

# Christian Guardian.

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

Vol. XII. No. 47.

TORONTO, WEDNESDAY, SEPTEMBER 15, 1841.

Whole No. 619.

For the Christian Guardian.

## "A YOUNG SAINT, AND AN OLD DEVIL."

I know, not who is the originator of this injudicious and lying remark. It is, however, quite immaterial; and perhaps it is best not to pursue our inquiries on the point, lest we should be reluctantly obliged to attach to some otherwise honorable name an adage as false as it is old, and which has too frequently been quoted to justify lamentable indifference, or perhaps painful opposition to various praise-worthy efforts which virtuous and pious persons were making to secure a moral and religious character for the youthful portion of society. And I doubt not but the same false maxim has had an influence upon the views and movements of some persons who, perhaps at the moment, are scarcely aware of its existence. To this I attribute, rather than to any thing worse, the fact that not a few professors of the Blessed Saviour's Religion have manifested feelings of strong aversion to any indications of early piety observable in the children connected with the circle of Christian enterprise in their neighbourhoods; and have deemed that to be misguided zeal which would encourage youthful professions of religion, or recognize the Lamb of Christ's flock as entitled to the privileges of His house, as well as to the Pastor's oversight and care. It is to me quite astonishing that a sentiment so erroneous in itself, and so pernicious in its influence, should obtain in any degree among those whose honest boast it is, that their religion is derived from the Bible—and the Bible read for themselves. It were superfluous to stop and prove that such a sentiment is not only unsupported by Scripture, but is at utter variance with the precepts and examples of Holy Writ. Then, wherever else the feelings and the judgments of such persons have been obtained, it is not from the Bible. This blessed book cannot countenance efforts that go to prevent the multiplication of Samuels, Josephs, Josias, and Timothys in the church of the living God on earth. That some are wicked in their riper years, and in old age, who have been pious in early life, may be safely admitted; but that the reverse is the truth, as a general thing, is as fully sustained by matter of fact, as it is by the Holy Scriptures. Who that are accustomed to enjoy our peculiar privileges as a church, our Class-meetings and our Love-feasts, but have had abundant and indubitable evidence of this forced upon their minds? Of how many "old disciples," and veteran soldiers of Jesus, within our knowledge, may it be cheerfully affirmed that "piety commenced in early life"—it has not degenerated with the lapse of years—the seriousness of youth has not proved the precursor of matured impiety; on the contrary, as they have advanced in years, they have grown in grace, and the latter periods of their religious course are far more glorious than those of earlier promise. Indeed it is a truth which is every day becoming more and more apparent and influential, that those ministers and members of the visible church who in early life were saved by the blood of God, and whom the church has cheerfully nursed as so many precious gems of untold, of unknown value, so far from becoming vicious, and proving to be incarnate devils in riper years, in general are found to be those who serve the Lord with the most vigour of soul; are among the most uniform and honorable members of Christian associations; and bring the most cultivated and sanctified talent to the heavenly task, divinely imposed upon the Church, of elevating the moral world to a standard in science and in piety proper to the human race, considered as moral agents and as Christians. And how can this task be commenced with so much of success in prospect, as when the individuals are taken in hand in the days of childhood and youth? The habits of sin are then less firmly fixed; the character is then in the process of formation; the mind and heart are both more susceptible and open to impression; and the untangling cares and avocations of life are less annoying and multifarious than at any period to come. Besides, now, religious truth comes fresh to the mind. It is new, and its motives possess power to interest and move, for they have not been resisted, as in many other cases, until they are quite devoid of energy. Now the tender sympathies are awake, and the grand—the sublime—and the touching truths of Revelation which are spread out in living colors on the sacred page, will fasten the eye with unwearied attention, and affect the heart with undying influences and sensations. Let this season pass without improvement, or let professors of Religion cease to death, (and indifference may do this,) the embryo saint and angel, just budding into being, and then may we look, not for the dawn of piety, but for the dawn of Satan to swell the depraved thought which is ever crowding the broad road to eternal destruction. They may not, to be sure, live to be "old devils" on earth, for multitudes of such sinners "do not live out half their days," but they will have eternally enough in which to improve in all that is suitable to so terrible a world as Pollok describes—

"Where some wandered lonely in the desert flames,  
And some in full encounter fiercely met,  
With curses loud, and blasphemies that made  
The cheek of darkness pale; and as they fought,  
And cursed, and gnashed their teeth, and wished to die,  
Their hollow eyes did utter streams of woe."

Then let the false maxim in question be written obsolete among Christians. As an infidel jeer, it will be quite in place, and we will cheerfully meet it in such company. But let Christians practically trample it under foot, by entering decidedly and at once into the spirit of the inspired maxim: "Train up a child in the way he should go, and when he is old he will not depart from it." If a case of defection occurs, it forms only an unhappy exception to the rule; an exception that, may, in most cases, be fairly attributable to some avoidable deficiency in the training we have given. For the "precept with promise," just quoted, is abundantly confirmed as a general truth by other portions of Scripture. The invitations and promises of the Bible are all in point. "Remember now thy Creator," &c. "Suffer the little children to come unto me," &c. Natural observation, as already mentioned, shows that youth is indeed a favored hour, a day of special grace, for laying a good foundation for all time to come,—yes, and for never-ending eternity. It is obvious then that care for the young, with direct reference to their Christian character, is a duty which is obligatory upon the Church, and demands its most strenuous and unremitting attention. The precise extent of that attention it may be rather difficult to determine. It will, however, always be safest to err on the side of doing, rather than of negligence. None I presume will object when it is said, that it ought to embrace heartfelt anxiety for our own families—a deep interest in the eminently useful Sabbath School Institution in general, and the special and unmarked support of some one school in particular, to which our children are sent uniformly and with punctuality. As an individual I doubt whether much more than this can be done, even by the ministry, in favor of the "children belonging to our congregations." But it assuredly is within the province and power of every Christian to promote early conversions, to pay particular attention to hopeful cases, and to do much towards encouraging such children to persevere in the service of God; while, to all this, the Pastor may add the peculiar advantages of church fellowship in general, and of class meetings in particular, where they may at once be trained up to be useful, exemplary, and cross-bearing members of the church, as well as intelligent and decided followers of the Lamb. Then and only then will the church prove faithful to Christ with respect to the young, or, consistently pray,

Let each improve the grace bestowed,—  
Rise every Child a Man of God."

Kingston, Aug. 24th, 1841.

VERI ANATOR.

## THE WESLEYANS AND THE CHURCH.

Wesleyan Methodism, considered in Relation to the Church; to which is subjoined a Plan for their Union and more effectual Co-operation. By the Rev. RICHARD HODGSON, A. M., Evening Lecturer of St. Peter's, Cornhill.

This is, on the whole, rather a curious production, especially considering the source whence it emanates. It is from a Minister of the Establishment, and it proposes a union between the Wesleyan-Methodists in Great Britain and the Church of England. It is also a little singular, that at about the same time this proposition came from a distinguished Clergyman of that Church, a similar one should be made by a Bishop of the Protestant Episcopal Church to the Methodists in this country. Whether the one took his cue from the other, or whether it was a coincidence arising from a like feeling of the utility of the measure pervading the breasts of these two eminent men, is more than we can say, nor is it a matter of much importance, as it is not likely to succeed, if we may judge from the tone of a review of this pamphlet in the "Church of England Quarterly Review" for April last.

In this Review, the Wesleyans, notwithstanding the writer pours the flattering unctious upon the Methodists with an unsparring hand, will not feel themselves very highly complimented. Wesley, though no heretic, is considered a schismatic, because he established societies in the church, and organized a church in the United States.

The lecturer proposes to ordain one of the Wesleyan ministers a bishop. And he even nominates the man, namely, Dr. Bunting, thinking that, by this measure, the oil of consecration would be transmitted, pure from all adulteration, from the soft hands of the archbishop of Canterbury to the adopted offspring, and that hence would spring up a race of legitimates which would hereafter be recognized as lawful heirs to the succession. This is a mighty stretch of charity, and would, were it not a little too selfish, cover the multitude of canonical sins which Wesley and his followers have committed.

Of the propriety of this measure, the reviewer has strong doubts. "These are founded upon the 'love of caste.'" Were the Methodist preachers admitted to orders, they would be exalted to an equality with their elder brethren. This, he thinks, would never do. It would, notwithstanding the purifying process of consecration by a true legitimate in regular succession from the apostles, corrupt the blood; yet he has a remedy. What is it, think you, gentle reader? Why, he proposes to introduce a new, or rather to revive an ancient order, for convenience, he calls "sub-deacons." These should be a sort of "lay clergy," forming a connecting link between the lower class,

the "shop-keepers" and "stock-jobbers," and the higher classes, and between the "high-born," the older sons of the church, or, in other words, the regular clergy of the Establishment, and the rabble. This is a most admirable expedient, and must be quite flattering to the Wesleyans. It is as if he had said, "The Methodists may have the privilege of associating with our servants in the kitchen, if they will consent first to acknowledge that they are all illegitimate, and then receive absolution for their crimes by an approving smile from the lord of the manor."

To what does all this amount? To just this, and no more: God has owned and blessed the Methodists in such an unparalleled manner, that they are now the largest and most flourishing denomination in the Protestant world. If we let them alone, they will "take our church and nation." What shall we do? Why, "we will entice them." They shall intermarry with us, provided we may have the privilege of celebrating the nuptials, and then they shall do our work, and we will enjoy the benefit of their toils. We hope the Methodists, on both sides of the Atlantic, will beware of this snare.

Both of the writers above noticed speak in flattering terms of Wesley, and of his followers. But they take good care to let us know what they think of us, nevertheless. For more than a century, we have been making an unjustifiable innovation upon the church. All the ordinances administered by us have been desecrated. Our children have been profanely baptized, and the Lord's Supper not "duly administered." And now these gentlemen, in great charity, come forward, and most kindly offer us the cloak of succession, to cover our nakedness, and to screen us from impending wrath!

Now, the simple question is, Are the Methodists prepared to acknowledge that for nearly sixty years they have been deluding the people with the erroneous idea, that they have had the "pure word of God preached, and the sacraments duly administered?" Are they prepared to succumb to the doctrine of succession—a thing which has no existence but in the fancy of high churchmen and Romanists; and which Mr. Wesley declared he knew to be "a fable?"

## Religious Intelligence.

### PETERBORO' CAMP-MEETING, AND BALSAM LAKE MISSION.

Cobourg, Sept. 8th, 1841.

To the Editor of the Christian Guardian.

DEAR SIR,—We had a most refreshing season at our Peterboro' Camp-Meeting. Believers were encouraged—Sinners were awakened—Backsliders were reclaimed, and souls were converted unto God. Immense multitudes attended this meeting, almost all from the Old Country. They honoured the country from which they came, and the instruction in early life imparted, by the deepest attention and profoundest reverence towards the worship of God. There was no such disturbance as is common at such meetings among a certain population, arising from venting tents and drinking booths. No one here appeared to think of any such thing. The feeling of all, from the youngest to the oldest, seemed to be—"This is the house of God;—this is the gate of Heaven." We were ably assisted by the Rev. Messrs. Beatty, Blackstock, Ryerson, Hurlbut, McEaden, Howard and Jeffers. A deputation of Indians from the Balsam Lake attended this meeting for the purpose of obtaining a Missionary to reside among them. They were introduced to us by Mr. Cottingham, of Williamstown. He informed me that the Indians at this place are remarkable for their sobriety, industry and consistency of conduct. There are 20 families—about 50 in society. They were converted under the labours of the Rev. Messrs. Case and Jones. They stated that they had erected by their own labour and at their own expense a parsonage house for the Missionary, and a school house for their children and for preaching. They stated that they had been applying for a Missionary for two years past, but, although willing to assist in his support, had been unsuccessful in their application; that they had come to apply once more, and that if I could not engage to supply them, they would be under the necessity of looking elsewhere, though their predilections were in favour of the Canada Conference.

I engaged to supply them immediately—Mr. Benson, of Peterboro', kindly offered to forward the Missionary and family when he should arrive, from his place to the place of his destination, without any expense to the Society. It is strange that these poor sheep in the wilderness have been so long neglected. The language of my heart, and of the hearts of other ministers, who heard their addressals was "Here am I—send me." I am glad in being able to say that I have obtained a suitable person for this station, who, with his wife, expects in three weeks to enter upon his labours among this people. I am, Dear Sir, yours truly,

J. C. DAVIDSON.

### PERTH CAMP-MEETING.

To the Editor of the Christian Guardian.

MR. EDITOR.—On Thursday evening the services commenced by an appropriate sermon from the Chairman, the Rev. C. R. Allison. We were likewise favoured with the efficient labours of the Rev. Messrs. A. Adams, D. Berney, W. Young, G. Goodson, L. Taylor, who, in addition to preaching in English, also preached a sermon in the Gaelic tongue on Sabbath, E. B. Harper, and W. Elliott. Mr. Mich' Currie, a Local preacher from the Osgoode Circuit, rendered himself very useful in the prayer-meetings. The weather was favourable until Sabbath evening, when it was necessary to take the prayer-meetings into the tents, where they continued profitably all night, during which time many were blessed with a sense of pardoning mercy. I think the congregation on the Sabbath was among the largest I ever saw seated. By a calculation afterwards made, it is thought there could not be less than 1,600. And I am happy to add, what is still better, that it was the most orderly meeting from beginning to end I ever saw; and I have seen 14 or 15 such meetings. When the collection was being made, I think not one left his or her seat. On Monday morning our meeting was brought to a most satisfactory and happy conclusion, when it was found that about 36, including backsliders and new professors, had found pardon of sin and were very happy. Some others were still seeking peace with God, which I hope they have found by this time. I trust that our Camp-meeting will produce a lasting good in this Circuit. I am yours, &c.

J. CURRIE.

### HALLOWELL CAMP-MEETING.

Cobourg, Aug. 31st, 1841.

To the Editor of the Christian Guardian.

DEAR BROTHER,—I have just returned from the Hallowell Camp-Meeting. Few attended until Saturday. The congregations on the Sabbath were very large and very orderly. We were ably assisted in these services by the Rev. Messrs. Jones, Warner, Beatty, Vandusen, Miller and Reynolds. The Quarterly Meetings on this District, thus far, have been well attended, and have been, I believe, profitable and interesting seasons. I am, Rev. and Dear brother, yours truly,

JOHN C. DAVIDSON.

### SNAKE ISLAND MISSION.

Extract of a Letter from the Teacher, Mr. John Williams, dated Aug. 28, 1841.

The Chief (Joseph Snake) gave a speech at our last Temperance meeting which convinced me my labour is not altogether in vain. The following is an outline:—"Before this summer some of my people would spend their Sundays over the other side among the white people, and they would take their guns and bow-arrows and kill game, then go to the Store and get fire-water; by and bye would come home drunk; this would make my mind feel very bad. This summer there has been no drinking, no spending the Sunday among the white people, no hunting on the Sabbath, but all have cleaned themselves and come to meeting. It has done a great deal of good to my people. I hope all my people will belong to the Temperance Society."

For the Christian Guardian.

### SOME ACCOUNT OF THE PETERBORO' CIRCUIT.—No. I.

Peterboro', the head of this Circuit, derives its name from the late Hon. Peter Robinson, who, I understand, took an active part in its improvement, and felt deeply interested in its future prosperity. It is situated on both sides of the Ontario River, over which there is a substantial bridge. The ground on which the town stands, in its natural state was a Pine and Oak plain, and a good part of the unoccupied reservation is still in a state of nature, which makes it appear to a stranger as a town in the woods. This, together with the beautiful and majestic river running through it, gives it a most romantic and delightful appearance; and although Peterboro' is a town in the back woods, it is a place of considerable importance, with a population of upwards of 1500 inhabitants. It is the head of the new District of Cobourne, with a spacious Jail and Court House, beautifully situated and neatly finished, which do great credit to the Magistracy of the place, and others concerned in its erection. Peterboro' is also situated in the midst of a rich and flourishing country; and if public improvements go on as is contemplated, it is undoubtedly destined to be one of the leading towns in Western Canada. In connexion with the town, this Circuit extends through nine townships, viz. Monaghan, Cavan, Emily, Smith, Ontonabee, Duro, Ops, Dummer, and Asphodel. They are settled with emigrants from England and Ireland, with here and there a Scotchman, who came to Canada some twenty years ago, and it is surprising to see the great changes that have taken place in so short a time, for it is but a few years since this entire country was an unbroken wilderness; the wolf and bear roamed at pleasure through its trackless forests, the red man built his wigwag on the banks of its lakes, or followed the chase uninterrupted by the sound of the white man's axe; but now it is a thickly settled country, the wilderness has given way to highly cultivated fields, and in no part of the Province that I have been in, is the soil more productive or grain more plentiful. But although the soil repays the labour of the husband-

er, abundantly, the people in this back country labour under many disadvantages; the greatest of which perhaps the cause of all the rest is the want of a ready market. As it is now, the farmers have to carry their wheat from 50 to 100 miles, and then sell it at a reduced price, and their articles of produce will not command cash at any season of the year. So that although the country be rich in grain and cattle, money is extremely scarce. Nothing would improve it so much as the opening up of the Trent navigation connecting the waters of the Bay of Quinte and Lake Huron. This would undoubtedly not only benefit this District in particular, but other parts of the Province. In the first place, it would draw much of the trade of the Western States through our Waters; in the second place it would open a safe and easy passage to get to market some of the best oak and pine timber in British North America; and, though last, not least, it would most assuredly be an advantage to the Government and the Country in time of war. I leave this subject to be discussed by others. When I commenced writing, I intended to give some account of the introduction of Methodism into these parts; but my paper is full, and I have to defer that for another communication.

Peterboro', August 26th, 1841.

W. MCF.

### STAMFORD CIRCUIT.

Drummondville, September 4th, 1841.

To the Editor of the Christian Guardian.

MY DEAR BROTHER,—While writing to you on less important matters allow me to communicate the result of our late protracted meeting at the Cross-roads. Any account of Zion's prosperity I feel assured is welcome to you, no matter how hastily or imperfectly written. Perhaps I do not err in supposing, that while you feel a general interest in the prosperity of every department of our Church, and in the increase of our numbers, and purity of our members on every circuit, you cannot but feel a particular and lively interest in a circuit endeared to you by a thousand sweet and tender recollections of the past; a circuit on which you laboured so faithfully, and by the blessing of the Lord, so successfully; and in the hearts of the people of which you are still treasured up in the most grateful remembrance.

The series of religious services just closed, continued for nearly three weeks; and every night, from first to last, our congregation was large, and penitents were bowed at the mercy-seat seeking the remission of their sins. The Lord was graciously pleased to crown our efforts with his own peculiar blessing—the conversion of souls. You will doubtless remember that our Society at the Cross-roads, while under the charge of Dr. Shepherd, was favoured with a revival, and many souls were added to the church, most of whom continue steadfast. We were occasionally favoured with the assistance of our Local Preachers; a class of men whose services cannot be too highly appreciated; and we do not doubt, that they have attended more frequently, more souls would have been converted, because we found on several occasions a want of strength in our prayer meetings; and seldom is a great amount of good effected when there is a want in the prayer circle. We cannot but rejoice when we think that, less than a year ago, our society here numbered fifteen, and now we number nearly sixty. Many, who neither joined our church, nor obtained the pardon of their sins, are under unthankful which, we trust, will eventually in their conversion. Proving their faith by their works, the society at the Cross-roads has commenced to build a neat and commodious church, with an end gallery, intending to complete the whole the present season. From a combination of circumstances, over which we have no control, the present undertaking is an arduous one; but if there be any truth in the old adage, "where there's a will, there's a way," the building will be finished by the latter end of November. Indeed, from the enthusiasm already manifested, we cannot doubt but success will crown the efforts of the society here. In haste, Yours,

G. R. SANDERSON.

### Temperance Vindicator.

For the Christian Guardian.

### THE WINE QUESTION.—No. VI.

Yayin, (wine, sometimes grapes.)

Genesis ix. 21. 24., relate to the drunkenness of the patriarch Noah. This is the first instance in which wine is mentioned in the Bible, and also the first instance (O and reflection) in which drunkenness is recorded.

Many conjectures have been ventured as to the cause of Noah's drunkenness. Some have supposed that his son Ham infused some intoxicating ingredient into the wine, without the knowledge of his father; and in this way they account for the curse which Noah pronounced upon his posterity, when he awoke from his wine—rather, his prophesy of the subordinate and degraded position which they should occupy in after-ages, with reference to that of his other two sons' descendants. But the bad feeling of Ham in exposing his father's shame, and the knowledge Noah possessed of his general bad disposition, might alone be sufficient to call forth the condemnation to which he then prophetically, rather than in resentment, gave utterance. Others have supposed, that, on his first essay in making wine, from some mismanagement, it became fermented, and, in perfect ignorance of its intoxicating qualities, he drank of it, and was overcome. This is not improbable. The Bible narrative says—"He began to be a husbandman;" Some render it "continued" instead of "began;" but this matters not for our present purpose. Suffice it to say, that, as one branch of husbandry, "he planted a vineyard, and drank of the wine, and was drunken, and was uncovered within his tent." A short but melancholy narrative of the effects of intoxicating wine in disgracing the holiest of men, as it has often done from that time to the present day. The whole relation confirms the idea of its having been an involuntary act on the part of the patriarch—the result either of accident or ignorance.

Job i. 13. 18.—This is the second particular occasion in which wine is mentioned in the Bible. It does not appear clear, whether the calamities and subsequent destruction of the sons and daughters of Job were intended as a punishment for gluttony and drunkenness; but if so, it does not the better recommend the instruments, one of which is mentioned as wine.

Comparative superiority of grapes over wine as food.—Genesis xiv. 18. And Melchizedek, king of Salem, brought forth bread and yayin, (rendered wine.) Bread and yayin, either grapes or wine, were the simple elements of hospitality offered 3752 years ago by the king of Salem to Abram who was a great prince; and yet the entertainment does not appear to have been despised by the guest because it was not prepared with the wanton extravagance of a Lucullus, an Apicius, a Vitellius, or a Heliodorus. It was in the days of primitive simplicity, when unsophisticated appetite, the best of sauces, gave a zest to the plainest food. Independent of the generally temperate habits of the age, both the parties were eminently influenced by religious principle.—Melchizedek being the priest of the most High God, and Abram a preacher of righteousness, one of the remarkable witnesses to the truth which Jehovah has never left the world without, even in the darkest age.

This narrative, and many others in Scripture, and the frequent allusions to bread and water as the chief or exclusive articles of diet, forcibly recall to our mind the plain and simple diet of the Persians twenty-five centuries ago, as described by Xenophon in his Cyropædia. "But if" (says the historian) "any one thinks that they (the Persians) either eat without pleasure, when they have only bread besides their bread, or that they drink without pleasure when they drink water, let him recollect how sweet bread is to eat to one that is hungry, and how sweet water is to drink to one that is thirsty." A doubt has been suggested whether it was not grapes which Melchizedek set before Abram, rather than wine. It appears to the writer more natural, and more in conformity with the customs of those days, to have presented, together with bread, some rich bunches of ripe luscious grapes, which, while they formed an agreeable accompaniment of farinaceous food, would serve, by their juice, to allay sensations of thirst, as well as, or more effectually, than any kind of wine.

There is nothing in the text which affords the slightest grounds of argument for an intoxicating wine, and therefore the question, whether grapes or wine were intended, is merely a speculative one, as respects the subject of this treatise, one of no further importance than as regards the placing the sacred record in the position of a faithful delineator, even in the minutest details, of the habits of an ancient Eastern family, whose history is connected with many of the most interesting events in the records of mankind.

For confirmation of the suggestion that yayin was occasionally used to denote the actual bunches of grapes, the reader is referred to Jeremiah xi. 10. 12., in which it is treated, equally with summer fruits, as a thing capable of being gathered or plucked from off a tree. Some other passages occur in which the same interpretation is ventured for yayin; but as they will be noticed in due course, it is thought better to pass to an illustration of a similar nature in another language, as affording, from the general principles of etymology, reason for admitting it in the case of the Hebrew term.

A similar instance occurs in Livy, who, having flourished during the golden age of Roman literature, may be considered a good authority. Livy, in noticing the settlement of the Cusil, one of the barbarous tribes of ancient Gaul, in the fertile plains of the north of Italy, and in relating how it occurred, says—"There is a traditionary report that the nation, (the Cusil) captivated by the lushness of the fruits, and especially of the vitum, (Grape) crossed over the Alps, and took possession of the enclosed lands, hitherto cultivated by the Etrurians; and that Arnaus, the Cusilian, for the purpose of alluring his people, imported vitum (the grape) into Gaul," &c.

If any one should object to this translation of Livy, and insist upon the rendering "wine," it will be necessary, to make sense of the sentence, at the same time, to interpret the word frugum as "liquors," an interpretation which it will not endure; but, if the latter is to retain its usual signification, the construing of vitum, as a liquor, is a palpable absurdity. To an unlearned reader the difficulty would probably be best exhibited by the supposition, that some old English author, in treating of an invader by the Picts or Scots into South Britain, had described the northern invaders as "captivated by the

flavour of the grain and fruits of the south, and especially of the barley and apples," and some foreigners should translate them as "ale and cider," &c.: it would surely be no justification of such an expression to allege that ale was in cant language called barley-corn, and therefore properly classified under grain. Whatever may be thought by individuals accustomed to strong stimulants, and capable of being led captive only by an alcoholic conqueror, there is nothing in the whole relation at variance with human nature in its simple unsophisticated state, nothing in fact which is not borne out by a similar course of action in other nations, and well authenticated. It will be within the knowledge of every reader of the Bible, that the spies which the Israelites sent into the promised land before the invasion of it, returned, bearing with them, as specimens of the rich fruits of the country, an enormous cluster of grapes—so large that it was carried with the branch on which it hung, between two men, on a staff, evidently with a view of encouraging the Israelites to move forward in the invasion. The Israelish spies, like the Cusilians, were not unobservant of the other fruits, for it is related that they also brought with them specimens of the pomegranates and figs; but, the grapes being the most enticing of the fruits, the Cusilian captain and the Israelish spies equally deemed them worthy of especial trouble and attention; and the Scripture historian, as well as the Roman, has given them especial notice. See Numb. xiii. 24. Moses refers again to this visit of the spies to search out the promised land, and notices their bringing of the fruit of the land, but not any wine. See Deut. i. 95.

ABSTINENTIA.

### OBITUARY.

DIED.—In Selfsleet, on the 6th July, of Consumption, SARAH S. HARKIN, second daughter of Samuel and Ann Lee, aged 38 years. Her husband, from the dawn of reason to the hour of death, is obviously of vast importance, an account of its relation to another, and an unchangeable state; but the time of youth is by far the most important, and should therefore be carefully devoted to the concerns of religion and eternity.

"Youth is the time to serve the Lord.

The time to ensure the great reward."

It is so, because the body is generally more healthful and active, the mind more sprightly and vigorous, and the heart more tender and susceptible of divine impressions. The cares of life are very likely to exclude all thoughts of death; sinful habits become more confirmed, and the difficulty of preparing for Heaven is increased an hundred fold, and rendered perhaps altogether insurmountable. Youth is not only the best, but in many, many instances, it is the only time afforded for the accomplishment of the chief end of our existence. According to the most correct calculations, not one-half of the human family die under twelve years of age, and not more than a third part over reach the age of twenty years. It is the period of life too most acceptable to God; "I love them that love me, and those that seek me early shall find me." Of this gracious assurance the interesting subject of this hasty eulogy happily availed herself some ten or eleven years ago. At that time, when but 17 years of age, she was awakened by the Divine Spirit to the sense of the malignity of sin, the vanity and unsatisfactory nature of all created good, and the beauty and excellency of religion. This was followed by compunction, sorrow, and shame, and with submission to the justice of the sentence which the law denounces against every transgressor. Conscious of her danger, and of her own inability to save herself, she at once fled for refuge to Jesus Christ as the only hope of her soul; and in the exercise of a firm, unwavering faith, in the merit of his death, she secured and found the blessing of salvation. God was now reconciled, sin was pardoned, and she was "justified freely by grace through the redemption that is in Christ Jesus." This change was instantaneous, convincing, and satisfactory. In a moment, in the twinkling of an eye, "sudden as the spark from the smitten steel," or the lightning from the electrified cloud, her guilt, her wretchedness, her despair departed, and a sweet indescribable peace sprang up in her soul. The sensible change which thus immediately passed upon her mind, and the direct testimony of the Holy Spirit, the great agent in this work, fully satisfied her that the work was of God. She now felt it to be her duty to unite with the Methodist Church; and having done so, continued to enjoy its consolations and to walk agreeably to its discipline, until removed by death to "scenes of permanent delight, far beyond measure, and lasting beyond bounds," in the church triumphant in heaven. The life of our departed friend, though short, was extremely useful and varied. Her afflictions, especially after her marriage, were very numerous and various; but Divine grace completely changed the aspect of them, and not only prevented despondency and murmuring, but enabled her always to say "it was good for me that I have been afflicted." In March last she was seized with pulmonary consumption, that dreadful scourge of our race, which by slow but steady progress undermined her physical constitution, and brought her to a premature grave.

During this her last illness she was often asked by her affectionate mother if she would not rather live than die; to which she invariably responded—no. She was now fully prepared for heaven; but if spared she feared that she might possibly lose her religion, dishonour the cause of God, and in the end lose her immortal soul, a calamity this, which would, in her opinion, surpass all conception, and all description. At length, after patiently enduring many weary some days and nights through the successive stages of her protracted disease, the solemn hour of death drew near, when, with reason enthroned in her mind, and while her senses were all awake, she exclaimed—"Jesus is come," and sweetly fell asleep in His beloved embrace.

It was her request that the writer should improve the occasion of her death by discoursing on the words "Blessed are the dead who die in the Lord," which was accordingly done in the hearing of a large and deeply-affected audience.

A. MACNAE.

Hamilton, 10th August, 1841.

DIED.—In Belleville, August 9th, MARY ANN METZ, aged 71 years. She was a native of the Isle of Man, and was brought up by her uncle, who was Secretary to the Governor of that Island, and from whom she enjoyed the advantage of a good education. Her conscientious efforts to attain the degree made it necessary to leave her uncle's house, and to reside with an aunt, until she was married to her first husband, Dr. Brown, a physician. She came to Canada about 1805, and was, about ten years afterwards, married to Mr. Metz, the bereaved partner whom she has left behind. She stated to me, on the bed from which she was carried to the grave, that she had, from an early age, experienced religious convictions, and sought to please God, until her conversion about twenty-two years ago. For the first time, she then knew, that religion must originate in God's secret voice to the soul, pronouncing its pardon, and in the continual cleaving of the heart by the love of God shed abroad by the Holy Ghost. She ardently longed for the faith which leads from pardon to perfect love and holiness. This Gospel—which was preached for several years in her house, and for the Ministers of which she always made her house a home—this Gospel was dearer to her than all things. Great plainness of manner, frankness in expressing her thoughts, and boldness in reproving, showed that she used no disguise in the common intercourse of life. During the several months of her last illness, she was blessed with a cheerful submission to the will of Heaven. Though this faith and joy were interrupted for several days, about a month before her death, yet they were restored, with an abundance of grace, and a cheerful confidence, and she often exclaimed—"None but Jesus!" The cheerful fervour with which she often repeated some expressive verses of our hymns, and striking passages of Scripture, were very edifying and affecting. She often shouted for joy, on account of the nearness of her Heaven. She stretched out her arms, even in the last struggle, as if to embrace her Saviour, and, on the wings of love,—

Flies fear-less through death's iron gate,

Nor felt the terrors as she passed.

Her aged partner, who mourns not without hope, is reaching forth unto the faith which conquers death. It is cheering, in this time of prevailing sickness and frequent death, to notice those who die in hope of the resurrection unto eternal life. Then shall they, whether they die in the bud of spring, or in the green leaf of summer, or "sere and yellow leaf" of autumn, be raised to die no more for ever.

W. JEFFERIS.

Belleville, September 4th, 1841.

DIED.—In Trafalgar, July 22nd, 1841, Mr. JAS. TERPFE, in the 37th year of his age. His father, John Terpfe, emigrated to Canada from the State of Pa., when James was quite young, and soon after united with the Methodist Church. His mother died a few years since in the triumph of faith, and exhorter James, who was pious, to meet her in heaven.—He for more than 20 years continued a member of the Church, filling the office of Class Leader a part of the time with acceptability. He had several attacks of sickness during the last few years of his life—one of which was fatal; but, in all, the grace of God supported him. The last time he met his class, which was three weeks before his death, he said, "It is strongly impressed upon my mind that I never shall meet you in class again; but I fully expect to meet you all in the kingdom of God." To his friends who visited him in his illness, he gave full proof that he had not followed a "cunningly-devised fable." To one he said, "Although the idea of leaving my wife and children is painful—yet I commit them to God, having a strong confidence that I shall praise Him beyond the Jordan of death." He was often in ecstasy, singing, praying, and praising God with joyful lips. His funeral was attended by a large concourse of people at Vanorman's Chapel; when a deeply-impressive discourse was delivered by the Rev. R. Dartington from Job xiv. 14.—"If a man die, shall he live again?" &c.; and the Divine presence seemed to rest on the people.

S. S.

DIED.—In Kewick, August 22nd, Mr. EZEKIEL EWES, 25 years of age. For the last three or four years of his life he had been savingly converted to God. He attributed the cause of his conversion to his attendance at religious meetings; and frequently was he known when at these meetings to stand up and exhort sinners to prepare to meet their God. My first visit to him was in the month of February last, and during our conversation, I questioned him concerning his knowledge of our Saviour? To all of my inquiries he gave the most satisfactory answers, and I soon found that his Saviour was my Saviour, his God my God. He spoke to me about his troubles, and stated that, if it had not been for his mind being buoyed up by the Spirit of his Saviour, he could not have sunk under them. The second time I visited him, I found him suffering the most excruciating pain; when he suddenly exclaimed, and with great emphasis, "It is better than I deserve." Oh! how these words pierced and profited my heart! I was much delighted at seeing this afflicted brother so much engaged in praying to, and praising God. I made several more visits to him; during one of them I asked him if he did not feel a secret desire to be restored health? He answered, "My will is, that the will of God be done. I have resigned myself and all my concerns into his hands." The last visit I made was a few days before his departure, and in company with an excellent brother; he was scarcely able to speak, but tried to express his gratitude to the friends for coming to speak and pray with him, and was very happy. He continued his spiritual struggles till Sunday 22nd inst., when his happy spirit took its flight to his long-sought Saviour. "Let me die the death of the righteous, and let my last end be like



## CHRISTIAN GUARDIAN.

Wednesday, September 15th, 1841.

## THE CHRISTIAN MINISTRY, PAST AND PRESENT.

We have received the following letter from "A Pastor," on a subject which is delicate, intricate, and important; and were we to yield to our inclinations, should leave it unnoticed; but the importance of it is a sufficient reason for giving it publicity, and offering brief, though, perhaps, unsatisfactory replies to the questions it contains—evidently proposed to us by our thoughtful correspondent in a manner which betokens a deep concern and pure intention in him. The remarks we make are not designed to apply to our own church in particular, but to the ministry of the church generally.

DEAR SIR,—In reading the life of Mr. Abbott, as well as the Journal of Mr. Wesley, I have been forcibly struck with the immediate effects produced by their preaching in a great many cases. It then appeared wonderful to those who witnessed those effects, and it appears wonderful to me. I know not how to account for it; and I am afraid to indulge a doubt about the matter, especially as the cases mentioned are authenticated by witnesses so credible as Mr. Abbott and Mr. Wesley, lest I should be wrong. They were, both of them, men of God—men who lived near him, and who laboured most successfully in his cause—consequently men of veneration.

I shall propose a few questions relative to this matter; and if you will condescend to answer them, either privately or publicly, I shall feel most obliged.

1. Are ministers of the present day—Methodists or others—less pious than were Mr. Abbott and Mr. Wesley?

2. Or may we suppose, that, because the people were less accustomed to preaching in those days, more visible and immediate effects would be perceptible as a natural consequence?

3. Or may we suppose the Lord granted these powerful and wonderful effects to convince the people that they were men of God, and especially called of Him to the work of the ministry?

4. If it be because the people were unaccustomed to such plain and close preaching, could a people now be found in similar circumstances to the people of England and America in the days of these men, might we expect to see the same effects follow the faithful administration of the Lord's word?

5. If the same effects are not now witnessed, should we not examine ourselves; and if the cause be a declension of piety in the ministry, repent in dust and ashes till the Lord manifest himself to us afresh?

I have not proposed these questions in a captious manner, but in the sincerity of my soul. It appears to me a subject of serious import. If the Lord has departed from us, in a degree, there must be a cause. Whatever the cause may be, it must be removed before we can expect to be fully restored to his favour again. I would not shift any part of the responsibility that may or ought to attach itself to me upon others, by saying, "Ye are fallen! Ye are fallen!" I will, by the grace of God assisting me, begin at my own heart. I will endeavour to "pluck the beam out of my own eye; and then shall I see clearly to cast the mote out of my brother's eye;" if there be a mote in his eye.

It is absolutely necessary to the spirituality of the church, and in fact necessary to her existence, that there should be revivals—that souls should be converted. And it becomes a question of the utmost importance by what means revivals can be best promoted. I suppose, then, a pious ministry to be one important means; so much so that it is an axiom that cannot be called in question. No one who is interested in the welfare of immortal souls, can view the subject with indifference. It is a subject, in which every Christian has an interest—deep and fearful interest. That piety should decline in any part of the Christian Church is an afflictive thought. That it should decline among the ministry is still more afflictive. I am aware that when a soul has, in some measure, been withdrawn from God, it is apt to think the change has taken place in others, and not in itself. There is an obvious reason for this: a soul in such a state views every thing relating to this matter through a false medium. I am also willing to admit that this may, in part, be my case at the present; for I confess a great want of love to God, and a want or lack of zeal in his cause. But I accuse no one—I judge no one but myself. Comparing the past with the present, I think I see a very great difference, and I cannot but inquire as to the cause.

When you have leisure perhaps you may feel inclined to give the subject a little of your attention, and pen a few thoughts for the information of all concerned. A PASTOR.

1. We should have liked the first question more than we do, if the contrast between the ministers whose names it places in conjunction had been less apparent. Not that we wish at all to reflect on the piety or usefulness of Abbott; but his natural temperament, his mental powers, his education, his attainments, his judgment, and his sphere of labour, were different; consequently, placing him with Wesley, renders it the more difficult to answer this, or any of the questions; for though piety only is named in the first, other qualifications which Abbott had not in the same degree with Wesley must be taken into the account, when the effect of their preaching is considered. Abbott was a valiant soldier of the Cross; Wesley was the skillful and irresistible leader of the host. They may have been equally spiritual as *Belleville* in Christ; but as his servants they were scarcely bear comparison. Take him "for all in all," we think there has not been more than one Wesley since the apostolic age; and for a conquering faith, there have been few Abbots. Further than this general reply we do not feel at liberty to go on this topic, lest we should offend the cautious by our tenacity, and the excellent of our day by invidiousness.

2. We hardly know what is meant in the second question by "visible and immediate effects;" but we suppose is meant, sudden conversions, attended in some instances by much animal excitement. The latter was, most likely, in certain cases a concomitant of ignorance; and it is well known, that where there is little intellectual force, the passions will predominate. Such excitement might, too, be a concomitant of novelty, either in the doctrines preached, or the manner in which they were declared, or both, in the case of some persons who "were less accustomed to preaching in those days." Sudden conversions, too, were not unusual, and as sound as they were sudden. But none of these things were the "natural consequence" either of ignorance or novelty; for the history of revivals in the Moravian, the Episcopal, the Baptist, the Methodist, and other churches, of which we have any account, will furnish instances not a few of intellectual and well-informed persons being greatly excited, and suddenly converted. As a general rule it may be conceded, that the more mind governs an individual the less will passion; and this will serve in part as an answer to the fourth question, which we shall shortly notice. We advert, however, to more powerful and natural causes for these "visible and immediate effects;"—causes not adventitious, such as those are to which we have adverted, but necessary, and spiritual, and divine. Wesley and Abbott preached *saving truth*; they preached it fully and forcibly; they preached it in *faith*; they preached it *expecting present effects*; they preached it bringing down by their confidence in God, there and then, the *Holy Ghost* on them and their hearers. For ourselves, we ask no other causes of the effects "A Pastor" speaks of, and we require no other for the present conversion of the world.

3. In answering the third question we again feel the inconvenience of having Abbott associated with Wesley. They were both called of God, but not in the same sense "especially called of Him." Whether correct or not, our opinion is, only Wesley could do what Wesley did. There is an obvious speciality in almost every thing pertaining to him. Take him as a man; and with a feeble constitution, and in labors prodigious, you see him living to a great age—take him as a Christian; and there are providential occurrences connected with his conversion altogether uncommon—take him as a traveller; and it will be seen that though many men became his companions, he, only, had the handiwork necessary for uninterrupted locomotion—take him as a preacher; and what man ever was more popular, or so long maintained his popularity—take him as a minister possessed of legislative powers; and let the system of Wesleyan Methodism say whether his skill was not consummate. The difference between him and Abbott will be seen as marked. Still, in one point of view, and perhaps in others, there is a resemblance. The same kind of effects were produced by their preaching; under both were remarkable conversions. We are not able to say how far, if at all, such conversions were intended by their Divine Master "to convince the people they were men of God." The doctrine of atonement in this connexion is not plain. The miracles of Christ attested his divinity and the truth of his word; and the works performed by the Apostles attested their call, and the heavenly origin of their doctrines. There may have been something of this kind in Wesley's ministry. Doubtless, the mighty results of his preaching and of Abbott's would convince many persons that they were men of God; but we incline to the belief, that the "powerful and wonderful effects" of which "A Pastor" speaks attended their ministry because "they were men of God." They were consecrated instruments, and God employed them; as he will, more or less, all holy and active ministers.

4. The fourth question is rather hypothetical; for it is not to be conceived that the state of society now is what it was during the time of Wesley and Abbott. Perhaps to find a people now "in similar circumstances to the people of England and America in the days of these men" is impossible. Society has been advancing in knowledge and piety. Where there is more knowledge there will be more intellectuality and thought, and persons having these, when convinced of sin, will not unfrequently take more time in deciding openly. Not that the precise period when a man is pardoned is not sudden, for not necessarily be so; but the development of gracious impressions and godly sorrow will most likely be more gradual than in other cases. Many of the hearers of the gospel, too, are now better instructed in divine truth, so that the effect of novelty is less seen. These considerations may account for the absence of much of what is extraordinary, as to excitement and suddenness, in the circumstances attending some modern conversions. Due allowance being made for these things, we know not why we should not "expect to see the same effects follow the faithful administration of the Lord's word" now as formerly. May we soon witness them!

5. "A Pastor's" fifth question is, "If the same effects are not now witnessed, should we not examine ourselves, and if the cause be a declension of piety in the ministry, repent in dust and ashes till the Lord manifest himself to us afresh?" The same effects to a certain extent, we rejoice to know, are now witnessed in many Christian churches; and never did Christendom present so formidable a front for the overthrow of error and sin as in this day;

but we do not believe, that in proportion to the number of the population, and the means used to save them, there are as many conversions as there were under the ministry of Wesley and Abbott. And several reasons may be assigned for the deficiency. 1. Many preachers occupy the pulpit to inform their hearers, not to move them to action; whereas not a few of them know as much as their instructors, and only want to be prevailed on to act. 2. Many preachers deliver their message without believing in God for present saving effects. 3. The grand obstacle to God's work, in our estimation, is, a belief which is pretty general, that the Head of the Church does not design that his ministers should be instrumental directly and evidently in the conversion of souls. One is to defend, another to persuade, a third to alarm, a fourth to build up! If this be correct, the cause of God cannot be fully sustained in a place unless there be preachers to fill these various departments of his work. We are truly thankful to the God of Providence for endowing ministers with various gifts, and that some are more eminent in one department of his work than in another. But whether a minister be gifted for defence, or persuasion, or alarm, or building up, the absorbing object of all he does should be the *present salvation of souls*. To go no farther than the Methodist Church. Which of our ministers have had greater and more diversified gifts than the fathers of Methodism, the Wesleys, Coke, Benson, and Clarke; but they were, in homely and expressive language—eminently "soul-savers." The same might be said of the Church of England: Fletcher, Perceval, Grimshaw, Beridge, and Sellon, painted for the salvation of souls, and God gave them many for their hire. Great men were they, successful in a great work. These are distinguished gospel ministers, and the ministers of the present day should place them before them and ask, "Why are not we as useful?" The suggestion of "A Pastor" will then be acceptable, and we shall "examine ourselves" and "repent in dust and ashes till the Lord manifest himself to us afresh."

There is in the latter part of "A Pastor's" letter, a spirit of humiliation, self-searching, and holy purpose, which we observe with pleasure, and advantage to our own mind. He says, "I will, by the grace of God assisting me, begin at my own heart." So let all God's servants do, and they and their hearers shall be benefited. He further very pertinently says, "It is absolutely necessary to the spirituality of the Church, and, in fact, necessary to her existence, that there should be revivals—that souls should be converted. And it becomes a question of the utmost importance by what means revivals can be best promoted." For this there must be entire personal holiness; for this there must be an explicit, impartial, and practical proclamation of Bible truth; for this there must be an abhorrence of the pride of what is falsely called ministerial dignity; for this there must be faith in God for the immediate salvation of souls; for this pastoral duties must be uniformly performed; for this all the agencies of the Church must be consecrated and employed; for this special efforts must be generally made; for this must the Church, day and night, offer intercessions and exercise her faith, that promise and prophecy may be accomplished in glorious effusions of the Holy Spirit, the renovation of the Church, and the evangelization of the world. The ark shall be in its place, and the glory of the Lord overshadow and fill the tabernacle. "Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy."

THE ENGLISH CONFERENCE.—We have already published a few particulars respecting the Conference at home; and now, late copies of the London *Watchman* enable us to add others. On the Tuesday afternoon before the opening of the Session, the Missionary Committee met, and much was said about the Missions, and the Debt of the Society, amounting to between 39 and 240,000. Dr. Bunting said, "He did not see that they could go a step further, but it would be their duty to abide their establishment, and, (however reluctant) to recall some of their missionaries, unless they had a reasonable prospect and a well-grounded assurance of increased support." For an augmentation of income a visitation of the larger societies, by the Missionary Secretaries, and other plans, were to be recommended to Conference. The carriage and passages by the Missionary ship "Triton," amounted, in five months, to £700. The spiritual state of the Missions was stated to be very encouraging. On the evening of the same day the Committee of the Theological Institution met. There are 60 students connected with it. Commodious premises have been purchased on Richmond Hill, for a Southern Institution, at a cost of £7500. A site had been obtained for a Northern Institution at Disbury.

Wednesday, the 27th of August, the Session opened; and, as we have before said, the Rev. James Dixon was chosen President, and Dr. Hannah, Secretary. The President, on receiving the Seal of office, said, "He received the deposit as from God." Thanks to the officers retiring were presented. A magnificent donation of £1000 to the Ashantee Mission was announced as having been made by Miss Birch; and £200 to Irish Schools. The Irish Representatives were introduced, and it was stated, that nearly 1,000 members in Ireland had emigrated, still leaving a net increase of 221. Leave was given to Messrs. Richey and Evans, of Canada, to attend the Conference, and also to Mr. Willson, of the Virginia Conference. Thursday, it was stated, that there being 29 preachers on the List of Reserve, exclusive of 20 who had passed through their studies in the Theological Institution; the case of 88 candidates then proposed should be postponed until next year. The Sunday plan for preaching consisted 120 appointments. The total increase in the Connexion is 11,505; nearly half the number on the Foreign Missions. August 4th, a letter was read from the Rev. Mr. Hodgson, Church of England Minister, a well-known projector of a Union between the Church and the Wesleyans. The Conference, without expressing any opinion of his plan, addressed him, it is said, in an "affectionate spirit" in reply. It was ordered, that, in future, the act of Ordination should always be performed at the Conference by the President, the Ex-President, and the Secretary, together with two Senior Ministers. The following day, the Committee, on Ministerial Costume, presented a report, which was adopted. On the evening of this day, the charge was given to the Young Ministers by the Rev. Robert Newton, Ex-President; which, if we may judge from the Watchman's report of it, was appropriate, beautiful, and impressive. 32 candidates were ordained. Their public reception and ordination took up four evenings, and every occasion was solemn and highly profitable. A good part of two or three days was occupied with a consideration of the Stations of the Preachers. On the afternoon of Sunday, the 8th, eleven ministers from distant Missions were publicly recognised in Grosvenor street Chapel; among whose names we notice that of the Rev. Ephraim Evans; who is reported as having appeared on behalf of "many" emigrants, in Canada, said by him to be "now in a state of lamentable spiritual destitution." (This testimony, in conjunction with recent London Missions to Canada Conference Societies, opens a wide field for remark; but we shall not enter it.)

These are the principal items in the Watchman received interesting to Canadian readers. In vain have we looked for anything on the affairs of our Church in Canada; there is a very careful avoidance of publicity. Several private letters give us information, part of which is, that the Conference has not done anything for the removal, or even the diminution, of the crying evils of which the Canada Conference in June last so properly complained in its address to the English Conference. This we sincerely and deeply deplore. Where is justice to our Church? The cause of Canadian Methodism is of God. Her ministry and membership are holy—united—happy—zealous—active—prosperous; and, while they mind the same things, God will bless them, and make them, as he has done, a blessing to Canada.

WESLEYAN ITEMS.—The London *Patriot* of August 9th says, that the case of the Rev. H. Ransom and Earl Brownlow came before the English Conference on the 7th of August, and that resolutions were passed condemnatory of the conduct of the former—who was reprimanded by the President. The Conference decided that Messrs. W. M. Bunting and S. D. Waddy had innovated on the usage of the Connexion by wearing gowns, and that they should not be worn by any Wesleyan Minister without the approbation of the Conference. It is said by the *Manchester Guardian* that Dr. Bunting administered reproof to those Ministers. The *Manchester Times* and other papers report, that considerable discussion took place in Conference relative to an anonymous publication entitled, "Wesleyan Takings," containing literary likenesses of the leading Wesleyan Ministers, which it is said are well drawn on the whole, only that some of the features are too prominent. Several preachers were suspected of being the author, and the inquiry respecting his writer was animated. Finally, a vote of censure was passed against the Rev. James Everett; Dr. Beaumont stepped forward to shield his friend, and was censured for his impertinence. A Convention took place in Manchester on the 17th of August, on the subject of the Corn Laws, of Ministers of all denominations; 6 or 700 were expected to attend. A letter of invitation was sent to the Wesleyan Conference—but a letter from the Secretary in reply was a refusal to attend. These particulars will be interesting to some of our readers, and we give them without comment. We find the following, just as we give it, in an English paper; and if the Minister whose name is attached to it be the son of the Rev. Thomas Jackson, the Editor of the Wesleyan Magazine, and late President of the Conference, we must express our sorrow and surprise, that he should write as he does of the Church of his father.

"THE WESLEYANS AND THE CHURCH.—We rejoice to state that two of the most intelligent students of the Wesleyan Theological Institution at Stoke Newington, have just sent in their resignation to the Committee, being convinced that they will be more useful as clergymen of the Church, and that catholic unity is essential to the conversion of the world. This movement in the separatist academy is rapidly growing. It seems to spring up spontaneously, or on the personal, on the part of the students, of such painfully uncharitable, and, we are sorry to add, intemperate publications, as 'Pewell on the Apostolic Succession.' Let

the prayers of all our readers be sent up to the Throne of Grace, that the sublime petition of the services read on the Queen's Accession may be fulfilled, and that the dissensions of Christian people in this country may be healed by a large accession of piety and zeal to the fold of the Church. The Lord is wonderfully opening the hearts of the people to attend unto the things spoken unto them by the legitimate successors of Paul and his illustrious coadjutors—*East London Monthly Record*, a publication edited by the Rev. Thomas Jackson, jun."

Last Wednesday we very briefly and mildly noticed the somewhat singular course of the Editor of the *Church* in the case of Earl Brownlow and the Rev. H. Ransom, and his wish that the Wesleyans should join the Church. The only reply we obtained from him in reference to these matters was—silence. On the 1st instant, we made a remark or two in the *Guardian* on a pamphlet sent us containing objections to Confirmation. What we said is offensive to the Editor of the *Church*, and he calls on us to enter into controversy on the subject. Our reply to him, though we have good reasons for what we said, is precisely what his was to us—silence.

It may be well for us to inform our readers, we do not reckon ourselves responsible for the correctness of every sentiment which is found in the Parliamentary reports, or items of News, which may appear in the *Guardian*. For instance: last week we gave an entire article from the *Kingston Chronicle*, in which, it will have been seen, one member is blamed and another is praised. The paragraph escaped our notice until after the day of publication; we do not wish to be considered as expressing any opinion on the comparative merits of any members of the Legislature.

The *Kingston Chronicle* says, the following is the Bulletin issued on the morning of the 11th instant, by His Excellency's Physician:—"His Excellency passed a sleepless night, but on the whole is not worse this morning—Saturday."

We are gratified to learn from Kingston papers that Addresses of condolence have been presented by the Legislature to His Excellency.

On Thursday last the Bishop of Toronto held his Primary Visitation in this City. Sixty-four Clergymen were present. The Bishop delivered a Charge, and the Rev. A. N. Bethune a Sermon, in which, we are told by one of their hearers, there were many objectionable passages. It is announced that they will both appear in the *Church* immediately; we shall then judge for ourselves.

It affords us pleasure to be informed, that LORD SYDENHAM, our distinguished Governor-General, has had conferred on him by Her Majesty Queen Victoria, the Order of Knight Grand Cross of the Bath.

A Chartist preacher lately died in Tewkesbury Workhouse, England, who wrote a letter as his dying attestation, regretting he ever joined the Chartist Association, particularly that he ever on Sabbath days preached Sermons three parts politics, and the rest little better than scepticism. His name was Moore.

TO CORRESPONDENTS.—Communications have been received from "Darrie," and "Whitby."

We sometimes receive letters containing "Errata" to articles we have published. It has surprised us that we have not received more—for frequently it happens, that not all the men at our office can decipher words, and we have to do the best at guessing. Lately we had to pay postage for a communication containing about sixty lines, having eighty errors in them. The writer, we suppose, firmly believed, that ours was an office of revision.

UPPER CANADA ACADEMY.—The SEMI-ANNUAL EXAMINATION OF THE CLASSES IN THE U. C. ACADEMY will be held on the 27th, 28th, and 29th of September. The Winter Session, to consist of twenty-six weeks, will commence on Thursday, the 21st of October.

WESLEYAN-CHURCH OPENING.—The new Wesleyan-Methodist Church, called Hewitt's, in ALBION, will be opened for divine service, on the first Sabbath in October, by the Rev. ROBERT RYMER; who will preach at 11 o'clock in the morning, and make a collection towards defraying the expenses incurred in the erection of the edifice.

A FIELD MEETING will be held on Sunday, the 19th of September, at Lambton Village, on the Humber, Dundas Street; to commence at 9 o'clock in the morning. The Rev. Messrs. Cullum and Scott, assisted by others, are expected to render their services on the occasion.

Quarterly Meetings for the Toronto District—2nd Quarter.

Brook	Oct. 9th & 10th.	Lake Simcoe	Nov. 6th & 7th.
Whitby	" 9th & 10th.	Credit	" 13th & 14th.
Reesorville	" 16th & 17th.	Toronto City	" 20th & 21st.
Toronto Circuit	" 16th & 17th.	Nelson	" 27th & 28th.
Yonge Street	" 23rd & 24th.	Grimley	" Dec. 4th & 5th.
Newmarket	" 30th & 31st.	Stamford	" 11th & 12th.
Barrie	" 30th & 31st.	St. Catharines	" 18th & 19th.
Albion	Nov. 6th & 7th.		

Assas Green, Chairman.

Quarterly Meetings for the Bytown District—2nd Quarter.

Plantagenet	October 30 and 31	Hull	Dec. 4 and 5
L'Orignal	November 6 and 7	Osgoode	" 18 and 19
St. Andrews	" 13 and 14	Richmond	January 1 and 2
Bytown	" 27 and 28		

J. CARROLL, Chairman.

Quarterly Meetings on the Bay of Quinte District, 2nd Quarter.

Murray	October 9 and 10	Hallowell	November 20 and 21.
Cobourne	" 16 and 17	Peterboro	" 27 and 28.
Belleville	" 23 and 24	Kingston	December 4 and 5.
Cobourg	" 30 and 31	" 11 and 12.	
Belleville	November 6 and 7	Waterloo	" 13 and 14.
Port Hope	" 13 and 14	Napanee	" 25 and 26.

J. C. Davidson, Chairman.

WESLEYAN-METHODIST SABBATH-SCHOOL PARTY AT PORT-HOPPE. Port-Hoppe, August 28th, 1841.

DEAR SIR,—While you are furnishing entertainment to the friends of Sabbath-Schools by accounts of expeditions in their favour, and for their benefit, give me leave to note a Sabbath-School Tea.

Our Quarterly Meeting for this Circuit was held the 21st and 22nd instant, and our public tea for the children the Monday following. The design of having it on the Monday following our first Quarterly Meeting, was to secure the presence and assistance of our Chairman.

The Superintendent and Teachers and children assembled in the chapel at 2 P. M., and after the necessary preparations were made they proceeded to the place where the entertainment was to be served to them. We were favoured with a pleasant day. The place chosen for the tea was altogether agreeable; it was near the Lake shore, on the green grass, and beneath a fine shade. A long table was spread sufficient to accommodate about 100 children. After they were seated, the benediction was asked by singing—"Be present at our table, Lord." When the entertainment was served to them, they were pleased at the pains taken to make them happy, and the honour shown them by being served first. Every person present who felt the importance of moral cultivation to the young must have been gratified at the sight, and by the reflection that so many children of this small place were in a course of religious training which, by the Divine blessing, will be of the utmost advantage to them in the world and forever.

Before they arose from the table, our kind-hearted and esteemed Chairman addressed a few remarks to the children on the kindness of their Superintendent, and Teachers, and parents and friends, in getting up the Sabbath-School, in furnishing them with excellent books, and in providing this excellent tea. He reminded them of their obligations to those who were so much interested in their welfare, how they should love and obey them, and how they should love God who gives us all good things. Then the rest of the company piled the table again and were served as second best. After the festivities of the day were past, several of the children recited appropriate pieces which they had committed for the occasion. Some addresses were delivered bearing upon the importance of the Sabbath-School Institution, and the delighted company retired to their homes, happy at what they had witnessed, and happy that it had been in their power to contribute to the happiness of others. The excellent ladies (Mrs. Might and Mrs. Howell) to whom was committed the getting up and superintending this juvenile festivity, deserve great praise for the satisfactory manner in which they attended to their part of this labour of love. It had been designed to distribute to the children reward books, but unfortunately they did not arrive in due time. The moral use of this is to interest the hearts of the children in the school, and thereby to increase the probability of its being more useful to them.

While I am writing about matters connected with Port-Hoppe allow me to mention another circumstance of some importance to our congregation and society in this place—

We have long felt an embarrassment for the want of a place to bury our dead. This desideratum has lately been supplied—J. D. Smith Esq., of this place, in addition to former acts of generosity, has granted to us a lot for a burying-ground. It is a very suitable kind of soil for the purpose, and at a convenient distance from the village and chapel. And I feel great pleasure, in testifying in this manner, in behalf of the Methodist congregation of Port Hope, our gratitude and sense of obligation to him for this acceptable gratuity.

Yours truly, A. HUBBARD.

SABBATH SCHOOL FESTIVITY AT BELLEVILLE. To the Editor of the Christian Guardian.

DEAR BROTHER,—On Thursday the 12th instant we held our Sunday School anniversary in this place; and as you requested of me, when last we had some account of our School, I have thought it best to send you a statement of our proceedings. Our school met, at three o'clock, with a small school in connexion with our Church, from a place five miles distant. The lower part of our Church was well filled. After singing and prayer, our Minister, the Rev. W. Jeffers, gave a short address; which was followed by another from the Rev. J. Kebleman, Minister of the Kirk; after which a procession was formed in the following order, viz:—Ministers—Superintendents—Teacher with a white flag

bearing the inscription, "Sunday Schools founded by Robert Raikes, 1781." Female Teachers and Classes—Ladies not connected with the School—Scholar with the Union Jack—Male Teachers and Classes—Scholar with a white flag; inscription, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."—Gentlemen not connected with the School. We then marched on to a Grove about 3/4 of a mile from the Church, where tea was prepared, at two tables of 108 feet in length, each laid for about 300, and abundantly provided with the good things of this life, attended by 23 ladies, who were assisted by as many gentlemen; and all were busy and happy. Two splendid cakes, with a suitable inscription, the gift of two female teachers, added to the beauty of the tables. Some having finished their tea, arose and gave place to others, until about 400 individuals had partaken; after which a collection was taken up amounting to £6. The assembly were then addressed by the Revs. J. Beatty, Leonard and W. Jeffers, after which a few remarks were made by the Superintendent on the origin of Sunday Schools; the benediction was pronounced, and the party separated.

I feel inadequate to do justice to the School, to the ladies and gentlemen, who kindly assisted on the occasion—or to the spectators for the good order and attention paid; and I am persuaded that all were highly delighted with the exercises of the afternoon. The number of scholars in attendance was over 900, many of whom got no other instruction but what they receive at our School. I find, after 14 years' experience in Sunday Schools, that one great means of doing good to the children is, by giving them encouragement. We have done this in our School for four years past, and have found it to result in good.

I am, Dear Brother, yours truly, BELLEVILLE, 28th Aug. 1841. BILLA FLINT, JR., Secretary.

## PARLIAMENT OF THE PROVINCE OF CANADA.

From the Kingston Chronicle &amp; Gazette.

LEGISLATIVE COUNCIL, TUESDAY, August 24. DISTRICT GRAMMAR SCHOOLS—CONTINUED.

The Hon. Mr. De Blaquiere would remind the Hon. Gentlemen who had just sat down, that he had not even intimated any objection to the course which that hon. gentleman proposed with respect to the rules and regulations promulgated from King's College in compliance with the Act 2d Vic. cap. 10. What he (Mr. de B.) asked was merely a delay for the purpose of enabling him to ascertain from those with whom the rules and regulations had originated, whether they had any objection to their being rescinded. This was but fair and proper. He (Mr. de B.) had understood that they had been generally much approved of, and although they might require possibly some modification as regarded their application to all denominations, still it might be very judicious to do away with an altogether, and to have the Schools without any rules until a general and comprehensive plan of education was established as proposed by the hon. gentleman. He (Mr. de B.) would in a few days be enabled to speak more positively on this subject, and in the mean time he thought it very desirable that this branch of the subject should be separated from the consideration of the resolutions introduced by the hon. gentleman. "I had requested him to take this course as to bring them under immediate consideration. He felt obliged to the hon. gentleman for having done so, and he thought the house and the country much indebted to the hon. gentleman for the endeavors he was now making to induce a sound and thorough review of the whole plan of education, preparatory to, and antecedent to any attempt at legislation upon it. The subject was one in which the whole community was deeply interested, the happiness and prosperity of the Province were involved in its issue, nor was it possible to enter upon it with any prospect of giving general satisfaction, unless due regard was had to its elementary principles being based on religion. He wished not to be misunderstood; he was far, very far from intending that such a consideration implied the forcing upon others that which their habits or doctrines would not, could not even admit. To attempt the introduction of the Holy Scriptures as received by Protestants, as a Class-Book, when Roman Catholics were to be educated, was worse than useless, it was oppressive, it was dangerous, it must arrest all education; they cannot thus receive them, and Protestants had no right in claiming the exercise of religious liberty, to tyrannize over the religious scruples of others (hear, hear.) Unfortunately many of the petitions presented to the other side of the Legislature on this point, insisted on this being done, and hence, possibly, the very great difficulty which now surrounded the subject in this House. But Protestants, with their religious duties, and as requiring that the annularized Scriptures should be placed in the hands of Protestant children, they cannot nor will they ever be brought to consent to any system of education in which this fundamental requisite is wanting (hear, hear) this does not mean that the Bill is to be insisted upon as exclusively the Class Book of Protestant Schools, or that it can or ought to be thus made use of, judicious selection suited to the age and capacities of those to be instructed will be needed, but the student is to be generally led to expect that as his understanding unfolds he shall progressively be made partaker of the whole learning and immediate truth as revealed in the Word of God. He (Mr. de B.) had been for some time past in communication with the Right Rev. Bishops of Montreal and Toronto and their Clergy and Bishops upon this all important subject, he had endeavored to make himself acquainted with their sentiments, and he was now prepared to state that they would never consent to a system of education in which this essential requisite in a system of education, national or otherwise. He was charged with the following Petitions which he would have the honour of presenting to the house this day.

1. From the Lord Bishop of Toronto, on behalf of himself and the clergy of the diocese, praying that the education of the children of their own Church be entrusted to their lawful pastors, subject to such regulations as may ensure a uniformity in the secular branches of study, and a proportionate part of any grant or assessment, according to the number of children ascertained to belong to persons connected.

2. From the Lord Bishop of Montreal, the clergy, and 797 members of the Church of England resident in Quebec, praying that the Bible, according to the received translation, be recognised not only as the class book to be universally used in all Schools in which Protestant children receive their education, but that it be put into the hands of all such Scholars, without any legislative restriction whatever.

3. Clergy and 712 members of the Church of England, resident in the Parish of Montreal—to the same effect.

4. Rev. J. Torrance and the resident members of the Church of England, at Mascouche, Westville, Kirkenny, Pleisley and Terrebonne—to the same effect.

5. The Seigneur and Protestant inhabitants of Riviere du Loup (en bas) and parts adjacent—to the same effect.

6. Ministers and members of the Church of England resident at Riviere du Loup and parts adjacent—to the same effect.

7. Clergymen and members of the Church of England in the Seigneurie of St. Giles—to the same effect.

8. The Missionary Catechist and numerous members of the Church of England, residing in New Ireland, Halifax, and Inverness—to the same effect.

The Petitions deserved the most serious attention of the Legislature, and he trusted they would receive it. The opinion and wish of the Bishop of Toronto was that the funds for education should be divided amongst the several denominations of Christians in proportion to their numbers—there was nothing unfair or unjust in this, it was a plan acted on, for instance, in France, where each religious denomination was taxed for the purpose of educating its own members, as the funds raised by general assessment were divided according to the relative numbers by the Minister of Education, each educating those of their own persuasion—but this system had its objections in a thinly populated country such as Canada, scattered over a wide extent of territory, and where it would be almost impossible to collect children in sufficient numbers to support a school, although the plan might be very feasible in cities or towns. It was, however, quite clear that with conflicting opinions such as have been stated as to the Bible, it was quite hopeless to expect that Protestants and Roman Catholics could be educated together. But it did not follow, with the several denominations of the former, and who constituted the majority of the population of the Upper Province, that this could not be done. The Bill in the other House had nothing novel in its general features, it was nearly a transcript of the plan of education in the State of New York, and he (Mr. de B.) did not like it the better on that account. He believed that it was now proposed to amend the Bill, and that it would be consequently not touched upon. But he would ask his hon. friend opposite (Mr. Sullivan) notwithstanding the omnipotence of Parliamentary enactment, was it not a stride of too great magnitude to expect to find a *Board of Education* duly prepared in the new Municipal Councils. The power of taxation for educational purposes was already most properly confided to them by the Bill. It was but right that the people should direct what sum should be levied from them for the education of their own children, but this does not imply that they are the fittest judges as to the best system of education. He (Mr. de B.) did not think any good could possibly result from the Bill introduced into the House, and he was in the essential basis upon which all education should rest, particularly taking into consideration the lateness of the Session, the political subjects which absorbed all others in the minds of members of that hon. house, and which excluded any hope of due attention being paid to that of education in this Session, that it would require the calmness and deliberation of a Session itself to arrive at any result likely to give general satisfaction, and he therefore trusted the bill in question would not be persevered in, and the proposition of the hon. mover of the resolutions now under consideration appeared to him the most likely means for insuring a full, free, and rigorous preliminary investigation, on which a future Parliament might safely legislate.



NEW BRUNSWICK.

The Fire at St. John's, N. B.—We stated yesterday that the loss of Messrs. Owens & Duncan was estimated at \$40,000. Besides the new ship, these gentlemen lost two large dwelling-houses. The new Wesleyan Chapel, which, we believe, was dedicated during the raging of the great fire in that city, some two years since, was burned down; it was insured for \$3000. By this calamity several hundred families have become homeless.  
—N. Y. Com. Ado.

A Society is to be formed in this city, under the auspices of his Excellency the Lieut. Governor for the diffusion of useful knowledge throughout the Province. A public meeting will be held this evening at six o'clock, in the Long Room in the Market-house, for the purpose of adopting measures relative thereto.—New Brunswickecr.

**PROVINCE OF CANADA.**

According to a requisition to some of the Magistrates in the neighbourhood of Streetsville, a meeting of the inhabitants and neighbourhood was held in the school-house there on the 26th of August last, for the purpose of petitioning the Legislature for the use of the Holy Scriptures as a Class Book in the Common Schools. W. H. Paterson, Esq., was called to the chair, and James Patterson, Esq., appointed Secretary to the meeting. The meeting was respectfully attended. A draft of a petition was submitted and unanimously approved of, a copy of which is subjoined. It was resolved that the Hon. Wm. Morris should be requested to present it to the Upper House, and the sitting members for the Second Riding to the Lower House. Also that a notice of the proceedings of the meeting should be sent for insertion to the following Toronto newspapers, viz.: the British Colonist, the Christian Guardian, and the Patriot.

The following Committee was appointed to engross the petition, to circulate the same in their several neighbourhoods, and transmit it—viz.: the Chairman, Rev. W. Rintoul; Mr. John Emberton; Mr. G. L. Allen; Mr. John Barnhart; James Patterson, Esq.; Benjamin Minger, Esq.; Messrs. John Sudnersen, Ephraim Sleen, Adam Elliot, Wm. Leslie (Churchville), Wm. Blain, Neil McKinnon; John Proudfoot, Esq., Springfield; Mr. Charles McGrath, Springfield; and Mr. Isaac Weylee.

Thanks having been voted to the Chairmen, the meeting broke up.

**PETITION.**

To the Honourable the Legislative Assembly of the Province of Canada in Provincial Parliament assembled.

The Petition of the undersigned inhabitants of Streetsville and neighbourhood.

HUMBLY SHOWING—That your Petitioners have learned with much satisfaction that your honourable House is about to legislate on the deeply important subject of Elementary Education, and your Petitioners, in common with multitudes of their fellow-subjects, will rejoice to receive from the first session of the first Parliament of the United Province what several successive Parliaments of Upper Canada failed in passing—the Bill for the improvement of Commons Schools.

That your Petitioners entertain the settled conviction that it is indispensable to the proper training of the young for the part they have to act in social life—to say nothing of their relations as subjects of the Divine government—that they be early taught in the truths of Revelation, and that to this end the Sacred Volume itself be used as a Class Book in Schools.

Your Petitioners therefore pray your honourable House to enact that the Holy Scriptures be used as a Class Book in all the Schools that shall be admitted to a participation of any grant of public money.

And your Petitioners will ever pray.

We understand no leave of absence will now be given to any Officer in the Army in British North America, and if any blow is forced on us by the United States, the operation will be of the most extensive and dashing description.

Among the passengers to Halifax we observed the names of Sir John Harvey, Lord Stopford, Colonel Maxwell, Major Blackburn, Majör J. Kelly, Capt Lewis, and Capt Magday; and among those for Boston are, Peter Buchanan, Esq., Glasgow, of the House of Isaacs Buchanan & Co., Toronto, and Mrs. Capt Douglas, Lady of Capt Douglas, 14th Regiment, newly stationed at Kingston.—Colonist.

**The Fall Assizes.**—The Official Gazette contains a notice to the effect that the Assizes for the different Districts will be held as follows:—By Justice Jones—Western, at Sandwich, on Monday, 13th September; London, at London, Wednesday, 2nd Sept.; York, at Woodstock, Thursday, 3rd September; By Justice Macaulay—Wellington, at Guelph, on the 9th, Talbot, Simcoe, on the 14th, and Gore, at Hamilton, on the (printed in the Gazette 10th, but evidently an error, and no doubt should be the) 20th Sept; By Justice Hazenman—Niagara, at Niagara, on the 19th, Newcastle, at Amherst, on the 4th, and Victoria, at Belleville, on the 13th October. By the Chief Justice—Prince Edward, at Pictou, on the 13th, Midland, at Kingston, on the 28th September; and Johnston, at Brockville, on the 4th October.—By Justice McLean—Bathurst, at Perth, on the 29th, Ottawa, at O'Leary on the 29th September; and Eastern, at Cornwall, on the 11th October. By Justice Macaulay—Home, at Toronto, on the 11th October.

We are gratified in being able to state that Dr. Thomas Rolph, the indefatigable friend of Canada, may be daily expected here. It was his intention to have sailed from Great Britain on the 10th ult.

Major A. Bowen was also to have sailed from Carlisle on the 13th ult., or his return to his residence near this town.—Hamilton Gazette.

DIED.—In Matilda, on the 26th of August, very suddenly, Mrs. Rachel Carman, relict of the late Michael Carman, Esq.

In Washington, on the 5th instant, William Townsend, Esq.

In Mount Pleasant, on the 9th instant, Mr. L. Cook, aged 39 years.

Lettres received at the Guardian Office during the week ending September 14:

L. Warner, J. G. Hodgins, T. Harmon, J. C. Davidson, J. Carroll, F. Connot, J. Armstrong, P. Kerr.

Books have been forwarded to—

J. Carroll, 1 box, care of H. Calder, Kingston—J. Armstrong, books in store to Rev. J. Carroll—W. H. Ryerse and J. W. Gilbert, 1 parcel, care of Gunn and Browne, forwarders, Hamilton.

COMMISSARIAT OFFICE,  
*Toronto, 13th September, 1841.*

**SEALED TENDERS** will be received at this office until Noon of Thursday the 23d inst., for the supply of the following articles to the Barrack Department at this station—viz:

400 three gallon best double tin Water Cans,

320 felling Axe helves,

40 frames, for cross-cut or buck saws;

493 hand scrubbing-brushes,

Further particulars may be obtained at the Ordnance Office.

Sufficient surities will be required, whose bona fide signatures must be affixed to the Tender; together with that of the person tendering.

Forms of Tender may be obtained at this office. 19 2

COMMISSARIAT OFFICE,  
*Toronto, 13th September, 1841.*

**SEALED TENDERS** will be received at this Office, until noon of Thursday the 23d instant, for the supply of the following Articles of  
**INDIAN PRESENT GOODS,**

To be delivered into the Commissariat Stores, on or before the 30th inst., viz:

Caddies..... Yards, 36½–24 inches wide:  
“ “ “ “ “ 30¾–39 do.  
Grey Domestic Cotton..... “ 26¼–45 do.

Two-point Blankets..... No. 203  
Thread..... lbs. 378  
Sewing Needles..... No. 375  
Plug Tobacco..... lbs. 2214  
Ball..... “ 162  
Shot..... “ 1535  
Carbine Flints..... No. 2078  
Shoes..... Pairs 1

Samples of the Articles may be seen at this Office and Forms of Tender may be obtained on application. 19 2

**FOR SALE AT THE WESLEYAN-METHODIST BOOK ROOM**  
Westling Buildings, King Street, Toronto, the following assortment of ENGLISH STATIONERY, viz.

Writing Paper, consisting of large Post, Foolscap, Port and 4to. Post, wove and laid plain, gilt, coloured, embossed, black bordered and blank edged Letter and Note Folders, Tissue Paper, plain and coloured; Drawing Paper and Bristol Board various sizes Music Paper; Gold and Silver Paper; Coloured Demy; Blotting and Carridge Papers; Parchment different sizes and qualities; Pen-caseboard; Black, Blue and Red Ink in bottles Walcken’s Black and Red Ink Powders; Glass Ink-Stands; ditto, with screw top Glasses for Ink-stands; extra superfine Red, Black and Coloured Sealing Wax; Waters assorted sizes and colours, in boxes or parcels of an ounce each; Ivory Bone and Ebony handled Water Stamps, different Sizes; Quills of every quality; Drawing Pencils Silver Pencil Cases; Leads for do. States and State Pencils of different sizes; Pens Boxes in great variety, Patent Colours sold separately, Camel Hair Pencils, India Rubber Indian Ink, Ivory and Bone Folded, Penknives, Visiting and Printing Cards assorted Card Cases, Office Tape, Copy Books, Copy Slips, Rulers assorted sizes, &c. &c. &c.

Also Sketch Books assayed, Scrap Albums, Albums; Footstep, Past and Ego. Vols Manuscript Books; Pocket Memorandum Books, plain or ruled, great variety; Ass Skilful Pocket Memorandum Books with pencils, Day Books, &c. &c.

School Books of every description. Post Office Sealing Wax, cheap.  
Toronto; September, 1841.

**INFORMATION WANTED**—of GEORGE CAMPBELL—who emigrated from the county Monaghan four years ago, and settled somewhere not far from this city. His brother James, who has just arrived here is very anxious to discover his residence. Any person who sees this, and acquainted with George Campbell, will do an act of kindness by letting him know. Information may be directed to the Office of this paper.

Guardian Office, Toronto, Aug. 17th, 1841.

**STRAYED OR STOLEN.**

From the Pasture of the Credit Mission, a CHESTNUT BROWN HORSE, 4 years old last June, well made, full 15 hands high; both hind legs below the knees white; white spot on his forehead; some white on one, if not both, fore-feet; small black spot on each side of his breast, made by the collar Whoever will return said horse, or leave word at the Guardian Office, Toronto, or with Mr. Cook or Mr. Stephens, Cooke street; Mr. Rainey, Fort Credit; or Mr. McGrath, Springfield,—will confer a great favour on the subscriber, and all reasonable charges will be paid.

DAVID WRIGHT.

Credit, Aug. 16, 1841.



