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ENGLISH CONFERENCE.

THE CHARGE delivered by the Rev. James Dixon, Ex-President, to the recently-ordained Ministers in the Conference Chapel, City-road, London.

A hymn was sung, certain appropriate portions of Scripture were read, and the Rev. Robert Newstead, with the Rev. Thomas Sargent, from America, engaged in prayer.

The Ex-President commenced his address by saying, that he deeply felt the importance of the duty which he was called to discharge; that, for its right and efficient discharge, the sacred aid of the Lord, the Spirit, was necessary; and that he trusted that the whole congregation would pray earnestly that that aid might be vouchsafed to him. He then observed that much had been said on the subject of what was called the *Apostolical Succession*.

"Whether we are in that Succession, or not, is a question into which I will not now venture; but this I will say, that it will assist you—addressing the young ministers, who at the time were all standing in the front seats of the gallery—"to feel upon the present occasion as you ought, if I remind you that you are called to do *Apostolical work*; to go among men, being the instruments of their conversion to God; thus to fill the church with suitable members, and finally to fill heaven itself with redeemed and happy souls."

He added—
"Whether we are in what some called emphatically—the line—the line, that is to say, of the apostles, is a question with which I again at present decline having anything to do. But there is a fact of which we are most certain, namely, that we are the successors of men who in their generation were eminently wise, and holy, and useful. We stand in the line of the Wesley's, the Fletchers, and other such truly sainted men, who have gone before us. They have laboured, and we enter into their labours, and thus stand in a most honourable succession and line."

This, (further observed the Rev. Gentleman,) is the most impressive and solemn period of your existence. It must place you in a position of transcendent honour and usefulness, or, allow me to tell you, if you are not faithful to your vows and to the trust reposed in you, it will be the most disgraceful of your lives. Both views assist you to attain a solemnity of mind, befitting the occasion, befitting your position, and befitting the relation into which you are now brought to the Methodist Ministry, and the Methodist Connexion. I propose to address you as plainly and as affectionately as a deeply-interested and affectionate heart will allow from—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself; and them that hear thee."—1 Tim. iv. 16.

The apostolic address to Timothy refers, I. To his personal conduct—"Take heed unto thyself."—II. To the doctrines he ought to preach—"and unto the doctrine."—and then, III. These two are urged on a particular ground—"for in doing this (continuing in them,) thou shalt both save thyself and them that hear thee."

In addressing you on the subject of your personal conduct I shall take the liberty of, 1st, inviting your attention to your personal religion and spirit;—then, to the example you ought to set to the believers, as stated in the context;—and then, thirdly, to the duty of stirring up that ministerial gift which has been imparted to you, mentioned also in the context as conferred upon Timothy by the imposition of the hands of the presbytery.

I address you plainly on the question of your religious spirit and life. You have been admitted to this holy ministry, first and primarily, on evidence given of your conversion to God. You would not have been so admitted, and ought not to have been so admitted, had you not given satisfactory proof that it pleased God to bring you to a saving acquaintance with himself. We hold it as a principle never to be questioned—never to be deviated from on any account whatever, that a gospel ministry must be a converted one. We never can allow that mere mental endowments, high scholarship, the possession of rank or property, or any other kind of external qualifications, can give a right to any one to take upon himself the office of the ministry. This, with us, is a settled question; and we believe that it stands intimately connected—essentially connected indeed—with the perpetuity of our spiritual work, the conservation of our doctrines, the right administration of our discipline, and also the security of the great ends we propose—the conversion of sinners, and the enlargement of the kingdom of God. Unholy hands have no right to touch the sacred ark; they cannot touch it without conveying the impress of their own impurity. We mean, by a converted ministry, that you have personal conversion—the attainment of the forgiveness of sin. You have stated most explicitly that you have believed in the saving of your souls, that you have received God's justifying grace, that you have been blessed with adopting love and the witness of the Spirit, that your hearts have been changed and regenerated, and that you have been led, by divine influence, to consecrate yourselves to God first, and then, secondly, to this ministry. Now, if it is wholly right that you should be admitted into the ministry only on evidence given of personal conversion and piety,—if you can only have a right to enter upon this work on the ground of your personal salvation,—I should like to ask, whether you can have a right to continue in it supposing you lose that grace? Then, upon this principle, let me advise you, first of all, by the life of faith, by continued and humble prayer, by conscientious watchfulness, and by living very near to God, the spring and fountain of all grace, to retain that blessing of salvation which we believe at present you so happily enjoy. "Take heed unto thyself," young man;—take heed to the state of thy heart, to thy spirit, to thy walk with God, to thy intercourse with the spiritual, invisible, and eternal state: "be steadfast, unmovable, always abounding in the work of the Lord." And, recollect, whether you relinquish the ministerial office or not, when you lose your privilege, and sink into a cold, callous, and carnal state, you will sustain the office in a state of utter unfitness for the right discharge of its functions; and you will be as a dead branch, bearing no fruit, and yielding no glory to your blessed Saviour. . . . Let me say, also, that this state of your heart,—inward religion,—stands very intimately connected with a fitness for the right discharge of the duties, the highest duties, of the ministerial office. I instance the study of the truth, and the right apprehension of its meaning. That remark of the apostle Paul, that "the natural man receiveth not the things of the Spirit of God, they are foolishness to him, neither can he know them because they are spiritually discerned,"—ought to be held by every minister as an axiom. You may lay it down as an inflexible truth, that it is just as applicable to your study of the holy scriptures for the edification of our people, as it is applicable to the people themselves in their study for personal edification. The dispensation of the Lord Jesus Christ is a spiritual dispensation, and can only be understood by the spiritual mind. The highest and best preparation for the study of the truth is an enlightened understanding and a sanctified state of the heart. The treasures of the Scriptures will unfold themselves to such a mind, when these treasures shall be looked against very high intellect, and, I may add, very high learning. It is quite true, that in the Bible we have history,—we have what I may designate sacred philosophy,—we have beautiful, elevated, stirring, and sublime poetry,—we have facts and principles unfolded to our view of the deepest interest, revelations of God which carry us far beyond all mere secular knowledge, and plant us in a spiritual world, surrounding us with bright visions of glory; and it is possible that any of you may give yourselves to the study of the Scriptures in these lights, and yet, at the same time, obtain very little knowledge which will be assisting and helpful to you in the conversion and salvation of men. What I mean may be easily comprehended, if you turn to the commentators. You will find many of them very learned, and recalcitrant, and interesting in their views; but you will obtain very little assistance from them for your ministry; whilst, if you turn to others, you will find them rich in evangelical sentiments, and they will administer to your own mind great spiritual light and edification. Now, what is true with respect to a commentator, is equally true with respect to a preacher. You may fill sermons with matter which may be deemed learned and interesting; but, at the same time, you will not take into these sermons the meaning of the Spirit, unless you yourselves dwell, live, walk, and move in the spirit of God, and in the spirit of his Son.

Then, experimental religion is in strict accordance with the object proposed by the ministry; and I may justly warn you, that you will feel yourselves unhappy, distressed, not at home in the work of God, unless you keep up a state of deep religious feeling, and that state of religious feeling, on its part, produces in your minds a sympathetic feeling towards all the objects of the ministry. These are twofold: some of them lie in the church, and some of them without the church. Now, when you go into the church, what do you discover there?—evident occasions to call forth all the sympathies of piety and religion. Your intercourse with the church is intended to lead all its members to the possession of the happy privileges of God's grace—his peace, his joy, his love, his image. In your intercourse with the people of God, it will be your business to endeavour to lead them forward into the happy possession of all these privileges; but how can you do this unless you have a sympathy with the blessings you recommend, by a happy possession of them in your own heart? What care can you have about the privileges of believers,—their interest in them,—and the happy possession of these blessings, unless you feel their importance by their rich enjoyment? . . . In your intercourse with the church, you will be called upon to lead the people to all the blessings of christian purity, piety, and holiness. This is one of your obligations and duties,—to set before all believers the most exalted and elevated blessings of the kingdom of God,—that they may be entirely sanctified and restored to the divine image,—that the perfect love of God may glow in their hearts,—that their habits may be habits of deep piety,—and that they may altogether live to God and thus be fitted for the heaven of God: but how can you lead the people to the enjoyment of these exalted blessings, unless you live in the enjoyment of them yourselves? You can have no sympathy, either with the obligations or excellencies of christian piety and holiness, without the religion of the heart. . . . Within the enclosure of the church, you

will meet with a great number of the Lord's people in a state of temptation, and inward trouble and conflict;—for the church is on its trial in this its probationary state, and exposed to the machinations of the devil; religion is to be maintained and advanced in the midst of a world of opposing sin; those who continue to believe and to work with God do so in the midst of dark and oppressive evils which surround them. They will pour their tale of woe, and affliction, and inward trouble into your ears, and seek your counsel, help, and direction. They have a right to expect you to "weep with them" when they weep, as well as to "rejoice with them" when they rejoice. But you will not be able to do this,—to enter into their feelings and circumstances, without the religion of the heart. . . . Many perplexing and difficult cases of conscience will be brought before you. People harassed in business and the world, surrounded by dangers and evils on every hand, will come up to your closet, and question you respecting things perplexing to their own minds; and they have a right to expect you to solve difficulties which they cannot solve of themselves. But you will not have the power,—you will not have the wisdom,—you will not be able to comprehend the meaning of these distressed people, unless you yourself live in the light of religion and enjoy its rich provisions. . . . The poor will require your help; and they have a right to require it. You will have to visit them in their cottages,—in the abodes of affliction and misery,—to give them counsel, to pray with them, and to help them to bear their load of suffering and woe. You will be called upon to enter into sorrows deep and afflictive, and you will not be able to do it with any comfort to yourselves,—if you visit them at all, but you will avoid that,—unless you possess the religion of our Lord Jesus Christ, which is pre-eminently a religion of love. The gospel is not more impressively sublime than it is impressively lovely. . . . And as I am touching upon the question of visitation, I may say, that I have a deep impression upon my own mind, that, under present circumstances, the success of our ministry will depend very much upon our faithfulness in the discharge of this duty, perhaps, the most difficult and trying to men who sustain your office. You will have to put the wants of the poor against the enjoyments of your study, your books, your converse with ages past, the beauties of literature, and all such pursuits,—which, as educated men, many of you will be enabled to enjoy very little. You will have to put the wants of the suffering poor against these pleasures, and to make your selection, and it will cost you a good deal of resolution to do that which is right. But the vows of God are upon you. Pleasure or no pleasure, this work must be done. Let me recommend you to acquire the habit in your youth,—(it is not easily acquired in after years, and we are all much the creatures of habit),—let me recommend all young ministers in early life—to appropriate a suitable amount of time, every day or every week, to the duty of visiting. Your persons will be known,—your characters will be estimated,—affections very deep and tender will be created, such as ought to exist between ministers and people,—you will be heard with greater interest and profit,—and you will yourselves be better able to preach to the people after you have conversed with them. But I say again, you will not be able, or disposed, to attend to this important branch of ministerial duty unless you keep up the religion of the heart: that is worth everything. . . . Then no minister can exercise sympathy with those objects which lie without the church, without true religion; as, for instance, the conversation of the unconverted. Richard Baxter, in his Reformed Pastor, says something of this sort—"If we felt aright on the danger, the imminent danger, of unconverted men, whenever we looked them in the face we should burst out in a flood of tears." Remember, every unbeliever, as an unbeliever, is in peril, jeopardy, danger of damnation. If our Bible is true, and those principles are sound which we embrace, every man not forgiven, not regenerated, cannot enter the kingdom of God. We are asleep,—all asleep; probably not a man among us feels as he ought on the question of the salvation of sinners. I recommend you, my dear Young Brethren, to fix attention pre-eminently upon this object of your ministry—the conversion of the unconverted. Study, pray, compose your sermons, preach, with a view to the conversion of men. Pastoral duties must be regarded,—evangelical labours must be regarded too; your office is two-fold—the edification of the church and the conversion of sinners. But you will not be able to attend to this, you will not attend to it, unless you have a deep sense of religion in your own souls. How should you? What will you care for the souls of men, whether they are saved or lost, happy or miserable, go to hell or go to heaven? You will sleep on,—read poets, orators, and philosophers,—and enjoy yourselves in phrenzied mental pleasure;—you will care nothing about the salvation of sinners, unless you feel the power of religion in your own hearts.

Then, as to extra labours; you will not be urged to these by the promptings, and impetive, and influence of the grace of God within the soul; you will content yourselves with so many sermons on the Lord's Day and on week-days, taking your plan and filling it up; but you will do nothing beyond; you will think this duty enough, and will evade as much of it as you can, unless you possess within you the burning zeal and love of the Saviour. A young man in our Connexion is worth nothing, and is likely ultimately to be worth less than nothing, unless there is that exuberance about his feelings, that he will not content himself with the discharge of his duty, but will go beyond the line of that, and endeavour to seek the good of mankind in an extra way. If you have not a little life, warmth, enthusiasm, and devotion, above the common, ordinary track of things in youth, when its freshness and vigour are upon you, what can be expected when you become old? While, then, God gives you strength, health, life, "go about doing good." Mr. Wesley says, "You are not called to preach so many sermons, but to save as many souls as you can." Some hardly think of doing good except by the pulpit,—except through the medium of sermons,—and hardly think of going out of a sermon to save a soul. Our Lord sat down with the woman at the well of Samaria; he talked to the people in the temple; he commanded the multitude to sit down on the grass, and performed a miracle as well as communicated truth; and it is remarkable, that to the woman at the well he made two of the clearest revelations which he gave during his personal ministry; one that "God is a Spirit," and the other respecting the Messiah—"I that speak unto thee am he." If you can get into the habit of talking with every one,—of communicating truth to all you meet with, it will be a blessing to them, will edify your own souls, and will lead many to salvation. A mere ex-officio ministry is not a thing we ever yet absolutely cultivated; we never yet thought ourselves called to work upon a certain rule in the communication of truth and the salvation of men: we have been deemed "irregular." I trust we shall always continue so, and that Methodist ministers will consider it their duty wherever and whenever they can to save a soul. . . . Then, further, you will not be able to take your full share in that great work—the evangelization going on in the missionary department, unless you cherish and cultivate a spirit of deep religion. I am not here speaking of going into the mission-field, and taking a standing on a distant shore; though there is no good reason why every one of us should not possess a spirit that would induce him to go; such a spirit ought to be cherished by us all; and if we are not called upon by the church to go, we owe it to this great work to bear it good-will, to sympathize with its noble enterprises, and to support it by our prayers, our choristics, and our advocacy. Some of you may say, "We can't make missionary speeches;" any body can talk with a warm heart, and if our lips are sealed, be sure there is something wrong with us. . . . I am speaking now of personal religion, and I may remark, that it stands very intimately and closely connected with the development of character. It is extremely probable,—(I am not acquainted with the personal history of many of you, but I know a great number of Methodist ministers)—it is extremely probable, that you owe to the force, power, and influence of religion upon your minds, that mental elevation which, as ministers of the gospel, you at this moment possess. It is very likely that, had you remained in sin, its incrustation would have kept your now's down,—you would have been nothing, lost in the mass,—you would have thought as common creatures think, and never have soared to anything dignified, respectable, or great,—you would never have been "able to teach others," but your minds would have remained their impotent and shrivelled state, without power, compass, ornament, or grace. And this has been the case with a number of the most eminent ministers that ever adorned the office, or preached the everlasting gospel. There is no great marvel that it should be so. Admit the light of heavenly truth within the mind immortal,—the knowledge of God, of Christ, of immortality, and of the way of salvation,—and there is no marvel that that mind should receive a new bias, a powerful impulse, great expanse, and evangelical energy. Many of us are little, because there is a scanty amount of religion within us; if our souls moved on the glorious platform of religious truth, it is impossible that we should be so dwarfed. Look at the writings of Howe. He soars before you on angel's pinions, leads you into untried regions, exhibits before you spiritual and heavenly beauties; the pathway of his mind is evidently to everybody above this earth, and you feel at once that his greatness is religion. Why should not you follow him? Be constantly conversant with the great things of God; let your minds dwell upon them incessantly; get the habit of abstraction; leave the world in its littleness and pleasures, and endeavour to hold intercourse with sacred things. I am prepared to say, that our Connexion really does want elevated talent. Mind, I don't mean abstract intellect, but talent founded upon the basis of religion; that is, the highest and the greatest. As a community of christians at this day, we must have our pulpits occupied by men of this calibre, or, otherwise, we shall, in some sense or degree, sink down. And don't be afraid that your simplicity will be frittered away by seeking after these high qualifications, as to the best things of religion. The best men in our Connexion,—the holiest,—have been the greatest. Look at these monuments behind me. (Pointing to the tablets in memory of John and Charles Wesley, Fletcher, Coke, Benson, Clarke, and Watson.) That is what I mean. Look at your leader and founder, John Wesley. Here's simplicity; and, let me say, in that simplicity is the element of all greatness. Nothing is either great or beautiful but what is simple. And when I advocate

an elevated mind, a mind moving on, on a lofty platform, I don't mean the collocation of what the world calls talent,—I mean christian talent,—deep, lofty converse with the deep things of the blessed God.

And let me tell you, there is an intimate connexion between real eloquence and real religion. What is eloquence? Impassioned reasoning; truth fused with the fire and spirit of a feeling mind. Nobody would say that Locke is eloquent, just because Locke propounds his dogmas coldly; but everybody perceives that Burke is eloquent, though equally philosophical, because he speaks the truths which he delivers from a feeling mind. You may express deep feeling and overflowing passion in strong expressions, or in vigorous and even poetical language,—only let it be genuine,—don't pluck it from something else,—from poets, orators, and writers laying on your shelves. We are in some danger of this. I should not like to see young promising men, who ought to do and who might do better, fall into the habit of writing pretty little sermons and filling them with pretty little things, from poets, orators, and others. The flowers in such sermons don't grow from within, but are collected from without. The man who does this never will and never can excel, just because he lays aside his own capacity, his own mind, and puts himself under the tuition of another. Use your own gift, your own intellect, be it what it may, and let the world see and hear you as simple men. And I may say, the topics of religion are such as ought to make everybody eloquent. Who can dwell upon God, exhibit the cross of the Saviour, speak of immortal men dying in their sins, and exhibit the glorious privileges and blessings of religion aright, without speaking of these things warmly, and if he speaks of them warmly he will speak of them eloquently. Here again then, I say, the religion of the heart stands intimately connected with the efficacy of the pulpit. . . . Then I may remind you of another great truth, which is this, that experimental and personal religion will be necessary to yourselves. You will have often to retire back upon the religion of the heart. Sometimes you will deliver your message with little effect; the carnal minds of your hearers will rise in revolt against the truth; you may present the Saviour in his rich merits and grace, but the people will spurn him; you may indulge hopes of a blessed revival of religion, but your hopes will be abortive. What is to sustain you but the religion of the heart? You may meet with backsliders and apostates from the truth, in those whom you loved and esteemed,—perhaps with whom you had formed affectionate friendships; you may be sent into dark and barren regions in the character of home missionaries, where you may meet with rudeness, rebuffs, opposition, perhaps persecution; and what will sustain you but the religion of the heart? You will have to meet with many exercises in the study; you may go there, seeking after truth and preparation; you may turn over your bible, look at the books upon your shelves, and refer to the light within you,—but these yield nothing;—you pace your study with deep anxiety, and probably think, "Why am I called? Am I in my providential way?" What is to sustain you, then, but the religion of the heart? And you will be embarrassed often in your preaching and pulpit exercises. You will be sometimes brought into a state of comparative bondage. Let me tell you, that life will not be to you what it appears—the ministry will not be what it appears—at this moment. Your path onward may be rough, rugged, dark, afflicted, trying,—and you will greatly stand in need of the religion of the heart. O, my young brethren, "take heed to yourselves." Remember, everything depends upon this: everything will be right, if you cherish piety within you; everything wrong, if you neglect it.

The Rev. Gentleman then referred to the context, in which St. Paul gives instructions to Timothy respecting his being an example to believers in various particulars. Reiterating the address of the Apostle, he invited them to consider what he had enjoined,—that they were to be examples in "words" or discourse, which ought to be wise, pure, good, christian, and edifying; in "conversation," which referred to the heart and life, practical godliness; in "charity," whether called into exercise as it related to their brethren in the ministry or to the people of their charge;—in "spirit," namely, in meekness, gentleness, lowliness, in frankness, honesty, candour, openness, and simplicity;—and in "purity," or christian holiness, embodying the privileges and joys of religion in their own lives. They could not be neuter;—they could not pass through the world without leaving an impression upon it;—they must of necessity do good or harm; and he called upon them to set forth the doctrines they preached, the discipline they administered, and the holiness they recommended, by a life corresponding with what they taught. . . . He then adverted to the injunction of the apostle, on a "strange or" ministerial gifts, enforcing, especially, the duties of constant prayer,—diligent reading, particularly of Wesleyan theology, the best in the world,—and due preparation for their functions. . . . On the subject of DOCTRINES, he advised them to be clear and distinct, and to prepare special sermons, on the subjects of repentance, the new birth, justification by faith, the witness of the Spirit, and christian holiness,—dwelling particularly upon the last two points. . . . The Reverend Gentleman, in completion of his plan, showed, in conclusion, the influence which a faithful observance of the apostle's injunction would have upon their personal salvation and ministerial success.

Go, my dear brethren,—(said he),—and faithfully discharge your duty. Go, and the blessing of all your fathers and all your brethren shall rest upon you. We hail you as of us;—you belong to our ranks;—we love you as men, as christians, as fellow-labourers; you have our sincere, humble blessing. Go,—and be faithful to your Lord and Master: keep him in your minds,—set him before you,—do his work, exhibit his cross,—and endeavour, with the compassion which led him to suffer and die, to seek the salvation of others. He will be with you; "Lo, I am with you always, even to the end of the world." Go,—my dear friends,—and prosecute your noble enterprise, your glorious work; count not your lives dear unto yourselves, so that you may accomplish your Master's will. Don't be afraid of poverty, privation, suffering. Be it your great concern to be faithful ministers of the Lord Jesus Christ. Go,—my dear young friends,—and grow up from youthful vigour to ripened years in eminence, usefulness, honour, and grace. Aim at high attainments, high duties, great success. You will never accomplish great things in the service of God, unless you place great things before you. Don't be content with a little, shrivelled ministry, but make the world feel the impress of your presence, the weight of your doctrine, and the excellency of your character, wherever you go. Go,—and be faithful: keep your hand to that plough, to which you are on this occasion put, remembering the word of your Master, that he that looketh behind is "unfit for the kingdom of God." In some sense, Methodism is deposited with you, and with the men of your age. These beloved venerable men, around me, will soon be gone; and the men of my own class will soon be gone also: our deposit, our holy, sacred deposit, my young brethren, is with you. Keep the brightest examples before you; be men;—maintain severely that which is committed to your trust;—and, in the evening of your days, let it be seen that you have kept this holy covenant, now in some sense deposited with you, faithfully unto death. We shall all speedily meet to give our account, and those who have turned many to righteousness shall shine as the stars forever and ever. May God bless you,—guide you,—strengthen you,—and save you, and those who hear you, for Christ's sake! Amen.

A hymn was sung, and the proceedings were closed with prayer by the Rev. Messrs. Scott and Waddy.

IMITATE CHRIST.

Let Christians, whenever they are tempted to be proud, or to set contrary to the example of the Lord Jesus, suppose him once more addressing them, individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy Master was meek and lowly, and so much debased himself? Was he so poor? Blush, then, to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles? and can you reckon the meanest offices of charity, self-denial, or condescension, beneath you? Did I affect state or grandeur, and can you be vain of costly furniture or apparel? When you hear me in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I pleased not myself, do you deserve the name of my disciple, when seeking to please yourself? Did the most outrageous insults and injustices only excite my pity and not provoke me to anger; and shall disrespect, affronts, or even injuries, blow up my servant to sinful passion, resentment, and revenge? Did I drink off my cup of unmingled bitterness without repining; and shall a small drop of gall, in affliction, or disappointment, cause thee to murmur or complain? Why, O why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to self and the world."—Dr. H. Hunter.

A DANGER OF HIGH CHURCHISM.—The Episcopal Recorder remarks:—"It is not the ignominy to which we, as Episcopalians, are particularly exposed, that of looking for a basis for church communion, not so much in a perfect coincidence in doctrine as in affinity of church government? Is not this the great error of Puseyism? Because Rome has Episcopacy, therefore Rome, with all her idolatry, is our living, our much-loved sister, while other churches, holding all the great and precious doctrines of the gospel, but wanting the Episcopacy, are not to be recognized as within the pale of the Christian church. We have no sympathy with such views. We love Episcopacy; but Episcopacy, when used to destroy God's work, we believe to be very Anti-Christ."

TIME.—Man is ever quarrelling with Time. Time flies too swiftly, or creeps too slowly. The dissipated vision conjures up a dwarf or a giant; hence Time is too short, or Time is too long! Now Time hangs heavy on his hands; yet for most things he cannot find Time! Though Time-serving, he makes a lackey of Time; asking Time to pay his debts, Time to eat his dinner, Time for all things.

To the Editor of the Christian Guardian.

REV. AND DEAR BROTHER,—In this day of popish and semi-popish rampancy, it may not be amiss to furnish your various readers occasionally with the substance to the poems of the "Man of Sin." In order in some measure to answer this desirable end, I send you the enclosed. I hope, which I have copied for the *Guardian* from the "Achill Missionary Herald" of May last. The effusion is from the pen of a person in humble life, a convert from popery, and was written in vindication of the change in his religious profession. The intelligent reader will discover sound scriptural argument embodied in these lines. The composition, as a whole, contains both rhyme and reason, and may serve, besides other purposes, as an interesting illustration of the genius with which many of the humble individuals of the "Emerald Isle" are possessed.

Kingston, Sept. 5, 1842.

TRANSUBSTANTIATION.

"Thou well know'st, Sir, that this is not the first time, That you have assailed me in prose and in rhyme; But now having left you the 'Sceptre to away,' Like Selkirk, sole Monarch of all my survey; I hope that all malice and envy should cease; And that I should enjoy my retirement in peace. But vain expectation! for one that well knew What the despots of Rome and their agents could do, Though long by the people and priests patronized, Though my labours, as teacher, were everywhere prized; Yet the moment I ventured my faith-right to claim, And my faith in a crucified Lord to proclaim, The moment from Popery's prison I broke, Ah! then the fell keepers of Babylon woke. On the wings of the wind, like a blighting mildew, From Athar to Athar full calumny flew; The candles were quenched, the multitudes were sung, The books were all closed, and the bells were all rung; My scholars, no wonder, in terror withdrew, And bade me, at last, a reluctant adieu! You echoed these slanders, you did me accuse Of motives unworthy and sinister views; In public, in private, you did me defy. The mass to prove false, and my creed justify; Asserting that none, not influenced by lucre, Could sanction the doctrines of Calvin and Luther. What words! what proofs have you given?—Ah! none but abuse, The weapons that you and your Church always use; Examples like yours I shall never pursue, I've nobler and holier models in view. And ever when called on my faith to defend, It shall be my motto until my life's end, False doctrines (not persons) alone to expose,— I'll never judge them, but I'll always judge those. But now to my subject, despising aspersions, Your cavils, your slanders, and unfounded assertions: You say that your priests can change bread and grape-wine To the body and soul and the Essence Divine. Though the colour and taste are the same as before, The priest uttereth *hoc est* wine, water, and flour. Though Christ calls it 'Bread,' and the 'Fruit of the Vine,' Is the name, as before, which He gives to the wine? But then, if we can't on our senses rely, How can we discern the truth from a lie? Read Locke's noble Essay, and there you will learn By the senses alone we can matter discern; Their joint information must then be correct, And none but a madman such proof can reject; The senses alone can pronounce upon facts: They're 'infallible proofs,' see the first of the Acts; St. Thomas, no doubt, on his point is correct. When his master he saw,—felt the wound in His side; The Ruler presiding at Cana's Marriage-feast Acknowledged the change when he saw, and did taste; And likewise St. John the divine has averred, That he testified just what was seen and was heard; But if all should deceive us,—Oh, impious thought! How can we be sure of the Miracles wrought? How can we be sure of what Christ has revealed? Or that e'er to the Cross for our sins He was nailed? Were his Miracles all but as real as this, I maintain that Canaan had not done amiss; Let the wafer by each of the senses be tried, As in Scripture they're styled an 'infallible guide;' Come first let us view it in open day-light, 'Tis proved but a wafer when judged by the sight; And let us examine it next by the taste, And the idol is nought but a small bit of paste; And then let it fall from your hand to the ground, And you'll say it's not Christ after hearing the sound; And I'll venture to say you'll pronounce it not such, Whenever you have tested its claims by the touch: The same just conclusion you'll come to as well When you take it, and break it, and try by the smell; So each of the five will this sentence record, *The Bread and the Wine are not Jesus our Lord.* But you say that an Angel like me did appear, We were not deceived by the eye and the ear! I reply we were not by our senses deceived, As body alone by the sense is perceived; For angels, being spirits, can't be seen, felt, or heard. The senses have judged not, and cannot have erred. In a strain of Rome's evil you will not contend, That like fiery tongues did the Spirit descend— That when mighty Jehovah exclaimed from above, The Comforter also appeared like a Dove; That therefore your clergy can change 'Bread and Wine' To the 'Body and Blood' and the 'Essence Divine.' Let me mark your examples, beloved dear friend! Miraculous instances were did attend! That God can do all, not against His own Rules, Is a maxim admitted by all except fools; But, from possibility, fact to infer, Is in reason absurd, and will lead us to err. As besides, your examples the question don't suit, They least not at all on the point in dispute. For then it would be that the Essence Divine Should be changed by the Priest into bread and grape-wine, And 'twould be less absurd to advance e'en the same. For Christ said, I'm the Bread that from high Heaven came. But what was the cause of this? For Emmanuel's Spirit, Who eateth the Bread true life shall inherit. By breaking of bread we by faith partake of it, 'Tis the Spirit that quickens, the flesh doth not profit; If eating be carnal, how then can it be? That I am in Jesus and Jesus in me! Or how can *Eis* Language express such strife, When the words He has Spoken are Spirit and Life?!"

(To be continued.)
* Compare Luke xiii. 17, with 1 Cor. x. 20-23. † Acts i. 3. § John xv. 27. || John ii. 9. ‡ 1 John i. 3. ¶ Gen. xlvii. 2. ** John vi. 51. †† John vi. 50, 56, 68.

THE MERCY OF GOD EVERLASTING.

How do the things of this world pass away! One generation followeth another, and another after that; and so on from age to age, filling up their long rolls of time in melancholy array. They appear long to me, because my rule of comparison is taken from the shortness of human life; but to eternity, to the everlasting existence of God, these ages are almost as nothing. Into this eternity all that can be called time is continually passing, as into a gulf which has neither bottom nor bound. Then time is full of changes and vicissitudes; while eternity is not only a perpetual now, but also a constant and perpetual same. In the midst of all this perishing and disorderly state, there is one rich blessing, which never can fail. The mercy of Jehovah, in Christ Jesus, endureth, yea, endureth for ever. This is often repeated by the Lord himself, that it might be constantly and cheerfully believed, and kept in mind. O my soul, thy time faileth, thy body is decaying, the world is daily changing, and nothing about thee continueth in one stay! Blessed be God, to thee likewise change shall soon come, and come for the better in the midst of it all! Whatever alterations appear, thou hast an unalterable God, and an imperishable home before thee. If the earth fall into destruction, as soon it will, thy estate cannot be lost; for thou art only a pilgrim and traveller here, and thy inheritance is above, far out of the reach of ruin. Thy interest in Christ, being safe in Christ, all is safe that is worth saving, with respect to thee. Thou canst only pass from death to life, from sin to holiness, from pain to peace, from earth to heaven, from mortals to God. O how then should I rejoice in thee, my Saviour and my Lord! In thee, who makest all things mine; all, either as good, or to lead me to good! I adore thee, that thou disposest the world, life, death, things present, or things to come, in my behalf; calling them mine—making them really mine, because they contribute to my welfare. Above all, I bless thee for the end. I am lost in love and admiration, when thou tellest me that I am thine, O my Redeemer! even as thou art God's.—*Andrew Scott.*

THE MOST UNHAPPY.—The King of Persia, conversing with two philosophers and his vizier, asked, "What situation of man is most to be deplored?" One of the philosophers replied that it was old age accompanied by poverty; the other, that it was to have the body oppressed by infirmities, the mind worn out, and the heart broken by a series of heavy misfortunes. The vizier, however, replied that he knew a condition far more to be pitied. "It is that," said he, "of him who has passed through life without doing good, and who, unexpectedly surprised by death, is sent to appear before the bar of the Sovereign Judge of all."

BEAUTIFUL FIGURES.—Massieu, a 'dwarf' and dumb pupil of the Abbe Scard, gave the following beautiful replies to the questions put to him:—Q. What is hope?—A. The blossom of happiness. Q. What is eternity?—A. The life-time of God. Q. What is gratitude?—A. The memory of the heart.

CHRISTIAN GUARDIAN.

Wednesday, September 28th, 1842.

IS THERE AN ALTAR IN EVERY METHODIST HOUSE?

In commencing one of his most beautiful and useful works, the Rev. J. A. James, of Birmingham, exclaims, "A Family! How delightful the associations we form with such a word! How pleasing the images which it awakens in the mind, and how tender the emotions which it awakens in the heart! Who can wonder that domestic happiness should be a theme so dear to the heart? But in sadness he adds, "Oh, how many interesting households are to be found, where all the mere social virtues are cultivated with assiduity, where the domestic charities all flourish, and public excellence is cherished, but which, on account of the want of vital godliness, are still losing the highest end of their union, are carrying on no preparatory course of education for the skies, and are destined to be swept away with the wreck of the nations that know not God." We ask, Are there not too many families, where vital godliness is not wanting in some members, nor even in the heads, of them, where there is no family recognition of God? How many Methodist families, where vital godliness is possessed by individuals, where there is no such recognition? We address ourselves directly and faithfully to them in this short paper; and it is not our intention to treat on the manner, importance, or benefits of family religion; but to state plainly to the heads of families in our Church who neglect it, the authority for it: and may it not be in vain!

There is the authority of reason. Whatever of the gifts of the God of Providence the respective members of a household may daily receive, there are not a few which they could not have received only as a household. Then there should be household thanksgivings and praise. Whatever gifts may be needed by the members of a household respectively, there are many needed by them in their relative and associated capacity. In this capacity, therefore, ought they to acknowledge their dependence upon God, and implore his blessing. In some instances in the world families have been one in sin, and should be one in seeking salvation. Is it not just?

There is the authority of Mr. Wesley, which Methodists cannot object to. We refer the reader to his Sermon on "Family Religion." After preaching it, in London, he says in his journal, "I strongly inculcated family religion, the grand desideratum among the Methodists. Many were ashamed before God, and at length adopted Joshua's resolution, 'As for me and my house, we will serve the Lord.'"

There is the authority of our Discipline. The fourteenth section of it, on "Visiting from House to House," &c. is grounded partly on the conviction of the importance of family religion, and of the culpable neglect of it by many persons. It is said, "Family religion is wanting in many branches." In the "General Rules," it is said, "It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation, by attending to all the ordinances of God. Such are... family and private prayer." Again: among the "Directions given to the Band Society" is this: "Constantly to attend on all the ordinances of God: in particular, . . . to use private prayer every day; and family prayer, if you are the head of a family." It is evident from these extracts, that no member of our church, a head of a house, who omits family worship, is an entire Methodist.

There is the authority of Scripture,—the highest of all. We infer the duty of family religion from what is said in the Scriptures of the piety of the Patriarchs. And Joshua said, "But as for me and my house, we will serve the Lord." When David had brought the ark from Kirjath-jearim to Zion, with music and sacrifices, it is said, "Then David returned to bless his household." On another occasion, he says, "I will walk within my house with a perfect heart." At the dedication of the house of David, he had his psalm and song, and this acknowledgment: "Lord, by thy favour thou hast made my mountain to stand strong." The Christian parent is to train up his children "in the nurture and admonition of the Lord." Moses directs: "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sitest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Here, surely, is enough to make it certain that it is a duty to read a portion of Scripture, and offer praise and prayer in the family, morning and evening. The venerable Jay remarks, "God has revealed himself under a domestic relation, and calls himself 'the God of all the families of the earth.' And will you refuse him in this endearing character?" Jeremiah prays: "Pour out thy fury upon the heathen that know not thee, and upon the families that call not on thy name." "To the obedient, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

METHODISTS! Were God to send an angel through the Province on an errand of inquiry to your houses, would he find an altar in every house? We fear he would return saying, "I have found many Methodist houses without a Family Altar!" Brethren, repent of past disregard of an important, delightful, and beneficial duty; and from this time perform it properly, and regularly,—and the cloud of God's presence, protection and love, will rest on your domestic tabernacles. To encourage you to this, we copy the following affecting and instructive statement from the Boston *Zion's Herald*:

"An interesting revival of religion had been in progress for several months in the Methodist society in B., and numbers had come forward from week to week for the prayers of God's people, and had been pardoned. The cries of the awakened, and the shouts of the redeemed, were heard in every neighbourhood. S and in almost every family had been converted. But there was one large family remaining untaught, although both the parents were members of the church, and appeared to feel a deep interest for the salvation of their children, several of whom were settled around them,—while the younger portion of the family still remained beneath the paternal roof. The united efforts of parents and Christian friends for the conversion of these children were unavailing; their earnest entreaties were heard with cold indifference. Here seemed to be a spot upon which the refreshing showers of heaven descended not. Does the reader inquire why? We know of no reason, unless it be that no family altar had been erected in the house. The father had never led his offspring to the throne of grace. It was one of those families, which, as a family, called not upon the name of the Lord."

"At length, the brethren in the church, seconded by the influence of the mother, were successful in inducing the father to set up the worship of God in his house. His sons hearing that father prayed in his family, went home to hear him, and conviction fastened upon their hearts; that conviction was deepened through those faithful parental warnings, which were the legitimate attendants of ardent prayer; they were ready to go, when invited to attend the revival prayer meeting; during the progress of which the mother, under the influence of those intense feelings of interest for the salvation of her son, which perhaps a Christian mother alone can feel, arose, and throwing her arms around the neck of her eldest son, pleaded with him to come to the Saviour. What a scene! It was one of intense interest. There was not a dry eye in the room. The mother's entreaties, accompanied by the Spirit of God, were too much for his stout heart. He cried aloud for mercy, and called upon the people of God to pray for him; his brother came forward with him to seek religion; the united, ardent prayers of parents and Christian friends prevailed in their behalf. God answered, and salvation came to their hearts. They went down to their house justified; and before the week closed, a sister and her husband were brought to the enjoyment of the same salvation."

"Thus, as the evident result of the erection of this family altar, in connection with the faithfulness of the mother, we have the conversion within the week of four children, who were all heads of families, and the establishment of three additional altars to the worship of God." Should this simple narrative meet the eye of a parent of unconverted children, who is living in neglect of family prayer, may it lead him to inquire whether he is not the cause of their impenitence; and whether, if they should die in their sins, their blood will not be found in the skirts of their garments. O, that parents we all may be faithful, and be so happy as to meet our children in heaven!"

SPECIFIC INTERCESSION.—There is a general kind of prayer for others which is proper and prevailing so far as it is sincere and believing, but which we think is of a less efficient character than what is particular and pointed. This remark we intend to apply to the ministry, official membership, and membership of our Church. Would not public, social, domestic, and private prayer be more influential and beneficial if there were more individuality about it? We think that the nature of the case, and the revivals in our Church, make this answer—it would. Our interest in, and earnestness for, those for whom we pray are increased in proportion as we consider their condition respectively. The fact is, there is little done in prayer with a general faith. When we believe for an individual, then it is he feels the effect of our faith. When the head of a family believes for that family, it is benefited; a leader for his class, it is benefited; a pastor for his people, they are benefited. But even this is too general. There is a more excellent way still. When the head of a family makes every member of his household separately, and a leader every member of his class, and a preacher every member of his society and congregation, as much as possible the subject of special, personal intercession, then it is he is most useful to all. How many instances of the utility of this kind of intercession might be brought

from the lives of eminent ministers and members of the best Christian churches! We have met with one in the *Western Christian Advocate*; and the Rev. James Quinn is the honoured and striking example,—a holy, aged, and much esteemed Minister of the Methodist Episcopal Church in the States. The Editor of that paper says, "In a recent conversation with this venerable brother, who is now 67 years of age, and who has finished the 43rd of his ministry, we learned that he remembered distinctly all the appointments in the various circuits which he travelled. The names of the residents, and other such particulars, were distinctly remembered. On inquiring how he could recollect these minutiae so well, the reply was, 'I daily went round the appointments on my knees with my eyes shut.' On further inquiry concerning the import of this figurative mode of expression, we obtained the following explanation: That it was his uniform custom daily to pray in order for each of his appointments, pausing in his prayer at each, and supplicating God in reference to their peculiar wants. This daily exercise made such impression on his mind, that, though more than forty years have elapsed, he recollects clearly the name and order of each appointment in such a circumstantial manner as would astonish a person unacquainted with the matter. But as to the additional explanation on this, it is the following: Bishop Asbury had been accustomed at first to name over all the preachers in the Methodist Church in his private prayers. When these became too numerous to particularize, he went over in order the presiding elders and their districts. It is a pretty good plan in remembering the appointments and other matters of the Church, to pray especially respecting all these, or in other words, to visit them daily on our knees with our eyes shut. . . . Leaders might visit their members daily on their knees with their eyes shut to advantage, while all might learn to make their peculiar charges the subjects of especial and daily prayer."

THE EDITOR'S DESK.

The Life of the Rev. LEON RICHMOND, Author of the *Dairyman's Daughter*, &c. &c. Compiled from authentic sources. 12mo. pp. 272. Cloth. Price 3s. 6d. New York: Published by G. Lane and P. P. Sanford, for the Methodist Episcopal Church.

The rapid issue of valuable works from the Methodist Book Room at New York, speaks very favourably of the enterprise and judgment of the Methodist Episcopal Church. The present volume is creditable indeed to that establishment, in its typography and binding, which are equal to those of many volumes published in Great Britain. Grimshaw's Memoirs of Legh Richmond is a standard work in our own library, and prized by us little less than any other biographical work we ever read. The present Life of him is composed chiefly of matter from Grimshaw, from "A Domestic Portrait of Legh Richmond," and of some particulars from other sources. It contains seventeen chapters; and in reading them we have said, "O that every minister of the Church of England were a Legh Richmond!" In his family he was loving and beloved; in his religion, fervent and friendly; in his closet a Jacob; in his study a popular and admired author; in his pulpit a preacher of evangelical doctrine, authority, and spirit, and of an irresistible pathetic eloquence; in his parish a pastor, and in every cottage he visited an angel of mercy; in public life his influence commanding, impulsive, holy, and benevolent; in his death leaving his Church and the world a debt to him and to his Divine Master, who made him what he was, and doubtless said to him on passing the limits of time, "Well done, good and faithful servant!"

MORMONISM AND THE MORMONS: A Historical View of the Rise and Progress of the Sect since its latter-day Saints. By Daniel P. Kiddle. 18mo. pp. 342. Cloth. Price 3s. 6d. New York: Published by G. Lane and P. P. Sanford, for the Methodist Episcopal Church.

Here, at last, is a true history of the Mormon delusion,—of the impostures, and infidelity, and impurity of the money-digging, golden-bible, and manuscript of Abraham Joseph Smith, and his companions in deception. Such an exposure they never had before; and Mr. Kiddle, we believe a popular and intelligent minister of the Methodist Church in the States, deserves the thanks of all right-minded persons for the trouble he has taken to unmask the hypocrites. It is made evident enough that Smith has always been an idle profligate, and that Mormonism owes its existence to his indolence, sensuality, and cupidity. It is said, "We wonder that Mormonism could be countenanced." We do not wonder at all; believing as we do, that in our day of rejected truth and salvation, God, in his anger, gives men up to strong delusions to believe a lie. Were Satan himself to steal a human body, and become a preacher, he would get followers. The Mormon bible is a more obnoxious and dangerous book than the Koran of Mohammed; the rise and spread of Mormonism is stamped with fraud and licentiousness, blasphemy and blood; and its present condition is a burlesque on religion, deserving and demanding from Christians universal abhorrence and execration. The author has given us a full-length likeness of the Mormon monster in the West; knowing that to be induced to shun the Father of Lies we have only to see him in his detestable deformity.

THE HOUSE OF THE CHURCH. A Sermon, preached by the Rev. William Stanton, Rector of St. Peter's, Morristown, New-Jersey, in the Cathedral Church of St. James, Toronto, on Sunday, the 5th June, 1842. Toronto: Printed at the Diocesan Press, by H. & W. Rowell.

We have had this sermon sent us by an unknown person, whom we thank for his courtesy. But a more erroneous or feeble production we have seldom seen, on the unity, ministry, sacraments, and forms of prayer of the Church of England. The writer has spanned his arch, and to him it may appear beautiful and immovable; while the very key of it is of rotten stone. The key is this: The Church of England is the Church of Christ. It is a Church, but her unscriptural system and orders, and generally her unscriptural spirit, prove her not to be the Church. As to her unity, there is not, in doctrine, a more divided Church in existence, notwithstanding her articles of faith. Every town is in her. As to her ministry having been derived from Christ, and the ministry of the Methodists being lay; we ask whether Christ himself was a Priest after the order of Aaron? Was he not to the Jews a layman? The Church of England finds she cannot confute her objectors on the ground of superior piety and usefulness; and in Canada and everywhere else falls back on that broken-reed of ecclesiastical order—the "Succession." And from this her broken-hope the common sense of mankind, some day, will drive her. As to her sacraments, the highest authority in the Empire has lately told her, that baptism by a dissenting minister is as efficacious as by one of her own ministers. As to her forms of prayer, if she chooses to use them, she has a right to do so; but other Churches, who use them not, are not to be blamed for leaving undisturbed what Christ and his Apostles never did. The title of the sermon should be, not the "Hypocrite," but "The Popery of the Church."

THE LADIES' REPOSITORY, and Gatherings of the West. September. Octavo. pp. 31. With a plate. Price 2s. Cincinnati: Published by J. F. Wright and L. Swannested, for the Methodist Episcopal Church, at the Western Book Concern.

The Repository is a religious and literary, elegant and attractive Monthly Magazine, conducted by the Rev. L. L. Hamline, A. M.; the number for September containing a well-executed plate of Washington's House, by a clever Cincinnati artist, and the following articles:—Eloquence, Decency at Church, Maternal Devotion, Phenology, Natural Science, Our Actions, Scenes at Sea, To a Cloud, Hope, Hymn, A Chapter on Comets, Immortality, the Family Mistress, Divine Philanthropy, Religion, Be Holy, To a Bride, Locquity, Diligence, Maternal Love, Woman, The Missionaries, Sleeping Child, Happiness, The Widow, To my Friend, "Once more at Home," Come to Jesus, Distress, Notices, and the Editor's Table.

M'GILL COLLEGE.—It will be remembered that a few weeks ago we stated that a Memorial had been presented to the Governor-General by the Rev. Mr. Eason, and a number of Protestant Ministers at Montreal, on the subject of the alleged exclusive character of M'Gill College in that city. Afterwards they sent forth an Appeal on the subject. The Rev. Mr. Cartwright, a Church of England Minister, has addressed a letter to Mr. Eason containing his objections to their proceedings, and the latter has replied to him. Since then those Ministers have formed themselves into an Association for the purpose of "circulating intelligence as to the actual state of Education in this Colony, and promoting the public and practical recognition of those enlightened and liberal principles which alone can secure the general diffusion of knowledge, and the social peace and happiness of the community." As one means of accomplishing the design of the Association it is intended to deliver occasional Lectures. The *Register* says, "It is also intended to direct public attention to the nature and tendency of Posytem, with a view to oppose its progress in this land, WHERE IT HAS ALREADY APPEARED AS THE ANTAGONIST OF PROTESTANT PRINCIPLES."

PETTINESS.—The following notice from the last Church is the very quintessence of Posytem intolerance. The next notice of his, we conjecture, will be, "We forbid Churchmen to marry Dissenters, on pain of our frown!" "We sometimes are requested to insert notices of marriages between members of the Church, when performed by Dissenting Ministers. For the future we cannot accede to such requests. If members of the Church can so far forget their duty to her, as to be married by other than God's divinely authorised ministers,—if they can commit the sin of schism in entering upon the most important relation of life, and they do commit the sin of schism by receiving to an unauthorised Dissenting teacher instead of to one of their own accredited Clergy,—if they can forego the time-hallowed and touching service for 'the solemnization of matrimony,'—we, at all events, must decline recording these painful instances, either of lamentable indifference, or of reprehensible defection from the Church."

APPOINTMENT.—The last *Canada Gazette* says, the Governor-General has appointed T. C. AYLWORTH, Esquire, Queen's Counsel, and Solicitor-General for Canada East, and a Member of the Executive Council.

The Rev. THOMAS HURLBURT has returned from the Hudson's Bay Territory, where he has been successfully labouring under the direction of the Wesleyan Missionary Committee in London. We are happy to say he is determined to remain in Canada, and take his place with his former fellow-labourers of the Canada Conference. We are happy, too, in adding, that the Rev. GEORGE CORWAY is now on his way from the North-West to this country, to take one of our stations. He has been efficiently employed as a Missionary of the Methodist Episcopal Church in the United States. These respected brethren, we have no doubt, will greatly increase the interest of our next Missionary Meetings.

QUESTIONS TO BE ANSWERED.—Will any of our correspondents send us short, well-written, and appropriate articles in reply to one or all of the following questions:—

How may a Minister best prepare for the pulpit?
What is the difference between sanctification and entire sanctification?
What is the difference between the motions of sin in the heart and the temptations of the devil?
What is the order, in conversion, of the love of God, justification, and the witness of the Spirit?

ASSESSMENT ROLLS are being published in the provincial papers, of which it is proper for us to say, that so far as they may be supposed to refer to the Wesleyan Methodist Church, no dependence is to be placed upon them. There was an omission of our Church in the Census Act, to which the attention of the Governor-General has been called by our Conference, and which we have no doubt will have due attention from His Excellency, and be fully supplied by the Legislature.

A CAUTION is necessary respecting a person of the name of Deverell, who is going about holding forth on the subject of the Coming of Christ. We have it from the best authority that an impression has been made in some places that he has a connexion with the Wesleyan Methodists. We therefore, inform the public, that he never was a member of the Canada Conference, and is not now a member of the Wesleyan Methodist Church; consequently, that Church is not accountable for the Millerite conjectures he is busily propagating.

OUR FIRST PAGE.—We are gratified to see, from an unusual number of articles copied from our first page into other journals, that the recent change we made in it has the approval of several of our most intelligent contemporaries. We shall, therefore, continue to carry out our plan of original selection.

ADDRESSES.—The Legislative Council, on the 17th inst., presented His Excellency the Governor-General, for transmission to Her Majesty's Principal Secretary of State, an Address to the Queen on the birth of an heir Apparent; one to Prince Albert; and another to the Queen on Her Majesty's escape from the late atrocious attempt at assassination.

THE SESSION.—The Hon. Mr. Harrison stated in the House on Wednesday last, that the present Session of Parliament would be a short one, and that it would be called together again during the winter, or early in the spring.

The *Montreal Register* gives it as a report that a new religious journal is about to be published in that city by Episcopalians, to counteract the Posytem tendency of the *Toronto Church* paper, which, verily, needs an anti-Posytem rival and check.

POSTAGE.—We trust our Agents, when remitting to us, will use as much economy as possible. Although since Conference we have received far less money than during the same months of former years, and consequently being embarrassed for funds to meet pressing demands, are glad to get it in any way, yet it grieves us to see the small sums which we receive so much reduced by heavy postage,—and that, too, quite unnecessarily. We send a free paper to many Postmasters, and there is hardly any Circuit in which some one would not frank remittances, if asked to do so. Not long since, however, we received a remittance of five dollars from one of our best friends, charged with two shillings and sixpence postage, mailed at an office the Postmaster of which has acted as agent for us since the commencement of the paper! This is only one instance out of many which show a want of consideration on the subject of postage taxed on this establishment.

HYMN BOOKS.—The Book Steward has pleasure in making known that the Vessel containing our Hymn Books has arrived at Quebec. They will be here in about two weeks. Orders on file will be executed as soon as the books arrive, of which notice will be given in the usual way.

TO CORRESPONDENTS.—Will "Iota" permit us to put No. I. to his excellent article?—Some of our correspondents will please bestow sufficient attention on their communications. We have lately received obituary notices which required more time to put them in form, than they would have done for us to write them. "Spectator" is received.

A PROTRACTED MEETING will commence on Thursday Evening, 29th inst., at 7 o'clock, in the Chapel recently erected on Sarah Street, Toronto, for the use of the African Methodists. The Rev. Noah Cannan is expected to preach on the occasion; and Christian Ministers are invited to assist during the meeting.

To the Editor of the *Christian Guardian*.
Rev. Sir,—As the Editor of the *Church* has not thought proper to give insertion to the following note, sent him some weeks ago, in reply to an editorial of his paper calculated to make an erroneous and very unfavourable impression on the public mind, you will confer a great favour by giving it a place in the *Guardian*.—

Mrs. Van Norman presents her compliments to the Editor, and begs permission to correct an impression which his editorial remarks of the 26th ult., (to which her attention has been directed) are calculated to make on the public mind.

As an additional guarantee that her School would be conducted in the most efficient manner, Mrs. V. invited several Clergymen and Gentlemen to visit it from time to time—make such examinations, and offer such suggestions and instructions, as they might think proper,—and report the result of their visits for the information of the patrons and friends of her School. The Rev. Dr. Bethune, with others, consented to perform this service as their other avocations would permit, and that Mrs. V. might use their names accordingly.

Mrs. V. has yet to learn that because a Presbytery happens to be a member of the Church of England, or of the Wesleyan Methodist Church, therefore the School is a Church of England or a Methodist Seminary. Mrs. V. teaches her pupils the Catechism, and sends them to the church directed by their parents; and she has at the present time some pupils in her School who are taught the Catechism of the Church of England, and sent to the Rev. Dr. Bethune's Church and Sunday School.

Cobourg, Sept. 1st, 1842.

Religious Intelligence.

ALBION CIRCUIT.—Sept. 12th, the Rev. F. Coleman writes us: A series of successful meetings have recently been conducted on the Albion Circuit, a short account of which may be interesting. For their fruitfulness we are, under God, mainly indebted to the indefatigable labours of our devoted friend and brother Long, the first continued six weeks, and resulting in several inquiries to the society, and an accession of forty-nine persons to their number. The second place was favoured in a similar manner, but not to the same extent; thirteen joined our Church. During the progress of the third, in Tindall's neighbourhood, a hallowed influence gradually spread through the vicinity. Among the sympathisers at the anxious seat were Episcopalians, Presbyterians, and Catholics. Thirty-one persons were brought to the Cross, nearly all of whom profess the enjoyment of the pardoning love of God. Next followed our CAMP MEETING, which was well attended and supported by a number of friends. Especially are we under obligation to the several ministerial brethren who gave us their valuable aid, and whose sermons and prayers were so ably blessed. From the commencement, God's ability to save was displayed in a remarkable manner; as the meeting progressed, conversions multiplied, till, at the close, among the many who sought forgiveness, scarcely any were found without its enjoyment. The Most High crowned the occasion with his convincing, melting, saving, and sanctifying power. As near as can be ascertained, fifty persons were hopelessly converted, thirty-three of whom were received on probation. Among them were several heads of families, children of Methodists, and some who had just before ridiculed such means of grace. Our prospects on the Circuit are of the most cheering description. The influence of the Holy Spirit is everywhere, and we are expecting and praying for a glorious harvest of souls. To God be ascribed undivided praise! Amen.

MANCHESTER CAMP MEETING.—Friday morning, at 8, the people assembled for a general prayer-meeting before the stand. There were those struggling for "perfect love," others for the earnest and fervent prayer, and many others for the precious promise of the Lord Jesus Christ. The power of God was displayed among the people. Numbers sought for joy. At 10, Bro. A. D. Merrill preached from John 22, 23. The people of God were made glad, while many were "pricked in heart," and cried "what shall we do to be saved?" The sermon will long be remembered. All who listened to the speaker, said, by their tears and fixed attention, that God was in the word. At 2, Bro. Hodgson, of the N. Y. Conference, preached from Josh. xiv. 22, 23. He showed very clearly some of the leading steps in the progress of a sinner's conversion to God. In the evening, Bro. R. Livesey preached from Zach. ii. 4. The power of God was in every word, and we are expecting and praying for a glorious harvest of souls. To God be ascribed undivided praise! Amen.

At the close of the evening, about seventy-five came forward to seek salvation. Many were enabled to praise God for pardoning mercy. Some who had been in a backslidden state for years were reclaimed, and could praise God for the joys of salvation. It was a glorious, memorable time. The glory of God filled the place. It was all glory. Shouts of triumph and victory were heard in every direction. Glory to God,—it was heaven begun below. Through the night, prayer and praise were occasionally heard in several of the tents.

Saturday morning, at 6, we were called to the stand for a love-feast. A large number spoke of the goodness of God, and of the joys of a present salvation. The aged veteran and the young convert mingled their shouts together.

After a short address by brother W. Livesey, the presiding elder, we parted, never to meet again till we stand at the judgment-seat of Christ. What a glorious meeting will that be when all the saints get home! Glory to God, the thought is transporting!

On the whole, it was a glorious meeting. About one hundred were converted, and fifty reclaimed. A good number were sanctified to God. The church generally were quickened and renewed. Glory to God for the triumphs of the Cross! The meeting was well conducted by our presiding elder. His labours were indefatigable, not only preserving good order, but promoting the spiritual interests of the Church, and in leading sinners to salvation. May his labours be greatly blessed!—*Correspondent of Zion's Herald*.

GENERAL BAPTISTS.—The 73rd Annual Association of the Ministers and Representatives of the General Baptist Churches of the New Connexion was held at the Borough-road Chapel, Southwark, on Tuesday, June 28, and three following days. The Rev. Joseph Gauchy, of Leicester, was appointed Chairman; the Rev. T. Yates, of Fleet, and S. Ayton, of Derby, Moderators. The number of representatives present was large. The sittings commenced at 10 o'clock on Tuesday morning; and, with the exception of the evenings, which were devoted to public worship and the Annual Missionary Meeting, they were continued until Friday afternoon, and closed between three and four o'clock. The Reports from the churches were, on the whole, of a cheering character. The numbers reported as baptized during the last year, were 1,403; the total number of members exceeds 16,000; and the Sabbath-schools, as reported, are more than 20,000. The Circular Letter, which had been prepared by the Rev. J. Goodly, of Leicester, was on "the work of the Holy Spirit in the conversion of sinners and the training up of believers for heaven." The location of the General Baptist College, conducted by the most interesting business of the meeting. A resolution had been adopted at Loughborough, under the superintendence of the Rev. T. Stevenson; but, owing to the lamented decease of that gentleman, his son, the Rev. John Stevenson, M.A., of Borough-road Chapel, had been unanimously invited, by the last Association, to become the Tutor; but with the wish that he should remove into the Midland Counties. Mr. Stevenson stated, that, after due consideration, he was willing to become the Tutor, but that he could not relinquish his connexion with the church in Borough-road; and, moreover, he thought it best that the College should be located in London. The questions arising out of this decision, gave rise to a very animated debate, which was continued during the whole of Thursday. The result was, a decision that the institution should be removed to London. Eligible premises have since been engaged in the Canterbury-road, and the Session of the present year will open in September, with twelve students. The Rev. Messrs. H. Hunter, of Nottingham, and T. Yates, of Fleet, preached in the chapel on the Tuesday and Thursday evenings. The Annual Meeting of the Missionary Society of this Body was held on the Wednesday evening. John Heard, Esq., of Nottingham, presided. The Rev. J. C. Pike, of Derby, the Secretary, read an abstract of the Report, which was of a very encouraging character. The next Association is to be held at Loughborough, to commence the last Tuesday in June, 1843.—*London Patriot*.

From the Sabbath School Monitor.

BAPTIST NOEL—ENGLISH SABBATH SCHOOL CELEBRATION.

Those of my young readers who are in the habit of attending the Sabbath school, are without doubt interested in the various celebrations which occur on the 4th of July. These being profitable as well as pleasant, have often afforded Uncle William much gratification; and as he is now so near the end of his journey, he is glad to tell you of one which he has just witnessed. It is the celebration of the birth of our Saviour, which I intend to speak of. They are connected with St. John's chapel, an Episcopal church, whose pastor is the Hon. and Rev. Baptist W. Noel; for you must know that he is of noble birth, and therefore receives the title of honorable as well as reverend. He is also one of the chaplains to Queen Victoria, a sort of chaplain extraordinary, not being expected to preach for her except on particular occasions, when sent for, perhaps once or twice a year! For filling this office he receives a salary of £2000! But that does not make him the worse, as I know, for he is a man apparently of fervent piety, of great candor, and much liberality of feeling towards other sects and opinions. His conversation is one of the largest in London, and having frequently heard him, I can assure you that he preaches the plain gospel truth, and with great simplicity of manner, being utterly destitute of affectation.

The family with whom I resided while in London, attended his church, and the eldest son and daughter were teachers in one of the Sabbath schools. And here permit me to say, that in England no children but those of poor parents attend Sabbath Schools. This probably arises from the marked distinction there existing between the higher and lower classes. Whether this be right or wrong, expedient or inexpedient, I cannot settle now, for want of time; but such is the fact. Connected with St. John's Chapel, are, I believe, two Sunday schools, one for the very lowest of the poor, and another for the middle and better elevated. My friends and I were very attentive to the latter. The first Sabbath after we arrived in London, we attended the school in the morning. The first Sabbath morning, I found the school at some distance from the church, and situated over an old brewery. The room into which I was conducted was that of the male department, and was of good size, and well filled with boys of a tidy appearance. The seats, however, and the arrangements of the room were much inferior to those of the Sabbath schools in New York. The superintendent, though an Episcopalian, commenced the exercises with an extempore prayer; after which they sang a hymn, and proceeded to the lessons of the day. The forenoon lesson is always in the Old Testament, and that of the afternoon in the New. The boys in the class which Uncle William taught seemed perfectly well informed about the Scriptures, and were very attentive. Each scholar had a card, on which was marked several Sabbath his attendance, conduct, &c. This he carried home to his parents, so that they can know exactly his behaviour. For their lessons and conduct they receive tickets which entitle them to rewards, similar to those given in American Schools. They have a library for the use of children, of a rather more miscellaneous character than those used in this country, from which they obtain books every Monday, by an order from their teacher. In church, there are seats provided in a separate gallery above the other, and they follow the Minister in the prayer-book, make the responses, &c.

The celebration to which I have alluded, took place on the 4th July, 1841, and its occasion was as follows: The ministers, Hon. and Rev. W. Noel, resided at a place called Whitechapel, distant some miles from London. There he had a very beautiful situation, surrounded with pleasant grounds. Once a year, during the summer season, he is accustomed to invite all the children of the Sabbath schools, with the teachers, to take tea with him. This interests the children in the pastor and the school, and affords those who are confined the remainder of the year in the city, an opportunity of seeing the country. As I was present at the last occasion, I will give you an account of what I witnessed. The children started early in the forenoon, in large vehicles called *omnibuses*, which would carry twenty or thirty each. About one o'clock, P.M., special permission having been obtained from Mr. Noel for me to be present, in company with several friends, including the assistant minister of the church, and one of the superintendents, I proceeded on my way to Whitechapel. The ride was exceedingly pleasant, and the view of the city and the country was surpassingly beautiful. On reaching the house, we found that the children were playing in an adjoining wood, where they remained for some time, and took dinner at the expense of the school. Their drink at dinner was good wholesome milk. We entered the house, where I was introduced to Mrs. Noel, a lady of easy and cheerful manners. The scholars shortly after appeared walking two by two into Mr. Noel's grounds, and in a fine sight they presented. Having dispersed over the beautiful lawn and fields, they began to engage in various diversions. Some played ball, some rode about, others separated into two parties, and laying hold of the opposite ends of a rope, stretched tight, and swung themselves over the rope, and others in shaping and swinging, for which latter purpose there were four swings. Another man and myself stationed ourselves at the large swing, and gave nearly all the girls a ride thereon. In the meanwhile, the male teachers engaged in playing cricket, a game somewhat resembling what is called in America *baseball*. But it is impossible for me to tell you how all enjoyed themselves. The various groups, scattered over the green fields, presented a scene of life and animation such as is rarely witnessed. What added to the pleasure was the enchanting beauty of the English lawn and fields, with winding paths and verdant hedges, for scarcely a fence was to be seen. It seemed almost a paradise. Mr. and Mrs. Noel were surrounded by the delighted children, and seemed happy enough. About half-past six, P.M., the children took tea. Large quantities of delicious bread and butter were brought out, with *puddings* full of tea, and an immense quantity of *plum-cake*, cut into very large pieces. I mention these things, though you must know that I think that *pure cold water* is better for young and old, than all the tea or coffee that ever was made. The teachers had tables spread for them in the house, beautifully furnished with various kinds of fruit and cake, and with lemonade and tea. After supper, all (numbering about five hundred children) were collected on the lawn, back of the house, and having sung a hymn, were addressed by Mr. Noel, who, in his assistant minister, and a few other persons, parents and teachers, and of seeking an interest in the Saviour. After having sung another hymn, they entered the vans and drove off home. Thus ended one of the happiest days of my life. The entertainment cost Mr. Noel one hundred dollars, and the teachers two hundred more, so that you may imagine that it was a splendid affair. The teachers' part of the expense was defrayed by subscriptions in the church. And now, my young friends, let me beseech you to improve all the privileges which you enjoy, and seek the Lord Jesus Christ, for in his presence there is fulness of joy, and at his right hand pleasures for evermore."—*UNCLE WILLIAM*.

PARLIAMENT OF THE PROVINCE OF CANADA.

From the Kingston Chronicle.

HOUSE OF ASSEMBLY.—MONDAY, Sept. 19.

Sir Allan McNab moved that the house do go into committee of the whole on the Act of the Imperial Parliament of Upper Canada for securing the independence of the Commons House of Assembly. The House in Committee accordingly.—when Sir Allan moved that it was expedient to amend and extend the provisions of that Act to the Province of Canada, which was carried, and the Committee rising, reported by the Chairman to the Speaker, and the question being put, was carried in the House. Leave given to Sir Allan to bring in a Bill accordingly. Bill read first time—second reading Wednesday next.

Mr. Harrison moves that when the House adjourns, it do stand adjourned until half-past eleven o'clock to-morrow, for the purpose of presenting to His Excellency the Address adopted by this House. Carried.

Mr. Moffatt moved an address to His Excellency for copies of the letter addressed by His Excellency to Mr. Lafontaine, and Mr. Lafontaine's reply thereto. At the suggestion of Mr. Harrison the hon. gentlemen included in his motion "all correspondence relative to the recent appointments." Mr. Neilson moved that a committee of seven be appointed to prepare Lists of Standing Committees for the Session, such committees to have power to report from time to time and make such suggestions to the House as they deemed necessary—to send for papers, persons, &c., viz: 1. Privilege; 2. Grievances; 3. Courts of Justice; 4. Public Accounts; 5. Education and Schools; 6. Trade; 7. Agriculture; 8. Roads and Public Improvements; 9. Public Lands; 10. Expiring Laws and Bills; 11. Private Bills; 12. Hospitals and Charitable Institutions.

Mr. Neilson moved an address to His Excellency for the appointment of Standing Committees. Under the system of Responsible Government now established in the country it became the duty of the members of the Executive to bring forward public measures and to bear the responsibility.

Mr. Durand spoke against the appointment of Standing Committee and Mr. Cartwright, upon referring to the Journals of the House, found that last year he had voted for their being appointed.

Mr. Hicks thought that he could vote for them last year, and against them now, with perfect consistency, as at that period he had no confidence in the Council of His Excellency; and if he has that confidence he ought to show it by allowing the Administration to bring in its measures.

Mr. Price was of opinion that they ought to introduce their own measures. Mr. Boswell did not consider that this should resolve itself into a motion of confidence or not in the Administration. He would support the opposition to the resolution. Reference had been made to the School bill, and it was intimated that it is incomplete; but was not this very bill under the consideration of a committee that sat upon it for a considerable time, and it affords an illustration of such legislation.

Sir A. McNab was not prepared to take all the blame of the School Bill upon the House. It was introduced by Mr. Day. The District Council Bill was introduced as a government measure—which was forced upon the Lower Canadians by a Special Council. Did not the hon. gentleman call for the whole bill and nothing but the bill, and carried it by a majority of one.

Mr. Aylmer thought no embarrassment could arise to the ministers from the House adopting this measure, and would vote for the motion of the hon. gentleman.

Mr. Neilson thought they did not understand each other. He thought the hon. gentlemen were burdened with responsibility, but the members were responsible to the people.

Mr. Viger moved that the consideration of this motion be postponed to this day fortnight, which, after a short uninteresting discussion, was carried by a large majority.

Mr. Dunlop moved for leave to bring in a bill to provide for the maintenance of the Roman Catholic Clergy, in Canada West, and other purposes.

Mr. Viger rose, not to oppose the measure itself, but in his opinion it proceeded from a wrong quarter. It was a money bill, and therefore should originate with the Government.

Mr. Dunlop said he had no objection to the suggestion of his hon. friend, by whom experience he might profit. The hon. member on his left (Mr. Harrison) had also given him the same information, but it seemed to him rather singular that this should be called a money bill; it ultimately provided money, he would admit, but the immediate object of it was to set apart lands, and to provide for their opening up and improvement, for the benefit of the Roman Catholic Clergy. He had often been amused with the ideas in respect to land in this country—Dr. Strachan had stated before a parliamentary committee at home, that the bartering of land was so general that land might be termed the circulating medium of the country. In his opinion, it was a very heavy circulating medium.

After a few further remarks the motion was withdrawn.

Mr. Johnson moved for a humble address to His Excellency, praying that he would cause to be laid before the house all papers relating to the payment of the sum of \$500 for the apprehension of Mr. Girouard, as a traitor. As this motion was not seconded, it was withdrawn amidst much laughter.

Mr. Hale moved for committee to inquire into and consider the propriety of amending certain rules of the house. Objected to by Mr. Speaker. A similar motion had previously been made by Mr. Smith, and rejected—and the same motion could not be entertained during the session.

Mr. Hamilton moved an address to His Excellency for statements of licenses granted, and amount of timber cut upon Crown Lands, under those licenses in the county of Bonaventure, during the years from 1835 to 1842, inclusive.

Also, address to His Excellency for detailed statements of all monies received on account of licenses to cut timber on Crown lands, in Gaspé, during the years from 1836 to 1842, inclusive, and what balance, if any, is yet remaining in the hands of the said His Excellency.

Mr. Moffatt moved address to His Excellency, informing His Excellency that this house had passed addresses of congratulation to Her Majesty and Prince Albert, on the event of the birth of the Prince of Wales, and also in Her Majesty's deliverance from the hands of an assassin, and that His Excellency would be pleased to transmit the same to Her Majesty's principal Secretary of State for the Colonies, to be laid at the foot of the Throne.

Mr. Hamilton moved for the house to go into committee of the whole on Monday next, on Judicature Bill for the District of Gaspé.

Mr. Durand moved for an address to His Excellency for the return of monies paid to the District for food, with the amount paid to District Judges, District Court, and District Court Clerks.

Mr. Moffatt moved, that the house now resolve itself into a committee of the whole on the amendment of the law for the inspection of Put and Pearl Ashes.

House in committee. Mr. Tachereau in the chair.

Mr. Moffatt moved that it is expedient to amend the Act for the inspection of Put and Pearl Ashes, and to confer on the Mayors, Wardens, or the chief municipal officer of towns, authority to appoint Inspectors, in conformity to the resolution adopted last session of Parliament. Carried.

House resumed, and report received.

Mr. Simpson moved for an address to His Excellency, for production of papers relating to Beauharnois Canal, in which the whole merits of the work were enumerated. Mr. Harrison suggested that the matter should be referred to a select committee. In answer to the remarks that the opposition to the progress of the canal on the route indicated by the Board of Works, was of an interested nature.

Mr. Simpson said he had been actuated solely by a sense of public duty. He had made no charge against the Board of Works; his object was to get the estimates and other papers connected therewith, for the information of the house; until those were obtained he had nothing to lay before the committee. He had no personal interest in the matter whatever. He had been opposed, and was still opposed to the canal. It was only digging a hole in two counties which never would be used. It was not likely that vessels would leave the free passage of the river to enter a muddy canal, and be also subjected to the high toll which must necessarily be imposed. He would move for a nautical survey, by officers of Her Majesty's Navy, for the purpose of ascertaining the practicability of entering the canal at its western mouth.

Mr. Merritt said that hon. members proposed not to censure the Board of Works, but he would ask if the course proposed was not tantamount to it? He had always been in favour of the north side, but he was convinced that the hon. President of the Board of Works had not decided on the route adopted, without the most mature deliberation. He thought the best course would be to refer the matter to a committee.

Mr. Chesley informed the House that he had personally inspected the proposed entrance to the canal; and in his opinion, from the prevalence of a heavy surf, a winding current, and exposure to the winds, and the presence of shoals, it was altogether impracticable. He could not see how it was possible that Mr. Killaly had drawn up the report which he had seen; if he was not mistaken, the width which he gives to the three channels which he has assumed to exist, is greater than that of the whole river! He had also spoken of two locks, but he did not know how he could single out two where they were innumerable. He considered it impracticable to make a channel corresponding to the canal.

Mr. Cameron thought there was no harm in producing documents asked for, and referring them to a committee. Much had been said and thrown out by those interested, on the line of the canal, against the course which had been adopted, and he thought the best way was to refer the matter to a committee, who would have full information regarding it. There would, in all cases of the production of public works, be some fault found with them, on no line of good could be laid out, on a work whatever undertaken without opposition. He had made inquiry for the purpose of satisfying himself relative to this canal, but he had received no information which he would feel warranted in laying before the House.

Mr. Cartwright thought the House should be very cautious in its procedure in a matter which involved the expenditure of a sum of \$250,000, and which might ultimately extend to 700,000. It was no trifling matter, and it was the duty of the house to inquire, without further delay, into the statements which had been made to the house.

Mr. Dunlop proposed three members of the house should proceed to the spot and examine and report thereon.

Mr. Simpson had no objection to a Committee of Inquiry, and if he could get one, with the understanding that the papers asked for would be laid before that Committee, he would withdraw his motion. The motion was withdrawn on the assurance that the papers would be laid on the table to-morrow, and a select committee was appointed.

Mr. Thompson moved for leave to bring in a bill to provide for the detention and conveyance of debtors in Canada West. Second reading on Friday.

Mr. Tachereau moved for the appointment of a committee of five to report upon the departments of the house, vacancies, &c.

Mr. Dunscombe stated that, in pursuance of the resolution, he would move a resolution expressive of satisfaction at the change in the Executive Council, and the introduction thereto of a large portion of the people of the Province hitherto unrepresented.—The principle embodied in the resolution hon. gentlemen had already admitted, and he hoped they would record their votes for the resolution. He then moved—in substance—"That this house takes the earliest opportunity of expressing to His Excellency, as the representative of our most gracious Sovereign, its unmingled satisfaction with the changes which His Excellency has been pleased to make in his Council, and that, in order to place the government of this Province upon a firm and permanent basis, His Excellency has caused the large portion of our fellow-subjects who are of French origin, to share in the government of the country, and thereby to carry into effect the wise and just designs of the Imperial Authority; and this house feels the event as one calculated to heal the unhappy dissensions by which Canada has been prevented from advancing in a career of prosperity commensurate with the advantages which Providence has placed at our disposal, and offers to His Excellency its heartfelt thanks for having, by his wisdom and firmness, opened so bright a prospect to the contented and loyal people over whom His Excellency is called upon to rule."

Mr. Dunlop never held a more unwise or ill-timed resolution. Its tendency was to rip up all which should be buried in oblivion, to open the wounds which should be healed.

Mr. Johnson said, as to the entire satisfaction expressed, he hoped the result would differ.

Sir Allan MacNab complained that the hon. gentleman from Beauharnois had taken the house by surprise in introducing one resolution instead of the three of which that hon. gentleman had given notice. Of the former resolutions, the first approved of the recent changes in the Council—at that he could not approve, but of the second, which expressed gratification with the invitation of the gentlemen from Lower Canada into a participation in the Government, he entirely concurred.

Mr. Parke entirely approved of the resolution, and believed it would be supported by a large majority in the house.

Mr. Durand rose with a degree of honest pride and satisfaction [laughter] to give his consent to the resolution, in place of Messrs. Draper and Baldwin.

Mr. Simpson, Mr. Hicks, and Mr. Aylmer supported the resolution, the latter making some severe remarks upon Dr. Dunlop, which the Doctor, in reply, characterized as the most positive, rank, unalloyed baldness he had ever heard.

Sir Allan MacNab said that the hon. gentleman from Port Neuf had last session opposed, in the strongest language, the hon. gentlemen on the treasury benches, and he had done so too at the commencement of this session. Now he was willing to place them in the most unbounded confidence. He did not know exactly what this one resolution contained—he had only heard it read by the hon. gentleman, and therefore move in amendment, that the consideration be postponed until Monday.

Mr. Holmes expressed in favour of the resolution and against the postponement.

Mr. Moffatt, after a few remarks, in which he disapproved of the resolution, asked if the Union, as now constructed, would, in the first place, adhere to the Union as fixed by the Imperial Government, and secondly, whether they would continue to reveal or modification of the leading provisions of the Union Bill, of which one was the establishment of a permanent Civil List?

Mr. Hicks said that he had never promised support to the Union Bill as it was, and, with respect to the Civil List, it was his opinion that the Imperial Parliament had no right to impose such a condition upon the country. It should be left to the grant of Parliament.

Mr. Moffatt.—Then we are to understand that the Union is yet an open question, and now that its opponents are in power, they will do their utmost to repeal, or by amending, annul its principal provisions.

Mr. Boswell had every confidence in the integrity, intelligence, and loyalty of the hon. gentlemen from Lower Canada, and had no doubt of their sincere desire to maintain the connection between this Colony and the Mother Country.

The question being taken on Sir Allan MacNab's amendment, it was lost by a vote of 43 to 16. Sir Allan then moved in amendment, a part of Mr. Dunscombe's resolution expressive of satisfaction that His Excellency had invited to his Council two of French Canadian origin. Also lost—yeas 15—nays 44.

Mr. Morris then moved the following amendment, the hon. gentleman from Beauharnois consenting to withdraw his resolution—seconded by Mr. Merritt:—"That this house takes the earliest occasion of expressing to His Excellency, as the representative of our most gracious Sovereign, its unmingled satisfaction, that, in order to place the government of this Province upon a firm and permanent basis, His Excellency has invited that large portion of our fellow-subjects who are of French origin to share in the government of the country, and thereby to carry into effect the wise and just designs of the Imperial Authority; and this house feels the event as one calculated to heal the unhappy dissensions, by which Canada has been prevented from advancing in a career of prosperity commensurate with the advantages which Providence has placed at our disposal, and offers to His Excellency its heartfelt thanks for having, by his wisdom and firmness, opened so bright a prospect to the contented and loyal people over whom His Excellency was called upon to rule."

Which was carried by the following division—

Yeas—Messrs. Armstrong, Aylmer, Bartholomew, Black, Boswell, Bouchillier, Burnett, Cameron, Chesley, Child, Crane, Delisle, Derbishire, De Witt, Dunlop, Dunscombe, Durand, Forbes, Foster, Gilchrist, Hale, Hamilton, Hicks, Holmes, Kimball, Leslie, McDonald, (Donald) Merritt, Moore, Morris, Noel, Papineau, Parent, Parke, Powell, Price, Queens, Rudin, Simpson, Small, Smith, (Henry) Smith, (Hermannus) Steele, Tasche, Tachereau, Thompson, Turcotte, Turgeon, Viger, Hon. Dr. B. Viger, L. M. Watts, Williams, Woods, Yeas—45—Nays—15.

Nays—Messrs. Cartwright, Johnston, Macnab, Moffatt, Neilson—5.

THURSDAY, 20th Sept.

Mr. H. Smith presented the petition of Isaac Bond and others, praying that Pittsburg, Luburk and Kingston, be set aside as separate townships. Sir A. MacNab opposed it, and Dr. Dunlop warned the house against the too ready adoption of such petitions. Received.

Mr. Delisle wished to put one question to the members on the Treasury benches. He had presented several petitions praying for compensation for losses sustained in the late rebellion, and he wished to know if it was their intention to take up that subject.

Mr. Harrison hoped the house would recollect a bill was passed voting £40,000 for that purpose, but as yet nothing had been done for want of the necessary funds. There was every disposition to remunerate such individuals, and it would be done as soon as possible.

Mr. H. Smith presented a petition praying for indemnity for loss occasioned by the non-performance of a contract on the part of the commissioners of the Trent canal.

Mr. Thompson moved that the petition from Niagara praying for an act of incorporation be referred to a committee. Mr. Harrison thought the hon. member would withdraw his motion when he assured him that that was one of the measures which the government had under consideration. It was contemplated to incorporate certain towns, and Niagara was one of them. Motion withdrawn.

Mr. Moffatt moved for leave to bring in a bill to disqualify the Chairman and Secretary of the Board of Works from sitting in that house, and that a committee be formed to consider the subject.

Mr. H. Smith gave notice of a bill for amending the District Council Act relative to the recovery of small debts, but if it was intended to introduce anything on the subject, he would withhold it.

Mr. Harrison did not doubt but that the bill required amendment; but he could not in the present position of the house give that answer to the inquiry which he would soon be able to do.

Mr. Neilson gave notice of a motion for an address to His Excellency praying for a detailed statement of monies received for cutting timber on the Crown lands during a certain time which he specified.

Mr. Hicks assured him that the fullest information would be given in the public accounts.

Mr. Armstrong moved that the house resolve itself into a committee to take into consideration certain ordinances relating to winter roads in Lower Canada, to-morrow.

Mr. Jones moved for leave to bring in a bill to revive an act of Lower Canada relative to the qualifications of justices of the peace.—Second reading on Thursday.

Mr. Hamilton moved for an address to His Excellency, praying for the number of licenses granted and the amount of timber cut on the waste lands of Ristigouche.

Mr. Hicks objected to such an address on the ground that His Excellency had not the power at present of giving the information.

Mr. Moffatt moved that 250 copies in English and 250 in French of the correspondence between His Excellency and Mr. Lafontaine be printed for the use of the house, and that it be unnecessary to waste money on such a thing.

Mr. Aylmer thought it unnecessary to waste money on such a thing. If the hon. member wishes it, let him print 250 copies for the use of his own province, but he would oppose its being printed in French, because the French people knew it already, and its impression was made upon their hearts.

Mr. Johnston talked something about stifling truth and disgracefulness of the affair, and said that a school-boy ought to be whipped for writing such a letter, which caused a great sensation in the house, and cries of order, order, order.

Sir Allan MacNab never before heard such a motion objected to; it was right that the whole country should be put in possession of the facts.

The motion was carried.

Mr. Simpson moved that the document which had been sent down to the house by His Excellency, relating to the Beauharnois canal, be referred to a committee of 7.

Mr. Harrison said this might be considered as following out the debate of last night, and he was at no loss now in taking up the question. As a member of the Board of Works, he had endeavoured to ascertain the precise nature of the question, and had devoted the whole of that day to the purpose. "He had no doubt that the committee named by the hon. member would act right enough, being all hon. gentlemen; still, after what he (Mr. Simpson) had said, that he was opposed to any canal, and brought forth the serious charges he did, he thought it wrong to allow him to name the committee. He has charged the President of the Board of Works with acting corruptly, or wanting proper skill, not taking it on the north side instead of the south. He would now relate those charges, that the admission of the hon. member, that he was opposed to any canal being made at all, ought to weigh against his argument. Another strange admission by the hon. member for Lennox and Addington was his saying he would have nothing to do with it when requested to examine the site chosen. Another hon. member told them who made the examinations, and who took him there and showed him the shoals. The hon. member for Vaudreuil knows who have no interest and wish no canal. He would defend his friend, and wished the matter to be thoroughly investigated by a committee, and doubted not that a committee appointed by the house would acquit his hon. friend. He considered the hon. member for Cornwall blamable, as an officer of the government, in not previously reporting what he brought forward."

Sir Allan MacNab said, if any thing would satisfy him that an investigation was wanted, the warmth of the hon. gentleman would do it. He attacks the hon. member introducing the motion, and tells another that he is a member of the government, which he (Sir Allan) considered a breach of privilege, which, if proved, would expel him from the house. The member for Kingston is a member of the Board of Works, and only to-day had he made himself acquainted with the subject. That ought to be sufficient to lead them to an investigation. The house owed a debt of gratitude to the hon. member for Vaudreuil for bringing up the measure.

Mr. Chesley replied to the remarks made concerning him, and said that he was not at all surprised at the remarks which had been made.

The committee was appointed by the house.

Mr. Watts moved for an address to His Excellency praying for information as to the amount of Mr. Murdoch's salary, and what monies had been paid to him. Mr. Watts gave as a reason for introducing the motion that he had not the highest opinion of Mr. Murdoch's integrity.

Mr. Harrison was astonished to hear such an address moved for by a person who ought to have had more knowledge of affairs, as he himself was in the office with him. The gentleman alluded to had faithfully discharged his duties, and he (Mr. H.) was satisfied that he had received no salary but what was paid him by the British Government, but if any sufficient reason was assigned, the necessary information should be had.

Mr. Watts made some assertions respecting the making out of money warrants, which Mr. Hicks contradicted, and the motion was afterwards put and lost.

Petitions referred.—Of Ladies Ursulines of Quebec, to select committee composed of Messrs. Neilson, Black, Bartholomew, Aylmer and Tache; of John Boucher and Wm. Petrie, to same committee; of President and Directors of Guelph Bank, to select committee composed of Messrs. Thompson, Merritt, and Dr. Viger; and Sir Allan MacNab's of Association for support of desistment of Quebec, to select committee.

Mr. Merritt gave notice of an address to His Excellency for a copy of a despatch, addressed by Lord Sydenham to the Colonial Secretary, dated Montreal, 25th May 1841, relative to the free admission of Colonial produce into the ports of Great Britain.

Mr. Black moved for leave to bring in a bill for better proportionment of punishment to the character of the offence, so far as relates to confinement in the Provincial Penitentiary.—Second reading on Saturday.

On motion of Mr. Queens, Messrs. Neilson and Aylmer were added to the committee to investigate outcrops alleged to have been committed at elections in Lower Canada, in place of Messrs. Draper and Baldwin.

Mr. Neilson brought in a bill fixing places for holding elections in Lower Canada.—Second reading on Monday next.

Mr. Delisle brought in a bill to prevent practising attorneys acting as justices of the peace.

Dr. Kimber moved for an address to His Excellency for copies of papers from the Board of Militia claims, &c.

Sir Allan MacNab brought under the notice of the house, a statement made in a paper called the British Whig, to the effect that the Speaker had interdicted Mr. Cartwright from speaking until he had retracted an expression made use of relative to the hon. member for Oxford. There had nothing of the kind occurred, and he mentioned it for the purpose of giving it a contradiction.

Mr. Johnson said there was no occasion for being sensitive, as nothing said in the British Whig would injure any man.

Mr. Harrison laid some papers on the table relative to the building of a bridge across the Ottawa, we believe at Bytown.

Pursuant to the order of the day, the House went into committee of the whole on the Montreal Boundary bill, which passed a first reading.

Pursuant to the order of the day, the house went into committee on the bill to secure the independence of the Commons House of Assembly of this Province, and after some discussion the first and second clauses were adopted, the committee rose, reported progress, and obtained leave to sit again on Friday.

Mr. Hicks laid on the table the public accounts; also a statement relative to the fee fund, &c.

The House went into committee on a bill establishing Mutual Fire Insurance Companies in Canada East, making some amendments therein.—Second reading on Friday.

The House in committee of the whole on Ordinances of Lower Canada relative to Sleights and Winter roads, Mr. Armstrong moved to amend and repeal part of those ordinances, which was carried, and a bill for that purpose brought in. Second reading to-morrow.

Mr. Harrison stated to the house that it had been deemed expedient to make the carrying out a short session, and that only those measures which had been immediately called for would be brought forward. Parliament would be called together again during the winter, or early in the spring.

Foreign and Provincial News.

From the New York Commercial Advertiser of Sept. 19 & 20.

ARRIVAL OF THE GREAT WESTERN AND THE ACADIA.

The Disturbances.—The riots in the manufacturing and mining districts were nearly or quite at an end, so far as violence and actual resort to force were concerned, but the condition of the country was still very uneasy. A few mills had recommenced work, but in general there was no renewal of friendly relations between the operatives and the employers. Large numbers of the rioters had been arrested, and the preliminaries for their trial were in progress.

The Queen's Visit to Scotland.—The London papers pour out columns upon columns in description of the royal progress to Edinburgh, which seems, however, to have been marked by an incident worthy of particular notice. Her Majesty and Prince Albert left Windsor Castle at 5 o'clock on Monday morning, August 29, took the railroad at 20 minutes past 8, and at 7 embarked on board the yacht Royal George, at Woolwich. The yacht was then taken in tow by the Monkey steam vessel and proceeded down the river. A fleet of steam boats, pleasure yachts, &c., attended the progress of the royal tourist; but the dreadful state of the weather—heavy rain and thick fog—detracted essentially from the splendour as well as the comforts of the occasion. The royal squadron consisted of the Royal George and five government steamers, two of which had the yacht in tow. On arrival at the North, salutes were fired by the men-of-war stationed there. The Queen arrived at Granton Pier, the landing place for Edinburgh, on Thursday morning the first instant, at 1 A.M., where immense numbers had assembled to receive her.

FROM THE EAST.

Heads of the news by the overland mail reached London by telegraph via Manchester, on the 22nd instant, and were thus given in the Times of that day:—

MALTA, Aug. 22.—The Great Liverpool, which arrived at 5 o'clock this evening, with despatches from India, brings the following news from Jeddah, Aden, and from the camp of General Pollock. They are dated the 22nd June, and are of the most melancholy description. Sickened, extreme heat, want of food and the sunbaked, are decimating the army. The discontent at the inaction in which the army has been left is at its height.

"Ukbar Khan has seized the Bala Hisar and the treasures which it contained. The Governor General has given full permission to General Pollock to act as he may think proper."

"The intelligence from Candahar is up to the 11th of June, and is destitute of interest."

"Nothing important has taken place in China. It is said that the Emperor has taken refuge in Tartary. The preparations for marching upon Chapeo were completed, but the army remained inactive, and seemed to have given themselves up to a state of despondency."

The mail itself arrived on the 3rd, with the customary voluminous accounts in the Indian papers and in correspondence. These do not seem fully to bear out the unfavorable representations by the telegraph. The advices are to the middle of July from India and to the end of May from China.

We find more ample details in the evening papers of the 3d, respecting the movements, past and prospective, of the forces in Central Asia, with more positive indications of the probable withdrawal of the troops to the Eastern side of the Indus. A letter, dated Bombay, July 19, says that about the 29th of May, General Pollock received orders from Lord Ellenborough to return immediately to India, if possible.

There was no intelligence of political importance from Sindh. The cholera was prevailing extensively. The insurrection in Bundelkand had assumed a very serious character; the insurgents, more than 3000 in number, had attacked the Government, and burned a place called Raoul. The American cotton planting estate in the district had been completely destroyed, and the planter, Mr. Mercer, had a narrow escape with his life. A force sent to put down the insurgents had been attacked by them and very roughly handled. Three other towns had been pillaged and destroyed, and the inhabitants of several were abandoning them through fear of the insurgents. A force of 5000 men was to be sent into this district immediately after the rains. Another ship, the Adelaide, had been set fire to and destroyed at Bombay. Cargo uninsured. The ship insured for 56,000 rupees.

CHINA.

The advices are no later than we have had direct. The Chinese force was estimated at 3000, and their loss in killed at 1000. The British loss by sickness at Hong Kong had been very heavy. The Bengal volunteers had suffered so severely, that Sir Hugh Gough had sent them back to their own country as the only means of saving their lives. There was a vague report that the Emperor had fled from Peking, with his family, and sought refuge in Tartary.

There is no recent probability in this. Lord Salisbary had passed Singapore with his expedition; on his arrival, it was supposed, Sir Henry Pottinger would proceed to the mouth of the Peiho and make an effort to reach Peking.

SOUTH AFRICA.

The British are involved here also in a "Klute war," the causes of which have been some two or three years in progress. It seems that a large number of the Dutch boers or farmers, residing within the territory claimed by the British at the Cape of Good Hope, being dissatisfied with their position, or imagining that they could govern themselves more to their liking, removed, some two or three years ago, to Natal, on the Eastern coast, and beyond the limits of the British colony. Here they thrived by their industry, and considerable accretions were made to their number by emigrations. The increase of the new settlement was looked upon with displeasure and jealousy by the Government of the old, and Captain Smith was despatched with a small body of troops—about 150 men—to break it up by force. After a long and difficult march he came upon the boers at a strong, and advantageously posted, attacked them, and defeated them with heavy loss—fifteen killed and twenty-seven wounded.

Captain Smith's letter, announcing the disaster, reached Graham's Town in ten days. A reinforcement of 300 men was to be sent to him immediately by sea, and was expected to reach him in three or four days. Some fears were entertained; however, whether he would be able to hold out until its arrival, should be attacked by the boers, who could muster, it was computed, 4000 fighting men.

Miscellaneous.—The London papers announce the death of Mr. Longman, the eminent publisher, of the firm of Longman, Hurst, Rees & Co.—John William Bean, "the deformed youth," who was going to shoot at the Queen, was tried on the 25th August, and was sentenced to eighteen months in the penitentiary.—Nicholas Suisse, the confidential valet of the late Marquis of Hertford, had been tried and acquitted on several indictments, charging him with stealing bank notes, coupons of stock and other valuables, to the amount of some 120,000 pounds.—Jane Cooper, a servant girl, aged 17, leaped from the top of the Monument on the 19th of Aug., and was of course dashed to pieces. Iron bars are to be placed over the gallery at the top of the Monument to prevent such doings hereafter.—There was no train in the report that Sir Robert Peel's country seat had been destroyed.—Lord Auckland, the late Governor-general of India, had arrived. The Conservative papers were taunting him to disclose all the facts relating to the origin of the Afghan war.—The Niger expedition has been finally abandoned as hopeless. The miserable wrecks had arrived in England.

The Steam Ships.—The London papers have a great deal to say about the disasters of Atlantic steam navigation, which has proved signally unfortunate, they allege, to all the companies engaged in it. The West India line has proved a failure throughout, and is to be given up. The Cunard line cannot get on without more help from government or a great reduction of expenditure; and the Great Western Company has been, on the whole, a losing concern, and will have to discontinue its service to the West Indies.

She will undoubtedly continue to perform her trips as advertised, and perhaps longer; but there seems no reason to doubt that the affairs of the company will be as soon as possible brought to a close.

Friday Evening.—The Funds were a shade firmer than they closed yesterday, the news by the telegraphic despatch of the gloomy picture of affairs beyond the Indus not receiving general credit. Dealings were not, however, extensive.—The monthly circular of Messrs. Barbour & Brother of Manchester, issued yesterday, states that an improved tone of feeling and a greater firmness in prices had begun to be manifested, when industry and activity were checked by the "turn-outs." The strike still continues general, but the spinners have mostly returned to work.—Times, Sept. 3.

Agricultural Report for August.—With lively feelings of gratitude we are this month called upon to report upon the progress of harvest work, and the remarkably fine weather which has been experienced in nearly, or quite, the whole of the month just brought to a conclusion. Within the memory of the oldest farmer living, the former has never been known to have been carried on under such remarkably cheering auspices; while the latter has been fine almost beyond precedent.—Our Scotch advisers intimate that the crops look extremely abundant, and that harvests are partially commenced. The wheat variety, and oats are stated to have a very healthy and promising appearance, and a good general yield is looked forward to. The corn trade has proved extremely heavy, and the prices of most articles have suffered a material depression.—By letters from Ireland, we learn that the progress of harvest has been very great, and the produce is of fine quality, with a heavy return. Large supplies of new grain have been on sale in the various markets, with which, as well as old sorts, the trade has ruled dull at lower rates of currency.—Farmer's Magazine.

Bartholomew Fair.—The Lord Mayor, in compliance with the resolutions passed by the market committee, proclaimed this morning Bartholomew fair at 12 o'clock, without the customary state ceremonies. He walked in plain clothes, accompanied by a few of the members of the household, to that part of Smithfield which is called Cloth Fair, and there opened the fair by proclamation. As there is not a single show or wild-beast exhibition, roundabout, or swing, there was very little interest excited. The fair is to close on Tuesday night, at 11 o'clock, when all the public-houses will be cleared. Bartholomew Fair may now be said to be defunct.

FRANCE.

The principal intelligence from this kingdom is of the passage of

CROWN LAND DEPARTMENT.

Kingston, 30th August, 1842.

NOTICE is hereby given, that the undermentioned lots on the Thomas Reserve, Toronto, will be offered for Sale by Auction, on the 3rd October next, at eleven o'clock, A. M., at the Office of the District Agent, THOMAS BAILEY, Esq., in the East Wing of the Public Buildings, Toronto:—

at the upset price of £100 each lot.

Wellington Place, South side, numbers 12, 13, 14, 15 & 16, at £100, Currency, each.

Wellington Place, North side, numbers 15, 16 & 17, £80, Currency, each.

Niagara Street, West side, number 7, £200, number 8, £160, numbers 9, 10 & 11, £133 each, numbers 12, 13 & 14, £160 each, number 15, £133, number 16, £160, B. 180, C. 233.

Douro Street, North side, number 12, £80, numbers 13 & 14, £66 each, numbers 15 & 16, £80 each, numbers 17, 18 & 19, £66 each.

Douro Street, South, and Niagara Street, North, numbers 23 & 24, £80 each.

Stewart Street, North side, number 1, £113.

King Street, South side, section N, numbers 1 & 4, £100 each, number 22, £53.

King Street, South side, section L, numbers 2, 3, 4 & 5, £100 each, numbers 6 & 7, £113 each, numbers 8, 9 & 10, £100 each, number 11, £113.

Simcoe Street, South side, section H, numbers 15, £80, numbers 16, 17, 18 & 19, £66 each.

Simcoe Street, South side, section I, number 5, £66, number 6, £80.

Simcoe Street, South side, section K, number 1, £80, numbers 2, 3, 4, 5, 6 & 7, £66 each, number 8, £80.

Lot Street, South side, number 2, £233, numbers 3 & 4, £200 each, number 5, £233.

Port Street, East side, section H, number 5, £66, numbers 6 & 7, £53 each, number 8, £66, section N, number 9, £113, numbers 10 & 11, £100 each, number 12, £113.

Tecumseh Street, East side, numbers 25 & 27, £80.

Front Street, North side, numbers 4, 5 & 6, at the rate of £400 per acre.

McDonnell Square, South side, numbers 15 & 16, £40 each.

McDonnell Square, North side, numbers 9, 10 & 11, £40 each, number 12, £53.

Clarence Square, North side, number 4, £333.

Market Square, West side, number 1, £80, numbers 2 & 3, £66 each, number 4, £80.

King Street, South side, section P, numbers 2 & 3, £200 each.

King Street, North side, section E, number 7, £113, numbers 8 & 9, £100 each.

King Street, North side, section G, numbers 16, 17 & 23, £100 each, number 24, £113.

King Street, North side, section I, number 19, £113, number 20, £100.

King Street, North side, section K, number 24, £33, numbers 25, 26, 27, 28 & 29, £100 each, number 30, £113.

Adelaide Street, North side, section H, numbers 10, 11, 12 & 13, £66 each, number 14, £80.

Adelaide Street, North side, section L, numbers 7 & 8, £80.

Adelaide Street, North side, section K, number 9, £33, numbers 10, 11, 12, 13 & 14, £66 each, number 16, £80.

Adelaide Street, South side, section F, numbers 2 & 5, £66 each.

Adelaide Street, South side, section G, numbers 8, 9, 10 & 11, £66 each, number 12, £80.

Adelaide Street, South side, section I, number 17, £73, number 18, £80, section K, number 17, £80, numbers 18, 19, 20, 21 & 22, £66 each, number 23, £80.

After the said lots shall be offered for sale, at such Auction, those which shall remain unsold, shall be open for sale to the first applicant who shall pay for the same, according to the prices contained in the said list.

All sales to be for money in hand, the proceeds being appropriated for a specific purpose, and the right of redemption shall be reserved under the provisions of the Act for the disposal of Public Lands, will be received in payment.

JOHN DAVIDSON, Commissioner of Crown Lands for the Province of Canada.

MEMORANDUM.

The following Lots, enumerated in the foregoing advertisement, are hereby withdrawn, and will not be offered for sale on the 3rd October next.

JOHN DAVIDSON.

Wellington Place, South side, numbers 12 and 13.

Wellington Place, North side, number 17.

Stewart Street, North side, number 1.

King Street, South side, section F, numbers 1, 4, and 22.

Simcoe Street, South side, section H, number 15.

Portland Street, East side, section H, numbers 5, 6, 7, and 8; section F, numbers 10, 11, and 12.

Market Square, West side, numbers 1, 2, 3, and 4.

King Street, North side, section E, numbers 7, 8, and 9.

King Street, North side, section G, numbers 23 and 24.

Adelaide Street, North side, section H, number 14.

Adelaide Street, South side, section E, numbers 2 and 5.

Adelaide Street, South side, section G, number 12.

ROYAL MAIL STEAM-PACKETS.

LAKE ONTARIO.

THE following are the arrangements for the Season of 1842, between KINGSTON AND TORONTO:

PRINCESS ROYAL—CAPTAIN COLCLOUGH.

NIAGARA—CAPTAIN ELMSELEY.

CITY OF TORONTO—CAPTAIN DICK.

From Kingston, at 7 o'clock, evening, Monday, and at 8 o'clock, evening, Thursday—Princess Royal;

From Kingston, at 8 o'clock, evening, Tuesday and Friday—Niagara;

From Kingston, at 8 o'clock, evening, Wednesday and Saturday—City of Toronto;

And arrive at Toronto early next day. The above Steamers await the arrival of the Montreal Mail at Kingston.

From Toronto, at 12 o'clock, noon, Monday and Thursday—Niagara;

From Toronto, 12 o'clock, noon, Tuesday and Friday—City of Toronto;

From Toronto, 12 o'clock, noon, Wednesday and Saturday—Princess Royal;

And arrive at Kingston early next morning. The Royal Mail Steam-packets call at Colborne and Port Hope, each way.

OF All Baggage at the risk of the owners, unless regularly booked and paid for.

Kingston, April, 1842.

LAKE ONTARIO.—THREE TIMES A-WEEK.

From TORONTO TO ROCHESTER.

THE STEAMER AMERICA—CAPTAIN TWOHY.

Will, until further notice, leave Toronto for Rochester, touching at Port Hope and Colborne, every Monday, Wednesday, and Friday afternoon, at 2 o'clock; and will leave Rochester for Toronto, touching at Colborne and Port Hope, every Tuesday, Thursday, and Saturday morning, at 8 o'clock.

The Steamer Britannia, between Toronto and Hamilton, runs in connexion with the America.

Toronto, August 16th, 1842.

THE STEAMER GORE—CAPTAIN KERR.

Will leave Hamilton, Toronto, and other Ports, for OSWEGO, as follows:—

Will leave Hamilton every Tuesday and Friday morning at 8 o'clock.

Toronto every Tuesday and Friday afternoon, at 1 o'clock.

Port Hope every Tuesday and Friday evening.

Colborne every Tuesday and Friday evening.

Wellington every Wednesday and Saturday morning, at 2 o'clock.

UPWARDS.

Will leave Oswego every Saturday night at 9 o'clock, and every Wednesday evening at 7 o'clock.

Wellington every Monday and Thursday morning at 2 o'clock.

Colborne every Monday and Thursday morning at half past 6 o'clock.

Port Hope every Monday and Thursday morning at 3 o'clock.

For Freight or Passage from Oswego apply to Messrs. Brown and Crocker, or to Messrs. Fitzhugh and Co; Oswego, or to the Captain on board.

The Gore will also touch (weather permitting) at Bond Head and Darlington.

Toronto, August 16, 1842.

HARTFORD FIRE INSURANCE COMPANY, HARTFORD, CONNECTICUT.

This long-established Institution, incorporated in 1810 with a Perpetual Charter, has an unimpaired Capital of \$150,000, with power of increasing the same to \$250,000. For more than thirty years it has conducted its extensive business on the most just and liberal principles, paying its losses with honorable promptness. It insures, against loss or damage by fire, Public Buildings, Dwelling-houses, Warehouses, Merchandise, Household Furniture, and property generally, on terms very favourable to the assured. Owners of Property in Toronto and its vicinity are invited to apply to

THOMAS RIGNEY, Agent.

References by permission to—

THOMAS G. RIGNEY, Esq., Cashier, Bank of Upper Canada.

WILLIAM WILSON, Esq., Cashier, Bank of Montreal.

JOHN CAMERON, Esq., Cashier, Branch Bank, M. D.

A. O. M'LELL, Esq., In-M. Manager, Toronto Branch Bank of British North America.

Messrs. J. F. SMITH & Co.

September, 1842.

NOTICE is hereby given, that all persons indebted to the Estate of Mr. JOSEPH LEE, of this City, are requested to pay the same to Messrs. Thomas Clarkson & Co., who are authorized to settle all matters connected with the said Estate.

W. CAWTHRA, JOHN THOMSON, THOS. CLARKSON, J. CHARLES, W. GOODERHAM, FRED. PERKINS, M. O'DONOGHUE.

Toronto, Sept. 4, 1842.

Trustees.

The British Colonist, Patriot, Christian Guardian, and Advertiser will please insert the above two months.

NEWS PRINTING PAPER.—The Subscriber has just received, per the Ships *Mahaca* and *Eliza*, 316 Reams News Printing Paper, assorted sizes.

Toronto, Aug. 3, 1842.

R. H. BRETT.

AUTUMN AND WINTER DRY GOODS.

ISAAC BUCHANAN & Co. beg to intimate to their Correspondents, and to the Trade of Western Canada generally, that they are now opening a very large and well-assorted Stock of **AUTUMN AND WINTER STAPLE AND FANCY DRY GOODS**, which they will sell at very low prices for Cash, or at short and definite credits.

I. B. & Co.'s general importations being now so well known, they do not think it necessary to give particulars of their Stock; they are this year, however, importing even more largely than usual—and being enabled, from the extent of their purchases, and from their having at all times one of their firm in the Manufacturing Districts, to avail of every opportunity of getting suitable and cheap Goods, they feel confident that they possess the means of doing well for parties purchasing from them.

I. B. & Co. have additional shipments coming forward by most of the regular traders, to arrive at Montreal from the different ports in Great Britain during the remainder of the shipping season.

Front St., Toronto, Aug. 31st, 1842.

669 2m

THE SUBSCRIBER RECEIVED, on the 10th instant, from the New York Markets, a full and complete Stock of

COMBS, FRENCH AND GERMAN FANCY GOODS, PALM LEAF HATS, &c. &c.

Also—For Wholesale only:

100 Kegs Plug Tobacco, 16's and 18's

61 Boxes Caviarish

33 do. Nail Rods

11 do. Ladies' Twist

61 Jars Mocha Coffee

33 B. Scotch Snuff

55 Bags Coffee

38 Boxes Ground Pepper

31 Bags Black do.

10 do. Pimento

1 Brl. Nutmegs

1 do. Cloves

60 Boxes Starch

With many other Goods.

R. H. BRETT.

No. 161, KING STREET, Toronto, May 17, 1842.

THE SUBSCRIBER is just receiving per the undermentioned ships from Liverpool—

Ex the *Canada*—the *Minerva*—the *Alexander*—the *Indian*—the *Chief*.

1 Case, containing German Silver Spoons, &c.

1 do. do. Iron table and

1 do. do. Jewellery, Toy Watches, Fish Hooks, &c.

2 Cases do. Pocket Books

2 Cases containing Hair and Cloth Brushes

1 Case do. Whip Lashes

4 Bales, 560 lbs. assorted Shoes Thread

1 Case Buttons, ass'd fine shirt, &c.

1 Case Walking Canes

1 Case containing Hooks and Eyes, Steel Spectacles, &c.

1 Case Italian Dressing Combs and Shell shell, &c.

6 Cases and 4 Cases assorted Cutlery, from Sheffield

2 Cases ass'd Goods, Razor Strops, Tooth and Nail Brushes, &c.

The whole of which are offered at Wholesale and Retail.

OF The usual terms to the country trade.

R. H. BRETT.

The Canada Combs Factory, 161, King Street, Toronto, June 5, 1842.

HARDWARE.—The Subscribers are now receiving their

Spring supply of General Hardware, particularly a large assortment of Table-Knives and Forks and Cutlery in general, direct from the manufacturers of Sheffield and Birmingham. Also Nails, Locks and Hinges, Saws, Edge-Tools, Spades and Shovels, Rake-pans, Pots and Tea-Kettles, Japaned Goods, Sheet-Irons and Copper, Brass-work, Shoe-thread, Weavers' Reeds & Shuttles, &c. &c., which they will sell at very low prices.

Toronto, 1st June, 1842.

JOHN CHRISTIE & SON.

DRY GOODS AND GROCERY ESTABLISHMENT.—HAMILTON.—The Subscribers respectfully invite the attention of the Public to their present Stock of Fancy and Staple Dry Goods and Groceries, which they are confident will be found in every respect well adapted to the season and of very superior qualities. All of which will be disposed of at such prices as cannot fail to bring a decided conviction of their cheapness to the minds of those who may examine in order to ascertain the extent of their heavy and well-assorted stock, and one consideration which should weigh heavily with intending purchasers is, that this Stock is entirely new and purchased when the trade was in its most depressed state, and therefore do not incur the risk of buying goods already injured by lying too long on the shelves. The Subscribers are fully confident that, after a careful examination of the prices and qualities of their goods shall have been made, a decided preference will be given to them, and therefore solicit a call next day to Dufferin's Exchange Hotel.

Hamilton, 12th July, 1842.

M. & C. MAGILL.

CUT NAILS.—The Subscriber has just received, and offers for sale,

224 Kegs Blue Cut, soft, assorted sizes.

116 Kegs Shingle Nails.

Toronto, Aug. 4, 1842.

R. H. BRETT.

J. E. PELL, Looking-Glass Manufacturer, Corner, of Gilder, Picture-Framer, Glazier, &c., No. 166, King Street, nearly opposite the Commercial Bank, Toronto.

WINDOW CORNICES and ROOM BORDERING made to order

J. E. P. has just procured a variety of Splendid Patterns for Ladies' Rug Work, which he will be happy to let out for short periods, on moderate terms.

Ladies' Needle-Work neatly framed.

637 6m

CALL AND SEE FOR YOURSELVES!

R. BREWER, Bookbinder and Blank Book Manufacturer, 168, King Street, Toronto, keeps on hand constantly a large supply of **BLANK BOOKS**, containing of Ledgers, Day Books, Copy Books, Memorandum Books, and all kinds of Blank Books, Wholesale or Retail, which he offers for sale at unprecedented low prices.

Also—All kinds of BINDING neatly executed; Blank Books Ruled or Bound to any pattern; Maps Mounted and Varished; Music, Periodicals, or old Books, bound to any pattern, cheap, and with dispatch.

Toronto, Dec. 4th, 1841.

631 f

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings, King Street.

G. W. has constantly on hand a variety of Superior Cloths, Cassimeres, Bookings, Tweeds, Vestings, &c. Trimmings of all kinds. Also, a quantity of READY-MADE CLOTHING to suit Country Customers; all which he will sell cheap for Cash, or approved Credit.

I. ROBINSON, MERCHANT TAILOR.

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

I. R. keeps constantly on hand a large Stock of READY-MADE CLOTHING.

Mrs. ROBINSON has lately received a large assortment of STAW and TUSCAN BONNETS, of the latest Fashions.

Toronto, December 22nd, 1842.

81 f

REMOVAL.—WILLIAM HAMILTON has removed his BOOT and SHOE ESTABLISHMENT to his new Building on Yonge Street, three doors north of Mr. Ketchum's, where he intends to keep on hand a good supply of ROOTS and SHOES, and will always be found ready to receive the orders of his old friends and customers. Of course, new customers will always be very acceptable.

Yonge St., Toronto, Sept. 1st, 1841.

620 f

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

NEWLY-INVENTED THRASHING MACHINE.

The subscriber has invented a THRASHING MACHINE on a plan entirely new, which possesses many advantages over those now in use, while it will perform as much in the same time as the best of these; it requires only half of the propelling power, and not half of the cost; and it besides it comes so very cheap that any ordinary farmer may procure it.

The subscriber has obtained a patent for the above machine and stands ready to dispose of rights to any one who may favour him with a call. He also will manufacture it to order on the shortest notice.

MAHLON BEACH.

Kemptville, June, 1842.

33 f

TEMPERANCE HOTEL, RICHMOND HILL, YONGE STREET.

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

Richmond Hill, Dec. 22, 1841.

34 f

PRINTERS' INK.—PETER R. LAMB, Manufacturer of Lamb's Blacking, begs to inform Printers in British North America, that he has, after considerable labour and expense, with the assistance of a practical and experienced workman, from England, commenced the MANUFACTURE of PRINTERS' INK. He is in possession of new machinery, and has been enabled to obtain the best of the various FANCY COLOURS supplied on the shortest notice.

OF Any person in British Canada giving the above notice in full, and sending their account to the Subscriber, will receive the amount in Ink.

Corner Yonge and Temperance Streets, Toronto, June 1, 1842.

THE COBBOURG FEMALE ACADEMY.

will open on the second Monday (12th) of September.—Students can enter at any time.—This Institution is divided into four Departments, embracing all the solid and ornamental branches of a complete system of Female Education, with Lectures on Natural Philosophy and Chemistry.

The Pupils being members of Mrs. P.'s family will be under her constant supervision. The Academy is situated in a delightful part of Cobourg, and affords ample and elegant accommodations. The Pupils can attend the Church which their Parents or Guardians may direct.

TERMS.

Common English, per term of eleven weeks, £1 0 0

Higher English, including all the other solid branches, £1 5 0

French, Spanish, Oil Painting, and Wax Work, each £1 0 0

Eq. Music, £1 0 0

Drawing and Painting in Water Colours, £1 0 0

Music and Use of Piano, £1 0 0

Embroidery, £1 0 0

Board, including room, washing, fuel, and lights, £5 0 0

Each Young Lady will provide herself with one pair of sheets, one blanket, one counterpane, one pillow with covers, and towels. A deduction of 7s. 6d. per term will be made to those Ladies who provide their own beds.

Board and Tuition paid at the commencement of each term.

Books and Stationery may be obtained in Cobourg. For more particular inquiries reference is made to the following gentlemen, from whom cards can be obtained giving full information of every department of the Academy.

Rev. A. Green, President of the Canada Conference; D. Thompson, M. P. P.; Indiana; Rev. W. Clarke;—Morrell, Esq., London; Rev. G. R. Sanderson, Stamford; Rev. D. Wright, Credit; John Simcoe, Esq., Hamilton; A. Cock, Esq., Niagara; Rev. A. MacNab, Rev. J. Scott, Toronto; A. Davidson, Esq., Niagara; W. Warren, Esq., Darlington; Rev. A. Harburt, Port Hope; Charles Biggar, Esq., Corryville; J. P. Roblin, M. P. P., Ameliasburg; J. P. Williams, Esq., Bloomfield; Billa Flint, Esq., G. B. Spencer, Esq., Belleville; J. Conner, Mayor of Kingston; M. Cameron, M. P. P., Rev. H. Wilkinson, S. W. Brady, Esq., Kingston; W. Mathie, Esq.,—Buell, Esq., Luther Houghton, Esq., Brockville; Alfred Hooker, Esq., Rev. W. Patrick, David Ser, Esq., W. D. Dickinson, Esq., Prescott; G. Brouse, Esq., Jacob Brouse, Esq., Matilda; W. Clegh, Esq., J. Burrows, Esq., Rev. T. Beville, Bytown; John Gilchrist, Esq., M. P. P., Otonabee; G. Boulter, Esq., Ameliasburg.

Mrs. J. B. Hurlbut, Preceptress; Miss R. Boulter, Assistant. Other Assistants will be engaged as the wants of the Academy require.

The following Gentlemen compose the Visiting and Examining Committee:—Sheriff Rutan, Colonel G. H. Wm. Rev. Egerton Ryerson, D. D., Principal of Victoria College; Professor Wm. Kingston, A. M.; Rev. James Spencer.

Cobourg, August 15th, 1842.

663 3n

LADIES' SEMINARY, COBBOURG.

MRS. VAN NORMAN and MISS BARNES present their grateful acknowledgments to their friends for the success which, through their kindness, has attended their undertaking. Twenty-three Young Ladies are at present successfully pursuing the studies under their supervision and instruction. And as they have every reason to hope that the number will be greatly increased next session, they are in correspondence with a very liberal and accomplished Lady, whom they intend to employ as an Assistant.

The School is under the general superintendence of Professor Van Norman, whose services are of great importance. In addition to other local advantages, the Ladies of this Seminary will have the privilege of attending the various Courses of Lectures delivered in Victoria College.

As a special incentive, their improvement will be noted at each recitation, of which a faithful record will be preserved, and forwarded regularly to their parents, in quarterly reports.

TERMS.

Common English, including Orthography, Reading, Writing, English Grammar, Arithmetic, and Geography, per term of eleven weeks, £1 0 0

Higher English Branches, including Natural Philosophy, Chemistry, Botany, Physiology, Astronomy, Geology, History, Moral Philosophy, &c. £1 5 0

Extra Charges.

Drawing and Painting, £1 0 0

Music, with use of Piano, £2 0 0

Music, Drawing, and Painting, £2 0 0

West Four and Five, £1 0 0

Embroidery, £1 0 0

Board, including room, furniture, fuel, and washing, £5 0 0

Board and Tuition to be paid at the commencement of each term. Each Young Lady is requested to provide herself with one pair of sheets and pillows, and with towels. The Winter Session will commence on the 20th of October.

The following Rev. Gentlemen and Gentlemen have kindly consented to act as a Visiting and Examining Committee:—Rev. Egerton Ryerson, D. D., Principal of Victoria College; Rev. Thomas Alexander, A. M.; Rev. Edwy Ryerson; G. M. Dowell, Esq., M. P. P.; and Professor Wm. Kingston, A. M.

Cobourg, August 20th, 1842.

668 f

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

EGERTON RYERSON.

TO COMMON SCHOOL COMMISSIONERS AND TRUSTEES.—Several young men, now students in Victoria College, wish to get employment as Teachers of Common Schools. They can be recommended for their morals, and for their acquirements and ability to teach all the departments of a common English Education, including Algebra, Book-keeping, &c. and, in two or three instances, the rudiments of the Greek and Latin Languages.

Letters addressed (post-paid) during the present month will be attended to.

Cobourg, Sept. 6, 1842.

71 3

EGERTON RYERSON.

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

DOCTOR SCOTT, late House Surgeon to the London City and County Infirmary, and Physician to the Fever Hospital, REMOVED from 144 KING STREET, to Newgate Street, opposite the Brick Methodist Chapel.

May 24, 1842.

57

THREE OFFICES TO LET, in No. 2, Church Buildings, adjoining the Commercial Sale Rooms. Apply to the Subscriber.

Toronto, April 12, 1842.

43n

GEORGE SIMPSON.

DENTAL SURGERY.—A. V. BROWN, M.D.

Has removed his Teeth inserted, from one to an entire set, upon the new and improved principle of *Amalgamated Pressure*. And, in addition to Gold, &c., for filling Decayed Teeth, Dr. B. uses numerous *Fishbone* and *Combs*, which will entirely arrest decay and prevent them from aching.

TOOTH-ACHE CURED, and in most cases the Teeth