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CHRISTIAN GUARDIAN.

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Literarn.

Notices of New Works.

Essays on Christian Union. I. Introductory Essay: Thomas Chalmers, D.D., LL.D., Principal and Primarius Pro-fessor of Divinity to the Free Church. II. The Scripture Principles of Unity; Robert Balmer, D.D., (late) Berwick, Professor of Systematic Theology to the United Secession Church. Hf. Christian Unt ty in connexion with the Propagation of the Gospel: Robert S Candlish, D.D., St. George's Free Church, Edinburgh. IV. Union among Christians viewed in relation to the present State of religion Parties in England : John Angell James, (Rev.) Birmingham. V Union among Christians viewed in relation to the present State o religious Parties in Scotland: David King, LL.D., United Secession Church, Greyfriars', Glasgow. VI. A Catholic Spirit: its Consistency with Conscientiousness: Ralph Wardlaw D.D., Tutor to the Independent Theological Academy, Glasgow, VII. A Sectarian Spirit; its Prevalence and Insidiousness; Gavin Struthers, D.D., Relief Church, Anderston, Glasgow. VIII. Unity of the Heavenly Church-Influence which the Prospect of it should exercise: Andrew Symington, D.D., Paisley, Professor of Divinity to the Reformed Presbyterian Church. London: Hamilton, Adams, and Co. Edinburgh : William Oliphant and Sons. Glasgow : David

The above work is much recommended by the English Press, Union is now the topic among the denominations in England-The work (price 6s.) suits the times. The two following works. by Methodist ministers, are noticed by the English Methodist Magazine for February last.

A brief Inquiry respecting Wine, and its use in the Sacrament of the Encharist. By the Rev. W. H. Rule. 12mo. pp. 24. John Mason.—A very sensible tract; written in an admirable spirit, with much power, and calculated to act at rest a question which, by some ignorant and foolish men, has tended to "toro the world upside down." Mr. Rule deserves the cordial thanks of every temperate Temperance Society.

Demonstration of the Necessity of abolishing a constrained Clerical Celibacy: exhibiting the Extle of that Institution, and the Remedy. By the Right Rev. Diego Antonio Feijo, Senator, and ex-Regent of the Empire of Brazil, Bishop Elect of Marianna, &c., &c. Translated from the Portuguese, with an Intro-duction and Appendix, by the Rev. D. P. Kidder, A.M., 18mo. pp. 128. Philadelphia.—The history of Roman Catholicism in Brazil is invested with peculiar interest: it was introduced contemraneously with the original settlement of the country, and to it the Portaguese colonists cling with great tenecity. With the exception of the tribunal of the Inquisition, there is scarcely any institution of the Romish Church which has not there been recognized. In the revolution which separated the colony from the mother country; and established Brazil as an independent empire, Popery was retained as the religion of the state. The Brazilians, however, did not surrender the right to think and act for themselves, and have actually closed the doors of convents, and appropriated monastic edifices to the public use of the country. A bold and philanthropic attempt was lately made to abolish elerical cellbacy, as being a prolific source of moral corruptions. One of the chief supporters of this project was Feijo, a Priest, then a member of the Chamber of Deputies, afterward Regent, of the empire, and subsequently a Senator for life.

The treatise before us produced a thrilling interest, and convinced both of the Clergy and laity. We strongly recommend a perusal of this work to all who are interested in the present state of affairs in the Reformed and the Popish Church.

Mr. Kidder is the editor of the Methodist Sunday School Adve cate, New-York. The following work is highly recommended in America, and the undermentioned edition of it is as highly spoken of in England. The author is the editor of the Cincinnati or Western Christian Advocate, and the reviewer is one of the editors of the English Methodist Magazine.

Delineation of Roman Catholicism, drawn from the Authoric and acknowledged Standards of the Church of Rome; namely, her Creeds, Catechisms, Decisions of Councils, Papal Bolls, Roman Ca thalis Writers, the Records of History, &c. : in which the peculia: Doctrines, Morela, Government, and Usages of the Church of Rome are stated, treated at large, and confuted. By the Rev. Charles Elliott, D.D. A new Edition, corrected and revised throughout, with numerous important additions. By the Rev. John S. Stamp. Just published, Price 15s., sterling, in One bandsome Volume, cambric, gilt-lettered, with Comprehensive and Controversial Index.

From the Methodist Quarterly Review, April, 1845. NEW PUBLICATIONS OF METHODIST EPISCOPAL SUNDAY

SCHOOL UNION.

We promised in our last to furnish our readers with brief notices of the publications issued at the Book Concern, for the use of Sunday Schools, under the supervision of brother Kidder; the judicious editor of our Sunday School publications. We now redeem the pledge, and begin with

1. The Jew among all Nations. 18mo. pp. 178. New-York: Lane & Tippett. This is a reprint from the list of the Londor Religious Tract Society. It describes the habits, customs, manners, and nursuits of the modern Jew in the different parts of the earth. It is rich in its facts, lively and vigorous in its style, and will be both a popular and useful book. Whoever reads it will be led, ever after to regard the Jew as a living commentary on the truth of holy writ. It should be perused by every teacher and scho-

2. Learning to Think. 2 vols. 1800. This is also an English reprint. It is a brook which is admirably anapred to awaken the attention of the juvenile reader, and is filled with useful information, conveyed in the most pleasing style. It is one of the best books for children which we have read for some time. It aims, and we think successfully, at once to please the mind and to develop its faculties.

3. The Story of Ananias and Sopphira. By WILLIAM A. AL COTT. 18mo. pp. 72. This little book, which is an original work, contains a well-written account of the sin and death of Anapias and Sapphira, with some very useful reflections. It is an entertaining and a profitable work for children.

4. The Forty-two Children at Mount Bethel. By A SARBATE SCHOOL TRACHER. 13mo. pp. 47. This is also an original work ng the sin and punishment of the children who mocked Eli-

sha the prophet. It is written in good style, and will do good. 5. No King in Israel, or the Importance of Discipline. By SUNDAY SCH OL TEACHER. 18mo. pp. 54. This little book was also prepared expressly for our Sunday School Union. From the facts recorded in the book of Judges concerning the prevailing social disorders in Israel, when there was no King or head over them, the author has inferred some very useful truths. Simple in style and full of valuable sentiment, it is worthy of a place in our list.

6. We are Seven, or the Mourner Comforted. BY ELIZABETH MARIA LLOYD. 18mo. pp. 51. This is an English reprint. It is a prose version of Wordsworth's celebrated balled "We are Seven;" it also contains the poum itself. It is a most touching narrative and we predict that it will seldom lie idle on the shelf of the S. S.

7. Anna the Prophetess. By a SABBATH SCHOOL TEACHER. 18mo. pp. 48. With Frontispiece. This little work tells the reader what is known of the character, employment, residence, condition, &co., of the pions Anna, with reflections which are at once pleasing and profitable. It is original.

8 The Kingdom of Hoaven among Children or 25 Narratives of a Religious Awakening in a School in Pomerania. From the German. By Charlotte Clarke. 18mo. pp. 104. We wish this deeply-interesting book could be read, not only by every child, but by every adult in our connexion. It would produce a confidence in the reality and possibility of juvenile conversion not now felt. We think this is a book which, when known, will be much read,

and we are sure it will be useful. 9. Missionary Book for the Young. A First Book on Missions 18mo. pp. 200. With numerous cuts. This truly-excellent book is a reprint from the list of the London Religious Tract Society, with some revisions. It was very popular in England, and we are mucl mistaken if it does not become equally so in America. It is filled with interesting exhibitions of heathen degradation and of mission. ary sucress. It is just the thing to form the minds of the tens of thousends of children committed to our spiritual care. We thank brothe

Kidder for placing it on his list. 10. Scripture Characters: Letters on the Distinguishing Exectlences of Remarkable Scripture Personages. By the REV. Rob-ERT HUSTON. 18mo, pp. 245. The peculiar characteristics of twenty-one of the principal persons mentioned in the Bible are very beautifully exhibited, in as many letters, by our author in this excel-lent book. It is an English reprint, and is admirably adapted to assist in forming the moral character of our youth. As a work of

interest and utility we cordially recommend it. 11. Little Aun; or Familiar Conversations upon interesting Subjects between a Child and her Parents. 13me, pp. 36. This little book is well adapted to promote serious thoughts in children, and to develop their moral feelings. It is an English reprint.

The list will be finished next week.]

(No. 4-Continued.) MORAL PHILOSOPHY. (Paley.)

I. PRELIMINARY CONSIDERATIONS. An analysis of Paley's Moral and Political Philosophy,' was promised. The following in the analysis as drawn out by the writer :-

1. Definition and use of Moral Philosophy. It is "that science which teaches men their duty, and the reasons of it." The use of such a study is to prevent mistake. The Rules are,-(1.) The Law of Honour, which prescribes and regulates only

duties between equals, omitting that to God and Inferiors. (2.) Law of the Land, which, as a rule of life, labours under two defects,—i. Human Laws omit many duties, as—Piety to God; Bounty to Poor; Forgiveness of Injuries; Education of Children; Graticode to Benefactors, &c., because these most be voluntary,

and no compulsion can be used. ii. They permit many crimes as —luxury; prodigality; lying; uncharitableness; disobedience to parents, &c., because either the law must be defined before hand, or must be left to the discretion of a magistrate.

(3) The Scriptures, which teach morality by general rules, asloving God with all our beart; doing as we would be done by: loving our neighbour as ourself, which are occasionally illustrated by fictitious examples.

2. The marai sease, which is an instinctive or acquired love o 3. Human happiness, under which head will be shown

(1.) What it does not consist in: not in-i. The pleasures of sense, as, -eating; drinking; propagating; music; painting; architecture; theatres; hunting; shooting, &c., for they are of ort duration; by much repetition, they lose their relieh; and the eagerness for intense delights takes away the pleasure arising others, ii. An entire exemption from-pain: labour care; business; suspense; ease; for these fix and excita-the of apiritat imaginary anxieties, and bypochondrineal affections iii. Greatness, rank, or elevated station; for no superlority

ately compare ourselves; and even that is short-lived. (2) What it does—i. In the exercise of the social affections. i In the exercise of our faculties, of body or mind, in some engaging end. iii. In the prudent constitution of the habits in health 4. Virtue, which has been divided into-prodence; fortitud

temperance; justice. In modern times.. into duties-(1.) Towards God, as--piety; reverence; resignation; gratitude

(2.) Other men, as-justice; loyalty; charity; fidelity. &c. (3.) Ourselves, as-chastity; sobriety; temperance; self-preser vation; care of health, &c.

II. MORAL OBLIGATIONS.

1. The question, "Why am I obliged to keep my word?" which there may arise these answers -

(1.) Because it is right. It is agreeable to the fitness of things.

It is conformable to reason and nature. (4.1. It is conformable to truth.

(5.) It promotes the public good.(6.) It is required by the will of God.

These answers leave the matter short; for the inquirer magain ask. "Why am I obliged to do what is right?"—and so was may be put to each of them. Therefore it is necessary, in orde to conduct the inquiry, to examine,-

2. What we mean when we say a man is obliged to do a thing;

(I. The motive to be violent.

(2.) The motive to result from the command of another. This arises from a sense of duty; gratitude; interest; imports

pity; compulsion, &c. 3. The question resumed, "Why am I obliged to keep my word?" 4. The Will of God; to know which on any point, consult the

Scriptures, and what can be discovered of his designs and discositions from his works,
5. The Divine Benevolence. When God created the human species, he wished their-

(1.) Misery: which he might have effected by contrary forming the senses, making everything we tasted, bitter; seeing, louth some; touching, stinging; smelling, steach; sound, discord-(2.) Or was indifferent; by this we must attribute to our good for tune the capacity our senses have to receive pleasure, and the

supply of external objects fitted to produce it. (3.) Or happiness, shown by the above, for that is too much to be left to chance, as it supposes contrivance. Evil exists how, then, can God will the happiness of men ! It is never the object of God's contrivances, to produce pain; for instance teeth are contrived to eat, not to ache: it may be a defect in the

contrivance, but it is not the object of it-6. Utility. Actions are to be estimated by their tendency. The

had consequences of actions are-.) Particular, as the mischief that action immediately does: consequences: fright and pain; loss of life; affliction to his tached.

ral, as the violation of some general necessary rule: in for his crimes, but by public authority.

7. Necessity of general rules, which are needful on the ground of mpartiality; for an action (say, murder) cannot fairly be punished and rewarded: it must be generally permitted or generally for 8. General consequences. The guilt of an action is in proportio

to the mischief that would arise if the action were universal; thus the particular consequence of breaking into a house, empty of in mates, would be probably the loss of a spoon; the general conse quence is, that nobody could leave their homes, emply.

9. Right, which signifies consistency with the will of God. Righ

is a quality of— (1.) Persons, as,-i. Parents have a right to obedience from

their children, i. e., it is consistent with the will of God. iii. Messers have a "right" to servants' labour. iii. A man has no "right" over his own life or another's. (2.) Actions, as-It is "right" to punish marder with death; his behaviour was "right;" it was not "right" to send an un

fortunate debtor to gaol. &c. 10. The division of rights; which, when applied to persons

1.) Natural or adventitious—i. Natural, as a man's right to his ow life, limbs, liberry; his right to the produce of his labour; his right to the use, with others, of air, light, water, ii. Adventitions, as, the right of a king over his subjects; of a general over his

a husband's right over his wife 3.) Perfect or imperfect. i. Perfect, as a man's right to his life,

person, house, wife, children, or to his furniture, clothes, money ii. Imperfect. The best qualified candidate has a right to suc cess; but if he be rejected, there is no remedy; therefore, imperfect. A poor neighbour has right to relief; but if he be refused, he must not extort it. Benefactors have a right to grati-tude from those they have obliged; yet they cannot compel-Children have a right to the affection of their parents; but there is no compulsion.

11. General rights of mankind are-1.) A right to the fruits of the earth; for God bad created a want

A right to the flesh of animals. Gen. ix. 1, 2, 3. 3.) The right of extreme necessity: using or destroying what i not our own, for self-preservation; as throwing goods overboard to save the ship; pulling down a house to stop a fire; eating another's food to avoid starving.

III. RELATIVE DUTIES. 1. Property: one man having more than another.

Use of the institution of property.
It increases the produce of the earth. It preserves the produce to maturity.

It prevents contests. It improves the conveniency of living.

The history of property: first sheep, fruits, tents; than wells land. &c. 4. In what the right of property is founded, viz., the law of the

5. Promises. (1.) From whence the obligation to perform them arises; the ne

cessity of it to the existence of human society.
(2.) In what sense promises are to be interpreted: viz., in that sense in which the promiser apprehended that the promises received [Promises from fear are to be tried by this rule.]

(3.) In what cases promises are not binding, i. Not when im possible. ii. Not when unlawful. iii. When they contradic former ones. iv. Not before communicated. v. When release by the promises. vi. Erroneous ones are not binding,—where the errors proceed from the mistake or misrepresentation of the promisee :-or when the promisee understands the promise made under certain suppositions, which turn out false; as, a nepher is promised a son's fortune, supposing him dead.

Contracts of sale.

The seller is bound to disclose known faults.

Contracts, which are mutual promises.

oach, a house,

.) The market price is the fair price, whether high or low: the seller is not unjust who keeps it, provided there be no monopoly. (3.) Custom governs where no rule Contracts of hezard, as gaming and insurance. 9. Contracts of lending of inconsumable property; as books,

10. Contracts concerning the lending of money Act, of the 11. Contracts of Jabour-(2.) Commissions; in which whoever undertakes another man't

(3.) Partnership; as when one contributes money; the other labour. (4.) Offices. 12. Lies; which is a breach of promise; for whoever seriously addresses himself to another, tacitly promises to speak truth, which he knows is expected. These are falsehoods, which are not lies, as, never tempted to suicide but wh (1.) Where no one is deceived; as parables, novels, jests, ludi- | Scriptures exhort patience under.

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crous embellishments of a story, compliments in the subscription of a letter, a servant's denying his master, prisoner plending Not Guilty, advocates asserting their belief of justice or injustice is behalf of their clients.

(2.) Where the person to whom you speak has no right to know the truth, as to a madman, for his own benefit; to a robber, to conceal your property; to an assassin, to save your life.

(1.) Speak a lie, when he deceives.

(2.) Act a lie, as point his finger in a wrong direction; motion with his eye; shut up his shop to make his creditors think he is 3.) Lie by omission; as when an historian omits an act, when by entitling his book "The History," he engages to tell all he

knows: thus he deceives his boyers. 13. Oaths. Form of them ..

(2.) Signification. It is calling upon God to witness what we say, ed invoking his vengeance or renouncing his favour, if what we say is false, or not performed.

(3.) Lawfulness; which are so with regard to judicial oaths; ! ot so in common discourse.

(4.) Obligation; which is so on these accounts.

(5.) What oaths do not bind (see Promises.)
(6.) The sense oaths are to be interpreted—i. Perjury is a sin of reat deliberation. ii, It violates superior confidence. iii, God | 8. The Scriptore account of Sabbatical Institutions. irected the Israelites to swear by his own name (Deut. vi. 13; (1.) The sanctification of the seventh day did not begin when God x. 20;) which supposes it above a promise, and will therefore re ceive greater punishment.

14. Oath of allegiance. (1.) It excludes all intention to support another's claims : the design deposing the reigning prince; taking up arms for private ad-

(2.) It requires or permits resistance to the King on ill behaviou or imbecility; disobedience to such commands as are unauthorised by law; as to hold him no allegiance when he is a captive, or

15. Oath in evidence 16. Outh against bribery in the election of members of Par 17. Oath against simuny; so called from an imaginary resemb lance between the purchase of a benefice, and Simon Mague's at-tempt to purchase the Holy Ghost. Acts viii. 19.

Oaths to observe local statute 19. Subscriptions to articles of religion, which are not intended that all the 39 should be believed compulsory, but to exclude from ffices in the church all abetters of Popery, Anabaptists, Poritans 20. Wills.

IV. RELATIVE DUTIES WHICH ARE INDETERMINATE.

1. Charity, as it signifies promoting the happiness of our inferi-ors; this is the province of religion; there are three methods of

(1.) By the treatment of domestics or dependants: we are forbidden-i. To enjoin unnecessary labour or confinement from the mere love and wantonness of domination. ii. To insult them by barsh, scornful, or opprobrious language. iii. To refuse them any harmless pleasure, iv. Causeless and imiv. Causeless and immederate anger

[Slavery is, an obligation to labour for the benefit of the master ithout the contract or consent of the servants; and erises from imes; captivity; debt-the continuance of it should be in proportion to the crime, which ought to cease as soon as the demand of the injured nation or private creditor is satisfied.]

(2) By professional assistance, from Members of the Legislature Magistrates, Medical men, Legal men, Clergy.

(3.) By pecuniary hounty. i. The obligation to bestow relief upo the poor. ii. The manner of bestowing it. By giving states pensions to individuals or families; by subscription to public charities; by relieving begars. iii. Pretences by which men excuse themselves from giving to the poor. They have nothing to spare; but they might, by good management. They have silies of their own, and charity begins at home. That charity does not consist in giving money, but in benevolence, love to mankind, goodness of heart, &c. (See James ii. 15.) They pay the poor rates: they may as well say they pay their debts That these people, give what you will, will never thank you no think of you for it,—this is not true; nor ought this to be the motive. That we are liable to be imposed upon; the distress is generally true, though the cause may be untruly stated. They should apply to their parishes: this may not be practical; and there are many requisites necessary to comfort which the parish does not supply. That giving money encourages idleness and vagrancy, this is true of injudicious generosity.

other half suffers.

2. Resentment; which may be distinguished into-(1.) Anger, which is the pain we feel upon the receipt of an affron injury. It is sinful when conceived upon slight provocations

'Let every man be slow to anger," When it continues long "Let not the sun go down upon your wrath."

O. Range which is inflicting or pain on the person who has off-nded, and is decidedly sinful: Matt. vi. 14, 15 : rviii. 94, 35;

Col. iii, 12, 13; 1 Thess. v. 14, 15; Rom. xii. 19-21. 3. Duelling; which is absurd, because it is uncertain

4. Litigation: a law-suit is not inconsistent with the Gospel, when it is instituted for—

(1.) The establishing of an important right-Procuring compensation for considerable damage.
 Preventing of future injury.
 Gratitudes to cultivate which, consider the existence of kind.

Divine goodness; and the love of God is the sublimest gratitude. (1.) Mulicious; which is relating truth or falsehood for the purpo of presting miseries. (2.) Inconsiderate: which is a different offence, although the sam

mischief actually follows; therefore, ought to have been foreseen Information communicated for the purpose of warning, or caution-

V. RELATIVE DUTIES WHICH RESULT FROM THE CONSTITUTION OF THE SEXES.

1. Of the public use of marriage institutions; it produces-

(1.) The private comfort of individuals, especially of the femal

(2.) The production of the greatest number of healthy children their better education, and settlement in life. (3.) The peace of society, in cutting off a source of contention, b allowing only one woman to one mea-

(4.) The better government of society, by distributing the committee into into families. (5.) Additional accurity thereby; from the solicitude parents feel.

(6) The encouragement of industry. soldiers; of a right to elect magistrates, &c.

(2.) Alienable or inalienable, i. Alienable, as houses; lands;

2. Fornication—

money ii. Ioalienable, as a parent's right over his children, or (1.) Discourages marriages, by abating the temptation; and so pre ents the aforesaid beneficial effects.

(2.) Supposes prostitution; and that brings misery, as, want; dis ense : insult: crime. (3.) Produces habits of ungovernable lewdness, which introdu seduction, adultery, violation.

(4) Perpetuntes a disease which is the one of the sorest maladie

of human nature, and visits future generations.

The passion being natural, is intended to be gratified under cer ain government. , Fornication being criminal, all those incentives which lead to

are accessaries to the crime, as, lascivious conversation; wanto soogs, prints, books, images; invitation of impure thoughts; suffer ng them to obtain the imagination.

3. Seduction, which has a three-fold injury—

(1.) To the woman, as pain, loss of reputation and the chance marriage, destruction of moral principle.

(2.) To her family, in its reputation.
(3.) To the public, who lose her benefit as a parent and wife. 4. Adultery. The man's crime is nearly the same as seduction The woman causes suffering to the husband and children, who pa

5. Incest. 5. Polygamy (1.) The equality of males and females born shows the intention of God that one woman is designed to one man; being 19 male to 18 females. (2) Only one woman to the first man intimates it.

(3.) That simultaneous polygamy was permitted by the law of Moses seems doubtful: see Deot. xvii. 17; xxi. 15. The permissions of it, if there ever were any, might be like that of divorce, "for the bardness of their heart," and not from the rectitude of the thing itself. (4.) It has these bad effects: Contests and jeniousies among the

wives of the same husband; distracted affections, or the loss of all, in the husband himself; voluptuousness in the rich; making women merely instruments of pleasure : neglect of children; or natural mischiefs from a scarcity of women. 7.) It does not promote population.
7. Divorce. Adultery, only, will justify it. Inferior causes may

8. Marriage. They were solemoized, during the Usurpation, be fore justices in England. They began to be celebrated in churches in the 13th century. It is a civil contract. The marriage vow is violated by adultery-by behaviour which renders the life

other miserable, as-neglect, desertion, prodigality, drunkenness

pervishness, pentiriousness, jealousy, levity.

9. Duty of parents, relating to-maintenance, education, and provision for their after life. The latter requires a situation suitable to habits and reasonable trained in Methodist schools, would have made him a Methodist. expectations; competent provision for the exigences of that station; probable security for virtue.

their father's family. VI. DUTIES TO OURSELVES.

1. The rights of colf-defence : to preserve life, we may kill an

2. Drunkenness has these mischiefe : Anger and lawdness : die qualifies men for their avocations; expenses; uneasiness to a family;

VII. DUTIES TOWARDS GOD. 1. Of the duty and efficacy of prayer, according to the light of

(1.) The duty of prayer depends on its efficacy, which imports that equence of asking, and would not have obtain in con

without and

(2.) Obtaining, without asking, is often received without gratitude (3.) Prayer has a natural tendency to amond the petitioner. 2. Of ditto according to Scripture.

Private prayer. 4. Family prayer, the use of which is its influence upon children 5. Public worship. It unites mankind together; preserves the

netwatea religion.

6. Forms of prayer in public worship. It prevents improper addresses to God; it prevents the confusion of extemporary prayer. They should express just conceptions of the divine attributes; be adious; recite such wants as the congregations are likely to feel, and no other: and contain as few controverted points as

rich from too great pride, by bringing them all to a level. It per-

possible.
7. Use of Subbatical institutions relaxes the laborious part of mankind; leaves leisure for religious meditation and inquiry; res-

pites the toil of brutes. 8. The Scripture account of Sabbatical Institutions.

finished the creation.
(2.) The first actual institution of the Sabbath took place in the wilderness with the Israelites: Exodus, xvi. If it had been

proposition, see Ezek. xx. 10-12; Neh. ix. 12. 9. By what acre and omissions the duties of the Sabbath are vio lated. By all employments, which hinder attendance upon public worship, as, going of journeys; was of viete; writing letters; settling accounts; studying or reading that which hears not upon religion; by keeping servants at home; by recreations.

10. Of reverencing the Deity,

VIII. ELEMENTS OF POLITICAL KNOWLEDGE. 1. Of the origin of civil government, viz., from paternal gover

2. How subjection to civil government is maintained. By preju dice; by reason; by interest; that is, in the governed.
3. The duty of submission explained.

4. As stated in the Scriptures.
5. Civil Liberty. To do what we will, consistent with the interest of the community, is civil liberty.

. 6. The different forms of government-monarchy, aristocracy and democracy.
7. The British Constitution.

12. War and military establishments.

s subservient thereto

8. The administration of justice. 9. Of crimes and punishments. 10. Religious establishments and toleration. 11. Population and provision; and of agriculture and come

From the Caristian Advocate, Jan. 15th.

EDUCATION IN THE METHODIST CHURCH. Colleges are richly endowed with public funds in Alabama and Virginia, but in New-England they are generally left dependent on voluntary contributions. This dependance has natural and often a thankless business, to take subscriptions, make colly given to our Normern institutions another peculiarity in their dis- lections, and attend to all the little matters that are necessary. finctive religious denominational character, for it would be manifeelly unjust for the state to claim the government of colleges which Do they not sometimes reason after this manner? "I shall enit does not endow. It hence occurs that every considerable sect jey the fruit of all this labour and trouble only a few months, has its academies and colleges where its own youth is educated.

All this labour and I may never be sent back; others' ary years to making marriy expired, and I may never be sent back; others' has its academies and colleges where its own youth is educated.

Also you have marry expired, and I may never be sent back; others while those attached to no denomination are influenced in making can get along as I have done," &c. Now this is nothing more or their selection by convenience, economy, or reputation, or by less than that kind of selfishness which often acts as a choke-damp considerations merely accidental or arbitrary. This multiplication of sectarian colleges, like the multiplication of sects, is attended with many inconveniencies, which are, however, much more than counterbalanced by the direct and efficient religious influence which is thus secured. This is the crowning glory of our seminaries of learning-the precious reward of the Churches for all

their sacrifices for the promotion of liberal education.

It is neither practicable nor desirable to interfere with this eye-Besides these excuses, pride, prudence, delicacy, or love of ease, tem of denominational colleges which works so well; and every per one half of the world out of the way of observing what the branch of the Church which is not content to forego the advantages this entire department of usefulness and influence, must establish participation in the work of educating the community is concerned, this proposition is self-evident; but it may not be equally obvious to all that no Christian denomination can safely trust to others for the training of its sons. The history of the M. E. Church is so full of mournful instruction on this point, that I need not look elsewhere for argument. That history has too clearly demo to be retained in our communion. The spirit of education, to whatever extent it now exists among us, has been mostly created by our literary institutions, and the discussions and effort that led to their establishment. Of the whole number of liberally educated men now in the Church, nine in every ten have been graduated which is within a period embraced in the history of our own colleges, that dereliction of duty which nothing can palliate, we shall soon be ness depends upon the return it meets. The principle, which is within a period embraced in the history of our own colleges, that touched with human kindness, is capable of being affected with the is to say, within the last ten or fifteen years. For several years after I became a member of the Church, in 1821, I did not know of half-a-dozen Methodist graduates, though my acquaintance in the denomination was rather extensive. There were, I have reason to believe, several large conferences which did not contain a single minister or layeran who had enjoyed the advantages of collegiate instruction. At the present time there are several hundred graduates in the Church, the majority of there earnestly engaged in promoting the best interests of the denomination and of religion, as ministers, as teachers, as writers, and in the various departments of professional and public life. Such facts do indeed make an important change for the better, and they must constitute. with every earnest, large minded Methodist, a conclusive argument in favour of strengthening and perpetuating institutions which have thus commended themselves to the confidence and affections of the Church. Before we had Colleges and academies of our own, little was said or thought about the higher branches of learning. The preacher never alluded to the subject | bed. She was visited by a tract-distributor, was awakened to a in the pulpit, the pastor seldom mentioned it at the fire side. The sense of her last condition, and could find no rest night or day narent, often gathered into the fold of Christ from the walks of till she found peace through believing in Jesus Christ. About who were regular communicants when they left their homes for either yielded to the stronger religious sympathies around them. and fell into the ranks of other denominations; or else made shipvulgar by every associate. Every intelligent and thoughtful reader will but too readily call up enough of such mortifying examples. I could write down the names of scores of educated men, in every part of the land-many of them eminent for the great talents and tearning with which they adorn the highest stations in Church and the sons of Methodist parents, and the rightful heritage of Methodism, who were lost to the denomination, and not a few of them to Christianity, by being exposed to influences such as I have larger half of the United States; and I give it as the proximate young men, not less, I think, than three-fourths of all who have been educated in colleges not under our own direction have been lost to our cause. Many of them have gone to other denominashould have become the grown of her rejoicing. But for her own grievous neglect to provide for the nurture of the sons whom God Sabhaths, he became enraged, and met the distributor at the door, gave her, many of these had now been standard-bearers in her battles, and shining lights in her firmament. My heart sickens at such contemplations of the past, and I fervently pray that God may save us from similar felly and humiliation in years to come. The result, for which we can justly blame none but ourselves a natural and well nigh unavoidable under the circumstances

Before his habits are formed, or his religious principles settled, we transfer a boy of fourteen or fifteen from the warm sympathies of often attractive, religious forms and teachings act with their utmost force upon his tender heart and plastic mind. This process is kept up with little interruption for six or seven years, and the youth becomes a Presbyterian or an Episcopalian, for the same reason and in virtue of the same law of his nature which, had be remained in his father's family, and attended his father's church, and been But for us, who have just entered on the work of education; who have urgent need of a hundred educated men for every five

10. Rights of parents.

11. Duty of children: During childhood; after attaining manlood, but continue in their father's family, and when they have left
ledge and imbued with piety; who, from our numerical standing. are bound to furnish one-fourth of the Christian teachers wanted for all the schools of learning, high and low, in the land; who owe to the perishing millions of the heathen world a debt, fearfully accumulated by past neglect, and daily accomulating by a growing and all but absolute indifference and oblivion-for us leave Leeds to reside in Bradford; but within a few days the dissuch a policy as we formerly porsued, and which is by no means 3. Suicide. No man can innocently destroy his life; men are fully corrected, is familious and suicidal. We cannot spare our thanking her for the interest that she had taken in their spiritual never tempted to suicide but when under uneasiness, which the some to others. We cannot innocently neglect to train them well welfare, and he was happy to inform her that they are both memfor ourselves .- Stephen Olin.

From the Pitteburgh Christian Advacate, March 19.

METHODIST PARSORAGES.

To secure good parsonages is always an object of great importance with churches having an itinerant ministry. Our members and preachers, but especially the latter, feel this every year. Generally, there are but few houses to let, at the time preachers go to their respective fields of labour; and were it otherwise, there would still be strong inducements to secure com-

1. As our stewards cannot tell what kind of a house will suit

fortable parsonages.

the new preacher, when sent to an appointment that has no parsonage, he must generally seek one bimself. This is always troublesome, even if empty houses are abundant. 2. As it is prudent to secure, if possible, a suitable dwelling before he moves is family, the preacher, for this purpose, must ride from the seat of the conference, or his old field of labour, to his new appointment, and then go back to move his family. Thus time is lost, and he is taxed with a ride of, perhaps, fifty or a hundred miles. 3. In many cases, when empty houses are abundant, the preacher cannot find one to suit bim. Comfortable dwellings are seldom vacant in August. If houses are then found empty they are often such as no respectable family would like to occupy, or they are so situated as to be altogether untit for a preacher's family, especially if he should be, as is generally the case, much from home. I know a preacher who might have rented, last August, any one of three vacant houses, but for these reasons he rejected all of observed before, it appears unaccountable no notice should have them and preferred going to a house only a little better, part of been taken of it, being a period of 2500 years. To support this which was occupied by another family. Now to be driven to this, is very disagreeable, yet it is frequently the best thing the preachers can do. 4. When good houses are vacant at the time the preachers move, their property or the rigid economy or parsimony of the stewards, virtually locks them up, so that there is no admission for the prenchers. The rent is too high for their income, and the stewards will not agree to pay it. This often happens, These are a few, only, of the many inconveniences and troubles which the preachers have to encounter for the want of parsonages. I might mention many others, and among them the want of gardens; sometimes being compelled to rent a house at one end of the town, and a stable at the other; and what is much worse, the fact, that the health of the greecher and his family is often impaired. and sometimes rained, by living in scarcely tenantable houses. Nor are the preachers and their families the only sufferers when these things have to be endured. Some preachers, indeed, may be but little affected by such matters, but this is not the case with all. Some, under such circomstances, have their minds so much distracted, that for weeks and months they are not themselves in the pulpit, nor can they, in other respects, serve the church as effectually as they would. Were these all removed, the preacher would not only serve the flock to better purpose, but he would cheerfully take appointments which he now receives with great reluctance. A good, convenient parsonage is, with many able and useful preachers, a matter of such importance that it goes far to reconcile them to appointments which, in other respects, are far from inviting. Seeing that good parsonages are so desirable, it may be asked, why have we so few of them? The blame rests,: I apprehend, with both preachers and people. Strange as it may appear, the preachers themselves are sadly remiss, and, but for this, we would soon have many more. It is very troublesome, Hence, the preachers are frequently both to enter upon the work. to every generous impulse of the heart. * * * The importance of having the preacher's family so situated that they may be near a physician, a meeting-house, stores, and good schools, isseldom properly estimated by some of our country brethren who select the location for a parsonage. They are almost constantly at home to attend to the wants of their families. The preacher is often away more than balf of his time, and his family cannot have the facilities for going abroad, securing the necessaries of life, and tem of denominational colleges which works so well; and every supplying their various wants, usually enjoyed by those who are located and engaged in secular pursuits. And yet, some vainly of liberal education for its own sons, and tamely to yield to others imagine, that almost any situation in the circuit that will suit others, may do very well for the preacher. Hence, when the preacher is and sustain literary institutions of its own. So far as any active willing to do all he can to secure a good parsonage, he is sometimes paralyzed, when he discovers a determination on the part of others to have it, notwithstanding all his remonstrances, in some out-of-the-way place, where, in his absence, his family must experience great inconvenience and trouble. In this, as in the former case, the inactivity of the preacher must be ascribed to the in the assessination of a bad man, there are these particular bad the offender or the offender to be educated, and that only a small postion of that few are likely the part of our official members and preachers, most of our circuits may be supplied with parsonages. Let us, benceforth, have good ones or none; and when we get a good one, let the trustees who hold it, see that each preacher leaves it in at least as good a condition as it was in when he took possession of it Whatevers

> they will act promptly, and meet our increasing wants. March 4, 1845. RAMBLER.

excuse we may find for past supineness, if there is not hereafter a

supplied, through the chief part of our conference, with comfort-

able and convenient houses for our married preachers. The

country is rapidly advancing in improvements, and our friends are

adding field to field and house to house. In many circuis they are

now able to do all that is required; and if brought to see clearly

the necessity, importance, and advantages of good parsonages,

From the Wesleyan Tract Reporter, Dec. 1844. TRACT DISTRIBUTION.

Among the instances of encouraging success, the ollowing are recorded:---A young woman, not more than twenty years of age, who had, owever, wandered far into the depths of sin, was on her dying unlettered life, was little solicitous to secure to his sons the ines- three hours before her death she said to the tract distributor, "I timable benefits of a classical training. * * * * Compara- am unspeakably happy: I am going to heaven. About a week ively few of the sons of Methodist parents who were educated ago, the Lord Jesus Christ manifested himself to my soul. It ap-

twenty years ago are now members of the Church. Even those peared as if I distinctly heard the words, 'Thy sine are forgiven.' I felt surrounded with happy spirits. I cannot describe it: it was the theatre of literary training were, in a large majority of instan- like heaven. I wish all to know what a vile sinner I have been; ces, carried away by the force of uncongenial influences, and and yet my Saviour has revealed himself to me." At her request an address was delivered on, "There is joy in heaven over one sinner that repenteth." Three careless sinners were awakened wreck of a faith which was denounced as heretical, or decided as thereby, who have sought and found mercy, and who are now members of Christ's church. To God be glory, for ever and

The following account relates to a Roman Catholic family, six

n number, consisting of father and mother, and four children, residing in Chatham-street, Leeds. The mother was well known to be a very intemperate woman; and the whole of the family was, as you might expect, very wicked. The distributor called upon them one Sabbath day, and being informed by a few of the lescribed. I have been enrious in collecting this sort of statistics. neighbours what kind of people they were, she felt a little prepa-My observations and inquiries have extended more or less to the red to receive a denial. After knocking at the door, the hosband appeared in a very dirty state—unwashed and partly undressed,result of these investigations, that a large majority of Methodist and asked her what she wanted : her answer was, that she had called with a Wesleyan tract, and would be glad if he would read it over, and allow his family to do the same. He replied, that he wanted none of her tracts; then closed the door in her face. tions, many more have gone to the world. All were the legiti- But having engaged in her Master's work, she was not to be dauntmate children of the Church. They were her hope, and they ed in the discharge of her duty. She put one under the door, and left the house. After repeating this for several successive with the tract in his hand, informing her that if she still continued to annoy them with those tracts, he would not her and the tract into the fire. She mildly replied, " Well, but I must leave you a tract;" and slipped one into the house. On the following Sunday she went with a trembling step to his door, expecting to receive some very unpleasant words from him. But the scene was changed; the lion was turned into a lamb; for he and his wife received her kindly, and said that they had read the truct with delight, and with home to the preparatory school and the college, when new, and her leave they should like to have them regularly. The distributor thinks that the title of the tract was "Early Piety." After receiving such a hearty welcome, the visitor was enabled to bless God and take courage. Her next duty was to inquire after their family; when, being informed that they had four children, two boys and two girls, she soon prevailed upon them to allow her to take them to Sunday school, into which she had the happiness of seeing them all admitted shortly afterward by the superintendents. She gave the parents a pressing invitation to go with her to hear the word of God preached in Oxford-place chapel. They consented, and embraced the offer of mercy. And now, as might be expected, she felt thankful to see that she had not laboured in vain. The great change that had recently taken place in their conduct and conversation was apparent to every one. She hoped that what she had said and done would prove as " bread cast upon the waters," to be "found after many days." Owing to circumstances in business, the whole of the family have been obliged to

tributor has received a very affectionate letter from the father,

bers of the Wesleyan society.

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Canada Baptist Missionary Society. Pieces of original Poetry.

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TO CORRESPONDENTS. Rr. CARROLL's letter received. We thank him for the communication

and will attend to what he suggests. The Petition from the settlers on Clergy Lands in Nelson and Trafal gar in our next.

We are sorry that we cannot insert the lines on the Soirce at Cooksverse making. He highly extols the ladies who presided on the

Wise can of such creatures tell the slightest worth?
None but the God of heaven and of earth. He praises Mr. Wilkinson's speech; in which

The ladies he applauded for all that they had done; He urged upon the men that they might raise the fund. He informs us that a small debt yet remains on the chapel: As not there does remain some little for to pay c' And pleasantly urges :

Then make another party, and we shall drink your tay. The suggestion of making 'another party' to pay off the remaining debt is in accordance with Mr. Wilkinson's suggestion, inserted two weeks since, viz., that chapel debts, -and we add, parsonage debts. or for parsonage furniture; and other requisites for the circuits,may be easily cleared off by efforts like that lately at Cooksville The social entertainment may be made useful both morally and

financially. The communication from our good friend Johannes consideration. If we do not insert it, we will send him word pri vately. However, we thank him for his attention and kindness.

CHRISTIAN GUARDIAN.

Toronto, Wednesday, April 23, 1845.

THE PROFANATION OF THE SABBATH.

That a Bill was introduced into the Parliament by Col. PRINCE to promote the better observance of the Sabbath in the entire Province is known to our readers. That bill was withdrawn in order to 'amend' it, as the alteration of it was called. The alteration made was that of substituting 'Upper Canada' for 'Canada,' in order to confine the requirements of the bill to the western part of the Province,-the French Canadians in the east, it was declared by the Catholic members, not being willing to receive it The French had been accustomed to the profanation of the Sabbath,-as shooting, hunting, dancing, tippling, and such like practices, was called by Protestants,-and they would not be restrained. On the first and second reading of the amended bill, the conversation took place which is recorded in another column.

The bill obtained a third reading, was passed in the Council, has been assented to by the Governor, and is now the law of Upper Canada. The objection taken to the insertion of 'fishing' as a profanation of the Sabbath, because white-fish run but a short time at Detroit, shows that the introducer of it designed the bill more to suit the neigh bourhood of Detroit than the whole of Upper Canada. The fact that voting against a similar bill last year turned some votes at one of the elections we are pleased to learn Though the persons are called ' weak individuals,' we would rather call them conscientious and rightly-principled per sons. To the argument, that the bill would become a dead letter, howay he replied that whether it does or not will viewer:—depend upon public opinion and on the tatthrulness of the Nobody of magistracy,-as does every other law touching on public morals. If public opinion be in favour of the sanctification of the Sabbath, (and we believe it is,) profane persons wil be more afraid of offending, as the liability of complaint and the risk of penalty will be greater. Colonel Prince met with more success in the Provincial Parliament than Sir Andrew Agnew has in the House of Commons .-Attempts have frequently been made to legislate on the subject in the latter House, but without success. PLUMTRE said last summer, at a meeting of the Lord's Day Observance Society, in London, that 'unless a better state of feeling be, by God's mercy, produced in the British Parliament, he almost abandoned the hope that any thing could be done.' Something however has been done in the Provincial Parliament, to the honour of the members, and to the joy of those who fear God. We noticed the opposition to the Bill on the part of our Baptist cotemporary of Montreal, and the Examiner of Toronto; but we have to acknow ledge that our opinions are rather different from theirs and may possibly be censured as antiquated. A Christian nation or colony has a right (is it not even a duty in some points?) to adopt christian laws, as the laws of the tient therefore, is far worse than Toryism. If we mean by Toryism nation or colony. The observance of the Sabbath is a only a fondness for monarchical, or even for despotic government, christian law, as well as a Jewish. The present bill is the Under all forms of government it is equally the enemy of all good. christian law, as well as a Jewish. The present bill is the adoption of that law, and by the adoption it becomes a civil law. And are not all civil laws enforced by penalties? In the same manner, the divine law against adultery, murder, and stealing, have been adopted and enforced by civil penalties. Motives apart from religion require the observance of the Sabbath. It can be shown that a seventh-day rest is a public good, apart from any consideration of its being a religious duty. Is it not the duty of Legislatures to provide in such a case? When the French abolished a seventh-day, did they not institute a tenth-day rest instead An infidel government knew the expediency of a periodical cessation of worldly employment, and enacted laws to meet the case. Shall a Christian government do less? Apart from religious considerations, the divine law of the Sabbath ought to become the civil law of a nation. Civil law, it is true, cannot enforce a religious observance of the Sabbath, any more than it can enforce the 10th commandment as a preventive to the breach of the 8th. The civil law enforces the 8th commandment negatively, and not positively and religiously. So it is with the civil law and the 4th commandment. We cannot here enter into a disquisition on the limit where human legislation should end and the divine legislation begin; but shall merely observe that action simulating reform. whether we consider the new law of Western Canada in view of common expediency or religious duty we feel not only no objection to, but decided approval of it. The en forcing of the 1st day of the week and not the 7th, as pre forred by Jews and some Baptists and Quakers, is no argu ment against the abstract right of legislation. The day preferred by the bulk of the people, the minority of course must acquiesce in. They are not required religiously to observe the 1st day, but only to refrain from some acts immoral in themselves or unsuitable for the time. We believe that the list of prohibitions might have been safely increased; but some of the prohibitions certainly need qualification. For instance, the expression, 'any worldl labour, business, or work of their respective ordinary call ings,' which is too general, and is left for every individual magistrate's understanding. Still, the common sense definition of the terms will prevent the act being carried to undue severity. It may be well to give a synopsis of the principal This is the secret of the Tory reaction; because men are all Tories clauses of the bill :- The 2nd clause makes 'all sales and by nature when they are tolerably well off; and it is only some purchases, and all contracts and agreements for sale and purchase of any real or personal property whatsoever,' made on the Lord's Day, futterly null and void.' No debts can be recovered, nor contracts enforced, if made on this ment with the clause of the commandment, 'Thou shalt not do any work.' The 3rd clause is long, and we shall

"And be it enacted, That if any such merchant, tredesman, are tificer, mechanic, workman, labourer, or other person whatsoever, shell, from and after the passing of this Act, sell. or publicly show or expose, or offer for sale, or shall purchase any wares, merchandizes, goods, chattles, or persons! property, or any real estate whatsoewer on the Lord's Day, commonly called Sunday, os aforesaid, or shall do, or exercise any worldly labour, business, or work of their respective ordinary callings, [except as hereinbe fore excepted.]—or if any person or persons shall tipple, or allow or permit tippling, in any inn, tavern, grocery, or house of public entertainment, or shall revel, or publicly exhibit himself or herself in a state of intoxication, or shall brawl, or use profane language in the public atreets, or open sir, thereby creating any disturbance or ananyance to Her Majesty's peaceable subjects on that day .- o shall hold, convene, or attend any public political meeting, or any training of militia, on that day,—or shall play at skittles, bull, foot ball, racket, or any other noisy game, or shall gamble with dice or otherwise, for money, or shall run races on foot, or on horseback, or in carriages, or in vehicles of any sort on that day: or if any person or persons shall go out hunling or shooting, or in quest of, or shall take, kill, or destroy any deer or other game, or any wild animal, bird, or wild fuwl, except as next hereinafter mentioned,—or shall use any dog, gun, rifle, or other machine, or shall set any net or trap for the above mentioned purposes on that day, except in defence of his, her, or their property from any wolf, or other revenous beast or bird of prey,-such person or per sons being convicted of any or either of the above offences before a Justice of the Peace, upon the carb or affirmation of one or more credible witness or witnesses, [which oath or affirmation the Justice s hereby authorised to administer] or upon view had of the offence by the said Justice himself, shall pay a fine or penalty not exceeding pounds, nor less than shilling current money of this Province, for each offence, together with the

costs and charges attending the proceedings and conviction." The clause stands as the bill was printed, prior to the second reading, and before the amendment was proposed. viz: the insertion of fishing? Fishing is prohibited as well readers of what we now say !

as hunting. The blank for the penalty was filled up: 'not exceeding Ten Pounds, nor less than Five Shillings." The oath of one credible witness is sufficient to insure conviction by a Justice of the Peace. The woods will not echo the firing of guns on Sunday mornings, as has been too much the case. Solling and buying, (drugs excepted,) tippling, intoxication, brawling, using profane language openly, public political meetings, playing at games, gambling, racing, hunting, shooting, fishing, trapping, are all prohibited and punishable. The 4th shows the mode of proceeding in prosecutions under the act. If the complaint s made on the Lord's Day, the magistrate may commit the offender until the morrow or some other day. The 5th clause shows the form of conviction. .. The 6th provides for committal or conviction, even in want of a form. The villa. Perhaps 'W. J.' will do better after some more practice at default of distress, commitment may be ordered for a time not exceeding three months. The 6th limits the time for prosecution within three months after the offence. 9th allows an appeal to the Quarter Sessions. The 10th the Quarter Sessions. The 11th makes provision for the protection of persons acting under the law. The 12th diides the penalty between the party complaining and the Treasurer of the District. We have now given a summary of the bill,—one of the best acts of the whole session. Although some communications in our columns have cen sured Col. Prince, yet for this bill he deserves, and will obtain, only approbation.

> Nations and churches neither do not can preserve undivided unity. Divisions and subdivisions and sub-subdivisions occur; and who can prevent them? Differences make to the public. Already about £1000 are received. Sixteen parties, and parties strengthen and perpetuate differences. Individual persons or things will be referred to a species; fond of the analytic powers, and would make one into a Mathematics, Biblical Geography and History.' multitude; others of the synthetic, and would resolve a multitude into one. The order of the world is not likely to shall be.' A pure unity is not to be expected either in nations the Legislature, and shows a disposition to mete out priviperations, are so diverse. If a pure unity were best, doubtless Divine Providence would have constituted man 17th March last. As the act is a public one, the first of the differently. We must reckon on man as he is, and we find kind among non-Episcopalian bodies, and may serve as a that he loves union with those with whom he agrees, and model, we append it:division from those with whom he differs; i. e., he loves An Act to Incorporate the Canada Baptist Missionary Society. party; and party implies both separation and union. The British nation has long been divided into two great parties, - Province, that divers inhabitants thereof, who have constituted parties which have closely and hotly contended. Yet the parties which have closely and hotly contended. Yet the tist Missionary Society, having for its object, [1] The Educa-nation has prospered, and is still advancing. On the charac-tion of pions Young Men for the Christian Ministry, and [2] ter of the two parties, and their respective prominent uses,—Also the Support of Ministers of the Baptist denomination and ter of the two parties, and their respective prominent uses,which, blended, form the root of British power and glory,we find the following true antithetical observations in the Edinburgh Review of last October:-

If, rejecting all that is merely accidental, we look at the essenial characteristics of the Whig and the Tory we may consider each of them as the representatives of a great principle, essential to the welfare of nations. One is, in an especial manner, the guardian of liberty, and the other of order. One is the moving power, and the other the steadying power of the state. One is the sail, withwithout which there would be small safety in a tempest.

In the January No. of the same Review, there is an excellent article on the 'Life and Correspondence of Dr. Arnold,' author of some Historical Lectures. To further show the and general manner, we give the following from the reporation shall consist of the Rev. John Mockett Cramp, A. M..

Nobody could be less of a party man [in the English use of the word] than Arnold. He called himself an absolute political lab-maelite; and felt not only that our rival parties would discoun him; William Muir, and Alexander Hamilton, the present members of but, if had two necks, they would possibly hang him up by both. The soul of his politics was the duty of development and of progress. Accordingly, the political feeling most predominant in him, was a dread of Conservation, and of the violent reaction which must follow low from it. The dread was grounded upon firm and eternal principles. But we cannot think the consequences so imminent as to justify all his terror. According to his philosophy of parties, the two real parties in human nature were, the Conservatives, who were always looking backward, and who contented themselves with preserving existing things; and the Advancers, who were always looking forward. Of these, Advance must be always the true principle in a corrupted world, and Christianity its most perfect form. Conservatism, on the other hand, must be always wrong; so thoroughly wrong in principle, that even when a particular reform might be by no means the best possible, yet it would be good as a triumph over Yet, of all its forms, aristocracy was, he thought, the worst. As predominant element in a government, whether it be aristocracy skin, of race, of wealth, of nobility, or of priesthood, it was, to his mind, the greatest source of evil throughout the world: for it had been the most universal and most enduring. As I feet that of the two besetting sins of human nature—selfish neglect and selfish agitation—the former is the more common, and has in the long-run done for more harm than the latter, although the ombreaks of the latter, while they last, are of a far more atrocious character; so I have in a manner wowed to myself, and prayed that, with God's blessing, no excesses of popular wickedness, though I should be myself, as I expect, the victim of them, no temporary evils produced be revolution, shall ever make me forget the wickedness of Torvism of that spirit which has, throughout the long experience of all his tory, continually thwarted the cause of God and goodness."

Again, says Arnold,-

Ripeness for destruction is the sure consequences of Toryism and enservatism, or of that base system which, joining the hand of a Reformer to the heart of a Tory, reforms not up on principle but opour clamour; and therefore both changes amiss, and preserves amiss. alike blind and low-principled in what it gives and what it withholds, And therefore I would oppose to the atmost any government pre-dominantly Tory, much more one exclusively Tory, and most of all a government at once exclusively Tory in heart, and in word and

Speaking of the agitation by which the late Whig administration got into power, says he,-

It is really a great contest between the adherents of two great f preserving and that of improving : and be must have studied history to very little purpose, who does not know that, in common circumstances, the former party is always the most numerous and the strongest. It gets occasionally overpowered, when it has had rope enough to hang itself; that is, when it has carried its favourite Conservation to such a height, that the mass of unreformed evil becomes unendurable, and then there comes a grand reform. But, that grand reform once effected, the conservative instinct again regains its ascendency, and goes on upon another lease. And so it will ever do, unless some rare circumstance enables a thoroughly enlightened government to remain long in power. And as such government cannot rely on being popular-for reform of evil in the abstract is gall and wormwood alike to men's indolence, and love of what they are used to, as to their propensities for jobbing-so it is only accident or despotism that can keep it on its legs. constrous injustice or insult to themselves, or some atrocious cruelty, or some great reverses of fortune, that ever make them

We have given the above extracts mostly to show that day. A very important part of the bill, and in perfect agree- the division of a nation into parties arises from the constitution of man, and that it is useful to the body politic under proper regulation. Perhaps no better state can a free nation be in, than when the parties, for order and liberty, for preserving and improving, for standing still and advancing, are pretty evenly balanced, as is now the case in Great Britain and in this Province. An enormous preponderance of the one party begets despotism; and of the other, anarchy.

> THE sixth Lecture of the Toronto Association of Ministers was delivered by the Rev. R. A. Fyre, (Baptist,) at the Wesleyan Methodist Church, Adelaide Street, on Wednesday last. The subject was, 'On the Means emoloyed, and Influence exerted for the Propagation of Anti-Protestant Doctrines, and Hints as to the best means of counteraction.' A very good discourse, containing useful hints for the times.

The next Lecture is to be delivered this evening, (Wedlesday) by the Rev. W. Pollard, at the Free Church.

Some men can make much out of little, and somehing out of nothing. So with the Toronto Mirror of Friday last. It represents what we said of the Roman Catholics others, an insult? Nor is condemning the Roman Church an insult to Roman Catholics, who in turn condemn the Protestant Church. But denominating the Protestant Church a false Church is not regarded as an insult by Proshillings testants; nor is entitling the Roman Church a false Church an insult to Catholics. We may and should live in charity with errorists, but we may and should expose and condemu their errors. The latter duty need not and should not CANADA BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of this Society was held in February last in Montreal, Jas. FERRIER, Esq., the Mayor, presiding. The Report states that the exertions of the Parent Society in London 'to find suitable agents for Canada diligence in study.' Sth. The expenses of board and instruction have been hitherto unsuccessful; that the number of will be borne by the student, as far as he is, able to do no; or agents receiving more or less assistance through the Society is fifteen;' that 'a new chapel has been erected by the brethren in Brockville; one has been completed at Stanbridge; another is contemplated in the northern part of the same township; one is about to be begun in Bytown; and another is much wanted in Quebec.' The Treasurer reports receipts 7th provides that penalties may be levied by distress. In to the amount of £909 13s. 8d. Of which the amount of under the parronage of this Society, wish to close his connexion £510 was received in the Province by collection, subscriptions, and donations; £281 received from the London Baptist Missionary Society; and the rest from three or four enacts that Justices convicting transmit the conviction to other sources. The Baptist College is an item of the Mis- theological education at the expense of the Society, relinquish the other sources. The Baptist College is an item of the parts. ministry, or leave the colony for the purpose of engaging in ministry, or leave the colony for the purpose of engaging in ministry, or leave the colony for the purpose of engaging in ministry, or leave the colony for the purpose of engaging in ministry, or leave the colony for the purpose of engaging in ministry. ing' during the year. The Baptist paper, the Register, is also that the expenses of his education shall be refunded. connected with the Missionary Society, and yielded a profit of £13 for the year.

In the Register of March 20th, there is a wood-cut of the plan of the Baptist College building, in Montreal. The object of the College is to educate ministers for the ministry in Canada. The cost of the building now erecting, with furniture, will be about £6000. One-half of the sum required to holding office in their Missionary Society :s provided, and for the other half the Committee appeal students have attended the College the past year. 'The studies have embraced Church History, Theology, Moral a species to a genus; and a genus to an order. Some are Philosophy, Logic, Latin, Greek, Hebrew, Syriac, Chaldee,

The Baptist Missionary Society applied to the Logislature for an Act of Incorporation. The act was passed, and withbe changed, 'As it was in the beginning, is now, and ever out opposition. This circumstance reflects much credit on or churches, whilst the mind of man, its faculties and leges to other denominations as well as the Episcopalian and Roman Catholic. The act received the royal assent the

Whereas it has been represented to the Legislature of this hemselves a Society by the name and style of The Canada Bapothers, whilst engaged in preaching the Gospel or communi-cating religious sustruction in Canada, have used their efforts to establish a College in the City of Montreal, in the District of Montreal, and are engaged in erecting and establishing the same: and whereas, it would tend greatly to advance and extend the usefuln *s of the said College and to promote the purposes for which it was established, that the said Canada Baptist Missionary Society hould be incorporated: Be it therefore enacted by the Most Excellent Majesty, by and with the advice and consent of the Legislative Council and of the Legislative Assembly of the Province of Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of the United Kingdom of Great Britain and Ireland, intituled, An Act to re-unite the Provinces of Upper and Lower Canada, and for the Government of Canada, and it is hereby enacted, by the authority of the same. That there shall be and there is hereby instituted and established in the said City of Montreal, in the District of Montreal, a Body Politic and Corporate under the name he Rev. John Girdwood, the Rev. Frederick Bosworth, John Try, ames Thomson the elder, Joseph Wenham, James Milne, Ru Morton, Robert Drake, Thomas Churchill, John Dunn, James William Muir, and Alexander Hamilton, the present members of the said " Canada Baptist Missionary Society," and all other ersons who are now or may hereafter, under the By laws of the orporation, become members of the said society, so long as they shall continue members thereof according to the provisions of the said By-laws, and shall have perpetual succession and may have a Common Seal, with power to change, alter, breek and renew the same, when and as often as they shall think proper; and the said Corporation may, under the same name, contra with, sue and be sued, implead and be impleaded, prosecute and be prosecuted, in all places whatsoever in this Province; and shall have full power at any general meeting, as bereinafter provided, to make and establish such and so many By-laws [not being contrary to the laws of this Province, or to this act] as they shall deem useful or necessary, as well concerning the admission of members, as the no means the best possible, yet it would be good as a triumph over conservation. Conservation may be sometimes ultra-democracy, as with Cleon at Athens; sometimes a ristocracy, as in Rome and England. Advance may be sometimes despoisin. The instances Lauis Philippe and Guiznt, I sometimes despoisin. The instances Lauis Philippe and Guiznt, I sometimes despoisin. The instances Lauis Philippe and Guiznt, I sometimes despoisin and sometimes despoisin. The conduct and government of the said College and of any other Institution or School connected, with or dependent on the saural and state. Corporation thereof, and for the superintendance, advantage and the save been its assential character of advance: will always be taking Louis l'hilippe and Guiznt,] sometimes aristocracy. But it will at Corporation thereof, and for the superintendance, advantage and ways keep its essential character of advance; will always be taking improvement of all the property, moveable or immoveable, bethe afficies thereof, and investing them with such powers and granting them such tenure of office as the Corporation may deem expedior, and shall have power to take, under any legal title whatsoever. and to hold for the use and purposes of the said Corporatio without any further authorization or letters of mortmain, all land or property, moveable or immoveable, which may hereafter be sold, ceded, exchanged, given, bequeathed, or granted to the said Corporation, or to sell, alienate, convey, let or lease the same, if need Provided always, that the net rents, issues and profits, arising from the immoveable property and territorial acquisitions of the said Corporation, shall not at any time exceed the annual sum of one thousand pounds, current money of this Province.

And be it enacted, that at an ny time after the passing of this set it shall be lawful for any five members of the said Corporation. by a natice to be published at least ten days previously, in some one newspaper published in the City of Moutreal, to call a general needing of the members of the Corporation, to be held at some certain place in the said City to be named in such notice, on a day and at an hour to be also named therein; and at such meesing or at any adjournment thereof the majority of the members pro the whole number present not being less than ten, [except for the purpose of choosing a chairman and adjourning, for which any member shall suffice] shall have power to make any such By laws as aforesaid, as well for the purposes aforesaid as for regulating the mode in which general meetings of the Corporation shall be called and held, and may at any subsequent general meeting to be so called and held, amend or repeal the said By-laws, or any of

III. And be it enacted, That the property now held by, or in trest for the said Canada Baptiss Missionary Society, shall be and is hereby vested in the Corporation hereby constituted for the uses and purposes thereof.

IV. And be it enacted, that all the property which shall at any ime belong to the said Corporation, as well as the Revenue thereof times be exclusively applied and appropriated to the purposes mentioned in the preamble to this act, and the advancenent of education in the said Colleges and the Schools and educational establishments thereon dependant or therewith connect ed, and to no other object; institution, or establishment whatever

mountained with or independent of the same.

V. And be it enacted, That no member of the said Corporation hall, in his private or natural capacity, be liable for any debts of obligations of the Corporation.

VI. And he it enacted. That it shall be incumbent on the said Corporation to submit annually to each of the three Branches of the Legislature, during the lirst fifteen days of each Session thereof, a detailed statement showing the immoveable property held by hem, with the estimated value of the same, and the revenu derived therefrom.

VII. And be it enected, That this act shall be a Public Act, an shall be judicially noticed accordingly by all Judges, Justices of the Peace, and Officers of Justice, and by all other persons whomnever, without being specially pleaded,

VIII. And be it enacted. That this Act shall not extend t weaken, diminish or extinguish the rights and privileges of Her Majesty, Her Heirs and Successors, nor of any other person or persons, body politic or corporate, excepting only such rights as are hereby expressly altered or extinguished.

A general meeting of the members of the Corporation o the Missionary Society was held in Montreal, April 3rd; at which the constitution and by-laws of the Society were determined. It may be interesting to some of our readers to know the regulations of the College.

1. The College shall be called and known by the name of the Canada Baptist College. 2. The course of study shall embrace, as far as possible, all those branches of Literature and Science which are usually included in collegiate education. 3. The period of study, for Theological Students, shall be four years, subject, how all cases, to the discretion of the committee of Management 4. Young men who have already commenced preaching, and in whose cases the usual classical training may be unnecessary or in expedient, shall be admissible to a two years' course of study. 6. An examination of the students shall be held, by competent persons acting in behalf of the committee, at the close of each winter ses 7. The opening of each session shall be at the proper and regular time for admitting students; but under peculiar circumstan ces admission may be granted during a session. 8. The following are the rules respecting the admission of Theological Students:—

1st. The Caudidate desiring admission into this College is

required to apply to the Committee, through one of the Secretaries of Toronto and their new Church as an insult. Is commending their spirit, and holding it up as an example to others, an insult? Nor is condemning the Roman Church belongs, as having a good moral character, as possessed of real piety, and as appearing to the Church to be endowed with such talents and qualifications as render it desirable for him to become a student for the ministry; and that he submit to such trial of his gifts

Newcastle..... 1240 11 0 as the Committee shall deem proper. 3rd. If the Candidate be ac- Niagara 1218 15 9 cepted as a probationer, the Tutors shall report concerning him at Johnstown 1047 3 74 the expiration of three months, or sooner; and if the report of the London 1633 0 11
Tutors be favourable, and the Committee be satisfied, the Candidate Midland 256 19 7

atudent will engage at the time of his admission, that, while he is nder the patronage of the Society, he will not comply with the in vitation of any destitute church, without the knowledge and approbation of the Tutors and Committee; and that, while he continues in the College, he will submit to the regulations which are now, or may be hereafter, established for the preservation of order, and when it is not in his power, will be provided by the Society. In all cases, however, it is expected that each student will furnish himself with such books as the tutors may recommend. 7th. The continuance of the students in the College shall in all cases depend on their good conduct, the Committee of Management being empowered to dismiss or exclude any student who shall fail to comply with the rules of the College, or shall commit any offence which, in the judgment of the Committee, shall render such dismission or exclusion necessary. Sth. Should any student, at any time, while with it, he shall make known his wishes, in writing, to one of the Secretaries; and, provided be has maintained the character required. and conformed to the rules of the College, he shall receive ar honourable dismission. 9th. Should any student, after receiving

9. Young persons may be admitted as general students, on such terms as the Committee shall appoint. They must not be under ourseen years of age; and in every instance a certificate of good morel character will be required.

Although our Baptist brethren profess a great and general aversion to tests, yet they see the necessity for them in some cases. The following are the religious qualifications

No person shall hold any office in the Society, or have any share in its management, whose religious sentiments are not in accordance with the following doctrines, viz.:-The divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency, as the only authorized guide in matters of religion;the existence of three equal persons in the Divine Essence, the Father, the Son, and the Holy Spirit:—the total and universal depravity of mankind;—the atoning efficacy of the death of Christ;
—free justification of believers by his imputed righteousness;—the necessity and efficacy of the influences of the Holy Spirit in conversion and sanctification;—the spirituality of the kingdom of Christ, and his supreme and sole authority in the Church; the resurrection of the dead, both of the just and the unjust :-- the general judgment:—the everlasting misery of the ungody, and the ever-lasting happiness of the righteous; the baptism of believers only by immersion; and the congregational order of the churches.

Our Baptist brethren have now the platform laid for their operations in Canada. In carrying out the objects of our ommon Christianity, we wish them all the success which they themselves desire.

Inscriptions in Burying-Grounds.-Looking over the Woodstock Monarch, of last week, we were struck with the following notice:-

In order to prevent unnecessary expense, or disappointment to the parties concerned, I hereby give notice that all proposed Monu-Churchyards, of this Rectory MUST BE FIRST SUBMITTED TO ME FOR WILLIAM BETTRIDGE, B.D., Rectory, April 10, 1845. Rector of Woodstock.

It should be recollected that this is the Mr. BETTRIDGE who was in Eugland three or four years since, and made such a woeful complaint of the destitution in Canada of true religion, i. s. of Episcopacy :- This is that Mr. BETTRIDGE. As another feature of the priestly power assumed and assuming by the 'successors of the Apostles,' we announce the command of the 'Rector of Woodstock.' We find no fault in a Minister REQUESTING the inspection of proposed epitaphs or other inscriptions on monuments to the dead. whether to be erected in churches or church-yards. Hundreds of ludicrous and inappropriate inscriptions might have been stifled in the birth, had judicious persons been allowed early to inspect them. When, however, a minister assumes the RIGHT of censorship, COMMANDS inspection, and makes his APPROVAL a condition to the fixture of a monument, and utters the threat implied in 'unnecessary expense' and 'disappointment,' he goes a step too far, and needs a public checking. The censorship of tombstone inscriptions is a new and self-imposed office in Canada. Nor are we aware of its existence in England, where such an advertisement as the above would meet with but little favour. How the Woodstock people have received it, we know not. But if the example of the Woodstock minister is to become common among Episcopalian ministers, persons need understand what they are about when they bury their dead in Episcopalian burying-grounds.

WE said some time since that the GREAT Surplice nd Offertory questions were agitating the Enisconalian and for appointing such Trustees, Officers, or Body for managing congregation in the town of Guelph. A petition to the Bishop has lately been written and signed by a minority of the members. We are glad to see pious and truly Protestant Episcopalians taking the same stand here as is taken in England. Guelph sets the example to the members of the Episcopalian Church, and we hope, for the sake of Pro- lived in testantism, that it will be generally followed. The minister refused to forward the petition to the Bishop, and therefore the appeal to him is made through the press. The following is the petition and the reasons for it:-

> To the Right Reverend John, Lord Bishop of Toronto. The Petition of the Members of the Episcopal Congregation Guelph, at their Annual Meeting assembled.

That, in the opinion of your petitioners, the revival of those ob plete forms, particularly the wearing of the surplice and the read ing of the Offertory, has given great dissatisfaction to many of the most conscientious members of this congregation; that their coninvance is likely to cause a schism in the Church, and a disunion amonest its members. That it is with extreme diffidence we approach the subject of the right of the constituted authority of our Church to direct its spiritual concerns; yet we would humbly submit to your Lordship the propriety of withdrawing your recommendation your Clergy upon those matters, as we are perfectly satisfied that their continuance at the present crisis will be productive of the greatest evil to the Church, and a fruitful source of discord amongst its members. That we are emboldened to address this quest to your Lordship in consequence of the recent declaration his Grace the Archbishop of Canterbury, and other English Divines. That we request our much-respected Clergyman, Rev. Arthur Palmer, to forward the above, and to obtain your Lordship's answer, which we sincerely hope will be such as to put

The minority deem it necessary to publish the petition for the ollowing reasons:1.-To direct the attraction of all reflecting Caurchmen to a

an end to this most vexatious question.

question which has given rise to such dissension in the Church of logiand, and which, if persisted in, will most assuredly lead to

he same result in this province.

2.—The recent change in the opinions of a number of the Engish Prelates made them anxious to ascertain, through the Clergynen, whether the views of the Bishop of this province had under gone any alteration. 3.—The right of forwarding the above moderate, and even hum-

other means of accertaining the Bishap's opinion upon this most important question but through the medium of the public press. 4.—That the substance, or language, of the above petition was not objected to by any person at the said meeting; and, therefore, hey feel that they were hardly dealt with in not being allowed the usual means of obtaining the advice, and ascertaining the opinion, of the highest authority of their Church in this province.

LUNATIC ASTLUM.—The Grand Jury of the Home District Assizes "visited the temporary Lunatic Asylum, and present the building in which the patients are now lodged as being totally inadequate for the comfort and health of its inmates, and the Grand Jurors strongly recommend that no time be lost in the erection of a suitable receptacle for these afflicted persons; the more particularly as it is reported that the funds and the ground have both been appropriated for the erection of an Asylum." The presentment is dated from the Grand Jury Room, Toronto, April 14th, 1845. The building employed as an Asylum is too small for the present inmates, without mentioning the number who would avail themselves of an Asylum if commodions. However, for so many patients, the house is kept very clean, as we lately observed, and very orderly. The new Asylum is anxiously looked for, and will be a great benefit to a large class of suffering persons. According to amount of moneys paid into the hands of the Receiver-General, from 1840 to March 17, 1845, is £13,508 17s 61d. 2nd. The different Districts contributed as follows for the now Asylum :--

Eastern £482 10 10 Victoria 411 11 11 Tulbot 337 13 5 Brork 498 6 6 Wellington 306 11 0 Ottawa 983 4 5 Dalhousie 192 17 101 their errors. The latter duty need not and should not is then admitted for the remainder of the term of study. 4th, It Prince Edward . 681 1 4 Huron 145 5 3 interfere with the former. Will our cotemporary inform his is recommended that the student, on being admitted, will unite him. Western 670 17 8 Colborne 137 10 4 self with a Church in the neighbourhood of the College. 5th. The Bathurst 623 17 04 Simcoe 118 16 1 reported the bill as amended, Report concurred in.

WE direct attention to the Victoria College adverisements in another column. The members of the Board, and the friends of Education in general, are solicited to attend the Public Examination. The conductors of the College will be glad of a full attendance. THE House of Assembly of Nova-Scotia has been-

ately discussing the propriety of supporting one Provincial College, or various denominational Colleges. By the Haliax Times, of April 1st, we learn that the prevalent opinion in and out of the Assembly is in favour of denominational Institutions. Consequently, grants have been afforded out! of the Provincial treasury :-- to Acadia College, St. Mary's College, Pictou Academy, £250 each; and to the Wesleyan Academy at Sackville, New-Brunswick, £150. The minorty of the Assembly has the same notion of one Provincial Institution, in opposition to denominational Colleges, as is entertained by some parties in Canada.

WE noticed last week the report that the grant to the Sackville Wesleyan Academy from the New-Brunswick Legislature was to be suspended on account of the 'religious excitement' in the Institution. The Fredericton Reporter, of April 4th, says that the report was correct; but, after some discussion, the grant passed, and has since been assented to by the Governor. The Principal of the Academy, however, has thought proper to notice the remarks of members of the Legislature in a letter to the St. John's Courier. From this letter of the Rev. H. PICKARD, A. M.,-dated Mount Allison, Sackville, New-Brunswick, March 18, 1845,we learn that the gift of a private individual began the Academy, which now has invested in it £7500 of private funds ;-that the Legislative Assembly first granted £500 to assist the furnishing of the building; next £200 for the expenses of the first year (1843.) £200 for 1844, and now £300 for 1845; -that 80 students attended the first year, 131 the next, and 100 are in attendance the present term, of whom 75 reside in the Institution;—and that a Wesleyan minister, with three teachers and three ushers or assistants. conduct the institution, assisted by a committee. The Academy is Wesleyan, but open to all. Success has attended it thus far, and nothing alleged against it but this 'religious excitement.' Well says the Principal,-

While the Academy is acknowledged to be in a most efficient state. and in every respect, save this matter of 'Revivals,' conducted in a most admirable manner, the withholding of the Grant at any ime, on religious grounds, would be at variance with Legislative action in other cases :- an injury to the just claims of the Wesleyan. denomination; and a proceeding altogether unsuited to the character of the age.

SARRATH BILL.

House of Assembly, Monday, February 24, 1845. -A Bill was introduced by Col. Prince to ensure the better observance of the Lord's-day, by making it penul to work, hunt, shoot, play cards, tipple, or to be found drunk in the streets, or. is any other manner disturb the peace of that day. Mr. Murney congratulated the introducer of the bill on his change of opioon since last session, when he had voted directly against the introduction of a clause into his bill for the protection of game to prevent shooting on the Lord's day. Hs (Mr. Morney) hoped that this bill would now be allowed to pass, so far as it referred to Upper Canada at all events, where it was very much regretted that this law was ever abolished. (Hear, bear,) Mr. Maffatt would support the bill, but exempt Roman Catholics from its operation, if they objected to it. [Hear, bear.] The bill was then read a first time. Monday, March 10. The bill to prevent the profanation of the Salibath was read a se-

cord time, and then taken up in committee of the whole. Mr. Small having objected to one of the clauses, which did not include shing in the list of acts which would profine the Sabbath-Col. Prince replied that his reason for not including fishing was, that the white fish at Detroit run only at a certain season of the year, and the fishermen are obliged to avail themselves of the opportunity; and he could not conceive that drawing their nets on one or tw Sundays in the year, during the white fish season, should be looked on as an act of profanation. Mr. Small said, if anything could ever induce him to believe, if he were not already firmly of opinion that it was useless to legislate on this subject-[" Hear, hear," from Mr. Aylwin]—it was what had just fallen from Colonel Prince. The fishermen were to be allowed to go out and catch fish on Son-day worth thousands of dollars; but if a poor farmer, who perhaps had not a morsel to eat, took out his gun and shot the wild duck before his door, or the deer eating his green wheat, it would be an act of profanation, and he would be thrown into jail. Why should not an exception be made in favour of snipe, pigeons, and several other birds of passage, which, as they do not remain long in the same place, the people should be at perfect liberty to shoot during one or two Sundays in the year. He felt certain that the bill would be inoperative, and was determined to vote against it. The hon gentleman here gave the House an account of his election, and the effect of Tory outery: " He voted against the Sabbath profana the effect of lory outery; " he voted against the Sauvain promine-tion bill last session," which, he was sorry to say, had turned the votes of some weak, individuals against him. Mr. Riddell said that the hon, member for the Third Riding had mixed up the unfor-tunate farmer and the unfortunate fish in the same net; yet he would make the distinction of allowing the unfortunate alone to fall upon the fish. He would beg the hon, member for Easex to withdraw his opposition to the insertion of fishing, as to his knowledge fishing was as much pursued on Sundays as bonting." He could no difference between allowing the one and problining the orber—they were equally in breach of the Sabbath; and if the hon, member the country, he would know that great offence was given to those who, on such days, on their way to or return from Church so constantly met persons with their guns or rods in their hands. He [MrR.] should vote for the prohibition of fishing also. Dr. Dun-lop was in favour of the bill as it stood. He was perfectly well aware of the facts stated by Col. Prince, that, in the full of the year, the people are obliged to take advantage of the rup of the white fish and draw their nets on Sunday. Like most French farmers, their farms were very narrow in front, three arpents, and these seaple had informed him repeatedly that they could not cultivate these farms to advantage, scarcely deriving £25 a year from some them, while a man with his net can catch five bundled barrels of white fish worth \$10 a barrel. If they drew their nets every Son-day throughout the year, he would willingly vote for its prevention, out as that is not the case, as it only occurs on only one or two sundays, and is of the utmost importance to the poor frontier pophe was decidedly in farour of it. The people, however, who were mostly French Conadians, went to Mass regularly in the orecoon, and he could call his hon, friend from Kent to winese that bey are much stricter in their attention to their religious duties han many Protestants. And as their Clergy found no fault with them for fishing on Sunday, he would be most unwilling to attempt to prevent them. Mr. Roblin could not see any logic in the learned doctor's argument. He said that the people attend strictly to their religious duties, and then down they go down to the shore, where, is a crowd of the very worst characters, they fight, chear, steal, drink and blaspheme. He could not consent to such a state of things eing allowed to exist; fishermen are the very worst characters in the Province, and, wherever they congregate, the most shameless conduct is carried on. But Dr. Dunlop said that he would allow these neople to fish, because the season is very short, and they are bliged to avail themselves of every spare moment. It was exactly the same with lumber mills, hay making, reaping corn, sugar making, and several other kinds of labour. Would the hon member allow Sunday to be profuned by their being prosecuted? Mr. Aylwin said the bill would be a dead letter; so law that ever as et existed in this country to make the performance of lahour on the Sabbath day penal, any more than to make adultery, another crime in the decalogue, penal, could be enforced. He regretted the introduction of the bill; and would wish to know from the hon. member from Essex if the same law is not at this moment a dead letter in England. The observance of the Sabbath could best be de petition, through the usual channel, being refused, they have no aught us, not by legislative enactment, but by the monitor within our own breasts. Col. Prince could assure the hon member for Quebec, that however much he might regret the introduction of the bill, he [Col. P.] never did anything which gave more satisfaction to himself. [Hear, hear.] And if the hon, gentleman had applied his talents and his arguments rightly, he would have been in favour-of the bill instead of opposing it. He would not ask the hon member if herwoold not be disgusted if he saw men reeling about the streets drunk? Such things may not happen in L. Canada, but they are in constant recurrence in the Upper portion of the Province. Would be not be disgusted to see men spending the Sabbath in the Skittle Alleys, in the Gambling House, in the Whiskey shop 7 Would he not be disgusted if he saw men exposing themselves indecently in the streets under the influence of liquor? These things are not put down by the law; there is no low in U. Canada to reach them, and if a law for that purpose were not necessary, he would

give greater offence to England than to see men going out with logs and guns; they would be taken up immediately, and fined £20 each. He felt disappointed at the opposition the bill received. He had believed, and indeed he thought it was intimated, that if the measure were so framed as to apply to Upper Canada alone, it ld pass unopposed; but no matter how great the opposition might be, it should not deter him from pressing it on the House, If good example alone would prevent people from committing these abuses, there would be no necessity for the law, as he believed the greater part of the respectable portion of the population set good examples to those around; but, unfortunately, such is human depravity that good examples are forgotten, and, at all times, have very little effect upon those idle fellows whom it was intended to reach by this a report presented to Parliament, it appears that the gross bill. Mr. Price thought this bill would not have a good effect. If hon, members, in their several localities, would support, by their influence and example, the doctrines in the bill, they what a bill of this kind never can effect. [Hear from Mr. Aylwin.] With regard to the bill itself, if it were passed, he would see druggists' slops excepted from its operation. When he looked round and saw hon gantlemen on the other side of the House so anxious to show their regard for one divine command, he would be bappy to see the same morel feeling to influence them to keep not merely one but ell. [flear, hear, hear]. Bad as the bill was, he

why was it found necessary in England from the earliest days

end the House to believe, it is in the fullest force. Nothing would

and so far from its being a dead letter, as the hon, member wo

would support it, if fishing were brought under its operation, as he looked upon that as being quite as great a profanation as either hunting or shooting. Col. Prince, in accordance with the views of his hon friends, included fishing on the Sabbath in the bill, as being an act of profanity, and struck out drug-selling, as not being injurious to morality. The Committee rose shortly after and