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DR. CHALMERS.

(FROM RECOLLECTIONS OF EDINBURGH.)

Prince's Street extends for nearly a mile on the northern side of the beautiful pleasure grounds that adorn what was formerly the bed of the *Nor Loch*. Its buildings are regular and handsome, and throw into striking contrast, the dark, time-worn, and unreticent architecture of the old town, which is seen from thence to great advantage. But the most remarkable feature in the scene is, that of Edinburgh Castle, which upheaves its frowning battlements from among the soft and sylvan bowers implanted at its base, and crowns a mass of solid rock 300 feet perpendicular. This noble structure at once arrests the eye; and whether regarded as to its wonderful natural position, reposing for long centuries in dark and solemn grandeur among the clouds of heaven, or considered in connexion with the soul-stirring events that weave the golden tissue of its history, it cannot fail to be an object of deep interest. At the west end of Prince's street, stands the chaste and elegant Chapel of the late Rev. Bishop Sandford, and a little to the south of that, the church of St. Catherine, commonly called the "West Kirk."

St. Catherine's is a plain, substantial building, with a lofty spire, and surrounded by a very extensive burying-ground, and derives much interest from having been, for many years, the scene of the ministerial labours of the well-known advocate of truth and religious liberty, Sir Harry Moncrieff, Baronet. To that sacred edifice, eager crowds were seen hurrying, for it had been announced by handbills all over the city, that there the Rev. Dr. Chalmers would preach in behalf of the Missionary cause.

Although the day to which allusion is made was a week-day, and at a period when the star of Dr. C.'s popularity had been on the ascendancy for nearly twenty years, from the multitude that now gathered round him it was evident that public curiosity was far from being sated. The whole area of the house, aisles, window recesses, together with three tiers of galleries, hung one above another, were thronged to excess, and on the pulpit steps might be seen clergymen of different denominations—while there mingled in the crowd, men of the highest literary reputation, lawyers of great eminence, ladies of rank and fortune, officers in their gorgeous uniforms, and quakers in their sombre grey.

When all hope of gaining admittance was over with those who still lingered around the doors, and when the confused, though suppressed, hush of the multitude had subsided into deep silence—the *Benedicite* bearing the Bible, began to tread his way through the long aisle, with a stubborn determination and an official importance that was no more than sufficient to open a passage for the reverend individual who followed him.

In describing Dr. Chalmers, we should say that he is rather above the middle height, broad shouldered, thin but muscular, well proportioned, having a strongly national cast of features, with an expression of the deepest seriousness, almost of abstraction. His forehead is finely expanded, and is just such a one as the disciples of Coumbie would eagerly point out in support of their plausible theory, as indicating, by outward developments, the possession of all the loftier qualities of mind, in an eminent degree.

As Dr. C. advanced through the wedged-in crowds of his admiring countrymen, he did not once raise his eyes, but, gathering his Geneva gown round him, proceeded to the pulpit, evidently struggling with an oppression of high-wrought, intense feeling—a deep and powerful commingling of love, gratitude and humility—a burning of the heart that could only find utterance in prayer—and that prayer would be but faintly expressed by human language—the spirit of the living God alone could sound its depths!

The ground-work of the discourse was that sublimely awful passage contained in the 13th chapter of the Acts of the Apostles, 41st verse. "Behold, ye despisers, and wonder and perish; for I will work a work in you, ye days, a work which ye shall in no wise believe, though a man declare it unto you." To be the commission-bearer of such a message from the "King of Kings"—the omnipotent and insulated Jehovah, to the wonder-stricken, yet despising, beholders of the triumphs of the Cross, were enough to arouse to intensity, all the powers and all the sympathies of a less energetic and less sensitive mind than that of Dr. Chalmers. He felt the importance, the majesty, the oneness of his office, and, leaning on the "Rock of Ages," he calmly looked on his armour, and stood forth as the champion of the Most High.

The prevailing scepticism of the day with regard to Christian Missions, which would fain trench itself behind Arcadian visions of the innocence and happiness of the untroubled savage; was held up to holy contempt; and the secret dislike to the truth from which it sprang, was laid bare with an unsparring hand, before the withering invective of the Almighty, "Behold, ye despisers, and wonder and perish!" Never, perhaps, from the day that the Apostle of the Gentiles uttered these tremendous words, were they brought to bear with greater power and effect than on the present occasion. But the tie of brotherhood was not submerged in the lofty and imperative functions of God's ambassador. No, while he appeared as the unshrinking advocate of truth; the bold reprover of hypocrisy and selfishness; the stern reasoner of "righteousness and judgment to come,"—there mingled in his denunciations of the "iron steel" of Divine wrath, all the overflowing tenderness of a heart alive to every throbbing of degraded, sorrowful humanity, the fervour, the sincerity, of one involved in a common ruin.

We cannot here attempt even a faint outline of the discourse; but we may say, it was characterized by that striking rigour of thought and manliness of diction which mark all Dr. C.'s pulpit efforts; nor was it devoid of the graces of composition, of which he is accused of being rather chary. In manner he is grave, dignified, and natural; and can only be said to be vehement, comparatively. Among the cold and calculating inhabitants of the north, he might be thought so, but in France or in this country, the estimate would be different. That he has the Scottish accent—yes, very broadly—is a charge that cannot be denied; and to a southern ear, it may seem a somewhat barbarous medium through which to receive the tide of his fresh and flowing eloquence; but we would pity the intellect as well as the heart, that would long remember such trivial defects, which are only as the atoms in the sunshine.

There is nothing more truly characteristic of Dr. C. than his humility. In company, he is the last to express his opinion, though that opinion, when given, evinces an expansion of mind, and a solidity of judgment, that always gives a preponderance to the question in discussion. He carries about with him none of the insignia of "the great man," but is accessible to the most illiterate and obscure—listening to their remarks with a deference and benignity not to be misunderstood—a benignity which has endeared him in the bosom of his country, and made his very name a talisman to disarm fear, enmity and sectarian prejudice. But why mention his country? Chalmers belongs to "the world;" and wherever there is to be found a heart capable of estimating the moral dignity of exalted virtue—of a life of active benevolence—of deep, thorough, consistent piety, or a mind sufficiently enlightened to follow his lofty and transcendent genius, as it soars with a wing as strong, and an eye as bright as that of his native eagle, among the cloudy heights of sacred science,—catching the golden beams of the "Sun of Righteousness," and telling of the love of God in Christ Jesus—wherever such a heart and such an intellect are to be found, there Chalmers will be venerated, admired and beloved; there he will be claimed as a brother and a friend.

BISHOP HEBER.

I sat down upon an old bench of heavy black oak, in the rector's chancel of Hodnet Church. The day was very beautiful; it was one of those mild, sunny days that come, many of them together, before the blackthorn blossoms and the sharp east wind sets in, making a second, though a short-lived winter. Through the Gothic archway of the little chancel door, all seemed bright and cheerful in the open air, the atmosphere full of golden light, the springing grass in the churchyard, the young fresh leaves just opening, the careless cawing of the busy birds in the high trees about Hodnet Hall, and the sweet songs of a hundred joyous birds.

The solemn quietness and mellowed light within the church, were better suited to my mood. I was thinking of Reginald Heber. It was in that church that he had led the worship of the great congregation, during the period of his ministry in England, until he was made Bishop of Calcutta. How often had his untutored heart turned to his beloved parishioners in dear, dear Hodnet! and doubtless that country church, and the old familiar faces there, had often and often risen up before him, and been welcomed with blessings from his kind and loving heart. I thought of his farewell sermon in the midst of his sorrowful flock, and of the affecting description given of his departure from Hodnet. "From a range of high grounds near Newport, he turned back to catch a last view of his beloved Hodnet; and here the feelings which he had hitherto suppressed in tenderness to others, burst forth unstrained, and he uttered the words which have proved prophetic, that he 'should return to it no more.'" As I thought of him, I blessed that gracious Master who, in calling his servant from the charge of a few sheep in this quiet and remote spot, to make him the shepherd of the flocks upon a thousand pastures, had so graciously fitted him for his high calling, not only bestowed upon him many splendid gifts, but those meek and lowly graces without which no gifts of genius could have made him fit to be the minister of Him, who is at once meek and lowly in heart, and the great Shepherd and Bishop of our souls. I thought of that which has always appeared to me the most blessed assurance of his growth in grace, and his fitness for eternity, the prayer found after his departure in his book of private devotions, bearing date of the 28th of March. (He entered into his rest on the 3d of April.) "O my Father, my Master, my Saviour, and my King, unworthily and wicked as I am, reject me not as a polluted vessel; but so quicken me by thy Spirit from the death of sin, that I may walk in the newness of life before thee! Convert me first, O Lord! that I may be the means in thy hands of strengthening my brethren! Convert me that I may be blessed to the conversion of

many! Yea, convert me, O Jesus! for mine own sin's sake, and the greatness of my undeserving before thee, that I, who need thy mercy most, may find it in most abundance! Lord, I believe—help thou mine unbelief! Lord, I repent—help thou mine impotence! Turn thou me, O Lord, and so shall I be turned! Be favorable unto me, and I shall live! and let what remaineth of my life be spent in thy service, who livest and reignest with the Father and the Holy Ghost, now, and for ever! Amen!" And as I thought upon this prayer of a country and believing heart, I felt how many of those who praise Reginald Heber for the natural sweetness of his disposition and his character, naturally lovely among men, how many think nothing of that disposition and that character, which distinguished him as a renewed and spiritual man before his God. Had he rested in his natural character, it might have been said of him, "And Jesus beholding him loved him, and said unto him, One thing thou lackest." He did not, however, rest in that fair and amiable character, but was taught by the Gospel to form his opinion of himself, and on his tomb it might have been written, and written in sober truth, "Blessed are the pure in spirit, for theirs is the kingdom of heaven."

But how am I writing on, forgetting that I sat down to give some account of Hodnet! Ah who that enters Hodnet Church will not sometimes forget every thing but Reginald Heber. We will go to his tomb, not to his grave, for his honored remains rest in another quarter of the globe.

On the side wall of the southern chancel, just beyond, and just above the very spot where the good rector of Hodnet had so often stood, is a tablet of white marble, upon which the finely shaped head, and intelligent features of Reginald Heber have been cut in bold relief by Chantry. The tablet itself, and the folds of the rich drapery partly veiling it, are extremely elegant. There is a long inscription—too long for the monument of Heber, and too common-place.—*London Guardian.*

A PARISIAN SABBATH.

A Paris correspondent of the *Liverpool Courier* gives the following account of the state of things in the capital of France.

It cannot be said, literally, that the Sabbath is forgotten here. It is remembered with awful precision. For, being a kind of market day of pleasure, every one whose object is gain, calculates upon a larger harvest during the hours of this sacred day; and hence, all the shops are set out with the greatest possible glare of attractiveness, to catch the attention of the passer-by. And if the eye should be turned away, the ear is assailed with the most vociferous cries from the vendors of the different wares which are now so ostentatiously obtruded, that even the foot-walks are greatly impeded.

Not infrequently, in trades not so much called for on this day, we see repairs or alterations going on in the shops, or in the streets before the door, and the carpenters are at work to prevent the loss of a day to the calculating owner!

This is the day for all particular spectacles; and, melancholy to state, reviews on the Boulevards, races on the Champs de Mars, and exhibitions at the theatres, are the order of this day.

Certain of the most attractive sights are only to be viewed on this day. The interior of the Palais Royal can only be seen then. There only (except on some fête days) the celebrated fountains and water-works at Versailles and St. Cloud play, attracting thousands who may have some compunction about Sabbath-breaking in ordinary. This is the day on which intended sales are "on ice," or the night on which extraordinary routes (*soires*) are given; everything extra in the way of pleasure is reserved for Sabbath! Soon after my arrival here, I was shocked to see, when passing on to worship, all the military of Paris drawn out, both the Garde Nationale, and the troops of the Line, in honor of Leopold, King of the Belgians; who, of course, was present, with his Queen, and the King and Queen of the French, with their whole retinues; and, apparently, almost all the population of Paris to applaud them! May heaven ever preserve our own beloved land from scenes like these!

Our place of worship being situated nearly two miles from our dwelling, and the walk being along the principal thoroughfare of Paris, the Rue St. Honoré, I am compelled to be a frequent witness to the most heart-sickening scenes of Sabbath desecration. One of the first offensive sights generally is, a large group of persons eagerly gathering round the corners of places where the play-bills, &c. are posted up, who often amount to about thirty. Here the eager gazers are selecting their place and subject of amusement for the Sabbath evening. Not long since, we were shocked to see, in the largest characters, announced for performance, from the pen of M. de Chateaubriand, a Peer of France, "MOSES AT SINAI!" I am told this gross profanation was resisted by the authorities; and I have not seen it since.

Passing on, other crowds are encountered surrounding the windows of a print or caricature shop. Here the most malignant satires on royalty are seen, with the most indecent insults on all modesty. Everything, in fact, to minister to the worst passions of our nature is unobtrusively exhibited at these windows. Profanations of an indescribable kind, shock one should think, every eye; but it is not so. These are regular louds. Lately was exhibited, as if the wickedness of invention was at an end, a caricature of West's picture of the Lord's Supper! Above was a copy of the original engraving; below, a horrible travesty of it. A female figure of Liberty, surrounded by a glory, occupied the place of our Lord! Around the table, instead of the twelve apostles, were twelve public characters, well known, and significantly represented as contending for bags of money, &c. &c. spread over the table! Farther onward, exactly opposite the church of St. Roch, where multitudes resort to mass, a ridiculous exhibition of wax-work diverts the attention by the noise of an organ, and the cries of a man fantastically dressed, to attract observation. Then come all the inconceivable folly and wickedness of the Palais Royal, the centre of all frivolity and vice. A ball announced on the one hand, a concert on the other; and, to fill up the intervals till evening, the entrance to one of these places is occupied by a Lilliputian exhibition of the Liverpool and Manchester Railway. The streets in this neighbourhood, during some parts of the year, are literally choked with stalls; shoe-cleaners, lemonade vendors, &c., each with stentorian lungs striving for the noisy pre-eminence. At length, we gain our comparatively quiet place, and find a few prepared to join in the proper sanctification of the Lord's-day. These, however, cannot, by any ingenuity, escape all this terrible annoyance on their return. Whichever way their path may turn, the same scene must be encountered; for this may be considered as a fair specimen of Paris as a whole, varying only as the amusements and occupations are of a grosser or more refined description.

I thought for some time that there was some improvement in the growing numbers of shops shut up on the Sabbath; longer acquaintance has informed me, however, that different hours of the day or evening affect this view. Some shops are not open very early. Their owners may not have risen, or they may be gone to mass. Some in the more fashionable places are not very glaring till mid-day. In the evening, many are quite closed; for the apprentices and shopmen are probably dressing for the theatre, the concert, or the dance!

One thing I have observed, which is, perhaps, more melancholy than all the rest, as a specimen of the more retired or domestic portraiture of this holy day. Near the window of every shop, and in full view of the street, there is a place surrounded by glass sashes, for the accommodation of the master or mistress, where the books, &c. are kept. In the morning, as we pass, we see the master, with the most assiduous care, counting over his gains, or regulating his accounts. In the evening, as we return home, we often see, at a certain shop, which, from the aversion of the owner, is never closed except when men sleep, two of the shop-servants, occupying the place of the careful master, amusing themselves at cards. How terribly illustrative of the demoralizing influence of Sabbath trading!—the servants never rest, except by turns. While, therefore, the theatre may amuse the master, the imprisoned servants beguile the time at cards in the intervals of custom. I am told that the gaming tables, and all similar sources of sin and ruin for the accommodation of the higher classes, are open just as on other days, except perhaps that they are more attractive and more accessible.—*Liverpool Courier.*

ROMAN CATHOLIC MIRACLES AT MILAN.

A letter to the Editor of the *London Record* says:—"Amidst the preparations for the canonization of several saints which I observed last year at Rome, I noticed a number of paintings in St. Peter's representing the false miracles attributed to those of our deceased fellow-mortals, who at the command of the Pope were to become the objects of Christian worship. I own I was not a little surprised to find even at Rome such a glaring exhibition of error and folly; but still I supposed, as the canonization is to take place, it is thought needful to give it all possible calumny, even at the expense of exposure to the indignation and contempt of Protestants, and all sensible persons. But, will you believe it, that on visiting Milan, not a month ago, I found a display of a similar description in the splendid cathedral still more gross and revolting! Nor, as far as I am aware, was there any public occasion for such an exhibition, except the annual festival of the *Fete Dieu*, which was at hand.

Between the immense pillars which support the lofty roof of this Gothic building, pictures of a large size were suspended, representing the following subjects. I shall translate literally from the inscriptions placed beneath each painting.

"Blood flows from the Holy Host, (the wafer) when pierced through by four Jews."

"St. Catherine of Sienna lives for a long time only on angels' food, and Christ changes his own heart with hers."

"In Gacta, two devils make a usurer buried in church reject the Holy Particle, (the wafer) and then destroy him."

"St. Catherine of Sienna communicating, sees the child Jesus in the Holy Particle."

"A woman is saved amidst the ruins of a building by St. Catherine of Sienna, lover of the Holy Host."

"A dove appears with the Holy Host to the holy martyrs, Faustinus and Jovitas, and these give the food to a poor soldier in the faith."

"In 1331, the devil pretending to be the Virgin Mary, St. Peter the Martyr discovers him by means of the consecrated Host."

"Amidst emotions at the holy altar, and amidst penances, St. Catherine of Sienna faints away, and the angels relieve her."

"By means of the Divine Sacrament St. Hyacinth passes the river Borythnes dry-shod."

"St. Mary Magdalen supported by the angels whilst she receives the communion from St. Maximus Bishop."

"Is the plague of 1376 a devotee of the most Holy Sacrament leaps amidst the torments, asks for it, obtains it, and dies."

"St. Anthony of Padua points out a beast, (an ass?) which leaves its corn in order to adore the Holy Host; and by means of it convinces a heretic."

"The Holy Host, fallen from the neck of St. Eudoxia, is changed into fire, and burns and puts to flight the wicked."

"In Milan the most Holy Sacrament is placed by St. Bernard upon the head of a demoniac, and immediately she is delivered."

"St. Catherine of Sienna receives the communion from the Saviour himself."

"Christ rewards the fervour of St. Catherine of Sienna at the Divine Sacrament, by crowning her with thorns."

"St. Stanislas Kotla receives the communion from an angel in a temple of the Lutheras, supposed by him to be one of the Catholics."

"St. Catherine of Sienna draws her charities from the Holy Host, and Jesus appears to her with a cross of silver, given by her to a poor man."

"A prisoner receiving the Holy Particle, his chains are broken."

"The Virgin Mary liberates the son of a Jew who had been thrown by his father into a furnace for having received the communion."

"The Holy Host vanishes away when applied to the breast of St. Juliana Falconieri, and she dies with triumph."

"The Virgin Mary assists a poor sick person devoted to her, and procures her the most holy viaticum."

"A ball of wax is formed by the bees around the eucharistic Sacrament when fallen into the mire."

"By celestial admonition St. Honoratus administers the most holy viaticum to St. Ambrose when dying."

Surely, every enlightened Christian, on hearing of so deplorable an exhibition as this, will feel deeply distressed that the religion of Christ his Saviour should be dishonoured in this manner; and he will sigh for that best time, when the millions of his Roman Catholic fellow-creatures shall be rescued from errors so appalling. Can any be surprised at the prevalence of infidelity in Roman Catholic countries? When the religion of Christ is presented under such a form as this to the population of a large city, and when (a crime, if possible, still more awful) they are not allowed to read that Sacred Volume, which at once contains within it the evidences of its Divine original and the revelation of the religion itself, the wonder is, that there can be found a single believer in Christianity. I heard the Cardinal Archbishop preach a sermon in the very midst of all these pictures on Whit-sunday, and his discourse partly explained the paradox. The Church of Rome still retains some of the great doctrines of the Gospel, and it is the good which remains which renders it possible for some who seem to be sincere to believe the said errors "which have been grafted upon it." The sermon of the Archbishop was certainly very defective, for, to my astonishment, he said nothing of the regenerating and sanctifying influences of the Holy Spirit, and there were of course allusions to the doctrine of human merit; but still there was much said on the great subject commemorated at Pentecost which was Scriptural; and important truths, expressed with earnestness, on eternal interests, will reconcile many persons even to gross and fatal errors connected with them. I lately met with the maxim, *Mores personarum decedunt vel erroris vel sanctitatis, non vero veritatis.*

I have thus been witness to the false miracles of the Church of Rome being avowed by the highest authority in the two grandest edifices which that church can boast,—the Grecian structure of St. Peter's at Rome, and the Gothic cathedral at Milan. The former are of course sanctioned by the Pope, the latter by the Cardinal Archbishop.

SUNDAY-SCHOOL ANNIVERSARIES.

Thinking that it would be interesting to the youthful readers of our paper to give them some account of such anniversaries, we have taken one from Mr. Williams' work called *Missionary Enterprises*. The scene described took place at Raiatea, one of the Society Islands about 100 miles from Tahiti, and when our readers remember that the gospel has been preached there but a few years, you are sure they will be much pleased with its great success.

But we must give the account of the examination of the scholars under the charge of the Missionary:

Upwards of six hundred children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing flags with such mottoes as the following: "What a blessing the Gospel is!" "The Christians of England sent us the Gospel." "Had it not been for the Gospel, we should have been destroyed as soon as we were born." On some, texts of Scripture were inscribed: "Behold the Lamb of God which taketh away the sins of the world." "Suffer little children to come unto me," and other similar passages. Insensible indeed must have been, who could have witnessed such a scene without the liveliest feelings of delight. After proceeding through the settlement, they were conducted to the spacious church, and opened service by singing the Jubilee hymn in the native language. The venerable old king then took the chair. He had been worshipped as a God, and had led fierce warriors to the "battle and the fight," but he evidently felt that he had never occupied a station so delightful or honourable as that of presiding at the examination of the children of his people. These were placed in the centre of the church, and the parents occupied the outer seats. Each class was then called up and examined; and after this, individuals from the different classes were selected, and questioned by the Missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, "What a mercy it is that we spared our dear girl!" Others, with saddened countenances, and filtering tears, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that all their children were destroyed. In the midst of our proceeding, a venerable chieftain, gray with age, arose, and with impassioned look and manner, exclaimed, "Let me speak! I must speak!" On obtaining permission, he thus proceeded: "Oh that I had known that the Gospel was coming! oh that I had known that these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but, alas! I destroyed them all, I have not one left." This chief was an arrior of the highest rank, and the laws of his class required the destruction of all his children. Turning to the chairman, who was also a relative, he stretched out his arm and exclaimed, "You, my brother, saw me kill child after child, but you never seized this murderous hand, and said 'Stay, brother, God is about to bless us; the Gospel of salvation is coming to our shores.'" Then he cursed the gods which they formerly worshipped, and added, "It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of nineteen children." After this he sat down, and in a flood of tears gave vent to his agonizing feelings.

Now, my dear reader, are you not thankful that Missionaries have gone to Raiatea. O pray that they may be sent everywhere.

"IT'S ONLY A SUNDAY SCHOOL MEETING."

How very frequently such an expression escapes the lips of church members—followers of the meek and lowly Jesus—as an excuse for non-attendance at the Monthly Conference of Prayer for Sabbath Schools. "Only a Sunday School Meeting"—as though the Sunday School was the most unimportant affair connected with our churches. Can it be wondered at, that Sabbath Schools do not flourish—that the blessing of God is so seldom seen in the conversion of the scholars?

Superintendents and teachers may meet, and meet again, and again, to devise plans of improvement, and, with aching hearts, weep over the desolations in Sabbath Schools. Yet while this dormant, this wicked spirit of indifference exists in churches, Sabbath Schools will not flourish.

No Sabbath School can prosper as it ought, unless—not one-tenth, but—nine-tenths of the church to which it is attached, are anxiously engaged for its welfare.

It is not enough that those only who take an active part in teaching, be anxiously engaged for the welfare of the little immortals—no!—Let the object of the concert of prayer be rightly comprehended—let the pastor of the church diffuse among his congregation the sentiment—not that it is a *Sunday School* meeting, conducted by those who conduct the Sunday School—but a *church* meeting, to pray for the spirit of God to descend and bless the teachers with wisdom, fortitude, zeal, and prudence, in their labours of love, and for the Holy Spirit to follow the exercises, in converting—turning the hearts of the children from sin and Satan unto holiness and to God. Wherever this prayer-meeting shall be properly celebrated, the blessed Spirit will descend—

according to the promise—the blessing follows, and the hearts of teachers are made glad—angels in heaven will rejoice over young wanderers brought home, and our Father in heaven, well pleased with the glorious change, will embrace them.—*Sabbath School Monitor.* ALMA.

BENEFIT OF SABBATH SCHOOLS.

A woman called on Sabbath at the Orphan House Sabbath School, in Newcastle, England, to get some of the preachers to go and pray with a young man who was dying; but not finding any on the spot, two of the senior teachers offered to go with her. On entering the woman's house, they observed a young man, lying in a bed, evidently in the last stages of consumption. His eyes were closed, and the death-like rattle in his throat indicated his speedy dissolution. One of the teachers asked him how he felt; but he made little or no reply. His little brother, who had been crying at the foot of the bed, came round to the side, and said to him, "Here are teachers from the Sabbath School, come to see you." New life seemed to be given to the dying young man at these words—his countenance brightened, and he lifted up his languid eyes to behold the teachers. To his and their surprise he recognised in them the persons in whose class he had been several years before at the Sabbath School. The scene was now truly delightful. Tears of joy flowed down the young man's cheeks, when he told them that he was happy, that he had no doubt of his acceptance with Christ, upon whom alone he rested his hopes for salvation. On the teachers' adventing to past times, when he was at the Sabbath School, he replied, "Ah! those were happy days. It was in the school that I first learnt that I was a sinner, and led to seek the salvation of my soul through the merits of a crucified Redeemer. I shall praise God throughout eternity for the instruction I received there."

A SUGGESTION TO SUNDAY SCHOOL TEACHERS.—We take the liberty of suggesting to teachers the inquiry, whether the plan of reading the Bible, as practised in many schools, is not attended with evil. We mean where each member of the class reads one verse, and so on to the end of the chapter. It is known that the division into verses is arbitrary; and often does violence to the punctuation, and, consequently, to the meaning of the writer. Few children pay attention to any other part than the verse which comes to them in its regular turn, and, of course, obtain but an imperfect idea of the whole. They conclude the verse with a full pause, as though the sense was complete. This may do in the Proverbs, but it will be found applicable to few other books in the Scriptures. The evil is twofold—the true meaning of the passage is not obtained, and often a wrong idea is suggested.

It would, we think, be better to read the entire paragraph, or at least to a full stop. We can show instances where there is a period in the midst of a verse which ends with a comma. Our observation in reference to this point leads us to think the inquiry is one of some importance, and we shall be pleased if some one of our friends who have had experience in teaching, will favor us with their views on the subject.—*Philadelpia Repository.*

THE DYING HEBREW'S PRAYER.

A Hebrew knelt in the dying light, His eye was dim and cold, The hairs on his brow were silver white, And his spirit bowed within itself, To hear Thy "still small voice!" I have not felt myself a thing Far from thy presence driven, Thy flaming sword or waiting wing Shut out from Thee and Heaven!

"I come unto death's second birth, Beneath a stranger's air, A pilgrim in a dull cold earth, As all my fathers were! And men have stamped me with a curse— I feel it is not Thine, Thy mercy—like you son—was made On me—these things to slay; And, therefore, dare I lift mine eye, Through that, to thee, before I die!"

"In this great temple, built by thee, Whose altars are divine, Beneath your lamp, that, ceaselessly, Lights up thine own true shrine, Oh! take my latest sacrifice; Look down, and make this sod Holy as that where, long ago, The Hebrew met his God!"

"I have not caused the widow's tears, Nor dimmed the orphan's eye, I have not stained the virgin's years, Nor mock'd the mourner's cry: The sons of Zion in mine ear Have ever been most sweet; And always, when I feel thee near, My 'shoes' were 'off my feet'!"

"I have known Thee in the whirlwind, I have known Thee on the hill, I have loved Thee in the voice of birds, Or the music of the rill! I dreamt Thee in the shadow, I saw Thee in the light, I heard Thee in the thunder-peal And worshipped in the night!"

ORATORICAL EXCLAMATIONS.

One of the most glaring vices of bad orators is the exclamation: "Oh! my beloved Christians!" "Ah! my dear hearers!" "How delightful! how envying! how wonderful! how stupendous!" Such unmeaning phrases as these fill up the blanks of their discourses and stand in the place of sense and sentiment; to the critical eye, however, they never fail to discover "the nakedness of the land," and to exhibit the preacher labouring at a strain of pathos, which he is not able to effect. There is no figure which is so nearly allied to the trivial as this. It was therefore never admitted by the Greeks, and rarely by the Roman orators. It never appears in the discourses of Barrow, of Sherlock, and of Atterbury. Whether our popular preachers have improved upon these orators or not, the reader will be at no loss to determine.—*Gregory.* There is not a word in the whole compass of the English language to which the popular preacher is under so many obligations as to this small interjection, (Oh!) It intrudes itself upon all occasions, and if uttered with a proper vociferation, and a smart thump upon the breast, seldom fails to be followed by a reasonable number of sighs and groans from a certain part of the congregation. To every person, however, of taste and reflection, it only indicates a wish to be pathetic without the power of being so. This is not the oratory of Mr. Fox, Mr. Burke, or Mr. Sheridan.—*Dr. Porter.*

GENIUS WORKING FOR HIRE.

It is perhaps impossible for great genius to work expressly and avowedly for hire without being haunted or injured by that unhappy consciousness. A bookseller offered the Rev. Robert Hall a thousand guineas for ten sermons, and, after his first refusal, strenuously and repeatedly urged him to accept the offer. Mr. Hall replied, that if it were no other obstacle in the way of his accepting the proposals, the mere business-like character of the transaction, the bare naked form in which pecuniary remuneration was mixed up with it, would form an objection quite insuperable, and transform an occupation which ought to be spontaneous, and therefore delightful, into intolerable drudgery. "A thousand guineas, sir," said Robert Hall, "I should soon begin to calculate how much it was for each sermon; then I should get down to a page, and from pages to paragraphs and sentences, and at last to words and syllables; should think every word clear gain, and become impatient of erasure and correction!—Sir, it is impossible that I could do it!"

MY MOTHER.—"Round the idea of one's mother the mind of a man clings with a fond affection. It is the first thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and the after feelings of the world are more or less light in comparison. I do not know that even in our old age we do not look back to that feeling as the sweetest we have through life. Our passions and our wilfulness may lead us from the object of our filial love; we learn even to pain her heart, to oppose her wishes, to violate her commands; we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her virtuous and good deeds, affection, like a flower beaten to the ground by a past storm, rises up her head and smiles amongst her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our dear parent with a garland of graces, and beauties, and virtues, which we do not that she possessed."

EFFECTS OF CIVILIZATION.—A "poor Indian" of the Penobscot tribe, was recently arraigned before the public court of Philadelphia. When called upon to know why he should not suffer the penalty of the law, he replied:

"Father, I came from a distant part of the country; have been in the neighborhood of your city for some time—have earned a living by the sale of baskets—which were made by my own hands; am habitually temperate; but I came here yesterday, and the white man asked me to drink the fire-water; I drank with him, and the effect was intoxication. Father, dismiss me, for it is my first offence, I promise to sin no more."

The poor fellow was fined, nevertheless, and in default of funds was committed to prison.

CHRISTIAN GUARDIAN.

Wednesday, June 23rd, 1841.

THE CONFERENCE.

The Conference closed its session in much peace on Friday afternoon, and the Ministers once more parted in love to their respective scenes of labour; many of them new, others not so. Since our last time was chiefly occupied with the reports of the various committees appointed early in the session, and which, as is well known, greatly facilitate business. An Address to the English Conference was agreed upon; and another to His Excellency the Governor-General. The committee appointed to consider the course to be taken in reference to a letter from the Rev. Joseph Stinson, and an extract accompanying it of a document from the Missionary Secretaries in London, inserted in the last Montreal Wesleyan, brought in several resolutions condemnatory of both, and, consequently, approving of the course of the Rev. Egerton Ryerson, and the Editor of the Guardian, during the past year; notwithstanding the plain threatening intimation of the Secretaries, that if those individuals were supported, it would then become a question with the English Conference whether the Wesleyan Methodist Church of Canada could be any longer reckoned a portion of the great Wesleyan family. During one of the sittings a memorial was presented to the Conference from the members of the Quarterly Meeting of the City of Toronto Station, asking the re-appointment of Mr. Ryerson as their minister. It is probable we shall give an early publicity to these documents. Mr. Ryerson was again appointed General Secretary of the Missionary Society; but, owing to the numerous and pressing duties of his station, declined the office; when the Rev. Anson Green was chosen. The Rev. John Ryerson was re-elected Book-Steward, and appointed General Agent of the Missionary Society. The Editor of last year was elected again by a majority of 50 to 5; a proof of confidence and affection he never expected. It may be allowed us, this once, though somewhat egotistically, to say thus much of ourselves, in answer to various insinuations and declarations of several of our contemporaries and many adversaries during the past year, prejudicial to our character and course. We have the approbation of the body of esteemed Ministers for whom we act, as well as of the membership of the Church; and we ask no more.

We cannot close our necessarily general report of the proceedings of an important conference, as this is considered, without an observation or two on several particulars connected with it. And the first is, the impartiality and kindness of the President, never, we think, exceeded in any former year, who ever may have occupied the chair. The Secretary and his Assistants performed their duties in an able and business-like manner. The members of the different Committees applied themselves to their respective duties with great efficiency. It would be unpardonable in us not to notice the tone of the many discussions which took place, more than usually marked as they were by candour, liberality, good sense, and Christian feeling. They were those of brethren influenced by the same principle of divine love, all believing the same doctrines, all admirers of the same system, all attached to the same church, all desiring the salvation of souls, and resolved to diffuse scriptural holiness through the land, that God might be glorified. We were bound in our judgment and affections to those with whom we were associated; but these things bind us still closer. Prophets have for some months now been busily announcing their inspirations on the precarious tenure of the unity of the Canada Conference, and admonitions, advice, and denunciations in keeping with them have been imported from the Wesleyan Mission House in London; but we rejoice to have it in our power to say, not a preacher this session has receded from our Conference to the Missionary party. We cannot deny ourselves the satisfaction of recording our admiration of the decided sentiments of the Rev. J. C. Davidson, Chairman of the Bay of Quinte District, expressed during one of the discussions—sentiments founded on moral principle, and exhibiting his abhorrence of the divisive projects of the London Missionaries, his approval of the position of our Conference, his warm esteem for his Canadian brethren and church, and his determination to stand or fall, to labour and suffer, to live and die with them. This, we believe, is the purpose of every preacher in the Conference; and from all that has just transpired we obtain the conviction, that never were they so united in their views, so much one in the Lord, or so solicitous of doing good. The past year has, indeed, been one of trials, and, blessed be God, of triumphs too. Many of the former have supplied never-to-be-forgotten answers to the question, What is man? While the latter has not been less prolific in replies to the enquiry—Can God save souls through the instrumentality of displaced and denounced Canadian Methodism? He can—he has—he will. Surely the addition of nineteen hundred members to our church during the year is evidence satisfactory enough. This prosperity is to no limited extent owing to the untiring devotedness of the respected Clergy of Districts, the Rev. Messrs. W. Ryerson, Green, Davidson, R. Jones, and Wilkinson, and the entire body of Ministers; who have been succeeded by the Holy Spirit, while in labour more abundant. The Funds of the Connection without an exception are better sustained than ever; so that the salaries of the superannuated ministers, and the allowances to the poor, are as large as the state and prospects of our Missionary Society, the Book Establishment and Guardian Office, and the Upper Canada Academy, have given great satisfaction, and elicited thanks to the Great Head of the Church, from whom all blessings flow. One thing more than any other has, during the past year, called forth our joy and gratitude; we mean the promptness, we should rather say, enthusiasm with which the friends of the Canada Conference have rallied and combined for its support;—friends ministerial and lay, in our own societies and congregations, and in others; among whom we rejoice to number highly intelligent and influential gentlemen connected with the Government of Canada. To the King of Zion, as well as the Ruler of Nations, be all the praise!

The Ministers have now gone again to their evangelical and arduous work, to benefit their fellow-men, to watch the flocks they have gathered in the wilderness, and increase their claims on the piety and prayers of Christians, and to the continued smile and generous support of the community. They live; yet not but Christ within them; they labour; but not for themselves; they seek honour; they seek it for God. The Rev. Thomas Whitehead, the venerable Ex-President, preached in Newgate Street Church on Sabbath evening, and in the introduction of his sermon informed us he had been in the ministry nearly 54 years. About that time has Wesleyan Methodism been in existence in the Province; and a retrospective view inspires the exclamation:—“What hath God wrought?” All we shall add is, what he has done he will do again; with this difference, if we are faithful, he will multiply a hundred fold, in future times, the moral, and spiritual, and glorious achievements of Wesleyan Methodism in Canada.

THE CHRISTIAN GUARDIAN.—We cannot resume the duties of the Editorship of this Journal, to which we have been elected by the late Conference, without giving expression to our unfeigned acknowledgments to our numerous friends. First, to our subscribers, for the steadiness with which they have maintained the extensiveness of the circulation of the organ of the Wesleyan Methodist Church. The voluntary vacation of the editorial chair by our valued predecessor, the Rev. Egerton Ryerson, whose abilities as an editor are not surpassed, the exclusion of politics from the paper, the effect which the accession of more than twelve hundred members from our Church, with not a few from our congregations, was likely to have on our circulation, and then the application this year of the rule requiring payment in advance, are circumstances which have not been observed by us unmoved. But our fears on these accounts might have been saved; for at the present time the subscription list is more beneficial to our establishment than it was a year ago. Secondly, we offer our acknowledgments to the literary contributors who have from time to time favoured us with their welcome communications; which we believe have equalled, if not exceeded in number and excellence, those found in any other provincial journal. We beg to be allowed to express a hope, that both classes of contributors will make the bestowment of their favours continuous. An encasement of orders for the Guardian will be received, and duly attended to by us with pleasure; and should other of our friends, Ministers and Laymen, oblige us with productions from their pens, we shall be happy to ensure their publication, so far as their sentiment, style, and suitability may have a claim on our columns; while it will be our ceaseless solicitude to render the Christian Guardian deserving of an extended patronage and perusal, and so to conduct it throughout the year as not to tarnish the honour again conferred on us by the eminently useful body whose servant we are.

A GOOD REPLY.—A notice will be found elsewhere to-day addressed to our Missionary subscribers, by the General Secretary, which we have no doubt will have prompt attention. And should they be complained of for their liberality, we beg to suggest an answer for them to give their complainers. A person inclined to be generous according to his means, was expostulated with by a relative, because of his too free contributions. The person's brief reply was, “Like one in a balloon, I rise in proportion to the weight I throw out.” Our contributors determined to ascend, we believe, will throw away the clogs. There is an immediate call for this; as it will be seen from the stations we publish to-day, our Conference is sending preachers to several new places destitute of the Ministry.

We understand the Rev. Messrs. Richey and E. Evans have been deputed by the late District Meeting of the London Missionaries held in Toronto, to attend the next session of the English Conference. Of course we know not their errand!

ARRIVAL OF THE COLUMBIA.—This Steam-Ship arrived at Boston on the morning of the 17th, bringing important news; but our anxiety to-day to publish all we can of the Debates in the House of Assembly prevents us from giving more than a summary of the foreign news just come to hand. Nothing yet has been heard of the President, and the unhappy relatives of some of the passengers have gone into mourning.—May 27th, another protracted debate was commenced in Parliament on Sir Robert Peel's motion of “want of confidence” in Ministers; but no decision had been reached. The Ministry still held possession of their seats.—All is confusion in China; hostilities have been resumed; the Bogue forts have been taken, and the factory at Canton is in possession of the British. Rumour says, Canton itself is in their hands. That city is almost deserted. The Emperor has refused to ratify any article of Captain Elliot's treaty with Keshen. The latter has been sent a prisoner to Peking by order of the Emperor. It is affirmed that the differences between the two Governments are as far from a termination as ever.—Sir Colin Campbell has arrived at Ceylon, and been proclaimed Governor of that Island.—Intelligence from Persia is pacific.—France, it is confidently asserted, refuses at present to sign the treaty of the five powers relating to Mehmet Ali. Darnes, who attempted to assassinate the King, has been tried, convicted, and executed. Prince Napoleon has published a vehement protest against the severity with which he is treated at Ham, where he is imprisoned.—A new Ministry has been formed in Spain by Espartero.—The General Steam Navigation Company intend to establish a new line of Steamers between London and New York, to start from each place every fortnight.—The great establishment, the Bank of England, appears from last returns to be gaining strength.—Should space permit we shall next week make some extracts from papers received by the Columbia.

A BEGINNING.—A few days ago we received from London “The Wesleyan Methodist Magazine,” a well known periodical published under the direction of the Wesleyan Conference in England, and edited by the Rev. Messrs. T. Jackson and G. Culbert. It is not our intention to say anything of the many useful articles it contains, but as rumours of the silk-gown-question agitation have from time to time reached us, we may as well just say, for the information of our plain and primitive Methodists in Canada, that there is to be seen in this number of the magazine a portrait of the Rev. Matthew Richey in gown and bands!!

The Conference, towards the close of its sittings, passed, by a rising vote, a motion of thanks to the numerous members and friends of our Church and congregation, and others, who with marked hospitality and kindness entertained the Ministers during their stay in the City; a friendliness heightened in its value by the fact, that this is the second time our generous citizens have done it this year. May the best temporal and spiritual blessings of Him whose servants have met with so welcome a reception be vouchsafed to all those who have this ministered to their comfort.

It is our intention to pay some attention to the reports of the May meetings held in London; but at present other matter has a demand on our columns, which must have the preference.

No time will be lost in publishing the Minutes of Conference. In the meantime we shall be glad to receive orders from all persons who wish to have them.

The Pastoral Address of the Conference, which was referred to the Book Committee for revision and additions, will appear with as short a delay as possible.

Several Pamphlets on various subjects, lately politely sent us by different gentlemen, shall have our attention soon.

His Excellency the GOVERNOR GENERAL has been pleased to appoint ANTHONY MANAHAN, of Kingston, Esquire, to be Collector of Customs at the Port of Toronto. It is generally supposed, that in consequence of this appointment Mr. Manahan will vacate his seat as Member for Kingston, in favour of Mr. Secretary Harrison.

Kingston papers say, that the Hon. Robert Baldwin has resigned the Solicitor Generalship of Upper Canada, and his seat in the Executive Council. It is conjectured he will be succeeded by Col. Prince or J. S. Cartwright, Esq.

The Rev. R. Corson wishes us to say, that two names in a Centenary list published by us on the 9th inst., “J. Gomer” and “E. Haen,” should be J. Tolmie and E. Owen.

TO CORRESPONDENTS.—“Abstinentia,” and a letter from the Rev. H. Wilkinson, received.

MISSIONARY SOCIETY.

Mr. Editor, I am requested, by the General Treasurer of the Missionary Society, to inform its patrons and friends, that a full report of the state of our Missions, with the Receipts and Disbursements for the past year. It is therefore desirable that all unpaid Subscriptions should be collected without delay, and forwarded to J. R. ARMSTRONG, Esq., of this City; together with the Names of the contributors.

A compliance with the above request would much oblige.

Yours, &c., ANSON GREEN, General Secretary.

Toronto, June 19, 1841.

Quarterly Meetings for the Bytown District.

Plamagenet, ... August 11th & 12th. Hull, ... Septem. 5th & 6th. L'Orignal, ... 14th & 15th. Osgoode, ... 18th & 19th. St. Andrews, ... 21st & 22nd. Richmond, ... October 9th & 10th.

N. B.—A CAMP-MEETING is to be held on the Richmond Circuit, a few miles from the old ground, to commence on Thursday the 5th of July. Preachers and friends on the neighbouring circuits are respectfully invited to attend.

J. CARROLL, Chairman B. D.

A CAMP-MEETING will be held, God willing, on the

Malabide Circuit, on the Farm of Mr. Jacob Service, in the vicinity of the Malabide Chapel, and will commence on the second Thursday of July next, at 4 o'clock, P. M. The Preachers on the District especially are expected to make their arrangements so as to attend; and other Brethren are strongly desired to favour the meeting with their presence and aid. B. MARKEVILLE.

STATIONS OF THE PREACHERS, 1841.

I.—LONDON DISTRICT.

1. Hamilton, Alexander McNab, Samuel C. Philp, Isaac B. Howard; and Andrew Prindle, superannuated.
2. Brantford, James Musgrave, James Spencer; Tho's Whitehead, superannuated.
3. Dumfries, George Ferguson, David H. Madden.
4. Oxford, William Coleman, Mathias Holtby.
5. London, Samuel Rose, William Price.
6. Thames, John K. Williston, Thomas Williams.
7. Gosford and Howard, Cornelius Fluemfelt; one to be sent.
8. St. Thomas, Solomon Waldron, who is to exchange once a quarter with the Preacher on Malabide Circuit; H. Harris.
9. Malabide, Luther O. Rice.
10. Simcoe, Peter Kerr, J. Shepley.
11. Muncey Mission, Peter Jones; one to be sent.
12. Warwick and Adelaide, David Hardie.
13. Walpole, One to be sent.
14. Huron, Appleford.
15. Grand River, Kennedy Creighton.
16. Guelph, Ezra Adams.

WILLIAM RYERSON, who is our PRESIDENT, Chairman, and Superintendent of Missions.

II.—TORONTO DISTRICT.

17. Toronto City, Egerton Ryerson; John Ryerson, who is our Book Steward and General Agent of the Missionary Society; Jonathan Scott, who is our Editor.
18. Yonge Street, Thomas Beville, James Hutchinson; James Wilson, superannuated; James Culham, supernumerary.
19. Newmarket, Matthew Whiting.
20. Albion, John Baxter, Francis Coleman.
21. Reservoir, Sam'l Belton; David Yeoman, superannuated.
22. Whitby, Simon Huntington, Joseph Wesley McCollum.
23. Toronto Circuit, Horace Dean, John Lever.
24. Nelson, Rowley Heyland, Robert Darrington.
25. Grimsby, George Poole, Charles W. M. Gilbert.
26. St. Catharines, Edmund Shepherd, Thomas Cosford.
27. Stamford, Hamilton Bigger, John Law, Geo. R. Sanderson.
28. Brock, John Sanderson, William Deverell.
29. Barrie Mission, Thomas McMullen, John Neelands.
30. Lake Simcoe, Sylvester Hurlburt.
31. Owen's Sound, Stephen Brownell.
32. Credit, David Wright.

ANSON GREEN, Chairman, and Superintendent of Missions within the bounds of his District.

III.—BAY OF QUINTE DISTRICT.

33. Kingston, Henry Wilkinson.
34. Waterloo, Conrad Vandusen, William H. Williams; Ezra Healy, superannuated.
35. Napanee, Robert Corson, Gilbert Miller.
36. Hallowell, Richard Jones, Lewis Warner.
37. Belleville, Wellington Jeffers.
38. Sidney, George F. Flayter, William Philp.
39. Bath and Isle of Tanti, William Haw, Daniel Wright.
40. Murray, John Black, Joseph Reynolds; Daniel McMullen, supernumerary.
41. Coburne, Joseph Messmore.
42. Cobourg, Edwy Ryerson; Jesse Hurlburt, A. B., who is Principal of Upper Canada Academy; Daniel C. Van Norman, A. B., who is Professor of Mathematics in U. C. Academy; John Beatty, who is Agent of U. C. Academy.
43. Port Hope, Asahel Hurlburt.
44. Peterborough, William McFadden, Vincent B. Howard, Thomas Jeffers; Moses Blackstock, who is Missionary to the Jack Townships.

JOHN C. DAVIDSON, Chairman, and Superintendent of Missions within the bounds of his District.

IV.—AUGUSTA DISTRICT.

45. Prescott, Lachlin Taylor.
46. Brockville, Richard Garrett.
47. Matilda, Benjamin Nankeville, Thomas Harmon.
48. Cornwall, John Tukey.
49. Augusta, Daniel Berney.
50. Kamptelle, William McCullough.
51. Rideau, William Young; William Brown, superannuated.
52. Perth, James Currie.
53. Crosby, George Goodson.
54. Elizabethtown, William Willoughby; one to be sent.
55. Mississippi, Alva Adams, R. E. Tupper.
56. Clarence, One to be sent.
57. Pembroke, Matthew Connor.
58. Gananoque and Pittsburg, Stephen Miles.

CYRUS R. ALLISON, Chairman.

V.—BYTOWN DISTRICT.

59. Bytown, John Carroll.
60. Richmond, Henry Shaler, J. Elliott.
61. Osgoode, E. F. Harper.
62. St. Andrews, John Armstrong, William Dignem.
63. L'Orignal, George B. Butcher; Franklin Metcalf, superannuated.
64. Plantagenet, O. Barber.
65. Hull, George Beynon.

JOHN CARROLL, Chairman.

PARLIAMENT OF THE PROVINCE OF CANADA.

WEDNESDAY, June 16, 1841.

On Monday last at noon, the Members of the Legislative Council and House of Assembly were sworn in, after which the House of Assembly proceeded to the election of Speaker. Austin Cuvillier, Esq., Member for Huntingdon, was proposed by Hamilton Merritt, Esq., and seconded by Mr. Morin, Esq. Sir Allan Macnab was proposed by John S. Cartwright, Esq., but at Sir Allan's request, the motion was withdrawn. Mr. Cuvillier was duly elected Speaker without a division.

From the Supplement to the Quebec Gazette, published by authority at Kingston. LEGISLATIVE COUNCIL CHAMBER, Kingston, June 15, 1841.

This day, at two o'clock, P. M., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council, in the Parliament Building. The Members of the Legislative Council being there assembled, His Excellency was pleased to command the attendance of the Members of the Assembly, and that House being present, Austin Cuvillier, Esquire, M. P. for the County of Huntingdon, informed His Excellency that the choice of the Assembly had fallen upon him to be their Speaker. The Speaker then demanded the customary privileges, which His Excellency having granted, was pleased to open the First Session of the First Parliament of the Province of Canada, with the following SPEECH from the Throne:—

Honorable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly,

I have deemed it right to assemble you at the earliest period which the circumstances of the Province, and the duties imposed upon me by the Imperial Act for the Union of the Canadas, under which this Legislature is constituted, have admitted; and it is with sincere satisfaction that I now meet you to deliberate on the great and important interests committed to our charge.

A subject of the highest importance to this Province, has been forcibly detained in the neighbouring States, charged with a pretended crime. No time was lost by the Executive of this Province in remonstrating against this proceeding, and provision was made for ensuring to the individual the means of defence, pending the further action of Her Majesty's Government. The Queen's Representative at Washington has since been instructed to demand his release. Of the result of that demand I am not yet apprised, but I have the Queen's commands to assure Her faithful subjects in Canada of Her Majesty's fixed determination to protect them with the whole weight of Her power.

Arrangements were completed during the course of last summer by which, under the directions of the Treasury, the rates of Postage between all parts of this Colony and the United Kingdom were greatly reduced; and a more speedy and regular conveyance of letters between different parts of this Province has since been established by arrangements made by the Deputy Post Master General under my directions. A commission has been appointed by me to enquire into and report upon the whole Post Office system of British North America, and I confidently anticipate that the result of its labours will be the establishment of a plan securing improvements in the internal communication by Post within the Colony, equal to those which we have already obtained in the communication with the Mother Country.

Many subjects of deep importance to the future welfare of the Province demand your early attention, upon some of which I have directed Bills to be prepared, which will be submitted for your consideration. Amongst them, first in importance at the present juncture of affairs, is the adoption of measures for developing the resources of the Province, by well considered and extensive Public works. The rapid settlement of the Country—the value of every man's property within it—the advancement of his future fortunes, are deeply affected by this question.

The improvement of the navigation from the shores of Lake Erie and Lake Huron to the ocean—the establishment of new internal communications in the inland Districts, are works requiring a great outlay, but promising commensurate returns. To undertake them successfully, large funds will undoubtedly be required, and the financial condition of the Province, as it stands at present, would seem to forbid the attempt. But I have the satisfaction of informing you that I have received authority from Her Majesty's Government to state, that they are prepared to call on the Imperial Parliament to afford their assistance towards these important undertakings. In the full belief that peace and tranquillity will be happily re-established in this Province, under the constitution settled by Parliament, and that nothing but a relief from its most pressing difficulties is wanting to its rapid advancement to prosperity, they will propose to Parliament, by affording the guarantee of the Imperial Treasury for a loan to the extent of no less than a million and a half sterling, to aid the Province for the double purpose of diminishing the pressure of the interest on the Public Debt, and enabling it to proceed with those great public undertakings whose progress during the last few years has been arrested by the financial difficulties. I shall direct a measure to be submitted to you embracing a plan for this purpose, and I shall lay before you, for your information and that of the People of Canada, extracts from the Despatches which convey to me this most gratifying assurance.

In immediate connexion with the outlay of capital upon public works is the subject of Emigration, and the disposal and settlement of public lands. There exist within the Province no means so certain of producing a healthy flow of Immigration from the Mother Country, and of ultimately establishing the Immigrants a settler and proprietor within the Colony, as the power of affording secure employment for his labor on his first arrival. The assistance of Parliament, for the Public Works which may be undertaken here, will in a great measure provide for this; but with a view further to aid Immigration, I am authorized to declare to you that Her Majesty's Government are prepared to assist in facilitating the passage of the Immigrant from the port at which he is landed, to the place where his labour may be made available, and that a vote of money for this purpose will be proposed to the Imperial Parliament. The conditions which Her Majesty's Government attach to this measure will be submitted to you, at the same time that I shall draw your attention to a scheme for the settlement and disposal of the Public Lands.

It appears highly desirable that the principles of local self-government, which already prevail to some extent throughout that part of the Province which was formerly Upper Canada, should receive a more extended application there, and that the People should exercise a greater degree of power over their own local affairs. I have directed my attention upon this subject to be submitted to you, and I solicit your earnest attention to the establishment of such a form of local self-government for those Districts of the Province which are unprovided with it, as may insure satisfaction to the People, whilst it preserves inviolate the prerogative of the Crown, and maintain the administration of Justice pure from party and popular excitement.

A due provision for the education of the people is one of the first duties of the State, and in this Province especially the want of it is grievously felt.

The establishment of an efficient system by which the blessings of instruction may be placed within the reach of all, is a work of difficulty; but its overwhelming importance demands that it should be undertaken. I recommend the consideration of that subject to your best attention, and I shall be most anxious to afford you in your labours all the co-operation in my power. If it should be found impossible so to reconcile conflicting opinions as to obtain a measure which may meet the approbation of all, I trust that at least steps may be taken by which an advance to a more perfect system may be made, and the difficulty under which the people of this Province now labour may be greatly diminished, subject to such improvements hereafter as time and experience may point out.

Gentlemen of the House of Assembly. The Financial Accounts of the Province will be immediately laid before you, and I shall direct the Estimates for the Public Service to be submitted to you with the least possible delay. I rely upon your co-operation in the financial measures which it will be my duty to propose to you for taking advantage of the assistance, which Her Majesty's Government propose to afford, and for carrying into effect the Public improvements which are deemed most desirable. I shall earnestly endeavour that whatever you may appropriate for this latter purpose shall be economically employed and rendered effective.

Honorable Gentlemen and Gentlemen. In your wisdom and prudence I confide for the regulation of the different important matters which must necessarily come before you. Canada, united under a constitution which the Imperial Legislature has framed with an earnest desire for the welfare of this portion of the British Empire, may require for a per under prudent and sage counsel. The generous aid which I have already announced to you—the determination which I am also empowered to state on the part of the Government to devote annually a large sum for the military defences of the Province—the fixed and settled determination which I have the Queen's commands to declare, that Her North American possessions shall be maintained at all hazards as part of Her Empire, are pledges of the sincerity with which the Mother Country desires to promote the prosperity of Canada, and to assist in the well working of the new institutions which it has established.

The eyes of England are anxiously fixed upon the result of this great experiment. Should it succeed, the aid of Parliament in your undertakings, the confidence of British Capitalists in the credit you may require from them—the security which the British People will feel in seeking your shores and establishing themselves on your fertile soil—may carry improvement to an unexampled height. The rapid advance of trade and immigration within the last eighteen months afford ample evidence of the effects of tranquillity in restoring confidence and promoting prosperity. May no dissensions mar the flattering prospect which is open before us—may your efforts be steadily directed to the great practical improvements of which the Province stands so much in need, and under the blessing of that Providence which has hitherto preserved the portion of the British dominions most exposed to war, be guided so as to ensure to the Queen attached and loyal subjects, and to United Canada a prosperous and contented People.

From the Kingston Herald. MEETING OF THE FIRST PARLIAMENT OF CANADA. TUESDAY Evening, June 15.

Yesterday being the day appointed for the meeting of Parliament, notice having been given on Saturday in the supplement to the Quebec Gazette, that the Commissioners for administering the Oath to members, would be in attendance at 12 o'clock, the House was filled to overflowing at that hour, and eighty members were sworn in—four being absent. The members having taken their seats, the Clerk read His Excellency's Proclamation convening the Parliament, and also the third clause of the Bill, read that Mr. Cuvillier be the Speaker. Mr. Morin then rose, seconded by Mr. Merritt, and said that Mr. Cuvillier be the Speaker. Mr. Morin remarked that he trusted all former differences would be buried, and the business of the country be proceeded with amicably. In proposing Mr. Cuvillier as Speaker of this House, he did so because he knew him to be a tried British subject, and a gentleman well versed in parliamentary business.

Mr. Merritt made a few remarks to much the same effect; and concluded by saying he would support Mr. C. because the latter was an advocate for Responsible Government.

Col. Prince supported the motion with pleasure, because Mr. Cuvillier, like himself, was a moderate reformer, and conceived that, by voting for that gentleman, he was paying his own constituents a compliment, many of them being Lower Canadians. He trusted that members from the Lower Province would hold out the hand of friendship, and evince a desire to pull together by throwing aside party feelings. The hon. gentleman concluded by paying a tribute of respect to the talents and deportment of the late Speaker, Sir Allan Napier McNab.

Mr. Hincks said, in order to prevent being misunderstood, and to do what he deemed his duty to his constituents, he would briefly state his reasons why he should vote for Mr. Cuvillier as Speaker of this House. So soon as the elections were over, he took the best means of ascertaining who the most competent person would be to fill the Chair; and the result, at which he arrived, made him support Mr. Cuvillier. Mr. H. said he was well assured that Mr. C. was firmly opposed to the Civil List being withdrawn from the people, and had no confidence whatever in the present Administration, being entirely opposed to its Lower Canadian policy. When Mr. Hincks sat down, Mr. Cartwright rose, and with much warmth said, that he had not intended to oppose the motion of the hon. and learned member for Nicolet; but after the speech had been made by the hon. member for Oxford, he felt it his duty to move, in amendment, that Sir Allan Napier McNab be Speaker of this honorable House.

Mr. Johnston remarked, that he did not believe Mr. Cuvillier entertained the views attributed to him by Mr. Hincks.

Mr. Price concurred with Mr. Hincks in thinking that Mr. Cuvillier could not have any confidence in the present Administration, as it was composed of materials that could not possibly work together; that he Mr. Cuvillier was a supporter of Lord Durham's policy, which was not carried out by the present administration.

Mr. J. P. Robin regretted that such remarks should have fallen from Mr. Hincks. He thought the present a very improper time to make such remarks; he would support Mr. Cuvillier for Speaker, and he thought that any expression of Mr. C.'s views at this time was unbecoming.

Mr. Thorburn concurred in the sentiments expressed by Mr. Robin, and said that the body of the people of Upper Canada desired moderation, and if there ever was a time to bury distinctions, and offer a peace-offering to the country, now was that time. He thought Mr. Cuvillier every way qualified, and after paying a compliment to Sir Allan McNab, concluded by hoping the hon. member for Lennox and Addington would withdraw his amendment.

Mr. Hincks explained by saying that he did not press nor desire any expression of opinion from Mr. Cuvillier; but claimed a right to state, on what ground he supported that gentleman.

Mr. Cameron stated that the discussion was at an end; he thought the Speaker should be able to speak both the French and English languages, and it was chiefly for this reason he should support Mr. Cuvillier.

Sir A. N. McNab requested the hon. member for Lennox and Addington to withdraw his motion of amendment; and he thought Mr. Hincks justified in giving his reasons for supporting Mr. Cuvillier, and that every member ought to do the same.

Mr. Cartwright withdrew the amendment accordingly. Mr. Cartwright regretted exceedingly that Mr. Hincks should have disturbed the unanimity which prevailed in the House with regard to the Speaker. He would support Mr. Cuvillier for Speaker, and he thought that any expression of Mr. C.'s views at this time was unbecoming. He (Mr. C.) deemed it his duty to declare why he supported Mr. Cuvillier; and for one, he would certainly not support that gentleman; if he had no confidence in him; he thought it necessary that the Speaker should be a gentleman possessing the confidence of the whole House; he, however, would prefer Mr. Vigor, but would yield to the disposition of the Upper Canadians, and vote for Mr. Cuvillier; it still being on the express understanding, that Mr. C. had really no confidence in the present Government—if he (Mr. A.), thought otherwise, he would rather vote for Sir Allan McNab, or any other Tory, than the hon. member for Huntingdon. Mr. A. was convinced, however, that Mr. Cuvillier was opposed to the present administration, and to make the matter certain, that gentleman ought to give an expression of his views; although he was extremely desirous that unanimity should exist, he could not sacrifice his principles to preserve it; he thought on the part of Mr. Cuvillier an expression of opinion was necessary, not only that the people of this great province should clearly understand our position, but that the people of England, if indeed they took any interest in our affairs, should also comprehend it. Mr. Aylwin repeated that although he would desire to see that true martyr to his country, Mr. Vigor, placed in the chair, still to preserve cordiality he should vote for Mr. Cuvillier. Mr. Morin concurred with some of the sentiments just uttered by Mr. Aylwin, and said that he would support Mr. Cuvillier for Speaker, but he would not support Mr. Cuvillier's opinion at this time; thinks such a course on the part of Mr. C. would be out of place and expose the House to embarrassment and contention, without doing any good whatever. Mr. M. would conclude by recommending Mr. Cuvillier not to state his political views at this time.

Mr. Smith (of Frontenac) rose and said, that for his part he had every confidence in the administration, and thought the remarks of Mr. Hincks in bad taste at this particular time. Mr. Smith thought it would be impudent in Mr. Cuvillier to state his political views, and in fact the proceedings of the hon. member for Oxford would, if carried out, be equal to a declaration of want of confidence in the Government, of course that would lead to a dissolution of this body.

The Atty Gen. for U. C. said he intended not to take any part in the discussion, but he could not remain silent after what had fallen from the last speaker. When he, the Atty Gen. heard the House threatened with a dissolution, because it expressed, in accordance with the constitution, its views on any question, he must repudiate the idea that such sentiments were held by the Government. He highly approved of Mr. Cuvillier, as Speaker, on account of speaking the French language, and his high parliamentary qualifications.

Mr. Isaac Buchanan differed from the Hon. Member for Oxford in bringing up any thing likely to recall the past. The present Administration as yet had no character—it had no chance in itself. (Laughter.)

Mr. James Durnan supported Mr. Cuvillier in consequence of his being an impartial and dignified gentleman, who would give a tone to the house and he was satisfied that Mr. C. could never fill the chair were he not supported by the Reformers present. He believed Mr. C. was a Reformer, and would only support the Government when it acted in accordance with the expressed wishes of the people.

After some remarks by Messrs. Cooke and Chesley, the motion was put, that Mr. Cuvillier be Speaker of the House, which was carried without a dissenting voice; when Messrs. Morin and Merritt conducted him to the chair. Mr. Cuvillier begged that the House would reconsider his vote, and propose to elect Mr. C. before taking the chair, but to the house persisting in some more competent person to be its Speaker; but on the house persisting in its choice, Mr. C. left the chair, and he could not express his feelings of sincere and heart-felt gratitude for the high dignity that had conferred upon him. It fell to the lot of few to fill the office correctly; he Mr. C., however, would do his best endeavours to discharge satisfactorily the important trust conferred upon him. Then turning to the Lower Canadian members, he repeated his remark in French.

The Royal Mace having been laid on the table, Sir A. N. McNab then moved that the House adjourn. This caused a warm and animated debate. Much

