do not let it appear by your conduct as if, having carnalized your own spirit, you would, if possible, carnalize the Divine Spirit also, placing all spirit in subjugation to the flesh. He is the Comforter, the very soul of happiness. Do not grieve him whose object it is to solace and bless you. Do not resist him in the execution of his office, while engaged in cleansing and sanctifying his temple. Be not satisfied with merely not grieving the Spirit of God; but aspire to please him, to magnify his office, to enjoy an affluence of his grace, to live in the Spirit as in the hallowed atmosphere of a temple, in an all-surrounding element of holiness.—*Great Teacher*, pp. 209-211.

COME AND WELCOME TO THE SAVIOUR.

BY DR. JOHN W. MASON.

Let all classes of the unhappy repair to the Christian truth, and draw water with joy out of the wells of salvation! Assume your own characters, O ye children of men. Present your grievances, and accept the consolation which the gospel tenders.

Come now, ye tribes of pleasure, who have exhausted your strength in pursuing phantoms which retire at your approach! The voice of the Son of God in the gospel is, "Wherefore spend ye your money for that which is not bread, and your labor for that which satisfieth not; hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness!"

Come, ye tribes of ambition, who burn for the applause of your fellow-worms. The voice of the Son of God to you is, "the friend ship of this world is enmity with God; but if any serve me, him will my Father honor."

Come, ye ascetics, who pant after the dust of the earth on the head of the poor. The voice of the Son of God is, "Wisdom is more precious than rubies; and all the things thou canst desire are not to be compared unto her—but what shall I profit a man if he shall gain the whole world, and lose his own soul?"

Come, ye profane! The voice of the Son of God is, "Hearken unto me, ye stout-hearted, that are far from righteousness; behold, I bring near my righteousness."

Come, ye formal and self-sufficient, who say that ye are rich, and increased with goods, and have need of nothing; and know not that ye are wretched, and miserable, and poor, and blind, and naked. The voice of the Son of God is, "I counsel you to buy of me gold tried in the fire that ye may be rich; and white raiment that ye may be clothed; and that the shame of your nakedness do not appear; and anoint your eyes with eye-salve, that ye may see."

Come, ye who, convinced of sin, fear lest the fierce anger of the Lord fall upon you. The voice of the Son of God is, "Him that cometh unto me I will in no wise cast out. I, even I, am he that blot out thy transgression for mine own sake, and will not remember thy sins."

Come, ye disconsolate, whose souls are sad, because the Comforter is away. The voice of the Son of God is, "The Lord hath sent me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Come, ye tempted, who are borne down with the violence of the law in your members, and of assaults from the evil one. The voice of the Son of God is, "I will be merciful to your unrighteousness; and the God of peace shall bruise Satan under your feet shortly."

Come, ye children of domestic woe, upon whom the Lord has made a breach by taking away your counselors and support. The voice of the Son of God is, "Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me."

Come, ye from whom mysterious Providence has swept away the acquisitions of long and reputable industry. The voice of the Son of God is, "My son, if thou wilt receive my words, thou shalt have a treasure in the heavens that faileth not, and mayest take joyfully the spoiling of thy goods, knowing that thou hast in heaven a better and an enduring substance."

Come, ye poor, who, without property to lose, are grappling with distress, and exposed to want. The Son of God, though the heir of all things, had not where to lay his head, and his voice to his poor is, "Be content with such things as ye have, for I will never leave thee nor forsake thee; thy bread shall be given thee, and thy water shall be sure."

Come, ye reproached, who find cruel mockings a most bitter persecution. The voice of the Son of God is, "If ye be reproached for the name of Christ, happy are ye, for the spirit of God and of glory resteth upon you."

Come, in fine, ye dejected, whom the fear of death holds in bondage. The voice of the Son of God is, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from mine eyes."

Blessed Jesus! thy loving kindness shall be my joy in the house of my pilgrimage! and I will praise thee while I have any being for that Gospel which thou hast preached to the poor!

From the London Revivalist.

YOUNG CHRISTIANS.

No period of the Christian's life is so important as the commencement. It is to the remainder what youth is to manhood and old age—what the present life is to that which is to come. If you begin rightly, you may glorify God, adorn your profession, be useful to society, and enjoy the comforts of religion and the presence of God in this world. If you begin wrong, you will be likely to dishonour God and religion, be useless, or worse than useless, and fail of the consolations of piety.

Fixed principles of action, strong faith, clear views of doctrine and

duly, correct habits, a lively hope, fervent charity, and a conscience void of offence, are necessary to happiness and usefulness as a Christian.

From wrong habits of thought and action, formed in the beginning of religious life, many are gloomy and sad all their days. Perpetually questioning the reality of their piety, they are like a man in the water, who sinks, then rises to the surface, catches a strangling breath, then sinks again, suffering all the fears and many of the pains of drowning, and yet lives. So they vacillate between hope and despair, enjoying neither the world nor God. Their faith is weak; their perceptions of truth dim, shadowy, and imperfect; their hope feeble, so as often to be relinquished.

Usefulness is intimately connected with the enjoyment of religion. The unhappiness of Christians, or their eager pursuit of worldly joy, presents religion in a very unlovely attitude. Men learn to think of it as the sick man thinks of his medicine, a nauseous potion, which they must take or die, and hence put it off to the last hour, when it is too late. Did professors uniformly enjoy religion, they would indeed honour God and win souls to Christ.

Habits of usefulness will be formed, if ever, in the commencement of your Christian life. Whatever excuses may be made for deferring to engage in active Christian duties, they will constantly multiply as you advance, and every obstacle will gain ten-fold power. The young Christian cannot have too clear a conception of his own weakness; he cannot be too humble. But it is pride, and not humility, which makes men shrink from duty. That diffidence which is sometimes commended is but a compound of pride and infirmity; an infirmity, however, which is not confessed. If it be not overcome in the beginning, it will always be a snare. Every feeling which impels to duty will be weakened by resistance, and to all will be added the force of habit. Very few who do not engage in their Master's service from the beginning are ever very useful.

It may be thought that the inexperienced Christian can do but little for the advancement of religion; but how is he to acquire experience but in active service! If he wait, life will pass uselessly away, and no experience will be gained. True, each has his appropriate sphere, and within that the young professor may do much for Christ.

They have a more intimate acquaintance with the unconverted, and more ready access to them, than those who have been longer in the Church. The change in their character is more marked, because more recent; and their testimony to the reality and nature of the new birth is invaluable; and, if they are really humble and holy, their influence will be great in winning others to seek the Lord. There is also a fervor, and freshness, and simplicity, in first love, which commends religion to all. If the convert is also a youth, he is more free from care than he can be at any other period. He has more also a buoyancy of spirit, a courage, and cheerfulness of hope, which those have not who have been often disappointed. They need the caution and experience of age sometimes; but that is always at hand, and they will avail themselves of it, if humility be not wanted. "I tell you, brother," said the late lamented Father Paterson, "if you ever do any good, you will do it while young. I am almost worn out." And yet he died at the age of 56. It may be remarked that a very large portion of those who are distinguished in the world's history died young.

But by a wrong course you will not only fail to be useful, but will do injury. "He," said the Saviour, "that is not for me is against me, and he that gathereth not with me scattereth abroad." The man who makes a profession of religion, yet neglects Christian duty and lives a worldly life, though he may perform many public and external duties, will make men think that religion consists in a profession, and a few solemn and seemingly ceremonious, while the heart is given to the world. His example will quiet, the careless and the unbelieving in neglect of religion, to their destruction. H. C. T.

INSTRUCTIONS TO BE OBSERVED CONCERNING PRAYER.

From "Meditations on Prayer," by John Bradford.

There are nine things that pertain to the knowledge of true prayer: 1. To know—1. What prayer is. 2. How many sorts of prayer there are. 3. The necessity of prayer. 4. To whom we ought to pray. 5. By whom we must pray. 6. Where to pray. 7. What to pray. 8. The excellency of prayer. 9. What we must do, that our prayers may be heard.

1. What prayer is—Prayer is a simple, unfeigned, humble, and ardent opening of the heart before God; wherein we either ask things needful, or give thanks for benefits received. Paul (1 Tim. ii.) calls it by four sundry names in one sentence, namely, prayer, supplication, intercession, and thanksgiving; whereof the first is, for the avoiding and preventing of evil; the second is an earnest and fervent calling upon God for any thing; the third is an intercession for others; the fourth is a praising of God, for things received.

2. There are two manner of ways how we should pray—First, publicly, and that is called common prayer; secondly, privately, as when men pray alone, and that is called private prayer; and how both these two are allowed before God, the Scripture bears testimony by the example of all the holy men and women before and after Christ.

3. Of the necessity of prayer—There are four things that provoke us to pray; first, the commandment of God; secondly sin in us, which drives us, from necessity, to God, for succour, life, and mercy; thirdly, our weak nature being unable to do any good; fourthly, the subtilty of the enemy who privily lurketh in the inward parts, waiting to overthrow us even in those things we think are best done.

4. To whom we ought to pray—Three things pertain to him that must be prayed unto; first, that he have such ears as may hear all the world at once; secondly, that he be in all places at once; thirdly, that he have such power that he may be able to help, and such mercy that he will deliver.

5. By whom we should pray—Christ is the only way whereby we have free access unto the Father, and for whose sake our prayers are accepted.

6. Where to pray—As touching the place where we should pray, seeing all places are but one, there is none forbidden; only the common prayer must be used in what place soever the congregation of Christ assembles.

7. What to pray—This is according to the necessity of every man; and forasmuch as we need both spiritual and corporeal things, we may boldly ask them both; for as to ask spiritual gifts, is profitable and commanded; so to ask corporeal, is necessary and allowed.

8. Of the excellency of prayer—The worthiness of prayer consists in two things; in the dignity of the commander, who is God, the fountain of all goodness, who commandeth only good things; and in the effect that follows it, which is the obtaining of whatsoever we desire faithfully, according to the will of God.

9. What to do that we may be heard—First, we must put off our own righteousness, pride, and estimation of ourselves, and put on Christ with his righteousness; secondly, an earnest faith and fervent love, with the putting off all rancour, malice, and envy; is required; finally, true repentance knitteth up the knot, for in it are contained all the virtues aforementioned.—*The Presbyterian*.

* John Bradford, Prebendary of St. Paul's, suffered martyrdom by fire, in Smithfield, July 1st, 1555.

NO SUBSTITUTE FOR VISITING THE SICK.

"I was in prison and ye came unto me," is the top of the climax in that beautiful description which our Saviour gives of those who shall be acknowledged his friends at the last day, and to which he subjoins this explanation: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." This was a stronger proof of friendship than giving him meat when he was hungry, or drink when he was athirst; and it was the only proof which, in the circumstances, could be sustained. If Onesiphorus had made some inquiries after Paul, but on finding it difficult to discover the place of his confinement had desisted from them, and left with some member of the Roman Church his affectionate salutations to the apostle, together with a sum of money to support him in prison, think you, my brethren, that this would have been accepted as a sufficient token of regard, or that it would have refreshed the soul of the prisoner? Verily, no. In that case, Paul would have been disposed to reply to his message in the words which a poet has put into the mouth of a female mentioned in the New Testament, "Visit me, and retain thy gifts." The present would "have been regarded as an affront," and the salutations as a renunciation of friendship. Nothing, we may be sure, which was needful to relieve the temporal wants of the apostle, or which could help to lighten his chain, or alleviate his sufferings, would be withheld by this affectionate and munificent friend. But if any thing of this kind was given, it was not thought worthy of being mentioned at the same time with his personal visit. Upon this Paul set a higher value than upon "all the substance of his house." To

see the face of his ancient benefactor before he died, to receive his cordial and Christian embrace, to hear again his well-known and never-forgotten accents, to learn from his own lips what he had heard from the reports of others, that he retained all his former love to Christ, to his gospel, to his servants,—this, "this was refreshing." This made all the garments of his visitants to smell of myrrh, aloes, and cassia; and converted his narrow and gloomy cell into an ivory palace, in which he could entertain and make glad his guest.—*Dr. McCreie*.

FAMILY GOVERNMENT.

Columns of newspapers and volumes of books have been written on this subject, and to very good purpose in many cases. But after all the secret is more in a nut-shell than is commonly supposed. The greatest secret in the whole matter consists in being a truly good parent. Your children see you in your domestic carelessness. They know the real character of their parents better than persons do who live in other houses, and who only see you when you are on your guard. If they find their parents unkind to each other, or failing in any way to maintain in private the characters which they assume in public, their respect is gone, their confidence broken down. If your child has ever known you to be guilty of telling a lie, how can you govern him? If he knows you have cheated a neighbour, how can you govern him? If he sees you in public putting on the air and manner and claiming to be a Christian, while in his close watchings he sees that you are full of pride, and vanity, and bitter feelings, and ambition, and covetousness; that all your religion goes off at the corners of the streets, and none of it in your bedchamber; how can you govern your child? First, then be a good man, and a good father.

Secondly, govern yourself; always, and without the least degree of unfair charity towards yourself. The laws you enact for your children, never break yourself. If you break out with bad passion and excuse yourself, you must certainly be as generous to your children, and excuse them for the same fault in the same way. How can you govern your children if you cannot govern yourself?

Thirdly, let all your requirements be just and generous; never given for your own good, but always for the good of your children.

Fourthly, spare no pains—give yourself no rest in body or mind, while any thing remains to be done which can enlighten the understandings or sweeten the affections of your children.

Fifthly, let all your orders be wisely given, and then maintain them at all hazards. Never in one instance allow your word to fail. Trust chiefly to kindness, and persuasion, and reasoning, and use punishment of any sort as little as possible. But let it be always understood that obedience, full and entire, must be yielded to your directions, and that you will, though with great consideration and affection, never slacken your hands nor relax your demands until such obedience is rendered.

Mind these rules, and, with very little severity in any way, you will seldom fail of securing all the benefits of a reciprocally affectionate and well ordered family.

THE FORCE OF TRUTH.

A gentleman was once asked in company, what led him to embrace the truths of the Gospel, which formerly he was known to have neglected and despised? He said, "My call and conversion to God my Saviour, were produced by very singular means; a person put into my hands 'Paine's Age of Reason.' I read it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remember to have heard at Church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absurd as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my inquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the sacred word for my guide, and to be a faithful follower of the Son of God."

SIMEON AND WESLEY.

A young minister (Mr. Simeon) about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and wishing to improve the occasion to the uttermost, addressed him nearly in the following words:

"Sir! I understand that you are called an Arminian; and I have sometimes been called a Calvinist; therefore, I suppose we are to draw daggers. But, before I consent to begin the combat, with your permission, I will ask a few questions, not from impertinent curiosity, but for real instruction."

Permission being very readily and kindly granted, the young minister proceeded to ask—"Pray, Sir, do you feel yourself a depraved creature; so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?"

"Yes," says the veteran, "I do, indeed."

"And do you utterly despair of recommending yourself to God by anything you can do; and look for salvation solely through Christ?"

"Yes, solely through CHRIST," was the reply.

"But, Sir, supposing you were first saved by CHRIST—are you not, some time or other, to save yourself, afterwards, by your own works?"

"No! I must be saved by CHRIST from first to last."

"Allowing, then, that you were first turned by the grace of God, are you not, in some way or other, to keep yourself by your own power?"

"No."

"What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"

"Yes, altogether."

"And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"

"Yes, I have no hope but in Him."

"Then, Sir, with your leave, I will put up my dagger again, for this is all my Calvinism; this is my election, my justification, my faith, my final perseverance; it is, in substance, all that I hold, and as I hold it. And, therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian leader was so pleased with this conversation, that he made particular mention of it in his Journals; and, notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer, till the hour of his death.—*Mr. Simeon's Holy Homiletics*.

THE WORLD, RICHES, AND POVERTY.—To have a portion in the world is a mercy; but to have the world for our chief portion is a misery.

The world hath two fountains; those that drink at the better of them, obtain wild and vanity; they who drink at the other, gain vexation and woe.—*Ecc. i.*

There is no mis of the creature where there is a full enjoyment of the Creator: any more than of a candle when the sun shines at noon. One drop of comfort from God, exceeds ten thousand rivers of creature delights.

We put a price upon riches; but riches cannot put a price upon us: we must answer for them, but they cannot answer for us.

Pinching poverty is a strong temptation to dishonesty: it is hard for any empty bag to stand upright.

He is the richest man who desires no superfluity, and wants no necessities.

Wealth is a common gift of God's hand, but wisdom to improve it is a special grace from his heart.

"TROUBLED ABOUT MANY THINGS."—What an exact description of the heart of every man who has not found "peace in believing." A heart that is set upon "many things," must of necessity be troubled. It is tossed about from one side to the other, as the little bark upon the angry waters, or like the chaff driven by the wind. It flies to one after another of the many things between which its affections are divided, seeking rest and finding none.

Yet strange as it may seem, the rest which many objects cannot bestow, it may find in one. Its faculties, its capacities, its desires all point one way. In a multiplicity of objects, then, it cannot find its chief good. Weariness, vexation, and disappointment will be the result of the trial. How true, and how striking, then, the words of Christ, *one thing is needful!* And how wise the petition of David, "there be many that say, who will show us any good? Lord, lift up the light of thy countenance upon me!"

We commend the following anecdote to the attention of clergymen; some of whom may be censurable for similar faults; or, if not for those here rebuked, they may possibly be reminded of others, not less objectionable to a decent performance of the worship of the Church.

GARRICK AND DR. STONHOUSE.—Dr. Stonhouse is said to have been one of the most correct and elegant preachers in the kingdom. When he entered into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garrick to go with him. After the service, the British Roscius asked the doctor what particular business he had to do when the duty was over? "None," said the other. "I thought you had," said Garrick, "on seeing you enter the reading desk in such a hurry." "Nothing," added he, "can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible." He next asked the doctor "What books he had in the desk before him?" "Only the Bible and Prayer-book," replied the player, "why you toss them backwards and forwards, and turn the leaves as carelessly as if they were those of a Day-book and Ledger." The Doctor was wise enough to see the force of these observations, and ever after avoided the faults they were designed to reprove.

THE WANT OF RELIGIOUS INTELLIGENCE.—There are many families of professing Christians who fall entirely behind their impatient neighbors in practical knowledge respecting the great events of divine Providence which surround them. How inconsistent is this with their profession! The Christian claims to be a member of a body for whose prosperity all these events are governed. He professes to recognize the hand of his God, not only in the operations of nature, but in those of human agency. He especially claims, that these events are all subservient to the purposes of redeeming love. Shall he, by unnecessary ignorance, make this profession appear contemptible? He is not prepared to understand the Bible as well, nor his duties and responsibilities, in his domestic, civil, and ecclesiastical relations.—While so many means are in operation for communicating intelligence, he must be far wandering from the path of duty who takes no pains to procure it for himself or his family.

HOW TO GROW RICH BY GIVING.—It may be laid down as a general principle that a man becomes rich in his own stock of pleasure, in proportion to the amount he distributes to others. His opulence will be to the offspring of his generosity.—Every time he creates to himself a pleasure by the communication of a pleasure, or the suppression of a pain, he increases the sum of his own happiness directly, speedily, surely. Every time he renders a service to another he augments the amount of his own happiness indirectly, remotely, slowly; but, in both cases, his well-being will be added to by his benevolence.

DULL BOYS.—We are not to conclude that those who are at first exceedingly dull, will never make great proficiency in learning. The examples are numerous of persons who were unpromising in childhood, but were distinguished in manhood for their great acquisitions.

ADAM CLARKE, D. D. was taught the alphabet with great difficulty. He was often chastised for his dullness; it was seriously feared by his parents that he would never learn; he was eight years old before he could spell words of three letters. He was distinguished for nothing but rolling large stones. At the age of eight he was placed under a new teacher, who, by the kindness of his manner, and by suitable encouragement, aroused the slumbering energies of his mind, and elicited a desire for improvement. It is well known that he became even more distinguished for his various and extensive acquisitions than he had ever been for rolling stones.

ISAAC BARROW, D. D. for two or three years after he commenced going to school, was distinguished only for quarrelling and rude sports. This seemed to be his ruling passion. His father considered his prospects for usefulness or respectability so dark, that he often said, if either child was to die, he hoped it would be Isaac. But Isaac afterwards became the pride of his father's family and an honor to his country. He was appointed Master of Trinity College, at which time the King said, "he had given the office to the best scholar in England."—*Davis's Teacher*.

PERSEVERANCE.—We heard the other day a very good anecdote of a certain eccentric preacher in a neighbouring state,—a shrewd, talented man withal, and of unbounded influence among his people. One long warm summer afternoon—his congregation, as all congregations will on summer afternoons, got drowsy, and not a few went off into a regular doze—the orator went on apparently undisturbed by the apathy and finished his discourse; he paused—the silence, as is often the case, after the hum-drum of a not very animated speaker—roused up the congregation—some rubbed their eyes, and all stared—for there stood the priest, sermon in hand—he waited till he saw them all fairly awake, and then very calmly said—"My friends, this sermon cost me a good deal of labour, rather more than usual—you do not seem to have paid it quite as much attention as it deserves—I think I will go over it again," and he was as good as his word, from text to exhortation.—*The Presbyterian*.

JEREMY TAYLOR ON CALUMNY.—"There is no worse devil," says Jeremy Taylor, "than a devilish tongue. Were I a legislator I would enact a law that every man who spoke evil of his fellow creature, should be condemned to fine, could he not fully substantiate the charge, and that falsehood should loose his tongue. Then perchance there might be peace in Israel. But in the present blessed state of society, it is fearful and heart sickening to think how entirely one is in the possession of these said tongues."

ANECDOTE OF DR. SPENER.—Some days before his death he gave orders that nothing, not even so much as a thread, of black should be in his coffin. "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me, but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

He that would govern his actions by the laws of virtue, must regulate his thoughts by those of reason; he must keep guilt from the recesses of his heart, and remember that the pleasures of infancy, and the emotions of desire, are more dangerous as they are more hidden; since they escape the awe of observation, and operate equally in every situation without the concurrence of external opportunities.—*Johnson*.

PRESERVE THE HEALTH OF THY BODY.—Good men should be attentive to their health, and keep the body as much as possible the fit medium of the mind. A man may be a good performer, but what can he do with a disordered instrument? The inhabitant may have good eyes; but how can he see accurately through a soiled window? Keep, therefore, the glass clean, and the organ in tune. We do not wish you to be finical and fanciful; to live in the shop of an apothecary, or have a medical attendant always dangling at your heels. But be soberly and prudently attentive to the body. Rise early. Take proper exercise. Beware of sloth. Observe and avoid whatever disagrees with your system. Never overburden nature. Be moderate in your table indulgences. Let not appetite bemoir and clog the mind. Medical authority will tell you, where one disorder arises from a deficiency, a thousand spring from repetition, and that the Board elays far more than the Sword.—*Jay*.

TRUTH AND FALSEHOOD.—Falsehood flies swift as the wind, and truth creeps behind her at a snail's pace. But falsehood makes so many twistings and turnings, that Truth, keeping steadily on, looking neither to the right nor the left, overtakes her before long.

LOVE OF MONEY.

Not Fortune's gem, Ambition's plume,
Not Cythere's fading bloom,
Be objects of my prayer;
Let a'rice, vanity, and pride
These glittering, envious toys divide,
The dull rewards of care.

To me thy better gifts impart,
Each moral beauty of the heart,
By studious thought refined;
For wealth, the smiles of glad content;
For power, its amplest, best extent,
An empire o'er my mind.—*Miss Carter*.

RELIGIOUS INTELLIGENCE.

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

Table with columns for names and amounts. Includes J. Kerr and family, R. E. Tolman, J. Stewart, L. Parsons, J. Junkin.

Table for Whitty Circuit, Rev. D. Watson, Treasurer. Includes Matthew Jones, Richard Ruddock, George Rich, George Hogarth.

Table for Nelson Circuit, Rev. H. Bogart, Treasurer. Includes Isaac Freeman, Hannah Freeman, Ochipekun, St. Clair Mission.

Table for ST. CATHERINES CIRCUIT—ADDITIONAL SUBSCRIPTIONS. Includes Corintha Parsons, Sarah M. Parsons, Lucy L. Parsons.

ANNIVERSARY OF THE UPPER CANADA TRACT SOCIETY.

The Annual Meeting of the Upper Canada Tract & Book Society was held in the Wesleyan Methodist Chapel, Newgate Street, on the 7th of May, 1846. Rev. Dr. McCaul, in the Chair.

1. Moved by Rev. John Roof, seconded by Jesse Ketchum, Esq.—That this Meeting approve of the proceedings of the Committee, particularly in reference to the Depository, to the introduction of Bibles with the Medical Version of the Bible, and to the order sent to the London Sunday School Union for Sunday School Publications; and that their Report be adopted, printed, and circulated.

2. Moved by Rev. James Richardson, seconded by Rev. David Ritouel.—That this Meeting humbly acknowledge the goodness of God in the measure of success which has attended the efforts of the Society, and would earnestly call upon all Christians to be more diligent and prayerful in endeavoring to spread the knowledge of Divine things by means of Religious Tracts and Books.

3. Moved by Joseph Wenham, Esq., seconded by Rev. J. Jennings.—That this Meeting be truly grateful to the London Religious Tract Society for the large Grants that have been made by them to the British Colonies, and to this Province in particular.

4. Moved by Rev. Mr. Baker, seconded by Mr. Wickson.—That the thanks of this meeting be given to the Tract Distributors, for their exertions in carrying out the objects of the Society; at the same time they would urge them to persevere, being assured that their labour will not be in vain in the Lord.

5. Moved by Rev. Newton Bosworth, seconded by Rev. Mr. Baker.—That the following be the officers and Committee for the ensuing year: President—His Excellency Sir George Arthur, K.C.H. & Co. Sec. Do. Vice-Presidents—Jesse Ketchum, Esq., Hon. J. H. Dunn, Col. Philippe, Dr. Baldwin, Rev. Wm. Ritouel, Rev. J. Roof.

Treasurer—Mr. James Hamill on. Secretaries—Mr. Thomas Chamption, Mr. A. T. McCord. Depository—Mr. James Carless.

Committee—Messrs. John Christie, Peter Freehand, Wm. Osborne, Samuel Shaw, Wm. McMaster, George Bilton, John Tyrner, M. McLellan, Dr. O'Brien, John McLurich, Joseph Wenham, John Wigham.

Moved by Rev. Wm. Ritouel, seconded by Rev. Mr. Hayden.—That the thanks of the Meeting be given to the Rev. Dr. McCaul, for his services in the chair.

REPORT.

Your Committee, in rendering an account of their labours during the past year, have much gratification in being able to state that a greater amount of prosperity has followed the operations of your Society than even the sanguine expectations of the Committee had led them to expect. And, while the various statements which follow are full of encouragement, they would remember that though one may plant and another water, God only can give the increase; and, as their first great duty, would return thanks to the Most High for the manifold blessings with which this Society has been favoured, and humbly invoke His continued blessing and favour upon your Society's operations.

Branch Associations and Agencies.—It was stated last year that a Society had been formed at Beauséjour, in the District of Miramichi. The Secretary of that Society writes: "I have given out for distribution since November, 1835, Tracts to the extent of 50,000 pages, of which about 3,000 have been in Dutch for the benefit of that part of our population; the distribution has been chiefly managed by some well-disposed young ladies belonging to the Baptist Church; but they seem to think they cannot for another year bestow on it the attention it requires." Your Committee trust that these young ladies will not weary in well doing; but, like their Divine Master, will go about doing good, knowing that in due season they will reap if they faint not.

Several applications have been made from various quarters to your Committee for a supply of Books and Tracts on sale, for the purpose of forming small Depositories at different places. A Resolution has been passed, with the condition that none of the Books are to be returned; and an intimation that if punctuality in payment was observed, they might expect the continued assistance of the Society in always keeping up an assortment in such places. The Rev. Mr. Mechar, of Bowmanville, and Mr. Arnold, of Woodstock, have each received a small stock on these terms; and the Rev. Mr. Christie, of West Flamboro', having applied for a similar privilege, his application has met with the approval of your Committee.

Branch Agency.—A supply of Tracts having been granted to Mr. Ludlow, of Beauséjour, his gratuitous distribution in that Town, a letter has been received from him in which he writes: "I distribute in Beauséjour one vicinity a great number. I visited forty-four houses, and at each house left a Tract to be exchanged on the following Sabbath." Again he states: "A great number were quite happy that I had received a fresh supply of Tracts. I revisited the places I had visited on the previous Sabbath, and several other houses, in all 76, and I gave several to the Military in the village, and a great number to the poor negroes; they were received with tears of thankfulness to Almighty God and to the benevolent Society which is the channel through which the Most High is pleased to convey them. I leave Tracts at five Taverns, trusting they will be read and will be useful. I have, moreover, among these precious souls. The number of white families who have been visited weekly, when I was able to attend regularly, is 95; Indians between 40 and 50; colored people, from 10 to 15."

Religious Circulating Libraries.—Your Committee have received a supply of ten Libraries from the Parent Society. They have all been sold during the year, for £2 15s. Currency, each; being an amount little exceeding half price.

Tract Visitation.—It is a pleasing duty for your Committee to make known the silent and unobtrusive, yet efficient, successful, and prosperous labours of those humble followers of our Divine Master, the Tract Visitors; who, in imitation of his example, are going about doing good; thereby evidencing their love to God, whom they have not seen, by their compassion, and love, and care for the suffering souls and perishing bodies of their less fortunate fellow beings. The Society for the purpose of circulating evangelical truth in this city and neighbourhood, was organized with the approval, and under the direction of your Committee, and has now actively engaged 36 gratuitous Distributors, occupying 41 districts. Through their instrumentality 1025 families are visited every fortnight with religious knowledge; and thus those humble, self-denying disciples of the cross, though little known and less cared for by the busy crowd of fashion, of gaiety, or of pleasure, carrying on a work of sowing the precious seed of sacred truth, trusting to the blessing of God to cause them to return bearing the sheaves of an abundant harvest. The following are extracts from a Report of their labours:

A Visitor reports: "I supply about 30 families. The Tracts are well received; the interest in them is increasing. The Tract 'Letitia Stampton' was of much service to a young lady on her death bed. I was informed by her brother."

Another remarks: "The Tracts are received willingly; they have a good effect upon the people. A Prayer-meeting has been established."

Another reports: "My district is in Newgate Street, where there are a great many Grogs-shops. Seven children have been sent to Sunday School; and I have obtained 30 signatures to the Temperance Pledge."

Another reports: "I visit in New Street. The Tracts are thankfully received. Most of the children attend a place of worship and Sunday School. Some complain of the Tracts being too short. I have lent several small books supplied to me by the Rev. Mr. Roof. These books are very attractive. I should like to see them introduced into the Society."

Another: "The Tracts are well received, and generally read. Many are grateful. One individual I visited followed me and gave 2s. 6d. to the funds of the Society, as a token of his good wishes; was sorry he could not give more. I feel an interest in the work, and am disposed to go on."

Another Visitor states: "Some receive Tracts who at first objected. A Sailor calls regularly at a lodging-house where I leave Tracts for the purpose of reading them. Several have been added to the Church. In my district there are several Public-houses. The Tract entitled 'Arden's Spirit' is often lost or mislaid by persons trafficking in that article. A colored man who cannot read takes the Tracts and gets others to read them for him. One person refused the Tracts. I have obtained three Temperance Pledges. I like the work, and am disposed to go on."

A Visitor reports: "Among others I distribute to a Soldier, who reads the Tracts and attends Church. A Female Prayer-meeting has been originated by a member of the Tract Distributors." Again, "One person is subscribing for a Bible. An old man wears two pairs of spectacles in order to read the Tracts. Several children have been sent to Sunday School."

Another states: "The people increase in desire to have the Tracts, particularly the coloured people. Many of the people in my district tolerably good. I visit regularly at a place of worship, and the children attend regularly. A visitor remarks: 'The people mostly receive the Tracts willingly. Some of them are very wicked and drunk; morals bad. One person so abusive and violent as to drive me from his house.'

A young lady states: "I distribute 75 Tracts every fortnight. People become more interested in them. Some who have left my district have applied to me to call on them in their new residence. One individual comes regularly to my house for them. A good many people interpenetrate. Some attend places of worship. Protestants, generally, have the Scriptures; not so the Roman Catholics." Again: "I have received much encouragement; a person who is an infidel twice refused the Tracts, but has been prevailed on to take them. I could give the work; I find much improvement thereby."

A Visitor reports: "The people receive the Tracts gratefully. Some of them ask me if I am paid, as they could not think it possible I could take so much trouble for nothing. I find many people neglect places of worship. One woman burnt to death, and two died in consequence of Intoxication in my district. Two persons are subscribers for Bibles."

Another reports: "A person who is ill with a disease of the heart is very unhappy about his spiritual state; he is very thankful for the Tracts and other books I lend him. Also a woman who sold Whiskey has had a severe fit of sickness; her conscience smote her for selling spirits, and she says she is determined to give up the work; I find much improvement in her. There is vice and poverty; they have been occasioned by Intemperance."

Another states: "When I was distributing in a Grog-shop a person came in for toady. He asked for a Tract; I gave him one. He sat down and read a few lines, rose up and went away without his drink."

A young man reports: "Having distributed to the Officers and Soldiers, who are much pleased with the Tracts."

Your Committee, in closing this interesting detail, are desirous to submit a statement given by one of the Distributors, of a whole neighborhood having been brought under the sound of the Gospel:

"I distribute about three and a half miles up Yonge Street. Nearly all the district, through the means of the Tract visitation, has been brought under the sound of the Gospel. In every instance the 11 have improved, as will be seen. Some are either read or preached every Lord's Day; from 70 to 90 persons attend. Some young men, who were in the habit of hunting and shouting on the Lord's Day, have abandoned it, and become regular attendants at the house of God. Others, who at first refused the Tracts, now take them, and attend regularly our small place of worship. One person has himself become a Tract Distributor. Another, who at first refused the Tracts, now receives them gratefully, and goes regularly to church in the city. A Sabbath School is about being established; 35 scholars are promised; and a Library has been procured. A number of small Beer Shops have been shut up in consequence. Amos and lately a most wonderful has the appearance of becoming a fruitful garden of the Lord."

Sailors and Soldiers supplied with Tracts.—A gratuitous distribution of Tracts through the agency of the Depository, commenced in August last, among the Sailors in the harbour, and continued every Sabbath morning till the navigation closed. Two steamers belonging to one of the steamboats called at the Depository and expressed their gratitude to the Society for the Tracts with which they had been supplied, and which they stated had been the means of convincing them of the error of their ways, and pointing them to the Lamb of God who take away the sins of the world. They stated that they had often worked on the Lord's day, but were anxious to obtain some employment in which they would be enabled to keep that day holy. One of them had begun to work at a place of wine and spirits, but he was dissuaded by the Society; the other had been much addicted to profane swearing, but now appeared a changed character. Each of them purchased a Bible and other books at the Depository. The distribution has again commenced for the season, and the seamen express grateful acknowledgments to the Society for supplying them with reading.

A distribution of Tracts commenced in August last to the Soldiers in the Garrison by Sergeant Anderson, and has continued (with little intermission) to the present time. The men in general are anxious to read them.

Hospitals and Grot supplied.—The patients in both the Military and General Hospitals are supplied with Tracts gratis. In July last a gratuitous distribution of Tracts commenced with the prisoners in the Grot. They are supplied with one or two books by year, and are anxious they may be reading that frequently the entrance for a fresh supply. Some of the prisoners who have been transported have asked and obtained some Tracts to take with them.

In February last James McCordick, a Pedlar, was allowed to take a few Tracts and Children's Books for sale; since which time he has frequently been supplied.

By the direction of your Committee the Depository has successfully exerted himself in introducing the smaller books for children into a considerable number of the small shops in the city, by which means your committee trust that a great amount of the trifling and, in many cases, pernicious reading sold to the young will be displaced by what is useful and instructive, as well as interesting and attractive.

Bibles with Palmes and Paraphrases.—A supply of Bibles with Palmes and Paraphrases has been received by your committee, at cost price, through the agency of Messrs. Bryce, McMurrich & Co. of this city. A considerable number of them have been disposed of, and these gentlemen have kindly undertaken to supply your Depository with these books at the lowest price for which they can be obtained, and they are sold by order of the committee without any profit being added.

Sunday School Publications.—The great want of Sunday School publications in this Province has induced your committee to order a small and select assortment from the London Sunday School Union. This supply we expected for the first spring ships, and your committee trust that these helps to Sunday School teaching will considerably increase the efficiency and number of Sabbath Schools throughout the Province.

Publications circulated.—The total number of Tracts circulated by the Society during the past year has been 37,353, containing 209,558 pages. The gratuitous issues were as follows:—Sunday Schools 17,610 pages; Seamen 4,663; Emigrants 192; Military 3,171; Military Hospital 3,907; General Hospital 2,990; Prisoners in Jail 8,304; for distribution in different townships 45,542; City Tract Loan Society 31,566; in all 118,330 pages.

The number of Books sold has been 7,810, making a total of 45,163 publications put in circulation by the Society during the past year, and exceeding the issue of the preceding twelve months by 17,925 publications; making the total circulation of the Society since its commencement amount to 257,201.

State of the Funds.—There remains in the Depository 67,010 Tracts and 5,531 Books, valued at £252 19s. 14d. The gross receipts of the Society have been £385 12s. 14d., exceeding those of the preceding twelve months by £183 12s. 3d.; and the debts due to the Society amount to £30 2s. 10d. The payments made by the Society for Books and Tracts, together with the expenses attending the Depository for the last year, amount to £226 6s. 5d.

Your Society is indebted to the Parent Society in a balance of £238 6s. 9d. sterling.

An order has been sent for Tracts and Books to be forwarded by the first spring ships, to the extent of £400; in addition to which a further supply of twenty-six Libraries has been ordered.

Parent Society.—Your Committee are again indebted to the kindness of the London Tract Society for a considerable reduction in price made on ten Libraries received during the past year. A letter was received in Nov. last from the Committee of the Society advising that grant had been made to the Society for the purpose of assisting the Society in the value of £40, and Tracts and Children's Books and Sermons for gratuitous circulation to the amount of £20, in all £60 sterling; and requesting to be allowed to draw upon your Depository for those supplies, and to place the same to the debit of the Parent Society. The following are the Missionaries' names and places of residence to whom this liberal grant of the Parent Society has been made:—Rev. J. Green, Wellington Square; Rev. John Gibson, Georgiana, Lake Simcoe; Rev. E. Morris, Fitzroy Harbour; Rev. G. Patrie, London District; Rev. W. Dawes, Montreal District. Your Committee, on receiving this communication, lost no time in apprizing these gentlemen of the grant which had been made in their favour, and in stating the readiness of your Committee to afford every facility in forwarding the books, &c. Three of these Missionaries have received their portion of the grant; the other two have not yet valued on your Society.

In reference to the operations of the London Society, your committee rejoice to state that it is still advancing in its career of usefulness. The publications which have been issued from the Depository of the Parent Society during the year ending in March, 1839, amount to 19,942,539; making the total circulation of the Society since its commencement in about eighty-five languages, including the issues of Foreign Societies assisted by this Institution, amounting upwards of 235,000,000. These, by means of the Society's Agents, have found their way to China, to India, to Persia, to New South Wales, to Africa, to the Continent of Europe and the Mediterranean, to the West Indies and to British North America. The total receipts of the Parent Society for the year had been £62,219 7s. 3d. sterling.

American Tract Society.—The Fourteenth Report of the American Tract Society contains much pleasing and important information gratifying to all who take an interest in the extension of evangelical truth. The issue of Tracts and Books from their Depository for the year ending 15th April, 1839, amounts to 4,099,170; making the circulation, since the commencement of the Society, 51,039,678. The receipts during the year were \$131,079 77.

Conclusion.—Your Committee, in closing their Report, would dwell for a few moments on some of the statements therein contained. The gross receipts of the Society for the past year have more than doubled the amount of the preceding twelve months; the publications issued during the same time, exceeded the previous twelve months by 17,925. This affords a subject of much thankfulness to that gracious and merciful Being who has inclined many to purchase, to read, and to circulate those little messengers which direct the sinner to the knowledge of Jesus Christ as an only and an all-sufficient Saviour; and encourage to go forward in humble prayerfulness to God, that he may continue to bless and prosper the labours of your Society. Your Committee would also refer to another gratifying item contained in the Report: the subscriptions, during a year of great agricultural and commercial embarrassment, have increased—while it is the most encouraging on account of some having withdrawn from us (we trust not for ever) their pecuniary assistance. This fact will show that your Society is greatly increasing in the confidence of a great portion of the Christian Church. Your Committee, who they would render their thanks to those who have given the Society their aid, would earnestly entreat the attention of all those who value the dissemination of Christian knowledge, to reflect how hitherto it really does what it might be done. The field is the world, and many parts of that field are white already unto the harvest; but there are comparatively few labourers, and your Society does not possess the means to enable them to extend their operations in any degree commensurate to the wants of the population of those places which require their assistance. May we not justly regret, that many of our Agents, without Agencies, and entirely destitute of religious knowledge, in the way of Tract circulation. The innumerable advantages of this mode of

communicating religious truth to the retired and scattered rural population of this country are so very great, that your Committee would pray all who love the cause of Zion to render assistance to enable the Society to establish further Agencies, and considerably to increase the gratuitous circulation of Tracts; to particular would they ask of those who are in the office of the Christian Ministry to aid the Society's efforts by their influence as well as by their pecuniary contributions. Lastly—your Committee refer with unmingled gratification and delight to the charitable statements given of the operations of the Tract Distribution Society in this City and neighbourhood. Where the worship of God has been neglected, where Sabbaths have been profaned, and where intemperance has prevailed, the voice of prayer and praise is now heard to ascend; and the Sabbath has become to a day observed and kept holy unto the Lord; and places of carnal indulgence have been converted into scenes of quietness and peace. These alone are recompenses more than sufficient to compensate for all the means and all the exertions employed throughout the year; but who can tell of the blessings which many may have experienced through the instrumentality of Tract Circulation who no mortal eye has witnessed the subdued and broken spirit, or heard the tender and penitential aspiration ascending to a throne of grace and mercy?

Your Committee, in resigning their trust, commend your Society and each other to the guardian care and watchful protection of that eye which never slumbers nor sleeps, and pray that the great Head of the Church may be pleased to make this Society to become an increasing blessing to the inhabitants of the country, and that he would put it into the hearts of the Committee who may be appointed this evening to consecrate themselves more entirely to their labours, and to bless those labours as hundred fold, till all shall be brought to know him from the least even to the greatest; to whom be glory through Christ Jesus! Amen.

The American General Conference. Tuesday, May 12.—T. Spicer, from the committee on revival and unfinished business, made the following report. The committee on revival and unfinished business, dated Savannah, July, 1839, relating to amending the rule respecting licensing preachers in certain cases without their consent. Your committee after carefully weighing this subject, and the interests of the church, which are involved in this matter, have come to the conclusion that no alteration of the present rule is necessary. But they would take the liberty to recommend to the several annual conferences to make a prudent use of this rule, never applying it except where it becomes really necessary, as a last resort to preserve the interests of the Church. Your committee's attention was also directed to the moral and religious training of benevolent children among you. Your committee are of opinion, that no farther aid can be afforded in this respect, but would respectfully recommend that all our preachers would carefully attend to the rules which now exist. Chap. I, sec. 15. Respectfully submitted.

On motion for adoption, Dr. Bangs rose and observed, that he objected to the report. Our laws, said he, are in themselves binding and of force, and the simple recommendation of the committee cannot be considered more imperative or influential. If our ministers are guilty of a failure in the discharge of their appropriate functions, they are amenable, according to Discipline, before a proper and a legitimate tribunal. The laws as provided are sufficient, and if they were not, those not disposed to obey them would not be more respectful to the recommendation of a committee.

Dr. Hamilton stated that the resolutions of the report were not intended to invalidate or supersede the sanctions of law, but purely to excite the more serious and diligent attention of the preachers to the provision already made.

L. L. Hamline took exception to that portion of the report relative to the baptism of children. It has been well said, proceeded brother H., that we have no rule on this momentous subject. The regulations of the Discipline are merely advisory, and counsel is not rule. All members of our Church who have rigidly attended to the provisions of our charter, know that we have no rule. Why, Sir, what does the discipline say? That children thus induced, should be baptized, his report states that such a rule, and if circumstances will not allow, once in two weeks, so that a fair interpretation of the language will justify the assertion, that we are destitute of law in this case. And, Sir, it is a case that is arousing very warm and decided interest and feeling in the west. Had we yielded to the wishes of many, the delegates from that section might have brought petition upon petition on that subject, until your tables would fairly have groaned. On account of our laxity, Sir, our Baptist brethren, excellent friends as they are, have very greatly the advantage ground of us. With these views, Sir, I would move that all baptized children between the ages of 6 and 10 be included in infant classes, by themselves, and all above 10 years in the adult class.

Thursday, May 14.—N. Bangs, from the committee on slavery, submitted the following report. The committee on slavery beg leave to report, in part, that they cannot at present act on any of the subjects referred to them in the Bishops' Address touching the acts of the annual conferences on the subject of slavery and abolitionism, because the journals of the annual conferences, which are the proper evidence of conference acts, are not in their possession. The committee, moreover, properly to be discharged from the farther consideration of all such matters as properly come before the committee on the itinerary, and we recommend that such documents and papers as have been referred to this committee, which relate to the administration of annual conferences, be referred to the committee on itinerancy.

Dr. Bangs explained. Another Holmes spoke in opposition to the views of the committee, and hoped that there was no disposition to "blink the question."

H. G. Leigh moved a recommitment. The motion to recommit prevailed.

Friday, May 15, 1846, conference met pursuant to adjournment, Bishop Merriam in the chair, presided by Rev. T. Spicer.

Dr. Bangs introduced his desire that the regular order of business should be suspended, with a view to the calling up of the report of the committee on episcopacy, and its recommitment with additions. Objections being made, he desisted from pressing his wish.

J. A. Collins (Bal. Conf.) moved a suspension of the rule, that the conference might proceed at once to the further consideration of the report from the committee on the Book Concern, which was under discussion on yesterday when the hour of adjournment arrived. The motion succeeded, and Prof. Holdich, (N. Y. Conf.) who was entitled to the floor, proceeded.

He first called attention to the presentation of books to public libraries was not a profitable disposition of a favor, but an outlet productive of an adequate and advantageous return. Publishers always find it to their interest to disseminate their publications, more especially among those whose mental habits and intellectual occupations would probably lead to an appreciation, and consequent circulation of them. The placing of Methodist books in institutions under our control, before the youth there congregated and those who frequently repaired to them as visitors to examine and investigate, must necessarily tend to their diffusion. In proof of the truth of these assertions, he related incidents connected with his own experience as an officer of a college. He had often been requested by the youth, desiring for knowledge and religious aims, for lists of books calculated to gratify their aspirations. But when from these higher considerations, he contended that the conditions proposed by the committee, contemplating 50 per cent discount, would, in fact, involve no pecuniary sacrifice on the part of the Book Concern; the price paid would cover the expense incurred on their publication, and there would not be a penny's loss suffered. In regard to periodicals, he mentioned that many of our colleges had reading-rooms attached, and if furnished with the papers of a religious stamp, for which the students generally could not be expected to subscribe, it would do more for the circulation of such periodicals, than any superior order, and he had been lately informed by a publisher, that he never paid any money more willingly than that which he gave for the articles which he spread before his readers, as he had always found it a profitable outlet. In reply to Mr. McFerrin, who had spoken the day before, and who had endeavored to enlist their sympathies for Methodist preachers, he quoted the proverb, "that the liberal heart divideth liberal things," &c.

H. G. Leigh, (North Carolina Conference) moved an amendment, the object of which was to extend the benefits proposed by the resolutions, to institutions that might not be chartered, and yet permanently and entirely under the control and subject to the authority of the Church.

J. A. Collins, (Baltimore Conference), in favor of the amendment, was at a loss to perceive why a restrictive term had been used at all. He would be glad to see a copy of our publications not only in all institutions under our patronage, and in every institution in the land;—in Yale, in Princeton, in Harvard, and in every institution in the world. He was in favour of the universal diffusion of pure and Christian literature, and wished no impediment thrown in to retard its spread. It would be advantageous to all parties, to the youthful mind, to Methodism, to the world.

Mr. Ferrin acquiesced in the speakers that had preceded him, but presented a different mode of arriving at the object designed to be accomplished by the mover of the amendment, and suggested adding the words, "or otherwise" after "chartered."

Dr. Luckey remarked, that he had listened attentively to all that had been advanced on the subject; that he had had some experience both in literary establishments and in the Book Concern. He could not see that any privileges were conferred, and he did not believe, were the disposition of the books altogether gratuitous, that any institution would impose upon the publishers by unauthorized applications. He concurred with the brother from Baltimore Conference, and as plans in desiring that every college and seminary might derive benefits from the possession of our religious works, and as other publishers pursued the plan of sending a copy to every institution, he could not think that the Concern would be endangered by doing the same.

Mr. McFerrin, (Tennessee Conference), in opposition to the amendment, said, that it seemed to be very common for some brethren to suppose, that after they had delivered their opinions, all were ready to proceed at once to act. But, Sir, this is not the case. We who are opposed have our opinions too, and are entitled to their indulgence. We are not ready to vote—and are not to be restrained in the expression of our views. The brother from New-York Conference (Professor Holdich) concluded his remarks by saying that "the liberal heart divideth liberal things." Well, Sir, upon his own showing, then, an inclusion of every Methodist minister with our seminaries, as it would only extend and enforce the principle, is perfectly correct and proper. I am not much of a logician, (he continued,) but my brother who is a college-man, will understand the argument at which I equit.

W. Reed (New-York Conference) rose to a point of order, on determining which, Mr. McFerrin proceeded thus:—I am not to be driven from my ground by these interruptions. I am completely poised and prepared to meet them. I am very glad, indeed, that the brother from Virginia (H. G. Leigh) has proposed the amendment, because I inevitably fall, if it passes. The resolution of amendment, which it exceeds, will inevitably fall. Now, Sir, what is proposed? There are sixty colleges under our control. The discount allowed will amount to \$50,000 on the books printed in our catalogues. This will make a sum total of \$5,400 given to these institutions, and it is impossible to determine how many more will spring up, when such temptations are presented. Every village academy, and every pine log-cabin school, will busy itself to come within the range of the provision.

And, Sir, if the amendment prevails, it is probable that in the course of time these institutions will be alienated and our grant will go to other denominations or to individual emulment never contemplated. This is forcibly illustrated by a case which occurred in Tennessee, of an establishment which was fostered, and which went on splendidly for a while, but subsequently became embarrassed and was taken out of our hands. But, Sir, such a diversion of the funds of the Concern never entered into the heads of its founders. As for myself, I never received the worth of \$10 from the book fund, but I go against all odds. Besides, Sir, it is manifestly unjust; for if our presidents and professors are not able to purchase books, who are? Mr. Holmes (Pittsburgh Conference) moved to amend the amendment by adding to institutions "and every Methodist preacher."

Laid on the table, without debate.

W. Winans, (Mississippi Conference) who had offered the substitute which was proposed to be amended by the clause under consideration, observed, that as the father of the bantling he had been all along desirous of saying something as to its repeal. The opportunity, by an unaccountable process which he could not but deem too common, had been denied him, the moment it was proposed, notwithstanding it was generally understood that the mover of a resolution was desirous of assigning his reasons for doing so. I am opposed, said Mr. W., to the amendment, because I believe, with the brother from Tennessee, that if passed it will defeat the resolution, and I am not sure but that it would be much better if it should, in view of the impossibility to which it may tempt unworthy and trifling schools. As for those institutions, Dickinson College for instance, whose charters do not commit them exclusively and expressly to the Methodist Church, they can be provided for by a special resolution. But I do not agree with the brother, that he has never been benefited to the amount of \$10 by the Book Concern. Surely, active and zealous as he is, he has been in the distribution of books procured at the discount allowed to ministers, 33 1/3 per cent, which has yielded him profits amounting to more than the sum specified. But this is not the principle on which to proceed. There are other and higher, which ought to influence us.

S. G. Roszel advocated the amendment with particular reference to Dickinson College, which, although its charter does not recognize the Methodist Church by name, he contended, is as strictly and firmly secured to the Methodists as any college in the country.

R. Padon (Tennessee Conference) offered a substitute, which differed mainly from that under consideration, in requiring a certificate from the annual conferences as to the rights of the schools, severally situated within their bounds, to apply, and also that each accompany the order for books. This substitute of course dispenses with the word "chartered." It was, however, when first offered, ruled out.

E. W. Stickney (New-England Conference) thought it beneath the dignity of the body to waste so much time in a debate on a difference of the 16 2/3 per cent. between the conditions conceded to preachers, and those proposed to be accorded to institutions of learning.

Dr. Few (Georgia Conference) felt himself under the strongest obligations to himself to keep silent. Nevertheless, he could not but offer a few words on the subject under deliberation. The profit to the institutions or to the Concern, said he, never entered my mind in the advocacy of this measure. I believe that the Concern owes it to the institutions; but all such considerations are secondary and adventitious.

We are to be governed by far more magnanimous views and feelings. It is necessary to a justification of ourselves and our doctrines, that those who control the empire of letters should derive their knowledge from a proper and unprejudiced source. We have suffered immensely, Sir, in this respect. In the Conference of Tennessee you were in company with Barry, and Leighton, and in the libraries of theologians, he is contemned and neglected. And why? Simply because his claims have never been fairly presented. Had they, by the study of his works, made themselves acquainted with his pristine purity of style and force of thought, it would have been of incalculable advantage to our doctrines and to their spiritual interests. It is the tendency to accomplish this desirable result, which commends this resolution to my favour and regard. The brother from Tennessee (Mr. McFerrin) was most unfortunate in the introduction of his train of argument. It was an argument ad hominem, and presented humorously, does not become a grave and deliberative body. And, Sir, he ought to recollect, too, that it is a weapon capable of being wielded by either party.

Mr. Fillmore (Georgia Conference) had a great many thoughts on the subject, but the conference was ending and distressed to have the vote taken, and, desiring that consummation, he would lay his thoughts on the table.

J. S. Tomlinson (Kentucky Conference) addressed the conference with earnestness and ability, reviewing the grounds which had been taken, presenting the arguments in a new and more forcible light, and repelling the idea which the tenor of the remarks of some of the speakers seemed to convey, that those of a party connected with these institutions had determined, in solid phalanx, to insist on resolution through.

H. Slicer (Baltimore Conference) explained the views and acts of the committee in offering the resolution, and dissuaded the minds of any that might have entertained it, of the notion that those connected with literary establishments had been prominent or forward on the subject. They had had but one memorial and one communication before them, and that not from a member of the conference.

It was suggested to Mr. Leigh to withdraw his amendment, and it was withdrawn. W. Winans then withdrew his substitute; and, on motion, the substitute of Mr. Padon, as amended, was adopted. Affirmative, 76; negative, not counted.

The vote was then taken on the resolution disapproving of a change in the form of the Advocate & Journal, and it was adopted; also upon that recommending that advertisements be excluded from our periodicals, which also prevailed; and then the report, as altered and amended, was adopted as a whole.

L. L. Hamline, from committee on the propriety of establishing a periodical for females, reported as follows:—The committee to whom was referred the resolutions of the Ohio annual conference, on the subject of establishing a periodical for females, beg leave to report:—

That, in forming a conclusion in regard to the propriety of establishing such a periodical, it is necessary to regard the wants of the Church, and the feasibility of the enterprise. Under the first inquiry, the committee would remind the conference of the fact that periodicals of a specific character and adoption have become common, and that the Methodist Episcopal Church has, in this respect, fallen in with the customs and taste of society. Magazines for youth and children are multiplied; and Methodists, ever willing to adopt whatever appliances for moral good may come in her way, has seized this means, and uses it with good effect. But periodicals designed especially for females—for the mothers and daughters of the land—are also multiplied; and much of the published matter is devoted to the entertainment of the edification, is especially adapted and dedicated to the ladies. And the committee regard to have it urge as a matter of fact on the attention of the conference, that a great portion of this literature is of a light and trivial character.

Many of those who contribute to it aim not to provide aliment for the understanding, but food for a morbid appetite. An antidote is needed; and although there are graver periodicals for females, yet there are none in these United States which inculcate the pure doctrines of God's word, as held and deemed important by our Church.

It has become customary for opulent American families to take at least one such periodical; and it is common to the committee of high importance that, in a religious community containing 800,000 souls, one at least, banding, if possible, the theology of the Bible as inculcated by Methodism with the attractions of a classical literature, should be placed within the reach of our female members. And this, the committee believe, can be done without even the hazard of pecuniary loss, or of curtailing the circulation of any existing periodical of the

LIBERITY OF MEMBERS OF THE CONFERENCE—DEPARTURE OF MR. NEWTON—TESTIMONY RESPECTING METHODISM IN THE UNITED STATES.

Correspondence of the N. Y. Commercial Advertiser. Baltimore, May 30th. The meeting of General Conference yesterday afternoon was one of unusual interest. Immediately after the usual formalities of opening, the Rev. Bishop Soule presented a statement of the late fearful and overwhelming calamity which had befallen the city of Natchez, and made an earnest appeal to the members of the Conference, and the spectators present, in behalf of the Methodist Episcopal Church in that place, which was involved in the common ruin. He was followed by Rev. Mr. Drake, who exhibited the peculiar and urgent circumstances of the society in that place. The Baltimoreans, you know, are famed for their liberality. Not less so are Methodist ministers, notwithstanding their limited resources. On the previous evening about \$600 had been collected for this object in the Light street Church. On this occasion over \$800 were given, mostly by the members of Conference.

An expectation that the Rev. Mr. Newton would take formal leave of the Conference this afternoon, had called together a large concourse of people to listen to his farewell address, and behold the parting scene. It was a moment of thrilling interest, which no one who was present can ever forget. Mr. N. had greatly endeared himself to all by his Christian urbanity, his Apostolic and Wesleyan simplicity, his unaffected and fervent piety, and his frequent public ministrations to admiring and delighted thousands. And now that they were to see and hear him for the last time—that thenceforth they were "to see his face no more"—induced emotions which the sacredness of the occasion rendered scarcely able to suppress.

Being intimately acquainted with the residing office that Mr. Newton wished now to take his final leave of the Conference, Mr. N. rose and observed that he could not take his final leave without asking indulgence for a few moments to express those sentiments and feelings which filled his heart on that occasion, and which would ever remain while that heart continued to beat. He could not forget that when he left England, he was coming among a people of almost entire strangers. But the cordial and affectionate reception, he had met with, had made him feel as if he were at home; and he thought he could trace a distinct family likeness in the many kind friends who had welcomed him to this country. This opportunity of attending the General Conference had given him great pleasure and satisfaction, and he should take leave of its members with the deep conviction that they were men of God, and truly called to the great work in which they were engaged.

TEMPERANCE.

The first Quarterly Meeting of the Roman Catholic Temperance Association of this city was held on Sunday last, in the Recollet Church, when the Rev. P. Phelan, President, delivered a very eloquent address to a large audience. He stated, that though the Institution had only been in existence three months, the number of members was 1508—of whom, upon the most careful investigation, he could only learn that twenty had violated their pledge, and they had all confessed their error with tears, and promised to be total abstinence in future, with the exception of one man, who he understood had gone to Boston. But if he (Father Phelan) found, upon full investigation, that this man had broken his pledge, and then left the city without coming forward and having his name publicly erased from the books of the Association, he would follow him, and bring him to an account; and if he could not do it in person, he would send a committee to do so.

The earnestness of Mr. Phelan's manner evidently produced a great impression; and we could not help feeling that the days of drinking are numbered among our Irish Roman Catholic population. A sense of justice constrains us to add, as one solemn exhortation, that if every minister of religion in Canada, were as earnest and faithful to suppress intemperance in his congregation, the country would be ready, if not altogether, freed from that dreadful scourge in a single year from this date. Ministers of the Gospel of Peace, will go not come forward in this work, and save your suffering flocks from the worse than wolf-like ravages of intemperance!

At the close of the meeting 29 new members were added, making the whole number 1537.—Canada Temperance Advocate.

EFFECTS OF TETTERISM.—The distillers in Dublin have called a meeting, to take into consideration the alarming diminution in the consumption of whiskey. This reminds us of the answer made by a physician, in reply to a question respecting the salubrity of a certain section of the country—"It is alarmingly healthy!"

Sam Slick says: whenever a feller is too lazy to work, he gets a license, sticks up his name over his door, calls it a tavern, and since chance to let but he makes the whole neighbourhood as lazy and as worthless as himself.

CHRISTIAN GUARDIAN. WEDNESDAY, JUNE 10, 1840.

The Editor returned from the American General Conference on Thursday evening last, but such were his engagements in preparing for the approaching Conference that he was unable to furnish any thing for this day's Guardian.

The Fifteenth Annual Conference of the Wesleyan Methodist Church in Canada commences its sittings in Belleville this morning, at 10 o'clock. The President and Secretary, with a number of the other ministers, left here at 9 o'clock on Monday morning in the St. George. A number had previously left. A general attendance at the opening was expected.

The yearly assembling together of the Methodist Ministers is, to all lovers of our Zion, an interesting season; this year it is particularly so, and especially calls for the fervent and faithful prayers of all, that the deliberations may be blessed and crowned of God to the glory of his great name.

EXECUTION.—On Monday morning, at 8 o'clock, Chauncey Skinner underwent the extreme sentence of the law, in front of the Gaol in this City, for the murder of Henry McCaul, in Whitby, last fall. Though much agitated and enfeebled, he pronounced a solemn warning, which he repeated more than once, to the crowd of people around the gallows. He told them he was another among the myriads of the victims to Drunkenness, and beseeched all to be aware of its direful and deadly influence. When will men cease to hurry mortals, unprepared, out of time into an awful eternity, by encouraging them, through drinking, to become Murderers and Suicides? When will those high roads to the gallows and premature death, the Groggeries, be shut up forever? Can our City prosper; can she be righteous and happy, when every street, and lane, and by-way teems with those manufactures of murderers, and felons, and suicides?

We beg to refer our readers to the Report of the "Upper Canada Religious Tract and Book Society," which we have published to-day almost entire. The benefits resulting from the praiseworthy exertions of this very laudable and truly benevolent Institution are incalculable; and we hesitate not to say, that any one who reads the Report will not only agree with us in this opinion, but will be induced to aid in the promotion of the great objects of the Society.

NEW-YORK WEEKLY MESSENGER.—This is a neat and respectable paper, devoted to "Temperance, Religion, Literature," &c. and has been published for some years past in the city of New-York. Lately the proprietor has superadded the Title of "Olive Leaf;" and assigns the following cheering reasons: "Why call it the 'Olive Leaf?'" Because the waters of death, which have hitherto deluged the land are beginning to "assuage;" and the Temperance cause, like the Dove which brought the Olive Leaf to Noah's Ark, is producing industry, and the fruits of the earth, where once death and destruction prevailed, blessing every grove and living thing. One new title also speaks prophetic language. We hope the day is not far distant when the Deluge of Intemperance shall have quite passed away, and the Olive Branch of peace and quietness shall wave over every land—when want and strife shall cease, and there shall not be any thing to hurt or destroy in all God's holy mountain."

The June number of the Canada Temperance Advocate contains much interesting and useful matter. We can this week only make room for one article from it—the proceedings of the Quarterly meeting of the Roman Catholic Temperance Association in Montreal. The philanthropic labours of the founder of this Society, the Rev. P. Phelan, have been crowned with great success, and deserve much praise. When the Roman Catholics in Ireland, New York, and Montreal, and in other places, are thus outstripping all precedent in the Temperance Reformation, surely it is high time for Protestants to be up and doing.

The Report read at the late anniversary of the "Toronto Temperance Reformation Society," is a valuable and interesting document. We shall have much pleasure in laying it before our readers next week.

MORE DEATHS BY LIGHTNING.—On Thursday last, two young men were found dead in a field in the "River Rouge," a little below the city, who, it is supposed, were killed by the lightning on Monday last. The one was named Robert Renaud, a young man who distinguished himself at the Regatta of last season.

FOREIGN AND DOMESTIC NEWS.

From the N. Y. Commercial Advertiser, June 3. IMPORTANT FROM LIBERIA.

By the packet ship Saluda, Capt. Parsons, from Liberia, we have letters and news to the 15th of April. It will be seen that the little town of Beedington had been struck by a native force of about 300 men, under a celebrated war-chief. This spot had been selected by the superintendent of the Methodist mission as a mission station, and was in a very flourishing condition, under the immediate superintendance of Missionary George S. Brown, a colored man, with whom we have a personal acquaintance, and who is favorably known in several of the states. The village we believe contains some fifty very comfortable buildings, built by the Missionary Society, and the individuals resident there. We have before us a letter from a gentleman connected with the Presbyterian mission, who visited Beedington on the 27th of January, and he speaks of the mission under Mr. Brown in high terms of commendation.

On the 24th of February, the Methodist church in Monrovia was destroyed by fire. It was a small wooden building, very old, and burned like so much tinder. The members contrived to get out some of the seats, and the Bible from the pulpit; every thing else was enveloped in flames in a few moments. An Almanac has been published at Monrovia, called the "Liberia Almanac," edited by Mr. J. A. Burton.

We have the most gratifying accounts from all the Mission stations; the only drawback is the attack upon Beedington, but at the last accounts from that place, peace and tranquility had been restored.

By the packet ship Burgundy, Captain Lines, Paris and Havre papers to the 30th of April inclusive are received. By the British Queen we had Paris advices to the 28th. evening.

It was reported in Paris that the King of Naples had refused the mediation of the King of the French, between himself and Great Britain, and that he was determined on resistance. It was reported also that Austria had offered him assistance to the amount of 30,000 men. The English steamer Hydra had captured five vessels (merchmen) on the coast of Sicily. Dispatches had arrived at Toulon in consequence of the King's offer of mediation, but their tenor was not known, save by rumor. There is no truth, probably, in the Austrian part of the story, and the rest is rather doubtful.

The U. S. ship of war Cyane arrived at Toulon on the 25th of April. On the same day another instalment of 3,000,000 francs, of the Haytian debt, was landed at Toulon. This we believe is the second.

A squadron of three vessels was about sailing from Toulon for the China seas, to look after French interests during the strife with England. The commissioners appointed to regulate commercial intercourse between England and France have finished their labors, and their report may be expected soon.

There is no later news from Algiers. From the East the intelligence is still ominous of coming trouble. The resolution of the Pacha remained unshaken, and he had given a new proof of it by appointing the traitor Captain Pacha to the command of the united Egyptian and Turkish fleets. This had caused great irritation at Constantinople. The Pacha's military preparations, in Syria as well as Egypt, were on the most extensive scale. In the former he is said to have 80,000 men.

From Spain we have again intelligence of the death of Cabrera—announced as positively as before, and perhaps, as truly.

UNITED STATES. From the Natchez Courier, May 8. Awful Tornado.—Natchez Destroyed.—Our devoted city is in ruins, and we have not a heart of stone to detail while the dead remain unburied and the wounded groan for help. Yesterday at one o'clock, while all was peace, a storm burst upon our city and raged for half-an-hour with most terrific and dreadful power. We look around and see Natchez—yesterday lovely and cheerful Natchez—in ruins, and hundreds of our citizens without a shelter or a pillow.

"Under the Hill" presents a scene of desolation and ruin which sickens the heart and beggars description—all, all is swept away, and beneath the ruins still lie crushed the bodies of many strangers. It would fill volumes to depict the many escapes and heart-rending scenes; one of the most interesting was the rescue of Mrs. Alexander from the ruins of the Steamboat Hotel; she was found greatly injured, with two children in her arms, and they both dead!

The destruction of flat boats is immense; at least sixty were tossed for a moment on a raging river and then sank, drowning most of their crews. The steam-boat Linda, with most of her crew, went to the bottom,—and the Prairie, from St. Louis, was so much wrecked as to be unfit for use. The steamer St. Lawrence, at the Upper Cotton Press, is a total wreck.

There is no telling how widespread has been the ruin. Reports have come from plantations twenty miles distant in Louisiana, and the rage of the tempest was terrible;—hundreds of negroes killed, dwellings swept like chaff from their foundations, the forest uprooted, and the crops beaten down and destroyed.

We cannot even attempt a description of the mangled condition of Natchez. Hundreds of houses, yesterday on firm foundations and the abode of comfort and safety, now choke up our streets with mingled materials, in a state of utter destruction.

In the Upper City, or Natchez-on-the-Hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist Churches have their towers thrown down, their roofs broken, and walls shattered. The Episcopal Church is much injured in its roof. Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Mansion House, both being unroofed and the upper stories broken in. The house of Sheriff Izon has not a timber standing, and hundreds of other dwellings are nearly in the same situation. The Court House of Vidalia, parish of Concordia, is utterly torn down, and the dwelling-houses of Dr. McWhorter, and of Messrs. Dunlap and Sney are also, the parish-hall is partly torn down. Parish Judge Keaton, of Concordia, was instantly killed while at dinner at the house of Mr. Stacey. He was a noble and esteemed man. No other persons were killed in Vidalia, though some others were hurt. At the Natchez landing, out of fifty or sixty flat boats, only six are now afloat. Those best acquainted suppose as many as 100 flat-boats were drowned in the river, which swelled instantly to the height of six or eight feet.

From the ruins of the Steamboat Hotel Mr. Alexander, the landlord, his lady, and barkeeper, were dug out alive, as also Timothy Flint, the historian and geographer, and his son, from Natchitoches, (La.) besides Dr. Taliafero, and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine bodies have been dug from the Steamboat Hotel.

The number of burials which have taken place to-day is about 50, and many are still in a dangerous and dying condition. Mr. Rufiner and S. J. Boyd, Esq. have been at the trouble to go over the whole extent of the city, and make a practical and careful estimate of the damages; they state the total amount to be 1,260,000 dollars.

Upwards of 200 bodies, at the latest accounts, had been dug from the ruins. The village of Concordia, opposite Natchez, was demolished by the Tornado that swept over that ill-fated city, and several lives lost. The Court was in session, and the Judge was killed on the bench.

From the Augusta Chronicle of May 25. Great Freshet.—The rains which have fallen in the early part of this week up to Wednesday morning, have produced the greatest rise in the Savannah, which has occurred since the celebrated Yazoo fresh in 1796, and those of our citizens who saw that, say the body of water is much greater than at that time. The damage produced on plantations, both above and below this city, will be immense, and the destruction of property incalculable. The growing crops have no doubt been entirely destroyed. The damage done in this city cannot be ascertained for some days; the amount of property destroyed is already known to be very considerable. A

considerable portion of the upper bridge has been entirely destroyed. Our city is now an island, and the water on the back continent is from two to six hundred yards wide, cutting off all communication with the adjacent country in every direction. To give our readers at a distance some idea of the extent of the freshet, a six oared boat can pass without difficulty through Broad street from Bennoch's old corner up to the extreme end of the city, and how far beyond we know not; and from the Globe Hotel up Broad street is almost a continuous lake of water.

In short, there is scarce a street in the city that the water is not now, (eight o'clock P. M.) passing through, and the river is still rising at the rate of four to six inches an hour; and should it continue to rise in the same ratio for four or six hours longer, the whole city will be inundated. The lower bridge has withstood the force of the current, and is still standing at the time we write, though serious fears are entertained for its safety. Many of our citizens have been driven from their dwellings, and in some of the houses the water is several feet deep.

The river at dark had risen thirty-five feet above low water mark. From Hale's News Books. Latest from Augusta, Georgia.—By a gentleman who left Hartung (opposite Augusta) on Saturday morning last, we learn that the water now has left the feet in Broad street, Augusta. Many families had been obliged to retire to the upper stories of their dwellings, and several houses had fallen down, having been undermined by the water.

FLORIDA.—A correspondent of the Savannah Georgian, writing at Gage's Ferry, gives further particulars of the murderous attack on the theatrical company of Mr. Forbes, as follows: On the 23rd and 24th inst. were attached to Gage's Ferry, the Nicolatos and St. Augustine road. One was coming to Nicolatos, and the other going into St. Augustine.

The wagons were plundered of every thing,—one contained property of Mr. Forbes and his company of theatricals, who had left here the day previous with the intention of performing in St. Augustine. I regret to say that Mr. Lyne and a clairvoyant player of Mr. Forbes' company were killed—musician's name not known.

Mr. German, of the same company, after running for three miles, succeeded in reaching Fort Seale, hotly pursued the whole way by two Indians, who fired at him and missed.

All the killed were scalped. Two of the missing have been found,—one wounded, and the other, by the name of Vose, in running, is said to have ruptured a blood vessel. It is supposed Mr. Forbes did not lose any thing of any great value. Himself, and the ladies of his company, had gone into town the day previous. The Indians were pursued, but they could not be caught.

The first steamer of the new line about to be established by Mr. Comand between Boston and Liverpool, is expected to arrive here on Saturday or Monday next. The docks and warehouses recently erected at East Boston for the accommodation of the steam-ships are nearly completed.—Boston Atlas, May 23.

The packet ship Poland, which sailed on the 11th May from New York to Havre, was struck by lightning on the 15th, by which accident the cargo became ignited, and the vessel was entirely destroyed by fire. The passengers numbered to the number of 63, were floating on the Atlantic, with a burning vessel under their feet, for 48 hours before the welcome sight of morning all gladdened their eyes. No lives were lost. There were 670,000 specie on board, and the cargo valued at \$50,000, none of which was saved. The vessel was insured for \$32,070. The passengers saved nothing.

A Horrid Affair.—Two persons, one named R. L. Winn, and the other J. D. Brown, quarrelled in a stage between Peru and Chicago, Illinois, on the 17th ult. Both drew pistols, fired, and killed each other. One was shot in the head, and his opponent in the heart. They were the only passengers, and had over a thousand dollars with them. This is truly a horrid affair.

There does not appear to be the least diminution in the quantity of produce landing at our wharves from the West; but on the contrary, the amount is steadily increasing. The docks are now fastening on this morning to first passage through the barrels. Not a boat leaves for Albany but takes from three to five hundred barrels of flour or pork. As for wheat, furs, and other such inconvenient articles, they must bide their time in the warehouse.

A gentleman just returned from a tour through Ohio, represents the state as teeming with produce, and the prospects of the coming crop unusually favorable. At various points of the canal, and along the lake, large quantities of pork, flour, &c., are piled up, awaiting boats to carry it forward.—Buffalo Commercial Advertiser.

A new kind of Potatoe, said to be superior in quality and produce to the Roban variety, and called the Sommeiller, has been introduced into the United States from France.

Sunday Amusements.—The New Orleans Sun says, "There is preaching to-day at the Churches, racing at the Gentilly Course, playing at the St. Charles Theatre, and ten-pin rolling all over the city."

LOWER CANADA.

We are truly glad to find that the wish we expressed in our last paper, to see an Emigrant Society in active and beneficial operation in this city, had already been realized. A number of influential and benevolent gentlemen had already anticipated us by associating themselves together for this purpose, and we anticipate the best results from their humane and patriotic labors. The Governor General has subscribed liberally in aid of the funds, and has manifested his sympathy for the destitute emigrants, by personally visiting them at the Canal, and enquiring into the condition of those occupying the sheds.—Montreal Gazette.

UPPER CANADA.

The Steamer Ontario.—Our contemporary, the Chronicle & Gazette, has been premature in announcing the partial success of the ascension of the Long Sault. No trial has yet been made of any portion of it. Some day during the present week the Ontario proceeded to the head of the Great Sault, to make the experiment. It was almost impossible this morning to find a passage through the barrels. Not a boat leaves for Albany but takes from three to five hundred barrels of flour or pork. As for wheat, furs, and other such inconvenient articles, they must bide their time in the warehouse.

The Cornwall Observer, 21st May, notices that a smart shock of an earthquake was felt in that neighbourhood, and along the North Bank of the St. Lawrence, on Monday morning, 11th ult. No damage, beyond breaking a few panes of glass, appears to have been sustained.

New Potatoes.—Our readers will hardly credit it—but still it is a fact, that we had new Potatoes at dinner yesterday—29th May, from the garden of Mr. W. Matheson, to whom we are indebted for this novel treat.—They had been little better than a month planted, yet they were exceedingly large for that time and well tasted.

With safety we think we might challenge all Upper Canada to beat this—we give the stump.—Bathurst Courier.

OBITUARY.

DIED.—In Belleville, May 23, Mrs. Ann Sparrow. Mrs. S. was one of the oldest members of the Methodist Society in this place; and, through all the trying scenes through which the Society has been called to pass, she was never found among those who are "given to change," but faithfully continued to walk in the old paths, maintaining her Christian integrity and spiritual enjoyment, "by a well-ordered life and a godly conversation."

The disease which terminated her earthly course, was, a cancer in the breast; from which she suffered much for the last twelve or fifteen months. At my visits, during the spring and winter, I invariably found her in a happy frame of mind, and sometimes "full of life," rejecting in view of the rapid approach of eternal life. She expressed some anxiety to live until the assembling of the Conference, as she wished much to see her beloved and much-esteemed friend and brother, Elder Case; but in this a merciful God did not see proper to indulge her. She retained her senses to the last; and, when she could no longer speak, she raised her trembling hands in token of complete victory, and almost imperceptibly, sweetly fell asleep in Jesus. E. R.

A CAMP MEETING will be held on the YONGE STREET Circuit, in the vicinity of Canner's Saw Mill, two miles east of the street, and twelve miles from the city,—commencing on Friday, the 26th of June. Arrangements are made with a person near the place to provide 30 board tents, for the convenience of families from a distance. Some are expected from the adjoining circuits and from the city. Several Ministers are fully expected, in particular Rev. Messrs. J. Ryerson, D. Wright, H. Biggar, and J. Musgrave. GEO. FOOTE, Sup't. June 5th, 1840.

There will be a CAMP MEETING in the township of Goulbourn, on the Richmond Circuit, on the old ground near Sullington's Meeting House, which will commence on Friday, July 3rd.

There will also be a CAMP MEETING on the Ottawa Circuit, near the West Haverbury School House, which will commence on Friday, July 10th. The Presiding members of our Church on the adjacent circuits are respectfully invited to attend. R. JONES, Chairman. Letters received at the Guardian Office during the week ending June 9. R. Wright.

COMMISSIONARY OFFICE.

Toronto, 5th June, 1840. NOTICE is hereby given, that SEALED TENDERS will be received at this Office, until Saturday, the 5th day of August next, at 12 o'clock, precisely, (after which hour no tender will be admitted,) from all persons willing to enter into a Contract for supplying TWO THOUSAND BARRELS of Sound, Sweet, Fine, Wheaten FLOUR, viz: 1,000 Barrels to be delivered on the 1st October next, and 1,000 Barrels to be delivered on the 1st May, 1841.

The Flour must be of the first quality, and guaranteed to keep sweet and good for Six Months after delivery. The Tenders to express in words at length the rate, in Halfpenny Currency, at which each Barrel of Flour will be delivered. Two good and sufficient Sureties, jointly and severally with the Tenderer, will be required to execute a Bond in the Penal Sum of One Thousand Five Hundred Pounds, Currency, for the due performance of the Contract; and it is requested that the bona-fide signatures of the proposed Sureties be annexed to the Tender, to that effect.

Further particulars of the proposed Contract, and Printed Forms of Tender may be obtained, on application at this Office. 53

TO THE ELECTORS OF THE TOWN OF HAMILTON; GENTLEMEN: The period when the present Parliament will cease to exist is fast approaching. You will therefore shortly have to exercise the elective franchise; and in all probability, you will be called upon to perform that duty, by the election of a Member to represent your Town in the Parliament of the Province of Canada.

In that Parliament, it is intended that the Executive Government shall be in a situation—as well to show, that it is administered in accordance with the well understood wishes and interests of the people—as to pay that deference to their feelings, as expressed through their representatives, which is justly due to them.

I am anxious to see this intention carried out to its fullest extent; and I conceive that nothing can more conduce to the practical benefit to be derived, than the Government being itself identified with the People, by some of its Officers being Members of the House of Assembly;—thus assimilating more nearly than has hitherto been the case to the practice of the British Government; and affording a more complete development of the advantages of a Representative form of Government.

Strongly influenced by these considerations, I propose to offer myself as a Candidate for the Representation of the Town of Hamilton,—my connection with the Gore District having naturally led me to look, in the first instance, to the District Town. I do not hesitate to come forward on these grounds, because I am quite convinced, that, at the present crisis of public affairs, it is the duty of every one to endeavour, by all means in his power, to aid in carrying out fairly and fully, those important measures which Her Majesty's Government have in contemplation for the well-doing of this Country.

I do not come before you as a stranger; I have been a resident in the District for some time; and I have also been before the public in an important station. As, however, in that situation I have performed my duties by rigidly avoiding all reference to politics, it may still be necessary to make some declaration of my own opinions.

I believe it is of the greatest importance, that the House of Assembly should be composed of men in whom the people, generally, have confidence. I am an advocate for the strictest practical responsibility of all Public Officers; and I am fully prepared to carry out, to their utmost legitimate extent, the views expressed in Lord John Russell's recent Despatches, which, in my opinion, afford every security which can possibly be desired for the proper exercise of the functions of Government.

I think that, after the excitement which has for so long a time prevailed in this Country, nothing will tend more to the well-being of all, than a display of a spirit of harmony and conciliation towards all.

I strongly disapprove of all irritating suspicions, not induce a belief of insincerity in the desire to promote the public welfare.

By following out views of this character, I am thoroughly persuaded that the attachment of the people to the British Constitution may be secured, and a feeling of confidence in the intentions of the Government promoted; and I do not hesitate to affirm, that when such is the case, we may reasonably expect a large measure of that happiness which Providence will undoubtedly bestow. This address is necessarily in general terms only; but I shall always be ready to afford every explanation, on specific topics, which may fairly be required from me. I have the honour to be, Gentlemen, Your most obedient, humble Servant. S. B. HARRISON. Toronto, 1st June, 1840.

CROWN LANDS OFFICE.

Toronto, 5th June, 1840. PUBLIC SALES will take place at the Agents' Offices in the different Districts within this Province, on the 31st March, 30th June, 30th Sept., and 31st Decr., in each year; when such of the Crown Lands as are situated above the water price, and which may have become forfeited for non-compliance with the conditions of such Sale, will be again exposed to public competition; also such Lands as may be returned to this Department for Sale not heretofore advertised.

The Numbers of the first described Lands may be known upon application to the Agents of this Department in their respective Districts; those of the latter will appear in the Upper Canada Gazette, and in one of the Newspapers published in each District, one month before the time of such Quarterly Sale above mentioned, or of such special Sale as may be hereafter advertised.

A General Advertisement of Crown Lands not heretofore offered, will appear so soon as Returns of Inspections of Lots Advertised under Order in Council, of the 4th April, 1838, have been made by the District Agents, and the necessary authority obtained from His Excellency the Lieutenant Governor in Council, to offer for Sale such Lands so advertised as may have been forfeited by the Original Locatees; when Lots returned as vacant, since the general advertisement of Sales of Crown Lands published last year, will be included. R. B. SULLIVAN. 53

WHOLESALE DRY GOODS WAREHOUSE, No. 21, Yonge Street.

The Subscriber begs to inform his customers and the Trade of Upper Canada, that he is now receiving a general and well-assorted supply of STABLE DRY GOODS, suitable for the Spring business.

The Stock having been purchased with Cash, and selected by a person of long experience in the Canada Trade, the Subscriber is enabled to offer his goods on as reasonable terms as any other House in the Trade; and he can with confidence recommend them to the inspection of purchasers. JOHN ROBERTSON. Toronto, 1st June, 1840. 53 7

NOTICE.—The term of Partnership between the

Subscribers having expired, they will offer their stock for sale in one lot or otherwise, on the 1st day of July next. The Stock which is in excellent order, and consisting of articles generally kept in a Country Store, amounts to almost £2,000 Currency.

ALSO—the whole property belonging to the Firm of James Read & Co., the most of which being very central for business.

As the business will positively be closed at the time mentioned, notice is hereby given, that all persons indebted to the Firm in Book Debts or Notes, are requested to call and settle their demands forthwith and save costs.

In retiring from the business in Chatham, the Subscriber takes this opportunity of expressing their gratitude for the liberal support and encouragement since their commencement. JAMES READ. JAMES FISHER. Chatham, 5th May, 1840. 53 8

TO BE SOLD.—Lot No. 24, Second Concession;

East Centre Road, Township of Chinguacousy, containing 200 Acres; upwards of 90 improved—within 31 miles of the City of Toronto; within 12 miles of the Village of Churchville; within one mile of a Saw-Mill, and Seven of a Flour-Mill. A Spring Creek runs through the whole farm, with other useful springs. A Brick Cottage, 40 feet square, and well finished; about 100 fruit trees, chiefly bearing; a frame Barn, 36 by 60 feet, with other convenient buildings. The Farm is in a high state of cultivation. The time of payment made accommodating. Enquire on the premises. Chinguacousy, June 11th, 1840.

TORONTO VOCAL SACRED MUSIC SOCIETY.

A PREPARATORY CLASS will be opened on the Second day of JULY next. Application for admission to be made to Mr. Wm. LESLIE, King Street, or Mr. DEAN, Front Street, previously to the 25th of June next.

FORM OF APPLICATION.—"With a view of assisting in singing in the Public Worship in the Church (or Chapel), and with the intention of becoming a Member of the Toronto Vocal Sacred Music Society, I request permission to become a Pupil in the Preparatory Class to be opened on the 24 July. Residence — Reference may be made to — Toronto, May 23, 1840.

JUST PUBLISHED, and For Sale at the Wesleyan Book-Room, Wallington Buildings, Toronto,

THE FRUGAL HOUSEWIFE'S MANUAL, containing a number of Useful Receipts in COOKERY. To which are added Directions for the Cultivation of Culinary Vegetables. By a Canadian Lady. COPIES OF ORDERS, passed at an Adjoined General Quarter Sessions of the Peace, held at the Court House in the City of Toronto, on Monday the 11th May, 1840.

"The petitions of Thomas McKenny, and forty-one others, inhabitants of Markham and Scarborough, and of John Wells, and thirty-six others, inhabitants of the township of King and Vaughan, praying for surveys of the town lines between those townships respectively," having been presented by the Chairman, it was Ordered, that the prayer of the petitioners be granted at the ensuing General Quarter Sessions, to be held on the 7th July next, unless cause should then be shown why the said lines should not be run; and that notice of this order be given in the several newspapers of the District for three weeks.

"Ordered, that when this Court do adjourn, it stand adjourned till Thursday the 28th inst.; and that an adjourned Sessions be held every fourth Thursday thereafter." A true extract. 53 3 GEO. GURNETT, C. P. H. D.

SALES MAN WANTED

IN A LANCY STORE. A Young Man of some experience in Business will hear of a permanent Situation by applying to the Subscriber. Respectable Reference will be required. THOMAS RIGNEY. Toronto, June 1, 1840. 3w 52

F O U N D.—In the River Humber, opposite

the Lot of the Subscriber, No. 19, in the Sixth Concession of the Township of York, on Thursday, the 21st day of May, a BAY MARE. The Owner is hereby required to prove his property, pay charges, and take her away. LAUGHLIN McLAIN. May 25, 1840. 3wp 53

SOAP, CANDLES, AND STARCH

HALL & LEAK beg leave to acquaint their friends and the public, that they have on hand 1,000 BOXES OF SOAP, and a large quantity of Mould and Dip CANDLES, which they offer low for Cash or on a liberal Credit. Their Starch Manufactory will be in operation on the opening of the Season, when they will be able to furnish a superior article to any made in this Province, which they intend to dispose of on reasonable terms. Merchants are invited to inspect the Articles before purchasing elsewhere. Apply at the Manufactory, Palace St., opposite Mr. Cavert's, or at their Store, No. 58, Yonge Street. Toronto, March 24th, 1840. 494

