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THE UNION OF THE CHURCH AND THE METHODISTS AN IMPRACTICABLE SCHEME.

Part of a Review by the Rev. Richard Watson.

The folly of the scheme proposed by Mr. Robinson and the Christian Guardian, of bringing back Methodism to what they call "primitive connexion" with the Established Church, lies in these two points; and we state them for the sake of giving information to those Church people and their Clergy who, like the Guardian, are apt to speak and write without it:

The first is, that "primitive Methodism," as we have already stated, would be as little agreeable to the authorities of the Church, as modern Methodism. There would then be Societies uncontrolled by any of the parish Clergy; Preachers unappointed by either Bishop, Priest, or Deacon, and responsible to none of them; laymen, Leaders of classes, and therefore spiritual teachers, laymen, engaging in spiritual exercises, holding meetings for prayer, visiting the sick, and instructing the ignorant; the Conference, in which neither a Bishop, nor any clerical representative of a Bishop, could, as such, have a place; a system of doctrines openly and publicly taught in every parish, certainly contradicting the opinions of all the Calvinistic part of the Clergy, and not very well harmonizing with those held by the majority of the remainder; great zeal and ardour in religious exercises; occasional revivals of religion, attended sometimes with real disorders, and more often with those which the Clergy would appear to be real ones, and at which they perhaps would, even without cause, startle as enthusiastic. Now, this is primitive Methodism. As many of the members of societies as could be persuaded would receive the sacrament at church, and our service in church-hours would be given up: There would be the advantages to the Church, and these would be all the advantages to be set against an intimate connexion with so troublesome a system. Now, we put it to any Bishop, Rector, Vicar or Curate, throughout the kingdom, whether he wishes Methodism, in this "primitive" character and state, to be recognised and formally patronized by the Church? The answer is obvious to all the world: He would not; and he would determine wisely; for the two systems, though they may be made friendly to each other, by liberal and candid administration, can never become one, nor can they operate in direct connexion. How profound, then, is the folly of seeking a return to primitive Methodism being promoted and patronized by the Church! Primitive Methodism is, in fact, not the "wanted"; it is modified and altered Methodism; and if so, then we ought to know what we are required to give up, and what to modify. Methodism, without its Preachers, without its Lay Leaders, and its lay prayer meetings; without its peculiar doctrines and its distinct discipline; that is, Methodism annihilated and non-existent; is that only which is capable of being the subject of this notable scheme.

The second consideration to which the projectors ought to turn their attention is, that, if, without any formal recognition or patronage of Methodism by the authorities of the Church, they could now induce any part of the Methodists, without yielding any of the peculiarities of the body, to attend the services and sacraments of the church, this state of things could not long be maintained; and that the same process of passing from a kind of irregular Christian society, into the form and order of a regular Christian church, which Methodism has already passed through, must be passed through again, and would not probably issue quite so well.

Let us suppose, that, instead of about twenty or thirty persons at Beverly, as many hundreds, scattered in different places, had been disposed to make the experiment; and instead of having weak, unimportant men as their leaders, instead of being a mere faction, born in the sin of dissension, and shapen in the iniquity of misrepresentation,—that persons of considerable sense and piety were at the head of them, animated only with the spirit of "primitive Methodism," to save their own souls, and those of others:—let us suppose them to increase yearly, till they had reached from hundreds to thousands; and this increase, as in primitive times, to be reaped from the world; what must follow, but precisely the same results? First, the number of Preachers increases; and the attachment of spiritual children to their spiritual fathers springs up with success. Then the difficulty of perceiving on what scriptural ground a man should be separated to the work of the ministry, and not have the right of administering all the functions of the ministry. Can the Guardian remove that? Then would arise the natural preference among the people, of being administered to by those who have begotten them in the Lord, and from whose ministry they are receiving constant edification. Has the Guardian a recipe to cure that propensity? Then would come the branding of episcopal claims, to suppress these rising sentiments; then the examination of these claims by scriptural evidence; and unless the Guardian can supply new and better arguments, the same conclusion, that they have no support there in the exclusive extent to which they are carried, would probably be reached by the majority; who would judge, that, though there must be an ordination to the ministry, the principles of which ordination are clearly laid down in the New Testament, yet that nothing is there said of a diocesan episcopate, as the only source of ministerial authority. Along with these discussions must come on cases of conscience. Some of the converts from the world have been educated dissenters from the Church of England, and object to her communion; others are of the Church of Scotland, and have prejudices or principles equally strong; in many places the Clergy even yet are unenlightened and worldly, and the objection among all becomes still more directly conscientious against communion with them. In other places the preaching of the Clergyman is unprofitable; and where the evangelical Clergy prevail, (as we are indeed glad to find they do, though we wish many of them better views of the Gospel,) whether it be from the deficiency of their theological education, or from other causes, considerable numbers of them are not only Calvinistic, but state their Calvinism in the most crude, indigestible, broad, and dangerous form. On such a ministry no Methodist society could possibly attend with regularity. From this inevitable course of things, disputes and divisions must arise between the few who would compel, and the many who would not be compelled. The certainty, therefore, is, that the system could not be persevered in; and the probability is, that a few would merge entirely into the Church, and that the rest would become rigid dissenters. Such is the folly of all these speculations: They aim at change, and look not at that to which change must carry them.

* The "Christian Guardian" here referred to, is a monthly periodical published in London by several Clergymen of the Church of England.—Ed. Guardian.

CENTENARY THOUGHTS.—No. IV.

"He that winneth souls is wise."—Sol.

While the rising sun of Methodism's glory was dispelling the gloomy darkness that enshrouded Europe for ages; while its fragrant zephyrs were breathing o'er the scorched plains of Asia; while the undulating wave of its beneficence was rolling o'er the deep-stained soil of Africa,—did not Methodism distil its genial dew on the vast fields of America? Yes, America was not forgotten; and to none is America more, perhaps, to none so much indebted, for religious rights and privileges, as to Methodism.

Over hill and dale, over city and hamlet, for the space of seventy years, Methodism has been scattering the seeds of eternal life. Not a few have been cheered and comforted who knew God in their fatherland, while hundreds, who knew him not, were made happy in the attainment of that knowledge. How often has the emigrant mournfully mused on the religious advantages of his own country, and then on the spiritual dearth of his adopted home. Destitute of the sacred ordinances in the wilds of America, the hardy settler thinks of his own native land; of sanctuary privileges; of Christian society; of "holy days and sabbath bells;" and while memory makes the exulting road, the gushing tears bespeak the sorrow of his heart and toil of joy departed. But their musings have been interrupted—joyfully interrupted. Such, thus forlorn, have been discovered by Methodism, when naught but the humble shanties and the smoking fallow gave indications of life and civilization, and chased away the tear of sorrow. Through trackless, and almost impervious forests, Methodism has been winding its way by the sound of the settler's axe, and there in his log hut, far from the haunts of men, like the cheerful anchorite, it has found the desponding emigrant, and comforted him with songs of deliverance.

Nor has it sought him to abandon him whenever ease, or comfort, or remuneration is threatened: witness the old colonies during their protracted struggle for independence. When the tocsin of war was sounded and every preparation made for slaughter; when other clergy forsook their flocks and fled the approach of danger; when blood and carnage threatened the destruction of the New World; did the fol-

lowers of Wesley abandon their charge and seek their safety by flight? did they leave the Colonists to wander on the mountains of ignorance and sin, "as sheep without a shepherd?" No: single and alone they kept the field and maintained the conflict. No: undeterred by fire, or sword, or blood, or war, they continued to visit the spiritually destitute colonists, to whom they preached, warning every man, and teaching every man; that they might present every man perfect in Christ Jesus.

Over bridgeless streams and unknown paths Methodism has been following the sharp and quick report of the hunter's rifle, or pursuing the trail of the red man of the forest to his wigwag, and there entreating him to sheathe his scalping knife;—bids him bury the hatchet of strife;—wins him to exchange the piercing war-whoop for the joyous songs of praise;—raises on the dying embers of superstition and cruelty an altar of prayer to Israel's God;—and in the bosom of the wilderness, when no eye but the eye of the Eternal rests upon them, breaks to the famishing heathen the bread of eternal life. America has reason to thank God for Methodism, without which this great continent would comparatively be one vast field of vice.

Thus has every quarter of the globe been visited by the followers of Wesley. The islands of the sea, as well as the four grand divisions of the globe, have, to a very large extent, shared in the blessings connected with Methodism. Ever since Methodism, like a vessel, was launched from the port of Oxford, upon the sea of public opinion, she has not only outridden every storm that has attacked her for one hundred years, but she has touched at nearly every shore, and colonized almost every island. May the "old ship" still ride safely on the bosom of time's tempestuous ocean, till her rich freight be distributed among "every nation, and people, and tongue!"

Having said so much of Methodism, it is perhaps high time, as the present paper shall close the series, to say what Methodism is. Dr. Chalmers has very significantly stated it to be "Christianity in its earnest." Mr. Wesley has, with equal consciousness and propriety, said that "Methodism is a revival of pure religion." Methodism is a system formed of imperishable materials, fabricated not by Wesley, but by Jehovah; a system which was introduced by Christ himself, and continued by his Apostles, and in reference to which He said,—"The gates of Hell shall not prevail against it." Error, then, must fall before it.

When Christ appeared to introduce that system, which was resuscitated by Wesley, and is being perpetuated by his successors, Error was triumphant, and stood Colossus-like with one foot on Mars Hill, and the other on the Tarpeian Mount; around her gigantic form wreathed the incense of ten thousand altars; her embossed pedestal was purpled with the blood of the slain, and her shrine was hung with the shields of the mighty, and the harps of antiquity. Beneath the shadow of her wings, lay the tombs of generations, sculptured with every emblem but immortality; and her temples, whilst they enchanted, lent all their charms to licentiousness and fiction. Such was the sway and fascination of error when Taurus, in the meek and lowly form of a servant, sat down on the Mount of Olives to teach mankind. A few indigent fishermen were her first adherents, and until the splendor of her miracles gave eclat to her doctrines, her gracious words could hardly redeem her from public contempt. But *magna est veritas, et prevalebit*. That cause was heaven's own cause; and heaven appeared to vindicate it, by enabling Truth to wield every element at will—to bind death and disease in chains—and to reap, her trophies on every field of misery and despair. And this she did successfully. Error fell prostrate like Dagon before the Ark. Heaven has, for nearly two thousand years, acknowledged and shielded that cause. Though Satan has raged; though volcanoes have burst from the bottomless pit; though the fiery elements have glowed around it and threatened its destruction; it remained unscathed, and remains so still! Constantine could not stifle it; nor Julian sneer it into contempt; nor Valen eradicate it; nor Apollinaris corrupt it. Even whilst the Imperial sceptre was shifting like a shadow from hand to hand, and the state of religion modelling according to state policy, Truth was not then annihilated; for when driven from Courts and Temples, it found sanctuary at the family altar, and was cherished in the domestic circle. And whenever in imminent danger, a champion, strengthened by God, has rushed to the rescue. Luther snatched it from the electric atmosphere of Rome; Calvin from the feudalism of the Germanic electors; Knox from the clanship of the Scotch; Cromwell from the teeth of the Stuarts; and Wesley from an enslaved and sensual priesthood.

Methodism is, then, but a continuation of that system in which are concentrated all the elements of moral power, and which must conquer the world—which must conquer ALL, till the universal cry become, "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth!" And can that period be far distant? Hope says, no. Faith cries, no. These point us to the mighty achievements accomplished by the agency of Methodism in the short space of one hundred years, and say, with the same success that has hitherto crowned it, that agency, ere the close of the second century of its history, shall have introduced the auspicious era. The numbers within the pale of Methodism form no exact criterion by which to judge of its efficiency; for like the stream which, before it empties into the ocean, irrigates tracts of country unseen, unknown, so Methodism has effected much that will never be known until the day of eternity shall have revealed all things.

Were there in the centre of the world an altar erected, and all who, directly or collaterally, had been benefited by Methodism, to come and lay their gift thereon; and could we, from some vast summit, survey the passing scene, our unfeigned exclamation would be,—"What hath God wrought!" Converging from various quarters, thousands would meet at the appointed centre. Millions, from Europe, and Asia, and Africa, and Australia, and Polynesia, and America, in one vast sea of human life, would flow towards the consecrated spot. Yes, the infant babe would crawl away his coral; the impetuous youth would throw off the armor of the chase; the careful matron would resign her domestic charge; the hoary-headed sage would forget his growing infirmities; the suffering saint would leave his dying couch; the way-worn pilgrim would turn aside from the valley of the shadow of death; the justice would leave the forum; the senator would desert the halls of legislation; Royalty itself would vacate for a moment, the throne; and all present their thank-offering on the altar thus erected to Methodism.

But not until a change shall have taken place with this visible state of things; not until the Archangel's trumpet shall have rolled its mighty thunders throughout Creation's vast extent; not until we shall have seen the capacious jaws of hell extended to receive their prey; and the portals of heaven thrown wide open to receive all whose names shall then be found in the "Lamb's Book of Life;" shall we, or any finite mind, be able to appreciate the value of Methodism. May Methodism extend its peaceful conquests "from the rivers to the end of the earth," until one universal burst of praise shall ascend from every heart to God—until the cry be heard in every land—"The Lord God Omnipotent reigneth!"

Grimsby, October, 1839.

CHRISTIANITY.

From Trellis's Index's Own Book.

Suppose, however, that we were unsuccessful in proving, either the folly of infidelity, or the truth of Christianity. Suppose that the infidel had as much of the argument on his part as we on ours: nay, suppose that the probabilities were in his favor,—still, since Christianity may be true, we need not hesitate to affirm, that no Christian is justified in abandoning his faith. In whichever way the controversy terminates, no is secure. If he is right, he is the heir of the highest happiness for ever and ever. If he is wrong, still his condition is preferable to that of the unbeliever. He manages to cheat away the dreariness of life, by the power of a delightful hope, which, to himself at least, appears well founded. He is a useful member of society, and partakes all the real blessings of this world, with a temperance and gratitude which enhance their enjoyment. He is not disquieted by the apprehension of death, and when it comes, if there be no hereafter, he will not be sensible of the disappointment. He will moulder in the grave as quietly as the unbeliever, and his name will be associated with a reputation not less virtuous, and recollections not less tender.

One of the most eminent spirits of antiquity was an enraptured with the glimpses of immortality, which he had gained from very inferior sources of information, that, far from submitting to the cold suggestions of the sceptics of that age, he expressed his steady resolution, at all risks, to retain his faith upon this subject. "If," says he, "I err, in believing the soul of man to be immortal, I am willing to err: nor will I suffer this error to be wrested from me so long as I live." And have not we far stronger reason for the same determination, in respect to Christianity? His was mere conjecture; we have all the evidence we can rationally desire. His attachment was to a speculation; the great recommendation of the object of our interest, is, that it is a grand practical system. And whether our religion be speculatively true or not, we know and feel that it is practically the highest good of which we are capable. If indeed it be a delusion, it is to no friendly hand that would destroy it, and give us, instead, the cold, hard, chilling naked reality of hopelessness, depravity and

annihilation. We will not listen to those who would rob us of it, however plausible their professions. He that would infuse doubt into my heart, is an enemy to my peace. He cannot but do me injury, he cannot intend to do me service, unless he is blind to all the happiness which I derive from Christianity, and if he is, he is utterly unfit for my adviser. At all events, I will deliberately shut my ears against his insinuations, and cherish in my heart the most settled abhorrence of his example.

THE PRAYER MEETING.

From the "Canada Baptist Magazine."

It was a thin meeting. It was sad to see the empty seats and lonely walls. Here was one, there another, a few yonder. Things looked chilly. One could hardly be a good man if he were not sad about it. The party last evening was full. We saw crowded rooms as we passed. The scientific lecture was numerously attended; you could hardly get a seat. And the fire-works—every inch of ground was covered with the multitude. And at the spacious mansion where the people were introduced to the illustrious stranger, the throng was immense. We thought of all this, as we saw the emptiness of the place of prayer. And the reason was, it was only a prayer meeting!

There were disciples at the social party, at the scientific lecture, at the fire works, at the reception of the illustrious stranger. It was not discipleship that carried them to either of these places. But discipleship does bind men's hearts to places of prayer, and so we looked for those disciples at the prayer meeting too. But we looked till we were ashamed. They were not there. Was it because it was only a prayer meeting?

Had Paul spent the evening at that village, we think he would have been willing to attend that prayer meeting. Had the patriarch Abraham stopped for the night in the neighbourhood, he would doubtless have been there. He was fond of prayer. King David would have been glad to have carried in his harp and help them to praise God. He could not have well said, "my heart panteth after God," and then forsake a prayer meeting at the next door. Isaiah would not have been ashamed to have been present. We have known of his saying, "Oh, house of Jacob, come ye and let us walk in the light of the Lord;" he could not therefore have thought lightly of a place of prayer. Indeed, we cannot think of a man of all the prophets that would have turned his back on a prayer meeting. Nor one of all the apostles. They urged all men to pray, and to pray with all prayer, and to continue therein, &c., and it would have been sad to have seen such men desist from a prayer meeting. But if patriarchs, and prophets, and apostles were of this way of thinking, then a prayer meeting is not so very dishonourable a place. And the principal men of that village might have been at that meeting, and they would not have lost any honour, since patriarchs, and prophets, and apostles, have not lost theirs by loving such things.

We have seen honourable men and counsellors, and chief captains, and other dignitaries of various dimensions, invited to meetings for prayer. But there was a marked aversion; in some cases contempt. But prayer meeting will not always be treated thus. As mighty agents in bringing on the day of millennial glory, they will yet take a higher place in the interests of men's hearts. And the kings of the earth shall bring their glory and honour into them. And wise men and mighty men shall be seen making their way to places of prayer. And that aversion and reluctant heart shall not be found that shall despairingly say, "It is only a prayer meeting!"

REVIVALS IN THE UNITED STATES.

Brother Darkshad, of Yellow Banks circuit, Kentucky con., writes, "Our fourth quarterly meeting and camp meeting was held at Pleasant Grove camp ground, Aug. 15th. About 120 professed religion, and 94 joined on probation."

Brother James, Perry cir., Ill. con.:—"At our last quarterly meeting, which continued 11 days, 70 joined the Church, and more than 100, it is believed, experienced saving grace; in all upwards of 200 have been added. Meeting houses going up rapidly."

Brother Simmonds, Portsmouth station, Ohio con.:—"Church subscribed \$1250 for a parsonage, and \$750 for Augusta College; 150 scholars in Sabbath school; 80 joined on trial; nett increase about 40."

Brother Bosley, Winchester cir., Ky. con.:—"Near 70 have been received on probation since November. We are doing something for Sunday schools, missions, P. A. Society, Education, &c."

Brother Durian, Trumansburgh cir., Gen. con.:—"Our last quarterly meeting for the year has just closed. Scores of precious youth who were gathered into the Church last winter came forward to the sacramental board and commemorated for the first time, their dying Lord. Nett increase 311."

Brother Abbott, Tigua.:—"A few mercy-drops have fallen upon us; some have been converted, some reclaimed, and unusual interest is felt."

Brother Jones, Vernon cir., Ga. con.:—"We are in the midst of a glorious revival. Our eyes are astonished with seeing—our ears with hearing."

Brother Monroe, Palmyra, Me.:—"At St. Charles circuit camp meeting, in a congregation of 400 persons; a centenary subscription of \$550 was obtained."

Brother Goode, Jeffersonville sta., Ga. con.:—"A year long to be remembered this; our numbers more than doubled; principally young men; just what we need."

Brother Pitts, Nashville, Tenn.:—"Within a few weeks about 250 white and upwards of 100 colored persons have joined the S. E. Church in this station, and I believe the blessed work has not abated, but is advancing."

Brother Gray, Dickson, Tenn. con.:—"Some 75 or 80 have made a profession of religion. The centenary subscription amounts to \$752, and will reach \$1500 or \$2000 by the 25th October."

Brother Walker, Hickman cir., Tenn. con.:—"We have had some 60 or 70 converts on this small circuit. Centenary subscription \$243 50."

Brother Lewis, Caney Fork cir., Tenn. con.:—"Seventy have professed religion, and about the same number joined the Church. Crowds of mourners are yet inquiring the way to Christ."

Brother Creech, Cross Plains:—"Our camp meeting has just closed; 39 converted. There were at least 50 mourners in and about the altar the last night of the meeting."

Brother Elliott, Butler, Pitts. con.:—"It would puzzle you to guess what little Freeport, on what has been called poor Butler circuit, has done to commence in this district the centenary thank-offering to Almighty God for Methodism—\$1,525 at one meeting! If the rest of the district do as well we shall raise between \$30,000 and \$40,000."

Brother McDonald, Gloucester cir., Va. con.:—"At our camp meeting at Bellamy's, which continued from the 12th to the 20th of August, more than 150 persons professed conversion, about 60 of whom attached themselves to the Church, and most of the others probably will do so shortly."

Brother Sullivan, Richmond sta., Ia. con.:—"Our year is closing, but not without the smiles of the great Head of the Church. We have had times of refreshing and an increase of 72."

Brother May, Brownstown cir., Ia. con.:—"At our last quarterly meeting 108 converted and 75 admitted on probation; centenary subscription, \$300."

Brother McMurtry, Jonesborough cir., Ill. con.:—"From 45 to 50 have been converted."

Brother Lewis, Greenville cir., Ky. con.:—"During my last 'round' there were 64 conversions; centenary subscription \$270."

Brother Hodges, Columbus, S. C. con.:—"We have received in this place 260 or 270 members."

Brother Walker, Walterboro' cir., S. C. con.:—"Forty-six whites and 14 colored were converted at the late protracted meeting. You may expect \$2000 centenary subscription from this circuit."

Brother Talley, Bladen cir., N. C.:—"Our camp meeting has just closed with from 80 to 100 conversions, and 81 joined on trial. Brother Pickett, my colleague, held a meeting some time since which was protracted several days, and upwards of 50 joined on trial."

Brother Mackeen, Laurens cir., S. C. con.:—"We are also doing something for the centenary. Our subscription is approaching \$500."

Brother McLeod, Perry co., Ala.:—"The result of our protracted meeting was the conversion of about 20 whites. The next sabbath I preached to the colored; 25 or 30 presented themselves at the altar for prayer, and 2 or 3 were converted."

Brother Ashurst, Lanier:—"At a ten days' meeting 80 joined on trial, of whom 49 were fruits of the meeting."

Brother Zimmerman, Spartanburg cir., S. C.:—"Seventy-nine have joined on trial at Antioch, and 54 at Bevanville."

Brother Coaling, Hampton, Oneida con.:—"We have just closed a camp meeting about two miles from Hampton, at which 49 souls were converted."

Brother Moore, Edgemoor cir., S. C.:—"Fifteen hundred dollars subscribed for the centenary fund."

Brother Maynard, Hillsborough:—"We commenced a two or three days' meeting not long since at a private house called Olive Branch,

which continued 11 days, and resulted in the conversion of about 75 persons. I have witnessed many revivals, but never so deep a work." Brothers Mitchell and Garlick, Albemarle cir.:—"Our camp meeting ended a few days since. God was with us, and we had a melting time. Christians were quickened, backsliders reclaimed, and 75 or 80 happily converted to God."—*Christian Advocate and Journal*.

THE RACES.—What is to be seen there? The horses, whipped and goaded cruelly on to their utmost speed, amidst the oaths and shouts of the multitude,—and hundreds of people assembled, among whom are some of the worst of the human race, such as drunkards, swearers, gamblers, thieves, and lewd characters. Here the evil passions of human nature are let loose without restraint, and people harden each other in vice. Are the Races suitable pleasures for one who calls himself a "Christian?" You cannot be really a Christian if you love such amusements as these. No: You are "lovers of pleasures more than lovers of God," 2 Tim. iii. 4. You are going the downward road that leads to perdition. You are trifling away your time and your opportunities, and endangering, ruining your souls. Turn ye, turn ye, why will ye die? Plee from your sins—flee to Christ. He has died for our sins, and risen again for our justification. Turn to him for the pardon of your sins and the renewal of your mind; and then you will become a Christian indeed, and learn the folly and vanity of the Races.—*The Colonial Churchman*.

"Be faithful unto death, and I will give thee a crown of life." Thus spake the Spirit of God unto the angel of the Church of Smyrna. For he that is warm to-day and cold to-morrow, zealous in the beginning, and slack and easy in his progress, hath not well chosen what side he will be of; he sees not reason enough for religion, and he hath not confidence enough for its contrary; and therefore he is of "doubtful mind." For religion is worth as much to day as yesterday, and that cannot change though we do; and if we do, we have left God; and whither he can go that goes from God his own sorrows will soon enough instruct him. This fire must never go out, but it must be like the fire of heaven; it must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light—yet they dwell forever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day or night, and set not when kings die, nor are extinguished when nations change their government. So must the zeal of a Christian be.—*Jeremy Taylor*.

THE YOUTH'S FRIEND.

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."

VALUE OF CHARACTER TO YOUNG MEN.

No young man, who has a just sense of his own value, will sport with his own character. A watchful regard to his character in early youth will be of inconceivable value to him in all the remaining years of his life. When tempted to deviate from strict propriety of deportment, he should ask himself, can I afford this? Can I endure hereafter to look back upon this?

It is of amazing worth to a young man to have a pure mind, for this is the foundation of a pure character. The mind, in order to be kept pure, must be employed on topics of thought which are themselves lovely, chastened, and elevating. Thus the mind hath in its own power the selection of its themes of meditation. If youth only know how durable and how dismal is the injury produced by the indulgence of degraded thoughts; if they only realized how frightful were the moral deformities which a cherished habit of loose imagination produces on the soul, they would shun them as the bite of a serpent. The power of books to excite the imagination is a fearful element of moral death, when employed in the service of vice.

The cultivation of an amiable, elevated, and glowing heart; alive to all the beauties of nature, and all the sublimities of truth, invigorates the intellect; gives to the will independence of baser passions, and to the affection that power of adhesion to whatever is pure, and good, and grand, which is adapted to lead out the whole nature of man into those scenes of action and impression by which his energies may be most appropriately employed, and by which his high destination may be most effectually reached. The opportunities of exciting these faculties in benevolent and self-denying efforts, for the welfare of our fellow men, are so many and great that it is really worth while to live. The heart which is truly evangelically benevolent, may luxuriate in an age like this. The promises of God are inexhaustibly rich, the main tendencies of things so manifestly in accordance with them, the extent of moral influence is so great, and the effects of its employment so visible, that whoever aspires after benevolent action and reaches forth to those things that remain for us, in the true dignity of his nature, can find free scope for his intellect, and all aspiring themes for his heart.—*N. Y. Evangelist*.

From the Christian Intelligencer.

THE PRAYER OF FAITH.—I do not remember having before seen the following beautiful illustration of faith in prayer. It is from the "History of Elijah the Tishbite," by Krumacher:—

"The mother of a little girl, only four years of age, had been for some time most dangerously ill. The physicians had given her up. When the little girl heard this, she went into an adjoining room, knelt down, and said, 'Dear Lord Jesus, O make my mother well again!' And after she had thus prayed, she said, as though in God's name, with as deep a voice as she could, 'Yes, my dear child, I will do it gladly.' This was the little girl's Amen. She rose up joyfully, ran to her mother's bed, and said, 'Mother, you will get well.' And she recovered, and is in health to this day."

How simple—how beautiful! What confidence in Him who hath said, "Of such is the kingdom of heaven."

READING.—The good Fensel said—"If the riches of both Indies—if the crowns of all the kingdoms of Europe were laid at my feet, in exchange for my love of reading, I would spurn them all."

From the Christian Advocate and Journal.

THE BLIND DAUGHTER.

Around a cottage door
Bright honey-suckles twined,
And roses of the richest bloom
Were waving their sweet perfume,
To charm the evening wind,
Not yet the sun had left the sky,
Though pale the moon was shining high.
Soft fell the purple light
On flower and garden tree;
It wandered o'er the mossy caves,
And played among the dancing leaves
Like a spirit—silently.
Alas! it found her sitting there
Upon a pale and silent face.
Alas, for earthly joy
Death had been busy there;
And yet so lightly did he pass
He had not bent one blade of grass,
Or stirred the summer air;
But all, too surely aimed his dart
Against one true and loving heart.
Smooth o'er the marble tomb
Reposed the glossy hair,
While here and there a tress of gray,
Amid its jet like silver ray,
Told of grief and care;
But on the lips there lingered yet
The seal which parting love had set.
No sound shall wake her more
Whether of grief or woe;
All vainly doth her loved one weep,
She heeds not his fond dreamy sleep,
Whose tears of sorrow flow;
Ah, happy that she doth not see
Her daughter's hopeless woe.
We for that weeping girl
Here is a mournful tale;
For though her eyes like violets bright,
Are beautiful in the starry light,
Like these alas! are set so nigh
To the world's storm and anguish flow,
She speaks in broken music low:
"O God! it cannot be
I could hear all but this:
I have not mourned that these eyes
I never knew to close;
And often, when I'd hear them tell
The colour of some flower's bell,
I felt a tender pride,
In thinking it was like a word
Of music from my mother's hand.
I loved to kiss her brow,
Her lip, her cheek, her hand,
Intwine my fingers in her hair,
For fondling o'er her shoulder bare,
Loud at my gay command,
And I was happy, till there came
The blight of sickness o'er her frame."
Philadelphia, 1839.

Edw.

it were impossible to convey any idea by mere description, but which has a saddening effect on his hearers. His enunciation is, notwithstanding, very distinct; and though he does not speak very loudly, he is in general audible in all parts of the house. His personal appearance is of a pensive serious cast. Nature, I think, must have intended him for the pulpit. He uses very little gesture when speaking, and that little is as monotonous as are the tones of his voice. He slightly moves his right arm, and from the beginning to the close of

his speech, turns his face, first to the members of the Opposition on his left hand, and then to those on his right. He appears to most advantage in a set speech, though I have seen some of his replies very happy. He is of a mild disposition. He never indulges in coarse abuse or personal vituperation of an opponent. When he speaks he is always listened to with attention. His utterance is rapid, and he speaks seemingly with much ease. His language is correct, but there is no appearance of his being studiously polished.

In person Mr. Foullet-Thomson is considerably above the middle size, and of a somewhat slender make. His hair is dark—so is his complexion. He rejoices in whiskers of goodly proportions. His nose is large, and of a form approaching to the aquiline. His features are strongly marked; so much so that any one who had seen him once would be sure to recognize him again. He is [1836] about forty years of age. He is always plain in his dress.

CENTENARY CELEBRATION IN HAMILTON.—A friend has informed us that the services of the centenary celebration in this town, on the 25th ult., were peculiarly interesting. The members of the Church closed their shops as on Sabbath. In the forenoon an appropriate and excellent discourse was delivered by the Rev. J. C. Davidson. In the afternoon, the members of the Church and their families took a social meal together in the chapel; after which they held a sort of love feast or fellowship meeting. This was an unusually affecting and delightful season. In the evening there was public service again. We have heard that the services of the centenary celebration were similar in character and equally interesting in several other places.

BYTOWN AND HAMILTON.—The writer of this notice stated in last week's Guardian, that Bytown stood as the Methodist Metropolis of Upper Canada; it having subscribed £272 to the centenary fund. A day or two after, however, we received the Hamilton subscription to the centenary fund of £216, and was just about preparing a transfer, in an editorial notice, of the centenary metropolitan honor from Bytown to Hamilton, when we received a letter, (which will be found in another column) enclosing the Bytown centenary subscription of £235. Bytown therefore retains the pre-eminence; and Hamilton stands next.

There is a circumstance connected with the Methodist societies in these two towns which deserves notice, and is not without its moral. It is known that during the last year an extensive combination was formed, and most vigorous exertions were employed to destroy the influence of the Editor of the Guardian, and divide the Methodist Connection. The day of trial came on at the Conference in June last, and thousands awaited the result with deep concern. At that time the Editor had no personal acquaintance with a majority of the official members in either of those towns; yet did he receive addresses from them, under their own hands, and adopted unanimously, expressing their strong approbation of the principles which he had maintained, and the course he had pursued; and now, in the centenary day of trial, we rejoice to find these two places honorably distinguishing themselves in the benevolent expressions of their love to Methodism, and their zeal for its extension and prosperity.

On the first page will be found an article, headed, "THE UNION OF THE CHURCH AND THE METHODIST AN IMPRACTICABLE SCHEME," from the pen of the late eloquent RICHARD WATSON, extracted from the seventh volume of his works. It is plain that Mr. Watson did not consider the Methodist a branch of the Church of England; and that he had precisely the same objections to their becoming such, as have been adduced by ourselves. And it is also worthy of remark, that Mr. Watson viewed the pretensions of certain advocates to exclusive ecclesiastical authority, in the same light that we have from time to time been considered in the columns of this Journal. We wish it to be distinctly understood that—

1. I have no dispute about the Episcopacy, any more than about the Presbyterian, or Congregational, form of church government; for we believe with Sullington, Burnet, Paley, and many other divines of the Church of England; that no form of church government is imposed in the New Testament. Our Lord and his Apostles taught doctrines, rather than forms and ceremonies, as essential to salvation.

2. Nor have we anything to say respecting the Liturgy; and the doctrines of the Church of England are what have been revised by Methodism and reduced to experience and practice, as in the first age of the Protestant Reformation. But,

3. I have objections to the fable of the uninterrupted Episcopal succession; although we believe in an *apostolic and spiritual* succession. We repudiate this dogma of high churchmen as the mother of schism in the Protestant world—as unjustifying the Protestant Reformed Churches on the Continent of Europe, in Scotland and in America—as unchristian Protestantism itself.

4. We have objections to the *Oxford Tract Theology*, which is inculcated in the organ of the Episcopal Church in this Province—a theology, which as the President of the British Conference, in his Centenary of Methodism (p. 223) has well said, "is indeed 'another Gospel,' different in its essential principles from that which is laid down in the New Testament, and expounded in the writings of the Reformers, particularly the Homilies of the national church."

5. We have objections to the monopoly of privileges and advantages by the Episcopal Clergy in this province not extended to other denominations, who are liable to the same civil duties and have equally to bear the burdens of the State with the church of England.

That there are many very excellent members and solitary Ministers of the church of England who have no more fellowship with the things to which we object above, than we ourselves have, we rejoice to know and acknowledge; but that affects not the position in which the church herself is placed by the views and proceedings of her hierarchy and authorities, by which the vital principles of the Protestant Reformation are jeopardized and its spirit is lost, as far as that Church in its present aspect in this province, is concerned.

Although the Centenary Thank-offering Subscriptions will amount in this Province alone, notwithstanding the depression and agitation of the times, to between thirty and forty thousand dollars; yet this is far from comprising the whole, or even one-half of what is doing in the Methodist Congregations upon the voluntary principle. In the Whitty Circuit, for example, they finished and opened a new Chapel about two months since, and are erecting another. On the Bay of Quinte Circuit, the remaining debt of £40 has just been paid on one chapel; a parsonage house (the second on the circuit) and ground have been purchased; and two new chapels are building. On the Waterloo Circuit, near Kingston, one large chapel is building, and a parsonage house and ground have just been purchased. On the Elizabethtown Circuit a large stone chapel is being finished. On the Mississippi Circuit ground for a parsonage has been purchased, and the house is building. On the Richmond Circuit two chapels are about being built; and we suppose all this is but a sample of what is doing in the West and other places. In addition to this is the annual support of the Ministers; the Poor-Relief Societies in the principal towns; the Sunday School Societies; the Missionary Cause; besides contributions in many places to Bible Societies, Tract Societies, &c. &c.; and the noble enterprise in erecting the Upper Canada Academy.

What a glorious, practical, aggressive system is Methodism! What a blessing to any country! What characteristics of primitive Christianity does it exhibit! Its fundamental principle is—"none of us liveth to himself." Its leading maxim is—"thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Its theme is, a present salvation by faith. Its rule of exhortation is—"Grace be with all those who love our Lord Jesus Christ sincerely." Its field of operation is, the world. Its watchword is—"Now is the accepted time." Its battle cry is—"not by might, nor by power, but by my Spirit saith the Lord." Its motto is, "onward." It waits not for discoveries in science, or inventions in the arts, or reforms in the State, or leads the wilderness, or Clergy Reserve provision for its ministers; it, it leads the van in the march of improvement, and points the way to enterprise and hope.

This is not imagination. The history of Upper Canada furnishes this portrait of Methodism.

How much better would the Editor of *The Church* be employed in doing justice to such a work and in advancing it, than in prating about the "figment" of the "uninterrupted succession,"—a baptismal regeneration,—ceremonial ablutions and ecclesiastical supremacy! We pity his weakness and folly, while we smile at his arrogance and abominate his pride and cupidity. If he and his partisans would extinguish Methodism, let it not be by the inculcation of those popish dogmas which were repudiated by Cranmer, Latimer, and Ridley, which did not obtain in any part of the Protestant world until the middle of the reign of Elizabeth; let it not be by a system of false witness against the motives and character of his neighbors; but by the surpassing splendour of self-consuming love and apostolic labours—by more illustrious virtues and more enlarged and active charities—by seeking more earnestly those effusions of the Holy Spirit to which Methodism owes all its success, and which formed a leading feature in the history of the Christian Church in the first centuries of its existence, and during the first period of the Protestant Reformation. In such a holy emulation we will bid even *The Church* himself "God's speed."

In connection with these remarks, we beg to direct the reader's attention to the communication of "G. R. S.," on the first page, and of "Athens," in another column.

A parting tribute of respect to Sir John Colborne, intended for this day's Guardian, is deferred until next week. When we come to lay before our readers the circumstances under which Sir John Colborne established the *fifty seven Rectories*—the most reprehensible act of his entire administration in Upper Canada—we think they will agree with us that Sir John Colborne's conduct is devoted of any thing unmanly or unjust in that nefarious transaction. The iniquitous part of it rests with others.

In a letter from the Editor, published in a late number of the *Guardian*, it was stated that the pastoral superintendence of the Methodist congregation in Kingston had not for some time been identified in interest with the Canadian Connection. We are happy to be able to state upon the best authority that such is not the case—that the pastor of the Kingston Society has felt himself most fully identified with the Conference and Church in Canada, and has done his utmost, both in Kingston, Belleville, and Toronto, to promote the interests of the Connection in its various departments. From recent information, we are also able to say, that subscriptions for the U. C. Academy and the Superannuated Preachers' Fund, have been circulated among the Members of the Methodist Society generally in Kingston since 1833, and that they have subscribed to both of these objects. We sincerely hope that the noble example of Messrs. Counter and Rorison, in regard to the Centenary Fund, will also be generally followed by the brethren in that important town, and that they may be blessed with a copious effusion of the Holy Spirit during the remaining part of the Centenary year. We shall be happy to record their doings and their success.

A WORD TO OUR ADVERSARIES.—The Editorial onset of *The Church* of the 26th ult., is unworthy of any formal notice. There is only one object against which the Editor of *The Church* seems to apply his talents with greater vehemence than against the Editor of the *Guardian*, and that is, *Her Majesty's Government*. Perhaps his attacks in both quarters are equally heeded, and will be equally successful. Had it not been for the pretensions and dogmas advocated by *The Church* and his partisans, there would have been no injurious agitation or disaffection in this province. The origin of Canadian evils is not remote.

We have been informed that several articles have appeared in the *Patriot* in relation to the Editor of the *Guardian*. As, in our late journey of one thousand miles through the province, we have not heard of one person who believes any thing that emanates from the Editor of the *Patriot* or his anonymous correspondents, we have not troubled ourselves to read the articles referred to; and we think we shall best consult the feelings of our readers, not to occupy the *Guardian* with any notice of them. We may treat in the same manner the shameful misrepresentation and fabrication put forth on Thursday the 24th ult. by an obscure city print which assumes the name of *Commercial Herald*.

TO CORRESPONDENTS.—"Eliza" will receive our early attention; as will "G. F. P." on "Wesleyan Sunday Schools in Upper Canada." The Centenary Subscription Lists of Bytown, Newmarket, Crimby, Dumfries, St. Thomas, and Howard Circuits, have been received, and will be inserted as early as possible.

THE CENTENARY OFFERINGS OF UPPER CANADA.

To the Editor of the Christian Guardian.

DEAR SIR,—This is a day of remarkable religious eventfulness, which is well calculated to produce within us, and among us, much satisfaction and joy. But I know not that any thing at present transpiring is more calculated to do it than the celebration of the Centenary of Wesleyan-Methodism. The leading and very prominent feature of this event is thankfulness; indeed, it is gratitude that gives it its irresistible and inexorable charm. Irresistible did I say? This is a charm which none attempt to resist. Every man considers it a compliment to be told he is grateful; for this is a virtue universally admired. No annals, that I am aware of, present us with a more obvious emotion of gratitude than that made apparent by the Wesleyan-Methodists, and others, at this period. It is an emotion arising from a recollection of multitudes of mercies, and it is a recollection marked with a beautiful spontaneity; and where there is so much to be grateful for, one cannot wonder at the spontaneity. The fact is, every thing about the Centenary is unfurled, as must be the case when the foundation and the superstructure is thankfulness. There has been, and still is, but one impulse, the reason and the expression of which are to be recognized in this scripture, uttered in praise of the God of love—"Who remembered us in our low estate; for his mercy endureth forever."

I have, from time to time, taken notice of the amounts raised in various places in our country, as they have been reported, and have been surprised at the sums they have raised. I have 15,120 members of the Society in this Province, including those on the Mission stations, which have not generally submitted; and yet, I conjecture, the total amount will not be far from £10,000. I know not what others may think, but to me this is an extraordinary sum for our Province. The whole number of members connected with the British Conference is upwards of 400,000, who have raised more than £215,000. It does appear, then, that the Wesleyans in Canada have raised as much, if not more numerically, than the Brethren in England have, reckoning their numbers. But let the great difference in their temporal circumstances be considered, and I think it may be said Canada goes beyond Britain. We say not this boastfully, but in justice; and none will rejoice in the fact more than our beloved Father and Brethren at home. There has been an agreeable rivalry; and if the worthy settlers of this Colony have gone "a-head" of the British Brethren, those Brethren must have, in part, the praise for it was their meeting at Manchester that made us jealous and gave impetus to our zeal; and every meeting they have held since that has only gone to increase our jealousy and ardour. Go on, ye rivalists, and let the stream of sanctified benevolence overflow! The offerings of both are to their honour and the honour of God. But we cannot pass lightly the donations of our Canadian people. If there be any rich Methodists, they are in England; and there are many, not a few of whom were once in poverty. These have become opulent since they espoused Methodism; and they remember and acknowledge their obligations. We bless them, and they have a heart to do it. This is a country of laudable and comparatively, few rich men in it. This is a country of laudable and pleasing attempt. The great body of the people are "beginning the world," as it is said. They begin with little, and that little requires unceasing contrivance, self-denial, and toil. Many a father looks on a large family of children, and every stroke of his axe is struck for them; and in a thousand ways the mother secures the exertions made. When an acre is cleared, there is something great achieved, hope is confirmed, and honest endeavour rewarded. We have witnessed these things with a deeply affected heart. Very often disappointment, or sickness, or losses, or all these together, are added to their other hardships. Under such circumstances, our Centenary fund accumulated; which makes every dollar worth a pound in the estimation of a philanthropic heart, and in the judgment of Him who knows the heart; and He says, "I have done it unto me." I really have no conception as yet, what our Brethren in the United States will raise, but their present spirited doings augur well. I am confident they will prove themselves worthy of being called descendants of the Wesleyan parent stock. What a family ours is!

Those pious transactions speak a language to which it is impossible for us to turn a deaf ear,—a language at once holy and harmonious. They tell us that the people of Upper Canada highly appreciate Wesleyan Institutions. I am well aware that there are certain religiousists who endeavour to depreciate our Ministry, our Itinerancy, our Class-Meetings, some of our doctrines and our plans are denounced as unscriptural and inefficient; and there is, consequently, an apparatus of hostility and ridicule at work, under the assumed pretext, to bring us into contempt, and to exalt those who employ the apparatus. Wesley was an impostor, and his followers in the ministry are impostors! They are not in the "succession!" I should like to inquire what the boasted succession claims of us; for if we judge aright there is to be seen in it men of inquiry of every grade. This is the trumpeted sacerdotal lineal race! How presumptuous and preposterous are the men who, in a taunting strain, inform Wesleyan Ministers they are not in the succession! We pity their simplicity and folly, led on as they are by Oxford theologians! Wesley thought every man in the ministry who had "gifts," "grace," and "souls," had an undoubted right to the honours of the true apostolic succession; and this is the opinion of our Centenary Subscribers; and though Methodism has not been in existence half as long in Canada as in England, its pecuniary fruitfulness is quite as remarkable here as there. The Free-officers know what the Colony owes to this system, and they are purposed to sanction it, in despite of the fancied potency of convulsive adversaries.

These pious transactions tell us that the doctrine of voluntarism is not a phantom. If it be, the Apostles followed it. They "preached the Word," thereby giving the people the Gospel "without money and without price;" and when the people had received it, they came with their gifts. Such has been the conduct of our Wesleyan Ministers, and in all, without compulsion. No legislative enactment has been required, nor any title gathering, nor court of trial because of default. Christian love needs not these; and where they are there is what ought not to be; and the Ministry that stands in need of such auxiliaries is anti-primitive, and, in this respect, unevangelical. The Gospel is as free as air, and the charity which it begets as free as the gospel. If it is wanted to be known whether the Wesleyans of Canada approve of a compulsory religion, let their Centenary donations give the answer. O, we like to stand by the mountain stream, where the plain mountaineer lives in primal quiet, there to watch the waters in their freedom and their rush! It partakes of a Religion, there, and it flows without interruption. Where there is the pristine willing of yourselves. Wesleyans of Canada! This can be said to your honour. It is your privilege to be unfettered in religion; guard well—guard well your privilege; let your vigilance be hourly.

These pious transactions tell us that a blessing will come from God. Seed is sown, which shall spring up, and bring forth abundantly. It is a Bible truth, that, while "he that sows sparingly shall reap also sparingly; he who sows bountifully, shall reap also bountifully." This is a fixed law of nature, and this is a law of heaven; and "God is faithful who hath promised." Already have there been a return. The esteemed Ministers and friends who have attended the Centenary Meetings have received a blessing; and it is some time since our Societies have been in a livelier, more prosperous state; so it is in England; so it is in the United States. Some of the seeds now sown have sprung up, and been fruitful in a day, even, within a few hours spent at a Centenary meeting. The quaint couplet of Herbert has been made good:

"Who sows his hand, hath laid his gold;
Who opens it, hath laid it twice told."

God's love still flows: Let us present our vessels that they may be filled. With every offering we make, may there be the accompaniment of the heart. If this be placed on the Mercy's seat, it, and all we have, will be an accepted sacrifice; and we know not what of mercy and love will descend from on high to enrich us, and make us Christ's servants in enriching others. Your commencing article of last week, my dear Sir, very properly calls the attention of the readers of the *Guardian* to the second Century of Methodism, and the papers in continuation of that series, I doubt not, will be highly interesting and profitable. If our love burn—if our faith be vigorous—if our zeal be untiring, the second Century will be INEFFECTUALLY GLORIOUS AND DELIGHTFUL. God of Methodism! continue the distribution of thy benedictions among us.

Yours, &c.
D. C. Nov. 5th, 1839.

For the Christian Guardian.

HAMILTON WESLEYAN SUNDAY-SCHOOL SOCIETY.

This Society has been in existence a little more than a year, having been organized September 2d, 1838. A convenient, interesting little library was obtained for the School soon after it went into operation, which has had a most pleasing influence both on parents and children. The teachers, though mostly young persons, have evinced a praiseworthy zeal in their labour of love, scarcely an instance of absence occurring. The average attendance of scholars during the last year has been—Boys 233; Girls 20. Total 43. The number of verses recited during the year, has been—Males 7929 and Females 7867. Besides which, the first and second class of boys and second class of girls have learned the Wesleyan Catechism, No. 1. It may also be said that a most harmonious feeling has pervaded the school, with scarcely an interruption the entire year.

The anniversary of this society was held on the 7th instant, in connexion with the annual examination of the school; on which occasion a festival was celebrated which greatly delighted the children and friends of the institution, and which has had the effect greatly to increase the feeling of interest of the neighbourhood in the school.

The children, with the teachers and friends, assembled on the day referred to, at 1 o'clock, P. M. in the little chapel in which the school is ordinarily held, where they sustained a most interesting examination upon the various parts of the Holy Scriptures. After which, they were appropriately addressed by the superintendent of the circuit, the Rev. James Brock. A procession was then formed, each teacher at the head of his class, and the assembly moved impetuously along to the house of Mr. Levi Davis, where a comfortable table was laid for the One-hundred of the society for their entertainment; and between the hours of 4 and 6, the whole assembly, consisting of about 60 or 70 children, with their teachers and several friends, sat down at one table. After the hour of tea had transpired, which was most delightfully spent in conversation on the subject of Sunday Schools, and the desert of apples laid passed around, the President of the Society, Mr. L. Bates, presented each child with a tract as a testimonial of his personal regard. The interview was then closed with singing, prayer and the benediction by Mr. Carroll. Immediately after which, it being now late and some of the children having 2 or 3 miles to go, they were dismissed and separated to their respective homes, pleased with their afternoon's employment and happy in themselves.

The members of the Society present then repaired to the chapel, when the election of officers took place for the ensuing year.

Since the anniversary, the sum of £7 7 6 has been subscribed (£2 17 3 of which has been collected) for the purpose of replenishing the depository with books. Wishing you much success in your work, I remain yours truly,
Cobourg, October 20, 1839. J. CARROLL.

CENTENARY MEETINGS will be held at the following places:—
BURGES'S CHAPEL, (near Mr. Boat's, Hunter,) Friday evening, 8th Nov. at 6 o'clock.
LUNDY'S LAKE—on Wednesday evening, 13th Nov. at 6 o'clock.

FOREIGN AND DOMESTIC NEWS.

UNITED STATES.

A few days ago, Rensselaer Van Rensselaer was tried in the Circuit Court of the United States, at Albany, for setting on foot a military expedition in the United States, against a foreign power, namely, that of Great Britain in Canada. He was found guilty, and sentenced to six months' imprisonment in the County Jail, and to pay a fine of two hundred and fifty dollars.

Wesleyan University.—At the anniversary celebration of the Wesleyan University, Rev. Dr. OLIN, of Virginia, was elected president, to supply the vacancy occasioned by the death of the late Dr. Fisk. One of the Connecticut papers remarks;—"Dr. Olin is a very superior man, and we doubt not but the institution will gradually increase in popularity and strength under his care."—N. Y. Com. Adv.

The right kind of Pressure.—The Germantown Telegraph says—"There is a tremendous pressure throughout Pennsylvania, just now; the poor barns groan under the loads which they are obliged to bear, and some fears are entertained of their breaking."

LOWER CANADA.

Government House in Montreal.—We understand that the lease of Mr. Bingham's house in Montreal has been renewed for another year, for the accommodation of His Excellency the Governor-in-Chief, who, it is inferred from that circumstance, will hold his government in that city.—Quebec Mercury.

The suspended Judges.—A report was current yesterday, that the suspended judges, whose reinstatement, it had been previously and confidently asserted by their friends, would follow the arrival of the new Governor General, are not so immediately to be resumed on the Bench. Their return to office, if the reports we allude to are correct, is by no means fully arranged.—Quebec Mercury.

Accident.—On Saturday, the whole of the cornice, with the exception of three stones, on the top of the western end of the new building now nearly completed, of the Montreal Bank, came down with a tremendous crash, breaking the scaffolding to pieces, and precipitating a number of workmen to the ground. One of the men, named Filion, a mason residing at Beauport, was so severely injured that he survived but a short time, and several others received serious injuries. The unfortunate deceased leaves a wife and five children to lament his loss.—The Transcript, Oct. 28.

UPPER CANADA.

Sir John Colborne's Reply to the Toronto Address.
Mr. Mayor and Gentlemen,—I cannot sufficiently thank you, the Aldermen and citizens of Toronto, and the Grand Jurors of the Home District of Upper Canada, for this address which you have been deputed to present to me on the occasion of my approaching departure from these Provinces.

My residence amongst you for so many years, and my intimate knowledge of your sentiments and views have afforded me a better opportunity than any other individual has enjoyed of fully appreciating your services, loyalty, fidelity, and the good will of the people, and the great sacrifices you have made in the defence of your Institutions and Government.

Attached as you are to the fundamental principles of the British Constitution, I am fully persuaded that, under all circumstances, these principles will continue to be the grand guide of your political career, and therefore the nature of the changes that are about to be adopted by Her Majesty's Government must be of vital importance to the connexion of Canada with the Mother Country.

My sentiments upon the subject being well known to you, it must be quite unnecessary for me to record that, I fully agree with you that these Provinces cannot be considered as mere appendages or dependencies, but as integral and indivisible portions of the British empire, to which it has been more closely connected and endeared by the glowing recollections of recent events; and consequently, the future peace and tranquillity of the Canadas must be inseparably linked to that connection.

In taking leave of you, I request you will believe it is my earnest desire to watch over your interests, and to promote them by every means in my power; and I beg you will have the goodness to acquaint my friends at Toronto, that I shall ever retain a grateful recollection of their kindness and attention, and to assure them that the feelings they have expressed towards Lady Colborne, myself and family, afford me the liveliest gratification.

Victoria District.—The County of Hastings has been at length set off by Proclamation, as a new District. We rejoice at this, as it was what the good people of that fertile County long deserved. The following appointments have been already made in the new District:—
Judge of the District Court,—Benjamin Douglass, Esq.
Inspector of Licences,—Anthony Marshall, Esq.
Clerk of the Peace,—Edmund Murray, Esq. M. P.
Judge of the Surrogate Court,—J. B. Crowe, Esq.

Important to Militia Officers.—We have lately stated the case of Mr. Elliot, an officer in the Western District, and also of Colonel Connell Jas. Baldwin, of Toronto, to show that our Courts of Law are open to the poorest man, for redress against any acts committed by Officers of Militia, where the said acts are not in strict conformity with the Militia Laws of this Province; by which alone, it seems now to be decided, the Militia and Volunteers can be regulated and governed.

At the Assizes for the Home District, which is now sitting, the case of Sergeant Corrie of the 3rd Incorporated Militia, (about whom a General Order was lately issued,) was brought before the Court, and a Verdict of £132, with costs, rendered against Colonel Kingsmill, his commanding officer. It appeared in evidence, that the Colonel had Sergeant Corrie arrested, and tried by Court Martial, contrary to the laws of this Province.

At the same sittings, an action was brought by Francis Logan, against Colonel the Hon. Peter Adamson, commanding the 1st Provincial Battalion, and a verdict obtained against the gallant Colonel, for £226. Truly Militia and Volunteer Officers have need to "look sharp," or the after clips may be serious!—Brookville Statesman.

New Bridge over the Ottonabee River.—The Peterboro' Backwoodsmen say:—Through the exertions of Frederick Ferguson, Esq. the inhabitants of Peterboro' and the townships on the East side of the Ottonabee will immediately have the advantage of a safe and substantial Bridge across that river. To the zeal and enterprise of that Gentleman we were indebted for the commencement of the present structure and to his uncompromising perseverance we now owe its completion.

The money granted above three years ago for the purpose, has only now, and which with difficulty has been obtained; let the blame lie where it may, the praise is certainly due to Mr. Ferguson.

THE GLEANER.

Appropriate Names.—There were, and I believe still are, two lawyers in partnership in New York, with the peculiarly happy names of *Lawrence and Cheever*. People laughed at seeing those two names in juxtaposition over the door; so the Lawyers thought it advisable to separate them by the insertion of their Christian names. Mr. Cheever's Christian name was Isaac; Mr. Cheever's, Uriah. A new board was ordered, but when sent to the Painter it was found to be too short to admit the Christian names at full length. The Painter, therefore, put only the initials before the surnames, which made the matter still worse than before, for there now appeared—"I. Cheever and U. Cheever."—Murray's Diary in America.

Singular Coincidence.—The other day one of our police magistrates refused to receive as bail a man with a redundant crop of hair. He told him that he would not receive him, "I never knew a man who covered his ears with hair who was not a thief!" The gentleman walked off, and was the next morning brought up on a charge of stealing a coat.—[N. Y. Dispatch.]

There is a great deal of truth in these four lines:
We'll gaily chase dull care away,
And banish every sorrow;
Subscribers, pay your debts to-day,
And we'll pay ours to-morrow!

Past and Present Times.—If a man dressed as he dressed 270 years ago, the pug dogs in the streets would tear him to pieces. If he lived in the houses of 270 years ago, unrevived and uncorrected, he would die of rheumatism in a week. If he listened to the sermons of 270 years ago, he would perish with sadness and fatigue; and when a man cannot make a coat or a cleave for 50 years together, without making them better, can it be said that the laws made in those days of ignorance, and framed in the fury of religious hatred, need no revision, and are enable of no amendment?—Edinburgh Review.

I have the reading of it every week.—It is not unfrequently occurs when persons are asked if they will subscribe for the newspaper, or, if they already take it, they reply, "No; but neighbour B. takes it. I have the reading of it every week." Such often add that they like the paper, and sometimes say they consider it the best paper they know of. They are benefited every week by the tales, perplexities, and expensiveness of those who receive nothing from them in return. Reader if thou feel reproved, just send in your name and take the paper yourself!—Exchange paper.

OBITUARY.

DIED.—On the 21st of May last, in Saltfleet, Mrs. Sarah Cline, aged 48 years. Mrs. Cline was born in Grimsby, Niagara District, of very respectable parents, who were members of the Church of England. While she attended the ordinances of God's house, with her friends of the Episcopal Church, she often felt the "drawings of the Father," but still resisted the saving influence of the Spirit of God. In 1812 she was married to Mr. Henry Cline, with whom she spent more than 27 years, during which time she was a devoted and faithful wife, and only under the Methodist Ministry, which proved, under God, instrumental in her restoration to the Divine favour. She was savedly converted to God about 22 years since, and immediately connected herself with the Methodist Church; of which she remained a consistent and worthy member, until called by her triumphant Head to heaven. Providence saw fit, (no doubt for wise and gracious purposes) to bring upon her, during her lifetime, "many afflictions." These, however, she bore with Christian fortitude and resignation.

Her sufferings were great, but she did not complain. Frequently did we hear her praise God for "light afflictions," which would be but short in their continuance; being well assured, that they would result in her future glory. Never shall we forget the last time we visited her. The "well-grounded hope" which she then enjoyed enabled her to say—
"My hope is full, (O glorious hope!)
It is immortality."

A quarterly occasion was approaching. She on that, as well as on like former occasions, remembered that the gospel which she so highly valued, and which had been preached for many years in her own house, had an unquestionable claim upon her. After spending some time in religious conversation and prayer, as we were about to leave, she said, "Here (reaching out her hand) is the last quarterly I expect to see you." It was so. A few days afterwards the great angel of death came, and before her return sister Cline was no more. The nearer she approached the close of life the brighter were her prospects. Feeling herself sinking very fast under the ravages of disease, she had an increased desire to depart and be with "Christ." Devotion, even in the height of her distress, was still her delight—her element. She requested her husband to unite with her in the praises of God. "Sing," said she, "O for a thousand tongues."

Thus, after a gradual decay of some months, "the weary wheels of life stood still at last." As her life was uniform, consistent, and in accordance with the pure principles of Christianity, so was her death, as might have been anticipated, peaceful and triumphant. She loved and served God on earth; he comforted and supported her in death. She was firmly attached to all the institutions of the Church; and long has her home been a welcome home for the messengers of peace. She was the friend of all, and the enemy of none.

Some weeks prior to her departure, she spoke to the Rev. A. McNab to preach her funeral sermon; but being called away from his circuit a short time before her death, he was unable to do so. The Conference coming immediately on and his being removed to another circuit, prevented him from preaching the funeral sermon afterwards. Mr. Wm. Simpson, a Local Preacher, officiated on the occasion.

Died. October 18th, 1839.
Mrs. SARAH WEST, daughter of William and Elizabeth Harrey, and wife of Mr. Henry West, the subject of this brief obituary notice, departed this life on the morning of the 23rd of September last, at her own residence, in the township of Raleigh, Middle Road, Western District, aged 42 years and 8 months.

Mrs. West was born in Odagone, in the Isle of Wight, parish of Breding. From her youth she was a lover of solitude. Next to the Bible, her chief reading was Harvey's Meditations among the Rocks. A few days before her death she said, "this is a comfortable sick bed." She was peculiarly fond of the Books of Psalms and Job. By her request her brother read her favourite chapter, the 14th of John. She loved to hear the neighbours who visited her on her sick bed sing her choice hymn, (The Lord into his garden came.) She wished much to see the writer of these remarks that she might have the sacrament of the Lord's Supper. A few hours before she departed she was a little delirious, but again calm and composed, and quietly fell asleep in the arms of the Redeemer, leaving a husband and six children to mourn their loss.

Three happy spirits, thus last escaped away,
And left our darkness for the light of day;
The patient, meek, and lowly Jesus, who she loved so dearly,
And then last giv'd the victory at last.

Her funeral obsequies were attended by the Rev. J. Baxter, and by him an appropriate address was delivered on the occasion of her death to a listening audience, from John xvii. 24.

As a neighbour Mrs. West was respectable and useful; as a wife she was loving and faithful; and as a parent she was tender, affectionate, and careful.
Howard, October 18th, 1839. T. MACH.

DIED.—On the 8th July, at his residence Lansdown, Mr. David Williamson, in the 84th year of his age. Retired from the busy scene of what is called life, his energies were directed to the promotion and extension of those feelings and pursuits which constitute the true felicity of the domestic circle. The enduring charms of home, and the sacred ties that bound him to its sanctuary, held their influence so powerfully upon him, that he never beheld the sea in the whole of his life, nor ever travelled beyond a circuit of ten miles from the place of his nativity. Neither were those domestic ties which bind the heart to the home of his own creed, or the individuals of his own family; he regarded universal man as his neighbour, as his brother; and his practical motto (if the expression be allowed) might be written—*Homo sum: humani nil a me alienum puto*. Beloved and respected by all who knew and appreciated his rare excellencies, he has bequeathed a name which will be venerated, and left an example which should impel continual emulation.

MARRIED.—By the Rev. J. C. Davidson, on the 10th of October, Mr. John Hodgson to Miss Sarah Cline, of Barton.

By the Rev. J. C. Davidson, on the 10th of October, Mr. Johnston Goodale to Miss Mary Nash, of Glanville.

By the Rev. E. Shepherd, on the 15th of October, Mr. James Newton to Miss Elizabeth Spikeland, both of Whitechurch.

By the same, on the 16th of October, Mr. William Purdy to Hannah Perigine, both of East Gwillimbury.

By the same, on the 20th of October, Mr. David Hunt of the township of Malahide, to Mrs. Eliza Hill, of the township of King.

OPINIONS OF THE CANADIAN PRESS.

[The insertion of any article under this head is not to be considered as pledging us to the opinions or sentiments. The object of these selections is to afford our readers information from papers of different views, on various public matters, which are interesting to the community.—EDITOR GUARDIAN.]

ON THE YONGE STREET AND OTHER PUBLIC MEETINGS IN UPPER CANADA.—We published in our last an abridged account of the meeting lately held in Yonge Street, in Upper Canada, with the view of considering the question of Responsible Government, and the resolutions passed by the Conservative party; but we had no space for any comments upon the result of the meeting, or the collision which took place between the contending parties. These popular collisions are to be equally deplored and deprecated; but they are, for the most part, the natural result of free institutions. A wide distinction ought, however, to be drawn between the motives and ultimate objects of innovators, and those of persons desirous of conserving, in its ancient purity, a scheme of government both metropolitan and colonial, which has alike promoted the welfare, and guaranteed the integrity of the Empire. Such privileges and patriotic associations are not easily to be departed from by those who wish to perpetuate the connexion of the Colonies with the Mother Country, and their mutual happiness and dependence upon one another. Every allowance ought, therefore, to be made for any intemperance of feeling or temper that may be exhibited by persons thus actuated by the noblest and most generous sentiments that can influence the mind. But it is different with agitators, innovators, and that political crew of self-styled reformers, who have in all ages and in all countries disturbed the peace of the community, merely with the view of aggrandizing their personal ambition. It is at once the business and delight of such men to destroy ancient institutions, and to overthrow established governments, in order that, like those who sack a beleaguered city, they may revel in the carnage and fatten on the spoil. It is unquestionable, from the evidence before us, that the Responsible Government party were the aggressors at the Yonge Street meeting. It is also unquestionable that the object of that party is not reform, but revolution; for what can be more revolutionary than the introduction into the Colonial Government of a principle of which it is agreed on all hands—by the present Cabinet of Great Britain, and by all actual and experienced statesmen,—will have the effect of rendering the Colonies independent of the Mother Country, and of establishing such rules and regulations as would enable them to defy the supreme authority of the Imperial Government? We have long ago said that the Responsible Government party in Upper Canada were the Chartist in England; and that they must be put down. We have no hesitation to repeat the proposition. The object of the party is to destroy—not to amend or reform our Colonial Constitution. That being the case, we think it utterly absurd and fruitless to discuss the question with them. Their demands are unreasonable and unjust; and they are, consequently, unfit to be argued with. They must be silenced and suppressed by the strong arm of the law, and if the Constitution, supported as it is, and always has been, in Upper Canada, by a great majority of staunch and steadfast friends, does not possess the power of self-preservation, it ought immediately to be extended to the order of the factions and revolutionary individuals may learn, that though they may agitate as they please, they will not be permitted to innovate with impunity. Upon the whole, we candidly confess, that we rejoice to find that there exists in Upper Canada, as we hope there will ever exist in that Province, a spirit of firm and undaunted loyalty to the Crown and Constitution, which is able to resist innovation and suppress revolution. If this spirit be maintained, we care not what may be the consequences to the opposing party. If they persist in their revolutionary schemes, they will be permitted to pursue the path to peace and industry unmolested; but the instant they deviate into a course of political intrigue, faction and revolt, we trust they will always be met, as they have been in Yonge Street—by resolute hearts devoted to the maintenance of their laws and institutions; and determined to crush every effort to deprive them of their birthright. *Montreal Gazette.*

ON THE RIGHT OF BRITISH SUBJECTS TO ASSEMBLE AND EXPRESS THEIR OPINIONS ON PUBLIC AFFAIRS.—By the Bill of Rights, the subjects of Great Britain are secured in their right to meet and discuss all political questions, and express by petition, their opinions thereon to the Sovereign. The Hon. Thomas Erskine (afterwards Lord Erskine) says "the right of the people to meet and petition is a right (not of new invention) sanctioned by the most unimpeachable authorities, and in prosecution which by legal means, no man incurs either guilt or censure. On this right is founded the right of His Majesty to the Throne, as he holds it (i.e. Mr. Erskine) had maintained in parliament, in opposition to the newly adopted tenets of Mr. Burke." Such is the opinion of one of the first lawyers, and the most eloquent man of this day, pronounced before a British jury and ratified by their verdict.—Admitting his opinion to be a sound one, then it follows, that whoever in the possession of official power disturbs His Majesty's subjects in the exercise of their right to meet and petition, compromises the right of the Sovereign to the Throne. Who, now, is the traitor who compasses the death of the Sovereign?—they who exercise by legal means a right secured to them by the act which placed the present family on the Throne, or these reckless fools who for selfish ends put in jeopardy the allegiance of the people—lay the foundation of a legal rebellion by bringing upon those who exercise power in the name of the Sovereign the guilt of innocent blood? What a frightful exhibition of official power in an irresponsible government! We see men who are shocked at the very idea of responsibility in the government taking upon themselves the still more awful responsibility of gutting their Sovereign in peil, and of staining their hands with blood illegally shed. Truly did Sir F. B. Head declare that Britain never ordained such an absurdity as to give the British Constitution to Canada, and no less truly did Lord Durham assert that Canada has not what deserves the name of a government.—When an official falls upon a peaceable, unarmed, legally assembled multitude not to petition their Sovereign, and maintain and murders them.

The meeting on Yonge Street was lawfully assembled, and for a lawful object. There was not, even from the showing of the Patriot, the remotest appearance of irregularity—there was no riot act read, yet the meeting was dispersed, and chased off the ground, and murder was committed, and that under the direction of the Sheriff of the District—and while the Mayor of Toronto with his posse committatus were on the spot.

Of that most disgraceful transaction the Sheriff was the leader, the instigator—and who is to be held to be there at all? Who, now, will have confidence in the purity of justice in the country, when Sheriff, who have the power of packing juries, become leaders of illegal mobs who murder the lieges of His Majesty? and where the head of the Colonial government passes by the political delinquency and leaves the question of murder or no murder to the legal tribunals.

The yeomanry of Yonge Street deserve every praise. They came peaceably, and they came to do the work of peace, unarmed; and when brutally attacked they broke not the laws of either God or man. It is to be hoped that they will continue to preserve the character they have so nobly earned, and that while they avoid revenge, they will be, if possible, more determined than ever to get rid of a faction that intellectually, morally, and politically, are a foul blot on the face of this fair land.—*Correspondent of the Canada Inquirer.*

THE NEW GOVERNOR GENERAL.—The intelligence of the week most interesting probably to the great body of our readers, is the arrival at Quebec of the new Governor General of the North American Continent. This is the first instance, we believe, in which this high office has been held by any other than a titled civilian, or a person of distinguished military rank; not that any titular honour or hereditary privilege can add in the least to the inherent qualifications for that important post, but the principle seemed to have been recognized at home, and it was resented here,—that the Representative of royalty in this extensive and valuable portion of Her Majesty's dominions should bear some affinity to royalty itself in hereditary and inalienable rank. We cannot say that a departure from this wholesome rule,—useful and important as serving to maintain in Her Majesty's Colonial subjects a reverence for the hereditary honours and privileges which are so wisely recognized in our admirable constitution,—is owing to any compliance with that leveling spirit which is unfortunately a characteristic of the times; but taken in connexion with other acts of the present Ministry, it is not likely to receive a construction favourable to their respect for the prerogatives of the Crown or the privileges of the aristocracy. Mr. Poultice Thomson, we repeat, may not prove the worse Governor because he is not dignified with a title; and possibly he may evince in the management of his difficult trust a wisdom and impartiality of which his previous reputation certainly does not justify the expectation. Be this as it may, as the representative of our gracious Sovereign, he is entitled at the hands of the loyalists to a respectful reception and a fair trial.

When upon the recall of the Earl of Gosford, it was announced that Lord Durham was to be his successor, the Conservatives of these Provinces naturally received the intelligence with distrust and alarm. His Lordship bore no character for distinguished talent, much less for tact and prudence, in his native land; as a statesman, he was below mediocrity; and his radical propensities gave him notoriety rather than fame. Still the loyalists of either Province,—those brave and sound-hearted men who had just returned to their homes from the suppression of rebellion and the repulse of "sympathy,"—felt it their duty to respect the Representative of His Majesty, and to lend him every co-operation consistent with their principles in carrying out what all believed to be his well-measured views for the amelioration of our political condition. They had hoped too, that the political principles which may possess the same signification in England and America, would be found to have little in common when brought to bear upon the respective elements of society in these different hemispheres; and they believed that the cause of loyalty and good order shewed forth its merits, and rebellion its deformities, so manifestly to the world, that with any honest or right-minded man there could be no ultimate mistake as to the means to be pursued for preserving the one and permanently subduing the other. On this ground it was that Lord Durham was so honourably received and so nobly supported by the Conservatives of Canada; on this account it was, and that no embarrassment might be experienced by him in any stage of his duties, that a reluctant silence was kept by the conductors of the leading Press upon the atmosphere of impunity with which his household or at least official circle was surrounded; nor was it until having left the country under an

impulse begotten by pride and selfishness alone, he threw amongst us as his parting legacy another torch to our civil discord, that the feelings of disappointed confidence broke forth, and the language of indignation was hurled back by the loyalists upon their reviler and betrayer.

This arrogant and shallow noblemen will only be remembered by future generations in Canada for the mischief he has done; and now, as if in envy of our comparative good fortune, Sir John Colborne—the beloved and trusted of the loyalists and the feared of rebels—must be superseded by one in whom the first can have no grounds for confidence, and whom the other, in the recklessness of despair, will regard as their advocate and friend!—*The Church.*

ON THE CONDUCT OF THE SHERIFFS OF THE GORE AND HOME DISTRICTS.—The Meeting which took place on the 15th October, at David's Tavern, in the Home District, has supplied ample matter for discussion—it has since been the prominent topic of conversation, and the Provincial journals teem with notices of it. Every wellwisher of this country cannot but regret and deplore this occurrence. The right of the subject to meet and discuss public matters, is undeniable,—any attempt made to prevent such meeting and discussion is unconstitutional,—and when such attempt is made, by the highest peace-officer of the District, it is not only unconstitutional, but tyrannical and arbitrary. The conduct of the Sheriff of the Gore District is an honourable contrast to that of the Sheriff of the Home District. The Sheriff of Gore called a Public Meeting for that District when requested so to do by requisition of some of the freeholders; he presided at the Meeting, exhorting those in attendance to maintain order, to discuss matters with calmness, and to protect the Chair. He took no part in the proceedings,—he expressed no opinions,—but decided upon such questions as were brought before him at the meeting, in his character of chairman. His conduct was deservedly applauded by all present,—no matter to what party they belonged. How different was the course pursued by the Sheriff of the Home District. When a requisition was presented to him to call a meeting, he declined complying with it, being under the impression as he expressed it, that in the event of a public meeting being called, breaches of the peace of a serious nature would take place. The respectability of the freeholders,—(among whom were several district magistrates)—who signed the requisition, was a sufficient guarantee, that no breach of the peace was apprehended by them; and a more easy method of bringing together such persons as might desire to discuss the public peace, could scarcely have been fallen upon, than for the Sheriff to promulgate that opinion. It could scarcely have been expected, that after this, when it was decided to hold a meeting, the Sheriff would have attended as an active partizan. But such has been the case—he marched at the head of a numerous body of men from the city to the place of meeting, carrying flags, and distinguished by party badges. He did not appear, as it might have been expected the Sheriff of the Home District would with his posse of peace officers, which but a few days before he declared it to be his impression would take place; but he went forward as the leader of a party, some of whom very soon thereafter satisfied not only the Sheriff, but all present, by their outrageous conduct, that from them there was more than cause to fear acts of violence.

It has been advanced in justification of the Sheriff, that he attended the meeting as a private individual and not in his character of Sheriff. This is a quibble so paltry, as to be undeserving of notice; and it would require specious reasoning indeed, to form a defence on so poor a ground.—*British Colonist.*

THE PROCLAMATION.—We very much like the tone and spirit of this maiden State document, and we congratulate the inhabitants of Upper Canada particularly, that His Excellency, as the first act of his government, has pledged himself "to repress disorder—to uphold the law—and to maintain tranquillity; and we trust, that the foregoing spirit which the people have, at all times exhibited, under provocations from Tory mobs and rioters, apparently almost beyond human endurance, will be satisfactory proof to the Governor-General that he will receive their cordial support and co-operation, in carrying his most desirable and wise intentions into practical effect.

With that portion of the proclamation which relates to this province, we are, if possible, still more highly pleased. We believe that this Excellency is not unwary of the origin of the "causes of embarrassment" in this colony; and that the removal of these evils will engage his "earnest attention"; and to render it "satisfactory to the people," is an earnest, that they will be represented in that Legislature, whose aid he has already invoked.—*St. Catharines Journal.*

ADVERTISEMENTS.

LIST OF LETTERS

remaining in the THORNHILL Post Office, October 24, 1839.

Henry Auman	John Dismen	Anno Lennox	Mrs. L. Riddle
Samuel Arnold	James Eberington	J. Lundy	Neal Silear
Alex. Armstrong	Robert Evans	Monroe Lucas	David Smellie
Alex. Armour	John Edicott	James Loid	John Smith
Miss J. V. Boskirk	John Foster	James Morrison	Benjamin Slater
Harrison Bishop	John Feightner	Warren Morton	Thomas Thomson
George Bennett	George Fild	Robert Mitchell	Joseph Thomson
John Brown	A. C. Frank	George Miller	Arch. Thomson
Stephen Bennett	Thomas Ferriby	William Munsham	Rev. A. Towley
Jacob Bennett	Matthew Guiso	John McAnes	Christian Troyer
Joseph Bell	James Gibson	John McArthur	Robert Trimmer
Andrew Coleman	Nathaniel Gamble	Margt. McArthur	John M. Thornton
Joseph Cooper	Margaret Green	Duncan McCallum	Job Scott
John W. Corson	John Guthrie	George Macartney	Alexander Vance
Douglas Campbell	John Griffin	Duncan McCallum	John Wright
Robert Croft	James Hunter	Henry Noice	George Wright
John Crothers	Rick's Hutchinson	Frederick Neigh	George Wright
L. A. Constantine	James Hishop	Dr. O'Grady	Sarah White
George Charlton	Robert Hunter	Daniel Orr	John Watson
William Clegg	Harland Johnson	Michael Power	Thomas Wilkinson
James Campila	Edward Jackson	Antony Pfaff	John Williams
Joshua Clark	David Irwin	George Poole	Richard Wilson
William Duncan	Thomas Jennings	May Rogerson	William Wallis
John Dagherty	Robert Irwin	M. A. Robinson	Benjamin Whincop
James Darrah	Andrew Jamieson	Adam Rupert	Peter Wheeler
John Develia	James Keinan	George Rider	Samuel Wood
George Dove	Matt'w Killington	Thomas Rees	John Wood

WM. PARSONS, P. M.

NEW TAILORING ESTABLISHMENT.—JAMES SANDERSON begs to acquaint his friends and the public generally, that he has just opened the Shop lately kept by Mr. SAWYER, Evans, first door East of St. James's Church, 104, King Street, where he intends to pursue his business in all its branches.

An assortment of READY MADE CLOTHING always on hand. *Removal, Oct. 15, 1839.* 519tf

REMOVAL.—THOMAS J. PRESTON, Tailor and Draper, having removed his Establishment to his New Store, No. 2, Wellington Buildings, begs leave to return his best thanks to his friends and the public, for the kind and liberal patronage he has hitherto received, and would respectfully inform them that he will keep on hand an extensive and well-selected Stock of West of England Cloths and Kerseys, merinos, Buckskins, Tweeds, &c. Also, Vestings, of the best and most fashionable descriptions,—all of which he will make to order, on the shortest notice possible, and in the most modern style. *Toronto, Oct. 9, 1839.* 519tf

CHAMPION, BROTHERS, & Co. will receive per first Spring Vessels their usual Supply of SCYTHES, SICKLES, &c. &c. Which will be sold to the Trade low for Cash or approved short credit. *Toronto, 20th April, 1839.* 44

A COMFORTABLE HOME for a destitute Orphan Boy, about 14 years of age. He must have a pretty good knowledge of Arithmetic, must write a tolerable hand, and be willing to conform strictly to the habits and rules of a religious family. His occupation will be to attend store in a light genteel business. Application to be made by letter, post paid, stating to what country, and what religious denomination he belongs, addressed to *Smarrtan*, at the Guardian's Office, Toronto. *Toronto, October 15, 1839.* 519

WILLIAM KENT, a Native of England, came to this City from Genesee County, New York State, about three weeks ago. His wife is now at the Red Lion Inn, Market Lane, and is very anxious to find him; and hopes this notice may meet his eye, or that of some person who can give her some information respecting him. *Toronto, October 23, 1839.*

NOTICE.—All persons having claims on the Estate of the late Dr. JOHN E. TIMS are requested to furnish their Accounts, duly authenticated, to Mrs. Tims, Lot Street. And all persons indebted to said Estate are requested to make immediate payment to the subscriber, otherwise their Accounts will be left in the hands of an Attorney for Collection. *JANE D. TIMS, Administratrix.* *Toronto, October 17, 1839.* 6233

WANTED, A young man of active and sober habits, as an Apprentice to the general Drapery Business, who can write a good hand, and is tolerably conversant with accounts. Apply to R. W. and Co., 153 King Street. *Toronto, October 15th, 1839.* 519-4w

ROYAL FORESTERS' MUTUAL BENEFIT SOCIETY.—The above Society has now been established upwards of six months. It is founded on principles purely Philanthropic, without either political or religious party feeling. The Funds have increased to nearly Twenty Pounds, now in the hands of the Treasurer, wholly available for the relief of the Sick and Indigent Members. Application to be made to Mr. James Mirfield, Shakespeare Hotel, corner King and York Street; or to Joseph H. Smith, Smith's Hotel, corner King and Centre Street. *Toronto, Sept. 26, 1839.* 517-4w

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

UPPER CANADA ACADEMY.

TERMS.

1. Board, Lodging, and Washing,.....	per Annum,	\$22 0 0
2. Tuition—English Education, including Reading, Writing, Arithmetic, Book keeping, Geography, and English Grammar.....	per Term,	1 0 0
3. Tuition—Including Natural and Moral Philosophy, Astronomy, Chemistry, &c.....	per Term,	1 5 0
4. Including Latin, Greek, or Mathematics.....	per Term,	2 0 0

Extra Charges.

French.....	per Term,	1 10 0
Reading and Writing.....	"	1 0 0
Music.....	"	1 0 0
Music, Drawing, and Painting.....	"	2 0 0
Use of Piano.....	"	0 10 0

* The charge will be the same whether one or all of these Branches be taught.

The commencement of the Second Quarter of the U. C. Academy will be on the 18th November. It is very desirable that all who design to attend the next Quarter should be here at that time. Students labour under serious disadvantages by entering the Classes after the commencement.

The Institution is now in the most flourishing condition. The number of Students thus far exceeds that of any previous year, and is gradually increasing. The Committee have obtained an extensive and superior Apparatus in the various departments of Science; amongst them are a superior Microscope; a splendid Plate Electrical Machine; a fine Telescope; a very choice selection of Chemical Apparatus, and various others of the latest construction and of the best quality. The entire Apparatus is believed to be as complete and useful, for the purposes of instruction, as that of any similar Institution in America.

The Quarters are eleven weeks. Our friends will please to recollect that the Tuition and Board are required in advance.

Cobourg, Oct. 11, 1839. J. HURLBURT. 519

JUST PUBLISHED, at the Palladium Office, York Street, Toronto, U. C. (FOR THE YEAR 1840) THE TORONTO ALMANAC, and FARMER'S CALENDAR, for the year 1840. A cheap edition, containing a large mass of useful knowledge, besides the usual astronomical calculations, signs, &c. &c. This work is not only necessary for every individual in Upper Canada, but it will be found to yield a handsome profit to Merchants and Traders in general. The wholesale price being only 3s. 9d. per dozen—and the retail 7d. each. Any person remitting (free of postage), Two Dollars shall have 3 dozen copies of the work sent to his direction. For Three Dollars, 5 dozen will be sent. For Four Dollars, 7 dozen, and so on in proportion. Orders (post paid), sent to the Palladium Office, will receive immediate attention.

FASHIONABLE CLOTHING ESTABLISHMENT. 128, King Street, Toronto.

G. BILTON respectfully informs his friends and the public generally that he has removed his Establishment from 48, Newgate Street, to 128, King Street, a few doors East of Yonge Street, where he intends carrying on the Tailoring Business in all its various branches.

G. B. would solicit attention to his well-assorted Stock of Broad Cloths, Cassimeres, Vestings, &c. &c., which he will offer at the very lowest prices. *Toronto, Oct. 15, 1839.* 519tf

CHEAP BOOT AND SHOE STORE, No. 3, Wellington Buildings, King Street.

The Subscriber begs leave to inform his friends and the public, that he has just received, direct from England, his Fall and Winter Stock of BOOTS and SHOES, comprising every description of Ladies', Gentlemen's, and Children's Boots and Shoes. Having imported them direct from the Manufacturers, he is enabled to sell at a first rate article much lower than the usual prices. Intending purchasers from Town or Country would do well to call and inspect his stock before deciding. *Toronto, Oct. 15, 1839.* WILLIAM MARCH. 5194

ALEX. GRANT, ATTORNEY AND BARRISTER, NOTARY PUBLIC, &c., North East corner of the Court House, Church St. March 28th, 1837. 385-1f

NEW CHEAP BOOT AND SHOE STORE.—The Subscriber offers for Sale a Choice Assortment of GENTLEMEN'S and LADIES' BOOTS and SHOES, low for Cash. The above articles are City-made, and can be warranted. All Orders executed with neatness and dispatch. *Toronto, Oct. 2nd, 1839.* GEO. ANDREWS, 166, KING STREET. 13wp

WHOLESALE AND RETAIL TOY WAREHOUSE and MANUFACTORY, 1101 King Street.—JOHN MAYHEW respectfully invites the attention of the public to a choice and extensive assortment of Toys of every description, suitable for Town or Country Trade.

Cases of Toys, well assorted, varying from 25 to 230 per case; the smallest cases containing not less than 150 separate pieces. Cases of better Toys for Town or City Establishments.

Also, just received a large quantity of English, Dutch, French, and German Wax, Kid, and Composition Dolls.

Bonnet, Hat, Cap, Wig, Collar, and various other Boxes, for sale, wholesale or retail, cheap.

RACKETS! RACKETS!! RACKETS!!! manufactured at the above establishment. Clubs in any part of the Province supplied with all possible expedition on the lowest terms. *Toronto, September 10, 1839.* 514

DRY GOODS, CLOAKS, DRESS-MAKING, AND MILLINERY.—S. MAYHEW, grateful for the kind and liberal patronage which has been extended to her since she commenced business in this city, presents her sincere thanks to those ladies who have employed her hitherto, and assures them that it shall be her constant endeavour to merit a continuance of their favors.

Any number of Out-door Apprentices will be received; application to be made between the hours of twelve and two. *Toronto, September 10, 1839.* 514

FEVER AND AGUE.—It is but a very short time since these Medicines have been introduced into the Fever and Ague Districts, and the proprietor flatters himself that during that period, wherever they have been used according to the directions, they have done more towards exterminating the disease, than all other remedies and prescriptions combined. It is a common error among "regular practitioners" when specific are introduced, that they cannot cure diseases which people are in the habit of considering incurable. Medical experience is not only a part of the list of the incurable diseases, and Mr. Moffat has the happiness of confidently announcing that Fever and Ague is now to be added to the number of complaints which modern skill has conquered.

In Fever and Ague the LIFE MEDICINES not only give quicker relief than any other remedy, but if persevered in, effect a PERMANENT CURE; so that if the patient is only ordinarily careful, and resorts directly to his medicine upon the first symptom of tendency to a new attack, it may always be ward off. To escape one chill would be of infinitely more consequence to the sufferer than the value of the remedy—to remove the disease permanently would confer a benefit upon him which cannot be estimated by any earthly standard. That these Medicines will effect what is here claimed for them, the Proprietor has the testimony of all acquainted with them and their application and use in the Fever and Ague; and his object in now addressing his friends at the West is to request them that they will spare no pains in communicating their experience, and disseminating this highly interesting information, now that the season for Fever and Ague has arrived.

It is not for the mere purpose of disposing of a few hundred packages of the Life Medicines, that the proprietor makes this appeal. The demand for his Medicine is already greater than he can conveniently supply; and even were it insufficient to afford him business, he would conceive himself supremely selfish, if his pleasure was not greater at the benefit conferred upon the suffering part of the community by an increase in his sales, than at his own pecuniary profit.

The Life Medicines, if properly used and persevered in, recommend themselves; still it is necessary that the public should know that such medicines exist, and hence the propriety of advertising them. It is hoped, therefore, that the proprietor will not be accused of egotism when he says that there is no medicine or mode of treatment extant, for Fever and Ague, so appropriate, thorough and positive, in its happy effects, as MOFFAT'S LIFE PILLS AND PHOSPHIC BITTERS.

For further particulars of the above Medicine see *Moffat's Good Samaritan*, a copy of which accompanies the Medicine. A copy may also be obtained of the different Agents who have the Medicine for sale.

French, German, and Spanish directions can be obtained on application at the office, 375 Broadway.

All post paid letters will receive immediate attention.

Sold wholesale and retail by WILLIAM B. MORFAT, 375 Broadway, N. Y. A liberal deduction made to those who purchase to sell again.

Agents.—The Life Medicines may also be had of the principal Druggists in every town throughout the United States and the Canadas. Ask for Moffat's Life Pills and Phosphic Bitters; and be sure that a fac-simile of John Moffat's signature is upon the label of each bottle of Bitters or box of Pills.

For sale by J. W. BARN, King Street, Toronto, and T. BICKLE, King Street, Hamilton.

INFORMATION WANTED.—ROBERT HANNAH, a boy about 15 years old, left the Township of Adjo about a year ago, and is supposed to be living in this city, or somewhere near it. His sister is desirous of finding where he is. Any information left at this Office will be communicated to her.

ONE PENNY REWARD.—Ran away from the subscriber on the 25th October, JAMES MURPHY, an indentured apprentice. He had on when he went away, a gray cloth jacket, cord trousers, and black hat. The above reward will be paid for his apprehension and return; and all persons are hereby forbid harbouring him, or trusting him on my account. *JOHN WILLSON, 4th.* *Yonge Street, Oct. 26th, 1839.* 3w

1839. LAKE ONTARIO.

THE STEAMER HAMILTON, R. GASKIN, Master, will make Two Trips a week, during the remainder of the Season between TORONTO and ROCHESTER, leaving Toronto on Tuesday and Friday Evenings, and ROCHESTER on Monday and Thursday Mornings, calling at Coscouro and Port Hope both ways. *Toronto, 13th Aug. 1839.* 510s

JOSEPH C. MORRISON, BARRISTER, &c. At the office of the late S. WASHBURN, Esq. Duke Street. 50

UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.—The Committee beg the attention of Clergymen, Officers of Sabbath Schools, Store-keepers, and the Religious public, to their large Stock of the Publications of the London Religious Tract Society. Their terms are as follows:

To Subscribers, Clergymen, Sabbath Schools, Soldiers, and Sailors, the price in Currency as advertised in Sterling by the Parent Society.

To Non-Subscribers, the Parent Society's Sterling price.

By order of the Committee, JAMES CARLESS, Depository, 23 Yonge Street, Toronto, Aug. 10, 1839.

Editors of Newspapers publishing this Advertisement gratuitously will confer a favor on the Society.

FALL AND WINTER DRY GOODS.—ISAAC BUCHANAN & Co. beg to intimate to their customers and the trade of Upper Canada generally, that they are now opening out a very complete and extensive Stock of DRY GOODS, suited for the Fall and Winter Trade; and having shipments coming forward by most of the regular Traders, to arrive from the different ports of Great Britain, the extent and variety of their Stock will be kept full during the next three months. *Front Street, Toronto, Aug. 6, 1839.* 510 13

REMOVED.—C. & W. WALKER, TAILORS, having removed their Clothing Establishment from 135 to 181, King Street, (lately occupied by H. Steward,) beg leave to inform their customers and the public generally, that they will be found ready to supply them with clothing of all descriptions with all their former promptness and attention. C. & W. W. being practical workmen themselves, and understanding their business, Gentlemen wishing to be well served, will find it to their advantage to call on them. *Toronto, Sept. 3rd, 1839.* 3m-513

NEW WHOLESALE ESTABLISHMENT. FALL GOODS.

The Subscriber begs to inform his customers, and the Commercial Trade of Upper Canada generally, that he is now receiving a well assorted supply of DRY GOODS, suitable for the Fall and Winter Trade, which he will dispose of at moderate prices for Cash, or on approved credit. *Toronto, 1st October, 1839.* JOHN ROBERTSON. 518tf

J. L. PERRIN & CO., IMPORTERS OF BRITISH MANUFACTURES, have recently REMOVED to No. 2, WELLINGTON BUILDINGS, King Street *Toronto, March 5, 1839.* 1f

WROUGHT-IRON AXLE TREES.—The Subscriber is now manufacturing Wrought-Iron Axle-trees, of improved description and material, from the best wrought scrap, workmen of established reputation, which, in pattern and work, are believed to equal anything of the kind in the market. To those acquainted with Wrought Axle-trees it will be enough to state, that, besides the first rate quality of the iron, they are all made to a uniform size by a new and improved method, and that they are made to correspond with the boxes which are fitted to and sold with them. They may be had at the Agencies of the Long Point Foundry at Toronto—Hamilton—Branford—and London; or at the Manufactory. *G. R. VAN NORMAN, Agent.* *Dover Iron Works, Aug. 16, 1839.* 512

SWORDS! SWORDS!! SWORDS!!! The Subscriber respectfully informs the Military Gentlemen throughout the Country, that he is now prepared to execute any order he may be favoured with for Swords of every description. New Regulation Swords constantly on hand, with Steel or Leather Scabbards; also, Sword Belts and Scabbards for the Shoulders made to order, and forwarded to any part of the Country. *Toronto, March 16, 1839.* 436 No. 120, King Street.

REMOVAL.—The Subscriber beg to inform their friends that they have removed their place of business to the Store formerly occupied by the late S. E. TATLOR, Esq. No. 173, King Street, Toronto. 83tf BENJAMIN & BROTHERS.

NOTICE.—All persons indebted to the late LUKE SHARP are requested to make immediate payment to the Administratrix, Mrs. Mary Sharp; and the Creditors to send their accounts to her for payment. *Toronto, Sept. 4th, 1839.* 5143 m. Administratrix.

NOTICE.—This is to caution any person or persons from purchasing any of the personal effects of the late GEORGE ARMSTRONG, Township of Toronto, from the widow Elizabeth Armstrong, or giving her any credit on account of the estate, as we are determined not to pay any debts she may contract. *SAMUEL PAICE, junr., Executors.* *JAMES MYLES.* *Township of Toronto, August 22nd, 1839.* 5133m

STRAYED, from the premises of the Subscriber, about the latter part of August last, A RED BULL, about 4 years old. Whoever will bring the said Bull to the subscriber will be liberally rewarded. *Toronto, Oct. 11, 1839.* 519tf JONATHAN DUNN.

STRAYED.—From the Pasture of the Hon. J. B. Robinson, about the end of May last, A RED OX, between 8 and 9 years old. Whoever will bring said Ox to the subscriber, will be handsomely rewarded. *Toronto, October 14, 1839.* 519-4f JONATHAN DUNN.

STRAYED from the 4th Concession of York Township, East of Yonge Street, on the 19th of August last, a small Yellow and White Cow, about 4 years old, with a white star in her forehead. Whoever will bring her to the subscriber, or give him information where she may be found, will be liberally rewarded. *York Township, Oct. 26, 1839.* ROBT. CAINES.

A VALUABLE FREEHOLD PROPERTY, situated near Osgoode Hall, which rents for 240 per annum, for SALE, or to EXCHANGE for Dry Goods or Groceries. For further particulars apply to Wm. FLOCK, Yonge Street. *Toronto, Oct. 22, 1839.* 5213

LANDS FOR SALE.—In the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, ALBACON, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A.; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.

The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black