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## THE FABULOUS APOSTOLICAL SUCCESSION.—No. III.

"The Succession itself is imaginary."—*Rev. Richard Watson.*  
*A Review from the English Wesleyan Methodist Magazine for 1840, of "An Essay on Apostolical Succession," by the Rev. THOMAS POWELL, Wesleyan Minister.*

Mr. Powell, in the second section, thus states the general question:—"The Succession-Doctrine maintains:—1. That Bishops are, by divine right, an order superior to, distinct from, and having powers, authority, and rights incompatible with, Presbyters, simply as Presbyters. 2. That the Bishops of this order are the sole successors of the Apostles as ordainers of other Ministers, and governors both of Pastors and people. 3. That this succession is a personal succession; namely, that it is to be traced through an historical series of persons, validly ordained as Bishops, transmitting, in an unbroken line, this Episcopal ordination; and that all ordinations and sacraments are vain, except they be administered by such Episcopally-ordained Ministers. Now, we deny every one of these positions. And we shall show,—1. That Bishops and Presbyters are, by divine right, the same order; and that Presbyters, by divine right, have the same power and authority as Bishops; that ordination by Presbyters is equally valid with that of Bishops; and consequently that the Ministry of all the Reformed Protestant Churches is equally valid with that of any Episcopal Church. 2. That Presbyters are as much the successors of the Apostles as Bishops are. 3. That a succession of the truth of doctrine, of faith and holiness, of the pure word of God, and of the sacraments duly administered, is the only essential succession necessary to a Christian Church. 4. That all true Christian churches where such a ministry and such ordinances are found." (Page 22.)

These subjects Mr. Powell pursues through the remainder of the volume. The third section is devoted to the examination of the scriptural texts or doctrines from which the Successionists infer the correctness of their scheme. In this part of his work he considers the commission of Christ to his Apostles,—the claim of Apostleship for Bishops,—the high-priesthood of Bishops,—the case of Timothy and Titus,—and the angels of the seven churches. The fourth and fifth sections argue, that the general spirit and scope of the gospel are opposed to the succession-scheme; they contain, likewise, some very sound remarks as to the ministerial office. This, Mr. Powell argues, requires, according to the Scripture, holiness of life,—the call of God,—and soundness of doctrine. He adds, after having, as we think, successfully argued these points, that the New Testament positively requires, that those who pretend to be Ministers of the Word, and who teach doctrines contrary to the truth as it is in Jesus, should be forsaken. He shows that false prophets are to be known by their fruits; whereas the Successionists refer entirely to the external commission. Where there is, there is a Christian ministry; and where a Christian ministry, a Christian church. The explicit language of Scripture is shown by Mr. Powell to be utterly at variance with these representations.

In the sixth section he comes to "Christian antiquity;" and while he allows that there is some writers claims as high as any advanced in more modern times, yet he finds, likewise, what he thinks satisfactorily proves that the succession-scheme, in all that is necessary to its existence, if it is to exist at all, was not held by antiquity. And in the seventh section, he shows that the Church of England, at the Reformation, was against these claims. In the eighth section his position is,—Bishops and Presbyters the same order, shown by the testimony of all the Christian churches in the world; and in the ninth, he brings extracts to prove that the greatest Divines of all ages "have been against these exclusive claims for the divine right of Bishops." And certainly, throughout these various sections, his quotations are of a most important character, and shed a light on the question which it has not often received.

The tenth section is amusing, while it is important. Mr. Powell contends that there is "no sufficient historic evidence of a personal succession of valid Episcopal ordinations." Of Episcopal ordinations in regular succession, the proof would not be very easy, as to the earlier steps,—and the omission of one spoils the whole scheme; but of valid ordinations, the assumption is far easier than the proof. The champion of the succession must get rid of the term *valid*, or he undertakes a task to which the labours of Hercules were nothing; but if he throws out the term *valid*, in what state does he leave the question, and how will the question, as it must then be stated, find any support from the word of God?

Sections eleven, twelve, and thirteen are devoted to questions connected with Popish ordinations. He describes the character of the Papal Church, and of some of its chief officers, at different periods. And yet this is the Church of Christ, through which the genuine succession comes, whether ministerial or ecclesiastical! Would it be a matter of surprise if the Popery, with which there is this fraternization, for the sake of gratifying a spirit of exulting triumph over the Separatists, Dissenters, Presbyterians,—that this very Popery should be made the instrument of scourging and correcting, and bringing to a happier state of mind?

Mr. Powell's last section is upon "genuine apostolical succession;" that is, a succession of faith and holiness; every other, he contends, is "a baseless fabric." He adds, however, a "Critique on the Hon. and Rev. Mr. Perceval's Apology for the Doctrine of the Apostolical Succession," and a "Review of Dr. Hook's Sermon, on 'Hear the Church.'" Both are very able, and very keen. That they will at all affect the opinions of Dr. Hook, Mr. Perceval, or their friends, Mr. Powell, we suppose, does not in any degree anticipate. The question respects the whole nature of religion; and if the doctrine of *externalism* be true, then a mere outward succession may be well suited to it. Only, in this case, we are safer under the care of the Bishop of Rome. In fact, from the admission of the succession, as it must be admitted, if admitted at all, consequences will follow which cannot fail to make Protestantism, to say the least, a very uncomfortable position.

At present, the great bar to union is this doctrine; and in consequence of disunion, Popery is gradually advancing, and already assuming the tone of triumph and command. Against Popery, Wesleyan Methodism has always protested; and against this relic of Popery, its existence as a distinct society is a standing testimony. Ultimately, the cause for which Luther laboured, and Cranmer and Latimer died, shall assuredly prevail; but on that portion of the future, into which we seem to be entering, a heavy cloud appears to rest. Without identifying ourselves with Mr. Powell's look, we can cordially thank him for it. The volume shows penetrating and extensive research, and great steadiness and coolness in argumentation. He has brought together a vast quantity of important materials; and if at any time the same question be re-examined, Mr. Powell's labours will render his successor's task much more facile than his own has been. He has done well, too, in confining himself to what is essentially connected with the question. It will be easier to nibble at detached portions of his volume, or to treat it with haughty contempt, than fairly, on the main point of the argument, to grapple with the author.

We are not willing to discuss the subjects, painful as the consideration of them has been, which Mr. Powell's volume has suggested, without bringing before the reader sentiments which he will delight to read, and which he will acknowledge with us to be worthy of the best days of the church. Not long ago, the present Bishop of Chester, Dr. Sumner, had to consecrate a new church at Chesham Hill, in the neighbourhood of Manchester. His Lordship preached on the occasion. And, intimating that the object of the church was to lead the worshippers to eternal life, he said that there could not be a more fit subject of contemplation than the "record" spoken of by St. John, I Epist. v. 12. Among other admirable observations, bespeaking the Christian Bishop, we find the following:—

"God has offered to us eternal life, through certain means: 'He that hath the Son hath life.' He has made it dependent on certain circumstances: 'He that hath not the Son of God, hath not life.' He has declared to us who have it, and who have it not. He has told us where it is to be found, and how it is to be secured. Those who seek through him eternal life, must receive him into their hearts, that they may dwell with him, and he with them. Whoever opens the door of his heart, and admits the Son, and detains him there, he 'hath the Son,' and through the Son, 'hath life.' To the Christian, the medium through which he receives his blessing is his faith: not his outward sight, but his inward faith; he represents to himself his own helpless condition, and God's gracious promise; and he says in his heart, 'Lord, I perceive that there is no other name under heaven, through which I may receive health and salvation, but only the name of the Lord Jesus Christ. In that name I seek the salvation which thou hast promised to them that believe. I desire to be found as one who has taken the Lord Jesus Christ for my wisdom, righteousness, sanctification, and redemption.' Such, in effect, is the process, through which the believer obtains possession of the Son. It is altogether an inward transaction. No outward form can be substituted for the inward movement of the heart; though God has ordained that the inward movement should be sealed and attested by the outward form. Some place salvation in the church. Perhaps they do not openly assert, in the plain language of that Roman-Catholic error, against which we have protested, that 'he that hath the church hath life, and he that hath not the true church hath not life.' Without asserting this, we may so speak, as to lead our hearers to infer it. And this is a dangerous error. The word of God doth not say, 'He that hath the church hath life; but, 'He that hath the Son hath life.' Others, again, would appear to teach, that eternal life is in the sacraments. Let me not be supposed to undervalue them. Would, indeed, that they were more duly appreciated! But they must not be mistaken for the procuring cause, through which we obtain life eternal. Through faith we have the Son, and not also the sacraments which he has instituted. He that hath the Son, hath also the sacraments which the Son has appointed for his church; but it would be fatal error to suppose, that whoever had the sacraments, had the Son, and, with the Son, eternal life. May the church, now dedicated to the

perpetual maintenance of the worship of God, and the continued proclamation of his Gospel, become the honoured instrument of bringing many to embrace that faith through which we have the Son, and, with the Son, eternal life; and to adorn that faith with those good works which God hath before ordained that we should walk in them!"

It is possible to read language like this, and then, contrasting it with the unequivocal language of the Oxford Tract School, to entertain a moment's doubt as to which of the two is that Gospel which St. Paul describes in the Epistle to the Galatians; and concerning which he says, "If any man preach any other Gospel, let him be accursed!"

From the English Eclectic Review.

## PROPHECY AND ITS INTERPRETATION.

The prophecies of Scripture, notwithstanding all the unprofitable speculation and the unchristian tempers with which they have been perplexed and dishonoured, still maintain their prominence as subjects of inquiry; and many who have been accused of regarding them with too much carelessness and neglect, are coming forward to prove that the charge was groundless, and that though they did not obtrude their views unduly in their public instructions from the pulpit, nor throw themselves with indecent haste into the arena of controversy, yet that they were not unmindful of the importance of studying the whole scheme of prophecy, and forming a decided judgment on the questions which have so long vexed and divided the Christian church.

We have no doubt that from hence a considerable amount of good has arisen, and that the fanciful extravagances which have accompanied it, will wear themselves out, or soon retire from the sight of sober and sacred elucidation.

The students of prophecy who pursue their inquiries with a devout and diffident spirit, have long been aware that their chief difficulties lie, not in the grand outline, but in the detail. It is to this that the very judicious comment of Sir Isaac Newton on the words of Daniel may most appropriately be applied. The vision is 'sealed unto the time of the end;' and before that time, it is not altogether clothed in obscurity, it will be susceptible of only a very partial and imperfect interpretation. Yet ought not this to deter those who are qualified for the task from using diligently all legitimate means for obtaining clear and satisfactory views as far as they advance, and to leave what is now inexplicable to the development of time. The prophecies stand not as anomalies in the moral and spiritual world; they are in this respect on a footing with many other mysteries which it is known and confessed will never be fully explained or understood; but of which it has never been said that the time, and pains, and learning devoted to them have been thrown away. Who, indeed, would even dare to insinuate that this is the case? Who will say that the laborious volumes which have been written on predestination, free will, the origin of evil, the incarnation, and the doctrine of the Trinity, have been utterly futile? Certainly the main body of the difficulty has not been removed; and to persons unaccustomed to reasoning, and indisposed to research, little benefit may accrue; for the case is not similar to that of an invention or discovery, in which the public may, at their ease, without care or trouble, reap the advantages which the silent, and patient, and laborious researches of the learned may have procured for them. On the contrary, it is a case in which each individual must labour for himself; and whatever advantages he would derive, he must gain by his own exertions. That which lies before him is a process of abstract reasoning, and he must travel through it for himself, or he will not be able to appreciate the conclusion to which it leads; the utmost reach of extraneous assistance is to point out to him the steps by which he may proceed in order at last to arrive at the conclusion. It is, therefore, only to those who have themselves gone through the requisite process on subjects such as we have alluded to, that a true appeal can be made as to the value of the studies, or of the works that have been written on them; but surely there will be none of these who will think that they have gained nothing, and who will not declare, that though some obscurity may still remain, yet that a general light has been thrown on the whole question; that the apparent contradictions and inconsistencies of which seemed to stand so tall, have in great measure vanished—and, in fine, they will be conscious that they know more, and understand more than before they attempted the investigation. And thus it is with regard to the prophecies. The best commentaries and expositions have confessedly failed in giving sufficient and satisfactory explanations, and others seem only to have rendered 'darkness visible;' but yet, to the sober-minded student, there has resulted a sort of general illumination; he feels that he knows more of the grand scheme of providence, of the fundamental principles and system of divine government, and that he can trace some of its footsteps more accurately.

But it is only by the cautious and sober-minded student that such benefits may be reaped. Piety is, indeed, indispensable; without it no intellectual capacity, no aptitude for scientific, philosophical, or critical research can be accepted as alone sufficient for an exposition of the mysteries of prophecy. But piety associated with a radical defect of judgment—piety in alliance with a heated imagination—piety which regards itself as an object of divine favouritism rather than as the product of divine grace operating by scriptural influence instead of miraculous inspiration—piety enthralled by such conditions we regard as a total disqualification for this, or, indeed, any other study involving the character of religion and the final interests of the church of God.

From the English Wesleyan Methodist Magazine.

## OBITUARY OF THE REV. THEOPHILUS LESSEY.

THEOPHILUS LESSEY was born at Penzance, in Cornwall, April 7th, 1787, and was presented to God in the holy sacrament of baptism by the venerable John Wesley. His father, who was an esteemed Minister in the Wesleyan body, endeavoured to train up his son in the Lord's ways from his earliest infancy; nor were his labours vain. Our departed friend was early moved by the Holy Spirit's gracious visitations to "know the God of his father, and to serve him with a perfect heart and with a willing mind." Deep impressions of God and things eternal were made on his heart while at Kingswood-School; and at the age of sixteen or seventeen he became a partaker of that scriptural conversion in which the divine life really begins. After some time he was thought to possess talents which might, by God's blessing, render him an acceptable and useful teacher of the Christian religion; he was personally enjoyed. But at first he shrank from the task. His father was of opinion that, from his constitutional sensitiveness and timidity, he would never be competent to the performance of public services. How little did he then foresee the station which that diffident youth would occupy among the guides and teachers of the church of God! He engaged for some time as a Local Preacher, and was afterwards conducted through the usual trials and examinations into that ministry which he exercised with so much ability for nearly thirty-three years. The sphere of his labours became more and more extensive. He stood forth as one of the most powerful Preachers of God's truth among us, and was, in the Christian sanctuary, "a burning and a shining light." The memory of many bears witness to his character as a public teacher. His understanding was enlarged, vigorous, and sound; his spirit was richly imbued with sentiments most unfeignedly and deeply evangelical; his attainments were of a highly respectable order, and were sacredly devoted to the service of scriptural truth, in which he greatly excelled; and his gifts as a Preacher were of no ordinary rank. His sermons were remarkable for comprehensive views of divine truth; for clear expositions of the word and ways of God; for a strain of thought and feeling which was formed and guided by all that relates to the cross; for a lucid and orderly communication of the lessons which he taught, a constant reference to the varieties of Christian experience and practice, and an eloquence eminently pathetic and powerful. It may justly be said of him, that he was "a workman that needeth not to be ashamed, rightly dividing the word of truth." When he had for a series of years extended the benefit of his services, regular or occasional, through most parts of the Connexion in the United Kingdom, he was at length raised, in the year 1839, to the highest station in the Body as President of the Conference; the duties of which station he discharged, for the short time that health was continued to him, with exemplary zeal and fidelity. But shortly after the Conference over which he presided, he was seized with the affliction which remained, with different degrees of severity, for nearly two years, and at length issued in his removal to the world of eternal life. During that affliction he afforded a most edifying example of the "end" of a Christian "conversation." He thirsted for larger measures of sanctifying grace, and rejoiced in the possession of them. All seemed mature. "Christ," said he, "is my only hope. On his atonement I rest,—his precious atonement."

"I cannot now kneel before God, as I used to do; but my mind is almost constantly engaged in prayer."—"I live in the favour of God. I am a poor, sinful, worthless creature; yet, for the sake of Christ, he has blotted out my transgressions, and cast my sins behind his back. But I want to be wholly sanctified: as the Apostle says, 'body, soul, spirit.' I want this body so to partake of this sanctifying grace, that even the nervous agitation which I feel when anything suddenly surprises me, may be done away, that in constant calmness and quietness I may possess my soul."—"I am just now at the mercy seat. I am casting myself there. It is my place of refuge; my only refuge."—"Precious atonement! the sinner's hope."—"O for more of God!"—"I have had a restless, but a happy, night. This room has been a Bethel to me. And so it has often been; for here I have held sweet communion with God from time to time. O how good the Lord is to me!" Two or three weeks before his death, he said, with uncommon emphasis, "I am sanctified; sanctified by the grace of God! O the mercy and goodness of God!" Speaking of the sudden departure of some of his friends, he said, "If it be the Lord's will, I should be thankful for such a departure; but if he sees fit to do otherwise by

me, I trust he will give me patience and strength to endure all his will. I little expected to be laid by so long. I thought I should have died in the harness. But it is all right. He has taken me from the hurry and agitation of such a laborious and public life as mine has been, and has led me into a comparatively solitary wilderness, apart from most of my friends, that I might look into my own heart, to humble me, and to prove me, and to give me, by more uninterrupted communion with himself, a fuller meanness for my heavenly inheritance." Speaking to Mr. Scott on the subject of his affliction, he said, "It has done me good; and whether I live or die, I shall be the better for it.—I feel ready, quite ready to go, whenever the Lord shall call me." On the Sunday before his death, he was greatly cheered and comforted by the visit and conversation of Dr. Banting; to whom he gave the most delightful testimonies of the peaceful state of his mind, and of his preparation for whatever the Lord might think fit to appoint him. On the day of his death he emphatically repeated a couplet which was often on his lips,—

"And when thou sendest, Lord, for us,  
O let the messenger be love!"

His death was sudden. He had spent a comparatively quiet and easy day, when, from the rupture of a vessel in his lungs, the blood began to flow copiously. He rose from his chair, apparently oppressed with a feeling of suffocation, walked into his bed-room, sat down on the bed-side, and with a slight quiver, but without a sigh or groan, passed at once to that rest for which it had pleased God so mercifully to prepare him. He died June 10th, 1841, in the fifty-fifth year of his age, and the thirty-third of his ministry.

From the Northern Advocate.

## WELSH PREACHING.

The following extract from the Christian Index, will be read with interest by all who are acquainted with the master-pieces of Christian Evans, the celebrated Welsh preacher. It was received from a person who heard it himself. If these are true specimens of Welsh preaching, there is a beauty in the imagery, and a power in the language, that can hardly be equalled. R.

## THE VICTORY OF CALVARY.

"Do you know any thing of Christmas Evans?" said I to a native of Wales, now living in the western part of Pennsylvania. The inquiry was prompted by a recollection of the interesting specimen of Welsh preaching which was given some years ago at Bristol, and published in many of the religious periodicals. "Know any thing of Christmas Evans?" he exclaimed with animation, "Yes, I do. I have heard him often. Why, it was in my grandfather's house that he preached his very first sermon." "Tell me, then, all about him," said I. "And perhaps you know John Elias, too. Let me hear every thing you know respecting them both."

My Welsh friend was the very one I could have wished to see. He knew much of the Welsh preachers, and communicated what he knew with great pleasure. I learned that John Elias and Christmas Evans are probably both living, though far advanced in age. John Elias is a Calvinistic Methodist, or follower of Whitefield. Christmas Evans is a Baptist. The preaching of the former has been distinguished for deep thought and resistless appeals to the heart. The latter owes his celebrity chiefly to the extraordinary power of his imagination, by means of which he may be said to entrance his congregation, and to create visions that excite, at one moment, the liveliest emotions of joy, and at the next, as the scene shifts, spreads the solemnity of death through every mind. "Will you give me a specimen?" said I. "No! no!" he answered; "I should spoil it." He, however, told me of various discourses that Evans had preached, and described some of those scenes of enchantment that seemed still present before his eyes. In a sermon which he preached at Bath before a very gay assembly, he made an allusion to the lever of Archimedes which moved the earth. On this occasion a collection for missions was taken that had never before been equalled in that place. In another sermon, delivered before an association on the *demoniac of Gadara*, Luke i. 27-39, his description of the demoniac's return to his family, was deeply affecting. On another occasion he preached from Isaiah xxxv. 7, 8. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from all the earth; for the Lord hath spoken it." A part of this sermon my friend repeated nearly as follows:—

"After the prophets of ancient times had long gazed through the mists of futurity, at the sufferings of Christ, and the glory that should follow, a company of them were gathered together on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle and most terrific in their aspect. In the middle of the line was the law of God, fiery, and flaming broad, and working death. On the right wing were the Pharisees, and on the left, the Sadducees, and on the left, Caiaphas with his Jewish priests, and Pilate with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy seers had espied this army, and perceived that it was drawing nigh, they started back, and prepared for flight. As they looked around, they saw the Son of God advancing with intrepid step, his face fixed upon the hostile band. 'Seest thou the danger that is before thee?' said one of these men of God. 'I will tread them in mine anger,' he replied, 'and trample them in my fury.' 'Who art thou?' said the prophet. He answered: 'I that speak in righteousness, mighty to save.' 'Wilt thou venture to the battle alone?' asked the seer. The Son of God replied: 'I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own arm shall bring salvation unto me; and my fury I shall uphold me.' 'At what point wilt thou commence thy attack?' inquired the anxious prophet. 'I will first meet the law,' he replied, 'and pass under its curse; for lo! I come to do thy will, O God. When I shall have succeeded at the centre of the line, the colors will turn in my favour.' So saying, he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. But he advanced, undaunted, amidst the gleaming lightnings. For a moment he was concealed from view, and the banner of wrath waved above in apparent triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and had put out all the fires of Sinai. The flag of peace was now seen unfurled, and consecration filled the ranks of his foes. He then crushed, with his braided heel, the old Serpent's head, and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemies on the left wing like a potter's vessel. Death still remained, who thought himself invincible, having hitherto triumphed over all. He came forward, brandishing his sting, which he had wreathed upon Simi's tables of stone. He darted it forth at the conqueror, but it turned down, and hung like the flexible lash of a whip.—Dismayed, he retreated to the grave, his palace, into which the conqueror pursued him. In a dark corner of this den, he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful slaves, to aid him in the conflict, but they replied, 'His flesh shall see no corruption.' The sceptre fell from his hand. The conqueror seized him, bound him, and condemned him to the lake of fire, and then rose from the grave, followed by a band of released captives, who came forth after his resurrection, to be witnesses of the victory he had won." Here my friend began to talk Welsh with much earnestness. "What means this?" said I. "Your meagre language!" exclaimed he. "I am ready to testify with the man of Bristol, that it can not express the ideas a Welshman can conceive. I can not tell you what it is, but it is something like this. He took his flight over the mountain. The veil of night that was spread over all nations he rent to tatters with a stamp of his foot. Light burst forth from its concealment through a thousand openings, and kindled about his heel. The race began. He flew, and the darting beams attempted to overtake him, but could not. Yet he held fast to his heel, and a lengthening train of glory was wrapped round the world."

## SAILOR MISSIONARIES.

"My boys," said the captain, "here is as fine a wind as heart could wish, and we will take every advantage of it, and cover her from the trucks to the ridge-rope; but, away there! before we start a layard, or a reef-pole, all hands turn to, and praise God for preserving us to see this glorious morning!" Down he fell on his knees, just where he stood; and the men taken by surprise, or seeming to catch his feelings, sunk down one after another, some of them trying to stow themselves away behind the captain or jolly boat, while I hung over the wheel—but never did my ears listen to such a prayer as this! Methought while he spoke of angels praising God, who were never exposed to the perils by which sinners are surrounded, it might fit an angel's eye and heart to see our gallant crew at their morning's devotions. And just then, as I glanced my eye along the deck, I saw the sun rising upon our labourer's beam, as if in admiration of the sight.

When the master had done praying, all hands began making sail; but I could see many a shirt-sleeve, as the men ran up the tacklings, employed in brushing away the tar and drying the cheek.

The evening all hands were summoned aft to prayers. The master read a chapter out of the Bible, and made a short address. He said that, to preserve a conscience void of offence toward God and man, to walk in the fear of the Lord, was to have the wind abate the beam and clear heavens during the whole voyage of life. Afterwards, he prayed; and throughout the voyage, (and a happy time we had of it,) we had prayers every morning and evening, and the Sabbaths were much the same as ashore.

By the time we reached Antigua, the captain was not the only religious man we had on board; but, as the second mate said, we might be a cargo of missionaries sent to drive the devil out of the island. Indeed, we tried to do it to the best of our power, for we held meetings on board and on shore, and which sailors came continually; and several of the hands could preach as well as the captain himself; and we saw black and white turning to God, with tears and cries, and not a few obtained mercy; and blessed God for the "SAILOR MISSIONARIES."—*N. Y. Evangelist.*

From the Northern Advocate.  
ORIGINAL LETTER OF DR. COKE.  
We take pleasure in laying before our readers the following original letter of Dr. Coke, addressed to the venerable Rev. Thomas Barry. Such relics are always precious to the lovers of Methodism.

Southampton, Jan. 26, 1786.  
Dear Brother!—In looking over my papers I found your letter to Mr. Wesley, dated June 29th. Whether he gave it me to read, or to answer, I can not say; However, as I have a few leisure minutes, I'll take the liberty of writing a few lines to you.

I have very flattering hopes that the time is drawing near, when God will very largely pour out his Spirit on Nova Scotia. It almost grieves me that you have so few preachers in your province. About the latter end of next September, or the beginning of October, I hope, God willing, to be with you, and to bring one or two preachers along with me, to station them among you.

I have very little time to converse with my friends by letter. However, it is a great privilege of the children of God, that they can hold a sweet communion together in spirit at least when their bodies are far apart. But it is reviving, indeed, to consider that the day will soon arrive, when we shall be united in the closest spiritual union, with our dear Lord and each other, and see each other's face, to all eternity. What a comfort it is, that the true lovers of the Lord Jesus are all one body, under one Head. Oceans are nothing to God, and they should be nothing to his people, in respect to the affections they bear to one another.

I shall be always glad to hear how the work goes on in your province. If you write to me, direct to me at the Rev. Mr. Wesley's New Chapel, City Road, London; and don't forget in your prayers,  
Your affectionate brother,  
THOMAS COKE.

## FOUNDLING HOSPITALS.

It is far more difficult to prove by positive numbers that the morals of children are more apt to become corrupted in the hospital than under the parental roof, however humble and wretched. But general reasons, if not contradicted by stubborn facts, may with equal force establish the necessity of a position, and more especially if some confirmatory evidence, albeit slight, can be brought forward in support of that position, as in the case before us. We have in the first instance only to enter fully into the situation of a foundling to see that of all the relations of human life none is less apt to restrain vice and fortify the will with moral principles than the career to which he is destined and the associations he is compelled to form. If here and there some foundlings are found to flourish in their moral growth, it is in spite of circumstances. They are entrusted from earliest infancy to the care of hired nurses and guardians, who, performing their duties without sympathy for the future welfare of their charge, naturally seize upon every opportunity of reconciling neglect with the prescribed rules of the institution, and of fixing themselves from those higher moral and physical cares which the tender and feeling heart of a parent is alone capable of conceiving and anxious to set upon. If not retained together in one large institution, those with whom the foundling is lodged and boarded are frequently among the least fitted to bring up even their own children as useful members of society; how much less exertion, then, must we not expect from them in behalf of children whom they keep for the sake of pecuniary emolument alone. They are often the very needy themselves, and in this class the parental affections are too commonly deadened; their own offspring would naturally claim their first and best attention, and the stranger-child must submit to be worse treated than even those neglected ones, as well as be the object of their jealousy, and often the victim of their young oppression. Nor are there wanting facts to confirm our position. *Parent Duchatelet*, in his Researches on Prostitution, has ascertained that most of the female children reared in the foundling hospitals were afterwards found on the *parc* amongst the most common prostitutes; nor is it less notorious that the gangs of professional thieves and vagrants in France and other Catholic countries contain a great proportion of foundlings. Of 16,878 criminals confined in the central prison of Belgium, 594 belonged to the class of foundlings. Such a result might almost have been foretold; for he who in infancy has never felt the influences of home, starts forth into life without the best and most sacred tie that ever by its calm influence tended to keep the feelings on the side of virtue, and without the most powerful check to vicious conduct. These never having formed any family habits, are readily engaged to adopt the same method of bringing up their children which was resorted to for themselves. The children of foundlings are placed in the same position as were their parents, and a despised and vicious race threatens to form itself in the very midst of civilization and improvement, as distinct and separate from the rest of the community as is the colored population from the white denizens of America.

## THE "ROCK HARMONICON."

This very extraordinary musical instrument, which is now being exhibited at No. 75, Lower Grosvenor Street, London, consists of rough stones collected in the immediate neighbourhood of Skiddaw. The stones, the longest of which is four feet six inches in length, about an inch and a half in thickness, and about three inches in breadth, and the shortest of which is about six inches in length, half-an-inch in thickness, and an inch in breadth—are placed across a pair of wooden bars covered with twisted straw, and form the keys. These are struck by wooden hammers, and emit very melodious sounds. The power of the instrument extends to a compass of five octaves and a half, accompanied by all the semitones. Three sons of Mr. J. Richardson, the inventor, perform on the instrument, and produce most beautiful and surprising effects from what at first sight appears a rough and uncouth assemblage of transverse bars of stone. The inventor was upwards of thirteen years almost incessantly employed in bringing his invention to perfection, and it certainly does, in its present state, produce tones of the richest harmony, full of sweetness, and of the most delicate modulation. It is an ingenious invention, and is deserving of public patronage. The inventor has appealed to the opinion of several eminent musical men, and they have all expressed their delight. Sir George Smart, a very competent judge in such a case, has declared his high satisfaction with the result of this invention.

## STREET PREACHING.

Fifty Clergymen of Baltimore, have combined for the purpose of preaching in the open air. At Philadelphia and Pittsburgh many have adopted the same course. The Rev. Mr. Scudder has recently taken his stand also on Banker Hill, to proclaim the acceptable year to the multitude. If there ever was a reason to justify Christ, the Apostles, Wesley and Whitefield in this measure, it is unquestionably valid at the present day. Thousands on thousands in most of our large communities attend no place of worship. They ought to be sought in the highways and hedges, and compelled to come in.—Our prayer is, that God would send forth more labourers into this barren veld, and bless all the strongly nerved men who have entered it.—*Zion's Har.*

To the Editor of the Christian Guardian.  
DEAR SIR,—The following beautiful lines were addressed to me by my esteemed friend Mr. C., on my leaving the Brock Circuit. Your insertion of them in your paper will much oblige,  
Yours, &c., J. H.

TO J. H.—FROM HIS FRIEND M.C.  
Stranger, in this land of care  
Lads, whose eyes might never weep;  
Where thy home, oh! tell me where?  
Beautiful islands on the deep;  
Is it far'er hills away,  
Far'ol' surge's angry foam?  
The Fountain of our Saviour?  
Will thou find a peaceful home?  
Is it where the fields are seen  
Pilems stranger, with us here,  
Drest in purest evergreen?  
Eyes are dimmed by sorrow's tear,  
Or, where happy faces smile  
Beauty sinks beneath the wave;  
In some lonely distant isle  
Flowers are budding on her grave,  
Pilems, tell me, will thou go  
Youth and Age life's bill must climb,  
Where no bosom care can know?  
To read the mysteries of time—  
Distant climes may tempt thee far;  
Oh rest not here! on high I see  
Where no gloom thy hopes can mar;  
A brighter, fairer home for thee.  
Lindsay, May 22nd, 1841.

We insert the following lines, not because we think them finished, but because of their application to the Christian Indians of America. This hint we hope will be useful to "Nero," in what he may write hereafter.—Ed.

THE NATIVE'S CENTENARY HYMN.  
From England's favoured island—  
The serpent's wisdom showing,  
From Ireland's distant shore—  
Yet harmless like the dove;  
The Founder of our Salem;  
The wiles of Satan knowing,  
The God whom we adore;  
Their only theme was love.  
While in our native blindness,  
Though poverty their portion,  
To show our feet the way—  
Yet making many rich;  
Sent Heralds in his kindness,  
Their alters of devotion  
Who hid us watch and pray.  
Were reared on shady beach;  
And thousands now are saying  
At first it caused us sadness,  
To learn our state was sad;  
To learn our state was sad;  
But O, the shouts of gladness,  
And thousands more are praying  
That mercy still we had!  
Still greater things to see.  
The wilderness once gloomy,  
Herbals, he up and doing,  
Rejoices at the sound;  
That all may happy be;  
The desert now is bloomy;  
Like Paul the good word sowing,  
A pool the parched ground.  
The present Century,  
Though men, fiend-like, upbraided,  
Let all the saints be breathing,  
Those woe men of God;  
The never-ceasing prayer,  
Tho' swamps and streams they waded,  
That God would to the Heathen  
To spread "good news" abroad;  
His word's love declare.  
Pater's, 1841. NERO.

CHRISTIAN GUARDIAN.

Wednesday, October 20th, 1841.

THE AMERICAN BOARD OF MISSIONS.—ANXIOUS TO conduct our journal on the broad ground of christian catholicity, we have from time to time, as space has permitted, conveyed intelligence of the doings of different benevolent and religious institutions. Last week we presented a statement of the operations of Religious Societies in France; and now we shall call from two long, but interesting articles in the N. Y. Observer of Sept. 18th, a few particulars relating to the American Board of Missions. The 32nd Annual Meeting of this Board was held in Philadelphia on the 8th, 9th, and 10th ult.; and seldom has there been a more respectable or talented meeting, composed as it was of Honourable gentlemen, Doctors of Divinity, Ministers, Missionaries, and other persons. We should have great pleasure in publishing the addresses delivered, and especially the plans adopted for future progress, as they would supply many valuable rules for the direction of other Missionary bodies. The absorbing subjects of remark were the debt of the Society, nearly \$58,000, and the urgent appeals for more Missionaries. We have not room for more respecting the Meeting than what was said by a very eminent and aged Minister; and impressive are his words:—

"The general Dr. Yale called the attention of the Board to a memorable declaration made 23 years ago, that the energies of Christendom wisely directed, and attended with the blessing of the Spirit, might send the gospel over the world in a quarter of a century. If it were my own expression, said he, I would not make it; but it is not mine; it was made by a beloved man who has been resting from his labours 20 years; he died in the Cherokee country, June 7, 1821. Nor was it his expression only, but that of the Prudential Committee; nor theirs merely, but it was formally adopted by the American Board at Hartford, Conn. Sept. 18, 1816. Of the members then present only three now survive; one is present to-day. The quarter of a century is gone, and the most of those who made the declaration are gone, but the work is not done. I feel a pang of sorrow, when I reflect that since that declaration was made, 600,000,000 of pagans have gone down to the grave."

The operations of the Board are on a noble scale; but a few particulars must suffice. The Seminary at Fair Hope among the Grebos of West Africa contains 54 pupils, and the Mission School 125. Here more than a million of pages were printed last year. The Mission to Greece is peculiar, but prosperous. The station at Areopolis has two Schools; and three millions of pages were printed last year. The Mission to Turkey. The printing establishment at Smyrna last year printed eight millions of pages in several languages. Mr. Schaeffer is still at Vienna, printing the Hebrew Spanish Old Testament. A Priest from Nicomedia is an evangelist at Constantinople. At Trebisond, Erzeroom, and Cyprus, there are many favourable openings for distributing books, and indications of the operations of the Holy Spirit. The Mission to Syria is most encouraging. The bombardment of Beyrout suspended the labours of the Missionaries; but they have lately returned to them. The preservation of the Mission property there can be attributed only to a gracious superintending Providence. With this great trial there has been a most remarkable opening to the Druzes, and it is said 100,000 wait for the labours of this Society. This is the information given of the Providential opening in the Observer:

"A Druze community of about 100,000 souls has formally resolved to embrace Protestant Christianity, and has requested the American mission at Beyrout to take charge of their spiritual interests, and supply them with teachers. They wish for schools and missionary labors in all their villages. This is probably the most important opening for missionary labour which Divine Providence ever presented to the Board; not even excepting the Sandwich Islands, the Nestorians or the Armenians. The Druzes have hitherto been regarded as a sect of Mohammedans. The first converts from among them joined the mission church at the hazard of martyrdom, and were actually imprisoned, with a view to putting him to death for apostasy from the Moslem faith. The present movement secures access to the whole Druze nation; and the more numerous Ansouas, whose religious and civil condition has been much like theirs, must follow the example. Practically, all Syria is laid open, and a branch is made in the wall of Mohammedan despotism, through which Christian teachers may pass and re-pass with their converts. By particular request of the Druze chiefs, a high school, for the instruction of their young nobility, has been opened at their capital, which is Der el Kamer, about twenty miles nearly southeast from Beyrout. Messrs. Van Dyck and Wolcott have taken charge of it. Mr. Smith, arriving from Smyrna, which he left the day after his arrival, did not stop even to open his house at Beyrout, but went at once to the mountains, to labor among the Druzes."

Among the Independent Nestorians the Society has several Missionaries.—Three bishops and four priests have made a beginning in this heretofore to them unwonted service. There is a theological Seminary; and the Nestorian pupils in boarding-schools amount to 476. Eighteen priests and six deacons are teachers. Dr. Grant has returned to the mission among the interesting Nestorians, and other Missionaries, with their wives, are joining him in the glorious task of ministering to the mountaineers he had the honour to discover. The Mission to the Persian Mohammedans is to be discontinued. The press at Siem has been destroyed, and the printing press at Siem has been destroyed; but another Missionary has recommenced the work. The Mission to China has been greatly interrupted by hostilities; but a Chinese sailor has been converted to God. Mr. Abel was about visiting his Dutch brethren in Borneo. We must cut our summary short, and deny ourselves the gratification of noticing many other Missions;—at Singapore, Borneo, Sandwich Islands, and among the various Indian Tribes on this continent;—of all which we could find much to say to kindle the gratitude, and invigorate the zeal of the friends of evangelization. Merciful and massive institutions like the American Board of Missions, are the hope of our fallen but redeemed world.

THE EDITOR'S DESK.

The Eclectic Review; published Monthly, by Ball and Co., London: New Series.

The art of printing gave to mankind the key to knowledge, which has proved a repository where the larger the drafts made, the more there seems remaining in truth it is inexhaustible. Access to it has increased the number of authors, who have in return rendered access the less difficult; and when or where their number shall reach its highest addition is not for us nor others to say. Of the works which their intellect and application furnish to the world, perhaps none are anticipated with so much delight, or read with so much avidity, as those denominated periodical; and of such, we are disposed to give those a place in the highest class which state, and vindicate the claims of civil and religious liberty. Of that class is the Eclectic in England, and the Edinburgh Review in Scotland; whose celebrity in this department of literature is too well known, too highly sustained, and too highly appreciated and beneficial, to need our praise. The Eclectic has its greatest praise from this fact; that, since its first publication, it has exposed, and fearlessly attempted to remedy, a spirit of despotism in Church and in State wherever it has existed, and interposed a shield between the persecuted and the tyrant; and this undertaken by either learning, station, or majesty. Robert Hall, of Leicester, while he lived, notwithstanding a difference which is always, more or less, associated with genius, was a contributor to this work; and never sent a paper which did not elevate still higher in the esteem of the discerning, the author of the Sermon on "Modern Infidelity;" and of the "Apology for the Freedom of the Press." We have been informed, that among its present writers, is the Rev. Mr. James, of Birmingham, whose pen, it is well known, is as prolific as it is powerful, and as elegant as it is evangelical. The editorial management of the work is of a high order; the authors selected for review well adapted to the times; the great principles on which it is conducted fundamental and scriptural; the views taken of the subjects discussed comprehensive and correct; and the manner in which the articles are written, perspicuous, nervous, and forcible. The typographical beauty of the publication is very creditable indeed to Mr. Haddon's press; and in all respects the Eclectic Review possesses sufficient merit to deserve the patronage of every lover of civil and religious liberty, and the entire community.

The Wesleyan-Methodist Magazine; Monthly. Mason, London.

This valuable monthly periodical was commenced as far back as 1778, and has, consequently, now reached its 64th volume. It is not a matter of much doubt whether any Wesleyan publication, with the exception of Mr. Wesley's Works, has been more eminently serviceable to the Methodist Church than this. We are aware, that while under the immediate direction of Mr. Wesley, and for some time afterwards, more of it was devoted to experimental subjects, and papers on the providence of God, than is the case now; but we deem it more suited to the altered circumstances of the church and the world. It is more intellectual and literary in its character; but not too much so. If our memory serves us, the change was effected chiefly by Dr. Bunting. We do not think there is the mind in it which a few other Magazines and Reviews possess, nor is there the taste and freshness; but what is lacking in these respects is more than supplied by solidity and utility. Its Biographical department is always replete with sound instruction; and we dare say many persons take the work for the sake of it. The department of Divinity is not often favoured with the sermons of the more popular preachers of the Connection; still those which do appear are a fair specimen of its average pulpit talent; and are of an admirable practical kind. The Miscellaneous papers are generally rich but not very original in thought. The Reviews and Notices of books, are select, and judicious; and more deserving the general titles they bear, than some to be found in other periodicals we could name, which present essays rather than remarks immediately referring to the works. The Poetry is seldom very imaginative and touching. The Missionary Notices it contains give an interest and a zest to the work which, in our estimation, not a little enhances its value. The Portraits are beautiful and correct. The Magazine is an honour and a blessing to the distinguished and influential body whose organ it is.

THE METHODIST QUARTERLY REVIEW, for October. Lane and Sandford, New York.

This is a superior Quarterly, whether we contrast it with its former series, or with other Reviews; and Dr. Peck, the Editor of it, has earned the thanks of the Methodist Episcopal Church for the improvement which has taken place in it. The leading article in the present number, a Review of Nulbinger's Hebrew Grammar, makes it obvious that the writer is a man of research and a philologist, and will, we think, serve as an inducement to many persons to commence the study of the Hebrew; which he much dashes. The Life and Poems of Crabbe, is an article indicating a delicate perception and relish of what is natural and poetic. The extracts from the author put the whole soul in commotion. The Bible Society of the Baptist Denomination is a full and faithful exposure of what is considered an anomaly in Bible translation, and will be far from pleasing to that pious denomination. We should like to see their reply to the unceremonious Reviewer. Butler's Analogy of Religion is profound, and bespeaks a vigorous intellect made to grapple with and conquer mental difficulties. We never saw Butler so distinctly analyzed, and his deeply-laid principles so satisfactorily discovered; and the next time we read that masterpiece of thought, it will be with half our former labour, and with much pleasure where there was little else than the pain of drudgery. The Life of Sir Humphrey Davy is brought out with much clearness; but we should like to have had something more in condemnation of the errors of that scientific man. The last article—a Sketch of Patrick Henry, is unique and inspiring, and may be better where it is than in a less dignified publication. There are some short Notices of recent works which have no small value. The Portrait is the best finished of any the work has contained; and the publishers, in its dress, show they know what is adapted to the taste of those who seek what is beautiful. With the exception of a few articles of too secular a caste, we entertain a high opinion of the Methodist Quarterly.

COZZER BARR: or the Tree of Many Trunks. Starke & Co., Montreal. We have had this pamphlet obligingly sent us, and are much gratified with the benevolent object of its publication; the relief of some necessitous Emigrants in the Eastern townships; and we hope they will be relieved. Respecting the pamphlet itself we observe, we know not who the writer is; and should we, as we must, notice it with some dislike, we cannot help it. If we are to be candid, the writer is a man of intelligence and of an elegant mind; but his production annoys us by its affected patriotism and style. There are two words ever dear to us—"Christianity" and "British;" but we shall not through delicacy refrain from saying, that "Culdee Barr" will shamefully insult many persons, displeas and please every genuine Briton, and fully satisfy only those who look at their own institutions through a magnifier, and invert it when they look elsewhere. We see a pity in it, as we do in religious affairs, who knows not how to rise until he has prostrated all around him. The true Briton, as well as the true Christian, is as lofty and as generous as the sun, who diffuses his beams and his blessings on all.

FIRST TEMPERANCE COLUMN.—A column of this description has lately been erected in Eastern Canada, and is an event too interesting to be unnoticed by us. Instead, however, of giving the reader remarks of our own, we shall borrow a few from the *Novascotian*; conscious any thing we might say would fall far short of them in beauty and force. The Hon. Joseph Howe, the editor of that paper, says—"By a Quebec paper we see that a number of persons of that city recently visited Newport, for the purpose of witnessing some religious ceremonies. The chief work of the day was the consecration of a column of the Corinthian order, 40 feet high, which has been erected in commemoration of the great benefit produced in the parish by the spread of Temperance." This is the first monument of this description, which we have heard of, raised to the commemoration of a series of victories of immense consequence. Not those victories in which the warrior appears "in garments rolled in blood," and which are gained by the infliction of great evils on a portion of the human family;—but of victories over vice, of victories in which all are gainers, which aim at the moral salvation of the present generation, and at laying the best foundation for the health and happiness of posterity. There should be a pillar in every parish to honor this ennobling feat of the present age; but if such are wanting, many monuments happily exist of a more valuable description: Men misad from degradation and walking forth in their right mind, emancipated from a slavery worse than Egyptian."

GRAND TEMPERANCE PROCESSION—TO-MORROW.—The Procession, of which we give notice in another column to-day, is to take place to-morrow about 1 o'clock; and it is very gratifying to be informed, that active and extensive preparations are making for the occasion. The Ladies are most assiduous, and have a great number of Banners and Flags in readiness; the ingenious work of their own hands. The Juvenile Members to excel in their display of Flags and Motifs. The neighbouring Societies, too, are bestirring themselves to take a part. These doings lead us to anticipate, that though this is the first Procession in honour of the success of Temperance on Total Abstinence principles, that it will be of an imposing character, and have a tendency greatly to promote the interests of so noble, humane, and patriotic a cause. Rome had her triumphal processions; but her banners were stained with human blood: Temperance has hers; but her conquests and her acclamations are those of mercy.

REV. THEOPHILUS LESSEY.—Some time ago, we had the painful satisfaction to pen, from memory, a few imperfect notices of the character, ministrations, and labours of the lamented Lessey. To-day that satisfaction is increased by our having an opportunity of publishing, on the first page, an Obituary of that distinguished man; and of informing our readers, that the Rev. Dr. Hannah has engaged to prepare for publication a biographical account of Mr. Lessey. We rejoice to receive this information from a late number of the Wesleyan Methodist Magazine; as no man approached nearer to the departed than Dr. H., in the tenderness of his spirit, the elegance of his mind, and the sublimity of his conceptions.

We have not yet received any intimation who is to be the biographer of Mr. William Dawson.

FRENCH CANADIAN MISSIONARY SOCIETY.—We were favored with a visit, on Saturday, from James Court, Esq., of Montreal, Secretary of this Society, who held a meeting in the Scotch Secession Church, on Monday evening, for the purpose of communicating intelligence of the operations of the French Missionaries. We deeply regret that indispensible duties prevented us from being present; but are not without a hope that some friend will favor us with a report of the interesting communications then made.—We are gratified to be informed by Mr. Court, that the Missions are prosperous, and that recently a number of Papists had become Protestants. We fervently pray, that the French Canadian Missionary Society, unpretending as it is, may be blessed of God in its work of faith and labour of love.

FAREWELL MEETING WITH THE REV. GEORGE SCOTT.—We publish elsewhere to-day an article having this heading, not doubting it will be read with pleasure, and tend to illustrate the doctrine of christian friendship, which cannot be too often brought to notice. We cordially commend the article to our readers. There is a part of Dr. Peck's address which schismatics and christians, so called, should read, who form churches out of churches. Indeed all the addresses breathe an ennobling spirit, and long as is the article, the excellence of that spirit is more than an apology for its length. O that there were a few GEORGE SCOTTS on the Missions in the Western District of Canada!

OUR TEMPERANCE DEPARTMENT.—John Dougall, Esq., the intelligent and respected Editor of the *Temperance Advocate*, sends us an article for which we heartily thank him; and, at the same time, expresses his regret, that the objections to our Temperance course, expressed by one or two of our correspondents, should have prevented us from giving to the public as many articles on that subject as formerly. We beg to acknowledge the liberality of his regret, and to inform him, that having received more letters favourable to our course (which we did not publish) than against it, we have not curtailed our Temperance department for the reason he supposes, but simply because of much Parliamentary matter we have had to insert. As an inducement to do as we have hitherto done, Mr. Dougall generously reminds us that his paper is only "monthly," and says he is "unable to insert more than half of the Temperance matter of great importance and general interest, which ought to be spread before the public of Canada;" a reason why all should not be left to be done by him. We hope to convince him and others, that we shall not let them go out to meet the foes of Temperance alone.

AMERICAN BIBLE SOCIETY.—At a monthly meeting of this Society lately held, it was stated, that the issues of Bibles and Testaments for September were more than 23,000 copies. Six new Auxiliaries were reported. Stereotype plates are to be prepared for a Protestant New Testament in the Spanish tongue; and every life member is to be allowed two Bibles, and every life director, five, per annum, for distribution.

MCLEOD IS ACQUITTED.—What we have all along expected has transpired: McLeod, after a tedious trial, has had the decision of the Court at Utica pronounced in his favour. This took place on Tuesday last—the Jury not requiring half an hour to find a verdict—and the whole passing off, it is said, without any remarkable commotion. A Correspondent of the *St. Catharines Journal* says of the Jury, "A more intelligent, upright, and honest set of men could not be selected within the limits of this continent. They are, to a man, religious, and members of the Temperance Society; this I know, for they all occupy a room adjoining my own, at the Temperance House, in this city." It is stated that the liberated gentleman left Utica the following day for New-York, intending, it is conjectured, to proceed immediately to England. The report of the trial is altogether too lengthy for us to publish; but should we find it practicable to insert the Charge of the Judge to the Jury we may give it our readers. Now that this individual case has been disposed of, we see that several of the provincial journals are pressing on the attention of the public, what they call, the international question arising out of McLeod's trial; as if we had not already had enough of alarm and excitement.

THE ENGLISH CONFERENCE.—We have met with a short notice in the *Hamilton Gazette*, taken from a semi-monthly paper called *The Wesleyan*, which we hear is re-published. As it contains the only information of the proceedings of the English Conference in Canadian affairs published officially by the London Missionaries we shall give a line or two from it, and that without remark. The *Wesleyan* says,—The proceedings of the Committee appointed last year, with full powers, are approved; and the general principles which it then laid down are fully sanctioned. The Dissolution of the Union is expressly confirmed, while "a tedious and useless controversy is declined."

THE LOST TRIBES.—Dr. Robinson, author of *Researches in Palestine*, has commenced a series of articles in a States paper denying the theory of Dr. Grant, who, some time ago, published a work, entitled "*Nestorians; or, the Lost Tribes*," in which he attempts to show that the Nestorians are the lost Tribes. Dr. Robinson thinks it is most probable that the Aborigines of America are they; an opinion sustained by several learned men, among whom, we understand, is Mr. Ducklington, the popular Oriental Traveller.

DEPUTATION TO ENGLAND.—A Meeting was held in this City on Friday evening to nominate a deputation to go to England in furtherance of the wishes of the citizens who lately addressed Parliament on the subject of alternate Sessions at Quebec and Toronto. The vote of the meeting was given to Sir Allan MacNab and H. Sherwood, Esq., and a committee was appointed to make arrangements for a general meeting of the inhabitants, to be convened by the Mayor shortly.

Among the Baronets created by Her Majesty in August last, was Isaac Lyon Goldsmid, a gentleman of the Jewish persuasion. It is said to be the first instance of a Jew obtaining that honour; and augurs well for the growing wisdom and generous feelings of society.

For sometime the reports received from New-Orleans of the ravages of Fever have been almost incredible. Last accounts say, more than fifty persons had died in one day, of which forty-one were of the yellow fever. It is said thirty-five out of a hundred die of those who are attacked.

The valuable Obituary of the venerable SAMUEL HICK, written by the Rev. C. R. Allison, and published by us to-day, will awaken many pleasing recollections: Mr. Hick was a worthy, and so was Embury, whose name is mentioned. May the children emulate the zeal of the Fathers of Methodism.

The Pope has appointed Priest Mathew, the popular Temperance man, Comissary Apostolic; thus placing him at the head of his order in Great Britain and Ireland.

From the last *Kingston Herald* we learn that JOHN WAUDBY, Esq., late the conductor of the *Monthly Review*, has become the Proprietor and Editor of the *Herald*.

The Mail for England, via Halifax, will be closed at the City Office on Monday, the 23rd inst., at 11 o'clock.

TO CORRESPONDENTS.—We thank the Rev. C. R. Allison for the notice he has given to our publication; and shall be happy to receive soon what he contemplates sending us.—The same we would say to "Abednego"—Communications from "Matilda" and "Petersburg" are received.—We were not aware that "S. W." was, as he says, "a poor native of the woods." We should like to receive a private letter from him, stating his name, and any particulars of his education, &c., he may be free to favour us with; and should he desire it, we shall have pleasure in supplying him with a few suggestions for his further improvement.

NOTICE.—We have from time to time received anonymous communications, and more than once objected to such. We beg now to say, that whatever may be the fictitious signature chosen by a correspondent, and affixed to his article, we cannot in future insert any unless the proper name be written somewhere on the sheet. If we make room for an article, and become responsible for it, it is just we should require the name of the writer.

GENERAL TEMPERANCE PROCESSION.—The Committee of the Toronto Temperance Reformation Society beg to announce, that they are making the necessary arrangements for a GRAND TEMPERANCE PROCESSION, which is to take place on THURSDAY, 21st OCTOBER, 1841. To form at one o'clock, J. M. [?] a place in the Line will be assigned to the Ladies and the Juvenile Members.—Persons desirous to furnish Carriages for the Ladies who will join the Procession will please notify Mr. KERRICK to that effect. [?] Societies in the Country neighbourhoods are respectfully invited to unite with their City Friends on the occasion.

By order, M. McLELLAN, Chairman, } Committee of J. H. LAWRENCE, Secretary, } Arrangements.

Toronto, October 4th, 1841.

CHURCH OPENING.—The Wesleyan Methodist Church at GEORGETOWN, in Kingston, will be opened on Sunday, the 24th inst., when the Rev. John Roar will preach at 10 o'clock in the morning; and the Rev. ALEXANDER GIBBS at 2 o'clock in the afternoon. A Collection will be made at the close of each service, to aid in defraying the expenses incurred in the erection of the edifice.

CHURCH OPENING.—The Wesleyan Methodist Church in HOWELL'S SETTLEMENT, 4th Concession of York, will be opened on Sunday the 24th inst. The Rev. T. BEVITT will preach at half-past two in the morning; the Rev. D. WRIGHT at half-past two in the afternoon; and the Rev. S. BELTON at six o'clock in the evening. A Collection will be made at the close of each service towards liquidating the debt on the building.

Religious Intelligence.

AUGUSTA DISTRICT.

To the Editor of the Christian Guardian: DEAR BROTHER.—As we have nearly completed the first tour around this extensive District; and as we have had some seasons of refreshing coming from the presence of the Lord, we have come to the conclusion to send you some particulars, which you are at liberty to use. We arrived on the District the 8th of July, and proceeded on the 9th to the Matilda Camp-meeting. When we arrived brother Berney was preaching; and an excellent spirit appeared to pervade the entire assembly. At the close of the service we were regularly inducted by the excellent Superintendent, and requested to take the oversight of the meeting. This we endeavoured to do; but being both below and behind the spirit of the times—having but a partial acquaintance with most of the preachers (and some of them we had never seen), and called upon to fill an office in the church—we felt something like David, when stepping about with the armour of Saul. However, we were relieved from much anxiety and greatly assisted by the arrival of our laborious and experienced brother, the Rev. E. Healy. He and the ministers present proved, in each succeeding sermon, that they had but one object in view; and the laborious superintendent had all things properly arranged, and attended to everything great and small which tended to the comfort of the preachers or the prosperity of the work. We never saw more mutual affection existing between the pastor and flock. This was strikingly displayed by all the official brethren in the business meeting. They wished to know their duty, with a determination to do it. Such official members will be instrumental in holding up the hands of their superintendent, and extending and establishing the good work. Well might the Psalmist say, "How good and pleasant it is." This is indispensable in the great conflux of Methodism. While this bond continues within, we are confident that all the possible pressure without cannot destroy or stop its progress. To return. This meeting continued to increase in interest, especially the prayer circle. The holy Sabbath was a great day. The congregation was large, attentive, and the friends in that part say, much more orderly than at any meeting of the kind held for several years past. The closing Session, presided by an American brother, was very interesting and useful. After this we entered into a prayer-meeting, which lasted most of the night; during which several were converted. We held another short prayer-meeting in the morning, during which we received the "best of the wise." Several more found peace, and every professor appeared to be quickened. We then spent a short time in love-feast; in which many spoke very interestingly.

Several observed that they "were brought up Presbyterians, Churchmen," &c. &c. but when converted, they felt it to be their duty to join the Methodists. At length one arose, and "thanked God that he was brought up nothing;" but by His grace had got to be something. He then spoke feelingly of the goodness of God in his conversion, and in leading him "to the people in which he then belonged." We then received on probation those who desired to unite with us (13); and proceeded to "remember" our blessed Lord, "in breaking bread and drinking wine." We then formed a procession, passed round the sacred enclosure, giving each other the pledge of our common affection by a mutual shake of the hand. It is always with reluctance that christians take the parting hand; but never more so than after several days spent together in the diversified and pleasing scenes of a Camp-meeting. But their consolation is, "We part in body not in mind." And again, "Who meet on that eternal shore," &c. While reflecting upon this meeting, we find we have much to be thankful for. Still we were somewhat disappointed with the few converts. For we saw with brother Healy and others, that we never heard more sermons of the right kind at one Camp-meeting; and the membership were all alive, and the prayer-meetings were very powerful and interesting.

Yours affectionately, C. R. ALLISON.

AUGUSTA CIRCUIT. Oct. 8, the Rev. D. Berney writes us: Our Camp-meeting for the Augusta Circuit closed on the 6th Sept. Good order prevailed through the whole of the meeting. At the close fourteen persons professed themselves as the subjects of conversion received at the meeting. In travelling round the Circuit since, I find the deep impressions were made on many hearts, and that our people were much encouraged in their christian course. I commenced a Protracted Meeting in what is called the Bell settlement, on the 20th of Sept. On the second night of the meeting, penitents were invited to the altar for prayer. A number presented themselves, among whom was an aged couple, the man being seventy-three years old, and the woman between sixty and seventy; they sought the Lord sorrowing, and found mercy at his hand. The meeting continued for ten evenings; twenty-seven appeared at the altar of prayer; twenty-four found peace in believing, and twenty-one joined our church. The convictions were deep and pungent; the prayers offered up were ardent; the evidences of conversion were clear and scriptural. I have never witnessed a meeting where there was more of the power of God, nor where the people seemed to receive more good.

Abridged from the New York Observer, Oct. 2nd.

FAREWELL MEETING WITH THE REV. GEO. SCOTT.

On Wednesday evening last, the friends of Christ in this city, of various denominations, assembled in the Broadway Tabernacle to take farewell of the Rev. George Scott, English Missionary to Sweden. Though this brother has been with us but a few short months, he has gained a strong hold upon the affections of the churches, and carries with him in his departure the best wishes of all who have had the pleasure of forming his acquaintance. The Rev. Dr. De Witt of the Reformed Dutch Church was called to the chair, and the meeting was opened with singing by the choir, and prayer was offered by Rev. Mr. Meigs of the Ceylon Mission.

Rev. Dr. De Witt remarked that the beloved brother whom we have met this evening, arrived in this country during the winter of May last, and largely contributed to their interests. Since that time he has been visiting the American churches and is now about to return to his field of labour in Europe. He hoped we should find through the influence of his labors here, that the links of friendship that unite our hearts would still bind us though the Atlantic rolls between. He introduced the Rev. Mr. Scott.

Mr. Scott said he had travelled 5000 miles in coming to this country, which he reached May 7th; a time that more than 6000 miles in America, in all sorts of conveyances, but no accident had been suffered to befall him. In this he saw the hand of God for him; and from the past he desired to be graciously acquiescent for the future. He saw in these congratulations the evidence, that while engaged in the Lord's work, he was important; all that work was done. He said that through the advice of his brother Baird it was that he had left his field, indeed he (Mr. B.) had prevailed on the Society whose missionary he (Mr. S.) was, to allow him to come away, and now brother Baird can say whether, on the whole, he regrets that he had given such counsel. Mr. Scott then gave a brief sketch of the religious condition of Sweden; the inhabitants are all Protestants, and the doctrines of their church are the essential doctrines of the gospel; and he believed that the great thing for this country, would be a revival of pure religion in the bosom of her own churches. Because he was thus laboring, not to build up his own sect, but to promote vital godliness among the people, Mr. Baird thought the American people would welcome him in their churches, and aid him in his work. And he had not been disappointed. Whenever the subject has been presented, it has awakened the most lively interest; all were willing to contribute; some to give \$250, and others smaller sums according to the ability of the donors. And he wished to say that the Mission church of Stockholm was founded on the widow's offering. The first contribution in Sweden for the Christiana was from a pious lady, the first in England came from a Scotch widow, the first in America was from a poor widow. This was to him a source of untold delight. He did believe that if any prayer entered into the heart of God, it is that which goes up from those humble dependent females, whose husbands are the God whose power extends over all. He had found congregations welcoming him wherever he went; and those who took up the collections had assured him that none were ever made with more cheerfulness. He knew that there was a sort of *impedence* that would bring out a contribution to get rid of the beggar, but he had been received as a stranger kindly, contributions had been given cheerfully, and he was now able to say that he had received more than \$5,000 during the four months he had been here. He hoped the round sum would be made up before he left. This sum would be equal to \$30 annually for the advancement of the cause in Sweden. Nor did he believe that this generous contribution would interfere with the gifts to other benevolent objects. The impulse given would lead to other labors of love, and all would be advanced together. Mr. S. then spoke of what had been done already there; of the glorious temperance reformation; and said wherever that goes, a healthy appetite is formed, and the love of purity is kindled; and he said that he had seen the most beautiful that was not to be ascribed to any one man. He must be a bold man who would take the credit to himself. He was only an instrument in the hands of God, who had united all hearts in the common work. This was the true Catholicism, the spirit of Christ. Oh! there is something heart-soothing and delightful in the thought that the time is coming

When names and sects and parties fall, and Christ the Lord is all in all.

Here where we see but in part, perfect uniformity in sentiment is not to be expected. One man looking in one direction upon the shield thinks it is made of steel, another seeing it is a different light thinks it gold. There will be a difference of sentiment on points of less importance; but this is better for than the dead uniformity of Sweden, which gave occasion for O'Connell to say of it that it is the most prosaical and the most profane country in Europe. But in the diversity of consent that prevails here, there may be that power of heart that rejoices in efforts to carry the gospel to the ends of the world. Luther said we can all sing together, but only one can talk at a time. Here, when we gather around such a cause as this we can sing together with joy. Oh! how many thousands have I heard in this country singing the Missionary Hymn together; and who ever thought before he joined in singing,

"Salvator! Oh, salvator!"

who ever thought to ask whether the hymn was written by one of the sect to which he belongs? (Here Mr. S. repeated with emotion a prayer in the Swedish language, which he then interpreted, asking God to unite his people in one fold under one shepherd.) The friends in England had undertaken the work of building a Mission House in Sweden, but finding it too heavy for them alone, they had invited to their aid the friends in America; and they cheerfully had they taken hold and rendered the desired aid. But I am called this evening to say farewell to this kind, this christian people. I will not attempt to say what I feel. Long and deep will be the remembrance of the love they have shown me and the work in which I am engaged. In a day or two I set forth on the mighty deep, and I have been led to ask, (not through fear, for I know in whom I trust,) why should a Scott be left since a Cookman was taken? I have no greater security than he, and the same fate may be mine. The thoughts were the more impressed upon me, by the fact that the first time in which I was received, and the first time which I preached, was the last in which Cookman was seen before he left these shores. But if I find the bottom of the Atlantic instead of my field of labour, it will be well. Pay for me, my brethren, that I may reach in safety my family, my beloved field, and that God would preserve me so long as he finds me useful in his work. If we are faithful to Him in our various spheres, this is not to be our last meeting. There around the throne we shall meet with joy and love, not to talk, but to sing together the song of Moses and the Lamb. Oh! the joy of that meeting! We shall speak together of the goodness of God in the land of the living, and rejoice together in the triumph of the cross. I have to thank you, my brethren, for the kind words of Mr. Baird; (but our sketch of the remainder of the meeting must be brief)

Rev. Robert Baird, in a few words assigned the reasons that had led him to urge the visit of Mr. Scott to this country. He also bore witness to the importance of his work in Sweden, and said that he was the first in counsel and action, though keeping himself out of sight and encouraging others to go forward. Mr. B. had seen Mr. S. there, and he had desired him to come and stir up the churches here, and though he had been deeply anxious as to the result of his visit, as we have seen, he was now rejoiced that he had come, and thanked God for his success.

Rev. Dr. Peck said that his feelings had so chimed in with the closing thoughts of Brother Scott that his remarks would be in the same train. It was a feature of this age that it develops itself in christian charity; presenting the pure original benevolence and catholicity of christianity in its proper light and action. He remembered an old lady, whose views of theology were not very definite or clear, saying to him when he was quite a young man, that "it would never be any thing but a double-refined Methodism—it would be a miracle if it ever saw any good in any other church than that of America; and that had I not seen, and heard, and blessed God that the miracle had been wrought. The attributes of this catholicity are simple. 1. It embraces the love of Christ—following forth the spirit of Paul, who compassed sea and land to save souls—that enlarges itself and presses out in all directions to do good to man. 2. It includes such a love for our fellow-men as leads us to respect the opinions of those who differ from us; which forbids us to strain small points, or to grind and fret the feelings of good men who do not see with us. 3. It places the circumstances of religion in their proper place. And lastly it seeks the good of the whole commonwealth of Israel, the salvation of men. It makes aggressions not on other sects, but on the kingdom of Satan and sin; and when this is the ruling principle of action, our power will tell on the world. If one sect could extend itself and swallow up the rest, there would be no increase of power. One man gaining \$1,000 by honest industry adds to the value of property in community, but the man who steals his neighbour out of that sum contributes nothing to the commonwealth. Converts from one sect to another make very little improvement, and the increase of one sect at the expense of others, adds nothing to the common object, the salvation of the world. But if one breaks out on the territories of the devil and makes converts there, this is the work that should employ us all. We are to aim who add to his own vineyard by cutting off a corner of his neighbour's. Many will be inclined to say, why not carry him to his field of labour? Long may he live and toil, till the North of Europe is enveloped in a blaze of glory.

Rev. Mr. Kirk said that it is our privilege to-night to sit in heavenly places in Christ Jesus. Heaven is love; and some of its sweet beams have come down to us in this house. We meet to give utterance to our love. He wished that a



