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THE DAY OF SECESSION IN SCOTLAND.

Edinburgh is one of those cities which seem designed as the arena of mighty incidents. Commanding that wide prospect of fertile fields, and of the far-stretching ocean, which is itself enlarging to the soul; overhung by tall piles of ancient masonry, and hoary battlements, which only speak of other years; looking up to everlasting mountains which carry the thoughts aloft or far on into the future; and with the solemn shadows of the ancient capital diffusing a sedateness over the elegance of the modern town, Edinburgh is essentially an historic city—a city familiar with great events, and a proper place for their transaction. On the morning of the 13th May it had the look as if such an event were coming. People were early astir. When the hours of business came, men either forbore their wonted occupations, or plied them in a way which showed they had as lief forbear. Holyrood was one point of attraction, for the yearly gleam of royalty was flickering at its old grim turrets and through its gaunt open gateway. The scarlet yeomen, with their glancing halberds, and the horsemen curvetting in the court of the resounding "Sanctuary," announced that the representative of majesty was within; and a stream of very various equipages was conveying, down the Canongate, professors from the college, and red-gowned magistrates from the council-chamber, lawyers from the Parliament-house, and lairds from all the Lothians, besides a long pedestrian procession of doctors, and ministers, and burgh-elders, all resorting to the Palace to pay their homage to His Grace the Queen's Commissioner. From Holyrood they marched to the High Church. This venerable fabric seemed also to renew the days of old. Beneath that canopy where James, of pederastic memory, used to sit, and sometimes dispute with John Durie and Patrick Simpson, sat the representative of royalty, and all around the gallery was garished with the parti-coloured pomp of civic functionaries, whilst the area was filled with that grave and learned auditory which no other occasion could supply. The discourse, "Let every man be fully persuaded in his own mind," was a production which, for wise and weighty casuistry, for keen analysis of motive, and fine discrimination of truth, and for felicity of historic illustration, would have been a treat to such a congregation at a less eventful season. With the solemn consciousness that in the "full persuasion" of their own minds they had decided in another hour to take a step in which character and worldly comfort and ministerial usefulness were all involved, each sentence came with a sanction which such sermons seldom carry. When the service was closing, the audience began to disperse with a precipitation which contrasted strangely with the fixed earnestness of their previous attention; for the place appointed for the meeting of assembly lay at some distance, and members were anxious to secure their seats, and on-lookers as anxious to get near the spot.

In the Assembly-hall many of the gallery-spectators had sat nine weary hours, when at last the rapid entrance of members by either door announced that the service in St. Giles' was over, and languid countenances were again lighted up with expectation. It did not look like the opening of a General Assembly. There was not the usual vivacity of recognition, and that bustling to and fro and ferment of joyous voices which on such occasions keep the floor all astir and the audience all alive. Either side was serious. The one party had that awe upon their spirits which men feel when doing a great work. Of the other party, some had that cloud upon their consciences which men feel when they are doing a wrong work—when they see others doing what, but for want of faith themselves, should have been doing; and others more honest, consistent Erasmians of the old school, had something of a funeral feeling, sadness in parting with opponents whom they respected, and a foreboding impression that, when these were away, it would scarcely be worth while remaining.

At last the full ring of horse-gear, and the measured prance on the pavement, with the jingle, near swell of the trumpet, seemed to say, in the words of the national melody, "Now's the day, and now's the hour!" The martial music ceased, and the Assembly rose, for her Majesty's Commissioner had entered. The Moderator engaged in prayer, and as soon as that prayer was ended, and the members had resumed their seats, amidst the breathless silence which prevailed, he went on to say, "According to the usual form of procedure, this is the time for making up the roll; but, in consequence of certain proceedings affecting our rights and privileges—proceedings which have been sanctioned by her Majesty's Government and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our Constitution, so that we could not now constitute this Court, without a violation of the terms of the union between Church and State in this land as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the House, I shall now proceed to read." He then read the protest, and having laid it on the table, bowed towards the throne, and withdrew. Man by man, and row by row, all to the left of the chair, arose and followed. An irrepressible shout of gratulation from the multitude in the street announced that the vanguard was fairly "without the camp," and, orderly and slowly retiring, in a few short minutes all were gone. Looking at the long ranges of vacant forms which the pride of Scottish genius, and the flower of Scottish piety had disappeared, there were few spectators who did not feel "The glory is departed."

It was a striking sight to see the dark line, for half-a-mile together, moving down the steep declivity which leads to the valley of Leith-Water. In the distance stood, bright in its polished freshness, the new Assembly Hall, on which they had turned their backs for ever. On either side was the crowd of lookers-on—thronging windows and balconies, and outside stairs; some cheering, and others lifting their hats in silent reverence, some weeping, many wondering, and a few endeavouring to smile. And in the middle of the street held on the long procession, which included Welsh and Chalmers, Gordon and Buchanan, Keith and Macfarlan, Alexander Stewart and John Macdonald, Cunningham and Candlish, everything of which a Scotchman thinks when he thinks of the Church of Scotland.

Humble in its original destination, and prepared in haste, but of vast dimensions, and crowded with an eager auditory, their new place of meeting was emblematic of that new dispensation in the history of the Church of Scotland which had now begun. The emblems of Royal patronage were absent. There was neither canopy nor throne. No civic pomp was seen. Magistrates had laid aside their robes of office, and none of Scotland's nobles had come. But the heart of Scotland was there, and it was soon borne in on every mind that a greater than Solomon was there. None who heard them can ever forget the fulness and world-forgetting rapture, the inspiration of the opening prayers; and when that mighty multitude stood up to sing, it seemed as if the swell of vehement melody would lift the roof from off the walls. And when at last the adjournment for the day took place, and in the brightness of a lovely evening the different groups went home, all felt as if retiring from a peacemaking meeting. A comradely salutation was, "We have seen strange things to-day." Some, contrasting the harmony and happiness of the Free Assembly with the strife and debate of other days, could not help exclaiming, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Many remembered the text of Dr. Chalmers' sermon six months before, in opening the Convocation, "Unto the upright light shall arise in the darkness." And at the family worship of those memorable evenings such psalms as the 124th and 126th were often sung, and were felt to be "new songs."

It would be pleasant to dwell upon many of the features of the Free Church Assembly; especially on those deputations and messages of sympathy and congratulation which they received from so many Churches, and on those tributes of approbation and encouragement which, coming in from so many quarters, made them recognize the good hand of the Lord upon them. But we have only room to state, that Tuesday, the 23rd of May, was, after special devotional exercises, employed in subscribing the "Act of Separation and Declaration of Demission," by which 470 Ministers did "SEPARATE FROM AND ABANDON THE PRESENT SUBSISTING ECCLESIASTICAL ESTABLISHMENT IN SCOTLAND, AND RENOUNCE ALL RIGHTS OR EMOLUMENTS PERTAINING TO THEM BY VIRTUE THEREOF."

Though subscribed with the utmost calmness and sobriety, it would not be easy to estimate the sacrifice which that Declaration implied. It is something to renounce the dignity of an Established Church, and the comforts of an endowed one. These ministers did both, and some will best understand the sacrifice when told, that the gift thus laid on the altar is a revenue of more than a HUNDRED THOUSAND POUNDS A YEAR. But this is a very gross and vulgar way of stating it. For who will estimate in pounds and pence the home-ties which have since then been broken? Who will put a price on those hallowed recollections which cluster round every man and church—all the more tender and manifold in proportion as a man of God was the presiding spirit there—round the manse where infancy was cradled and childhood made merry; and opening youth first learned to tread with thoughtful and meditative step—the country manse on whose roof-tree rested the blessing of many a passer-by, and from whose quiet chambers ascended, heard by God alone, the prayer of the pious wayfarer turned aside to tarry for a night, and through whose study-windows streamed at winter's early morn the radiance of his lamp, who, like his Master, had risen up a great while before the dawn to meditate and pray? What money will buy back the joy of those sacrosanct, whose Sabbath memories are now strangely mingled with the thought of their new occupants—the sanctuary, where, one by one, the Elkanahs and Hannahs of the village presented each loan from the Lord and dedicated the infant Samuel to Him who answers prayer—the parish church, where family by family sat the rural population, the happy matron at the head, and the toil-worn hardy father at the foot of their allotted pew, and the olive plants between—the church at whose window waved, ampler each opening spring, the branches whose pleasant shadow spake of better trees, and that higher

house of God where these be planted, and round whose walls are sprinkled the grassy mounds where the fathers sleep, but where many of the children must now not sleep—the church which has the consecration which the Angel of the Covenant alone can give—traditions of worthies who preached and wrestled there—recollections of Periel meetings, new-year sermons, and communion-seasons, when God was in the place—birth-place associations of men who believe that it was there that they were born again? Many a noble heart was like to burst that recent Sabbath, when minister and people took their last look of the beautiful house where they and their fathers had worshipped, and gathering up their psalm-books and bibles which had lain on the book-board so long, they left the vacant pulpit, and the empty Jews, "a place in which to bury strangers."

But with all its griefs and privations—though in some parishes arbitrary landowners have refused the humblest but to the "outed" ministers, and have prohibited their tenantry from affording them an asylum; and though many congregations have no other prospect than that of worshipping, like their covenanting ancestors, in the open air—still the sacrifice has been amply repaid, in blessings of a nobler kind.

1. It is a solemn testimony for truth. It is something to have impressed on the minds of men more deeply the truths, that God alone is Lord of the conscience, and Christ alone is Head of the Church; and that the relation between a pastor and a Christian congregation is something too sacred to be formed without the consent of either party.

A SHORT SERMON.

"Curse ye Meroz," said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges v. 23.

This is a remarkable passage. It is an imprecation. "A people are cursed; cursed bitterly. The anger of God against them is thus intended to be expressed in the most signal manner. I do not remember another case in the sacred Scriptures in which the Divine indignation is so pointedly signified. Meroz must have grieved the Lord in no ordinary measure."

But what was the sin of which they were guilty? Were they idolaters? No. Were they slaves to any sensual lust? No. Did they neglect the worship of Jehovah? No. Did they unite with the hosts of Sisera, against the children of Israel? No. The people of Meroz are accused of no such enormities. They were, so far as these transgressions are concerned, blameless. Why, then, were they so grievously rebuked by the Spirit of God?

I answer, their sin consisted in doing nothing. This was its beginning and ending. It might, possibly, however, have been forgiven, had there existed no call for execution. The other cities of Israel were reclining in slumber, until the trumpet of Deborah summoned them to battle. When, however, the moment of action arrived, all but Meroz aroused themselves to exertion. The neighbouring tribes of "Zebulun and Naphtali" jeopardized their lives to the death in the high places of the field. Meroz heard the war-blast of the trumpet; she saw all around her the thousands of Israel going forth to peril their lives in the cause of God; she knew the oppressions under which the people of Israel were groaning; but she remained unmoved, sunk deep in spiritual sloth; she remained at ease, and came not to the help of the Lord; and she stands recorded on the page of everlasting truth as bitterly accursed.

It is very clear that the lesson taught here is of universal application. It is this, that indifference in the cause of God is a grievous sin, and brings with it a bitter, retributive curse. Our Lord, when on earth, cursed (no doubt, as a warning to us) the barren fig-tree. In a parable, in another case, he represents himself as saying of such an one, "Cut it down, why cumbereth it the ground?" To the Church at Laodicea he says, "Because thou art lukewarm, and art neither cold nor hot, I will spue thee out of my mouth." "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Such, my Christian brethren, are the terms of discipleship which Christ himself hath established: they are the only terms which he will recognize at the day of judgment.

And it is reasonable that Christ should thus decide: he considers the salvation of souls, the reclaiming of our race to obedience to his Father, the honour of the character of God, as matters of consequence. When Satan had entered our world, and had tainted our whole race with the poison of moral death, the Son of God came to put away the works of the devil. From the moment that he undertook this work, this world became the seat of an exterminating moral warfare. Jesus Christ came on earth, suffered, died, rose again, ascended, and is now interceding for us, that he may subdue the world to obedience to his Father, and redeem from the bondage of sin those whom he is not ashamed to call his brethren. On the other hand, Satan is labouring with incessant zeal to expel holiness from the earth, and to lead our whole race, blinded by passion and sensuality, to everlasting death. These are the powers that are contending for the dominion over this world.

Now, a Christian is a man who has left the army of Satan, and enlisted under the banner of Christ. He relies for pardon and salvation wholly on the blood of Christ; hence he owes all to Christ as a debt of gratitude. He obeys before all things the commandments of Christ, as his lawgiver. He takes Christ as his universal example, and desires that the same spirit which dwelt in Christ may dwell in him. Christ's whole life on earth was spent in labouring and suffering, to save souls, to destroy the kingdom of sin; and he has said to his disciples, as my Father has sent me, so send I you.

You see, then, brethren, that the blessed Saviour is in earnest on this subject, or he would never have left heaven for earth to accomplish it. He declares, if any man have not the spirit of Christ he is none of his. What, then, shall we say to those who have professed all this, and yet, when he calls them to put their professions into practice, they utterly refuse. They see the danger of souls, they believe in eternal rewards and punishments, and abhor him who doubts the truth; they believe that there is salvation only in Christ, and that without a knowledge of him the world will perish in sin; and yet, believing all this, they will not make a single sacrifice for the salvation of souls or the honour of God. So long as the service of Christ requires no sacrifices, they will obey him: they will attend church, sit down at the communion table, call themselves by the name of Christ; but if a sacrifice is to be made for God, they have no heart for it, and, for all them, the world may perish in its iniquities. If they can enjoy earth, and get to heaven themselves, they care not whether another soul gets there besides them.

Now, I ask any reasonable man to tell me what must be the doom of such a man. He is fully acquainted with his duty, and the reasons for it, and the motives to it, and yet he will not do it. He has not the spirit of Christ, and is none of his. Except a man deny himself, and take up his cross and follow me (my example), he cannot be my disciple. His sentence is already written, "I know you not." "Inasmuch as ye have not done it unto me," I curse you, into everlasting fire, prepared for the devil and his angels." Such is the doom of the man, who, in words, acknowledges Christ, but in act denies him.

Hearer, I beg you to look at this subject thoughtfully. If this be so, must not a large number of the professors in every church be fatally deceived? The number of those who are making sacrifices of time, labour, or money, or the good opinion of worldly men, for the sake of Christ, is fearfully small. What, then, is to come of the rest?

The cause of Christ is assailed on every side. The incessant agitations of politics are turning the minds of men away from every thing holy. The fluctuations of business, instead of breaking their hold on the world, seem to rivet them more closely to their possessions. The love of sensual ease is spreading like a blight over the church. The fear of popular clamour is leading men to surrender every principle in things social or religious, if a political or religious denunciation command it. Infidelity circulates its poison in every form. Appeals to the baser passions lurk in the pages of almost every popular novel. The church of Rome is preparing for another grand attempt to subdue the world. The cause of Christ on earth surely requires that every one who loves it should labour with his whole soul, and should seek first the kingdom of God and his righteousness.

And now, if, at such a crisis, a man be willing to remain neutral; to look on, as a spectator, while every power of earth and hell is moving onward to exterminate, if possible, the church, what shall we say to such an one? What will Christ say to him? "He that denieth me before men, him will I deny before the angels of heaven."

But you will say, we wish well to this cause; we love the cause of Christ. How, my brother, do you show your love? You talk about it in conference meeting; you shed tears, perhaps, over the story of the cross; and your brethren believe you to be a very warm-hearted Christian. Perhaps this is the very thing that makes you weep. But here it begins and ends: you do nothing but talk and weep. Ah! had Christ acted thus, when the case of a perishing world was presented to his compassion, where had you and I been to-day? Had Paul, and Peter, and Silas, and Timothy satisfied themselves with talking about souls, instead of suffering for them, what had been our condition at the present moment?

But you say you do, as well as talk. I rejoice to hear it. That is exactly what Christ requires us to do. But let me ask, still further, are you doing according to your task? You say you love the souls of men; that you know they must be lost without the Gospel; that you have given up all for Christ, and are living for heaven. This is good, nothing can be better. But how do you act? What portion of your property do you consecrate to Christ? You say the calls are very frequent. True, but do you not excuse yourself from almost all of them? Ask yourself, how much do you give in a year? Do not evade the question. Come to it manfully. Put it down in dollars and cents. Compare it with your other expenses, and you will go to God on your knees, and confess your sin and covetousness. We are all greatly mistaken in this respect: we give a quarter-of-a-dollar grudgingly and pain-

fully to-day; and for the reason that it was done painfully, we remember it for a month. We give another on some other occasion, in the same manner; and because it has cost us an effort, we think we have done much, while our giving has been contemptible. But is this acting according to our task? Is this being in earnest for the cause of Christ? Is not this refusing, in fact, to come up to the help of the Lord against the mighty? The curse of Meroz will be uttered against us unless we repent. I have much more to say on this subject, but my limits are exhausted.—Baptist Magazine.

THE DESTROYER OF DEATH.—By DR. CHALMERS.

When we look at the wide extent and universality of the ravages of death, how hopeless is our escape! We see no exception—it scatters its desolations with unvarying regularity among all the sons and daughters of Adam. It perhaps adds to our despair when we see it extending to the lower animals, or behold the lovely forms of the vegetable creation dissolving into nothing. It carries to our observation all the immutability of a general law; we can look for no mitigation of the incorrigible disaster; we cannot reverse the process of nature, nor bid her mighty elements to retire. Is there no power, then, superior to nature, and which can control it? To us a law of the universe carries the idea of some fixed and unalterable necessity along with it, and of none more strict, more unflinching, and more widely extensive in its operation than the law of death. In the wide circuit of things does there exist no high authority that can abolish this law?—no power that can overthrow death, that can grapple with this mighty conqueror and break his tyranny to pieces? We never saw that being, but the records of past ages have come down to us, and we there read of the extraordinary Visitor who lighted on these realms where death had reigned so long in all the triumphs of extended empire. Wonderful enterprise! He came to destroy death. Vast undertaking! His came to depose nature from this conceived immutability; and a law, which embraced within its wide grasp all who live and move on the face of the world, he came to overturn; and he soon gave token of a power commensurate to the mighty undertaking. That nature, to whose operations we are so apt to ascribe some stubborn and invincible necessity, gave way at his coming; she felt his authority through all her elements, and she obeyed it. Wonderful period!—when the constancy of nature was broken in upon by him who established it—when the Deity vindicated his honour, and the miracles of a single age, committed to authentic history, gave evidence to all futurity that there is a power above nature and beyond it. What more unchanging than the aspect of the starry heavens—and in what quarter of her dominions does nature maintain a more silent and solemn inflexibility than in the orb which rolls around us? Yet, at the coming of that mighty Saviour these heavens broke silence—music was heard from their canopy, and it came from a congregation of living voices, which sang the praises of God, and made them fall in articulate language on human ears. After this, who can call nature unalterable? Jesus Christ hath abolished death, he has made perpetual invasion upon nature's constancy, and she never in a single instance resisted the word of his power. "What manner of man is this?" said his disciples, "even the winds and the sea obey him!" Philosophers loved to expatiate, and they tell us of the laws of the animal and vegetable kingdom. These laws may prove an impassable barrier to us, but in the hand of the omnipotent Saviour they were nothing—he reversed or supported them at pleasure; he blasted the fig-tree by a single word; and what to us was the basis of high anticipation, he made the subject of his miracles. He restored sight to the blind, he restored speech to the dumb, he restored motion to the palsied, and, to crown his triumph over nature and her processes, he restored life to the dead—he laid down his own life, and took it up again. The disciples gave up all for lost when they saw the champion of their hopes made the victim of the very mortality which he promised to destroy. It was like the contest and victory of nature—but it was only to make his triumph more complete. He entered—

"That undiscovered country from whose bourne No traveller ever returns."

But he did. He broke asunder the mighty barriers of the grave; he entered and he re-animated that body which expired on the cross; and, by that most striking of all testimonies, he has given us to know that he hath fought against the law of death and hath conquered it.

ENGLISH PREACHING.

Rev. J. B. Conant, of Portland, now in England, gives the following notice of the style of English preaching, in a recent letter to the *Christian Mirror*:—"The sermons to which I have listened have, in most instances, been unwritten. This is extensively the custom with English preachers on ordinary occasions. They acquire great fluency in speech, and pour it forth for an hour, (for I have heard no sermon shorter than an hour,) with astonishing ease. This talent of extemporaneous address comes into exercise with great effect on the platform. In the pulpit its advantages are apparent, in the familiarity of address which secures attention, and in the interest awakened by the eyes of the speaker continually meeting the eyes of his hearers. The range of thought is commonly wider, perhaps necessarily so, than American preachers in our denomination are accustomed to take. You do not find the compactness and denseness of a New England sermon."

Notice, among the Evangelical clergy of the Establishment, and especially among the Congregational Dissenters, the Scriptural character of the preaching. The minister often arises with nothing before him but his Bible, sometimes his pocket Bible in his hand, of which he makes frequent use, announcing the chapter and verse to which he would refer, and then reading it, and perhaps commenting on it. The preaching is scriptural, in this sense, that much of the Bible is introduced. The taste of the people approves it. The Bible is open before almost every hearer; and many are in the habit of turning to the passage referred to by the preacher. Happy would it be if this practice could be adopted in the Churches of New England.

I have found, in the preaching which I have heard, a more discriminating recognition of the two classes of hearers—those who are Christians, and those who are not—than I expected. In this I have no doubt there has been a change for the better. I have listened to as direct and pointed application of truth as characterizes the faithful preaching in our country. Sometimes, however, there is a want of it. I should judge that existing circumstances were operating to give a more thorough and searching character to the preaching of Evangelical men of the Establishment. Puritanism they regard with great alarm. They expose its errors and mischievous tendencies from the pulpit. In so doing, they are led to preach on some of the fundamental doctrines, as justification and regeneration, in a most thorough scriptural manner.

The dissenting pulpit, already occupied by many able men, is heard by the whole nation in the voice which it utters. But it will become more efficient as the larger views now entertained on the subject of education for the ministry are carried out. With all its embarrassments, it is doing a noble work. England can never pay the debt she owes to our Congregational brethren here. I would ever discriminate between the Church, and the Church in alliance with the state, when I find anything to disapprove; but Episcopal tendencies in Congregational ministers might receive a salutary check, if they would visit England. Some faithful men in the Church will not be bound. Such is the Hon. and Rev. Baptist W. Noel. By birth a nobleman, he might, if he pleased, move among the titled nobility, and live independently without his salary. But he prefers to labour as a minister of Christ. With a noble catholic spirit, he unites with Dissenters, where many Churchmen do not. He has got, too, the popular ear, and is a favourite in London.

BIBLE RELIGION.—With respect to the great subject of education, I know that the world cannot go on without religion, and I know that the only true standard of religion is the Bible. I can easily conceive that persons of different religious creeds should wish their children to be brought up in these creeds; and I decidedly object to all systems of shackling and fettering the exercise of that human mind which the Almighty gave for our guidance. To all systems of exclusion on the subject of religion I have ever been opposed. I am growing old—I am now sixty-seven; but I remain attached to those principles of civil and religious liberty which I have in early life supported, and I fear the censures of no divines for expressing them freely at all times.—*The Duke of Sussex*.

THE ORNAMENTS THAT BEST BECOME A BRIDE.—Far be it from me to attempt to divest that day of its solemn and important character, or to lower the tone of feeling with which it ought to be regarded; but as a lover of truth, and a somewhat studious observer of the days which follow, I own I should like to see the preparation of a bride consist more of mental discipline than of personal adornment—more of the resources of a well-stored understanding, already thoroughly informed on the subjects of relative position and practical duty; and with these, the still higher ornament of a chastened spirit, already imbued with a lively consciousness of the deep responsibilities devolving upon a married woman. After such a preparation, there would be no unbecoming truth to reveal, no unexpected reproof to endure. To fall short of the high standard of excellence in almost every act, and not always to be graciously forgiven, would be a matter of calculation, which, with true Christian meekness, she would be prepared to meet; while to set aside all selfish considerations, and to look almost exclusively to the happiness of others for her own, would already have become so habitual as to require no new effort to carry out through the intercourse of daily life.

Happy, and wise as well as happy, would that man be, who should make himself content to wait for the dawning of his bridal day, until the woman of his choice should have been thus prepared. Instead of this, man eagerly secures his prize; and, like the training of a snared bird, that discipline must all come afterwards, which is to end in domestic harmony, or domestic strife.—*Mrs. Ellis*.

ANECDOTE OF THE LATE KING AND QUEEN OF PRUSSIA.—One day, during the early part of his reign, King Frederick William III. was seated at a window in a wing of the Palace at Potsdam, remote from the apartments usually occupied by the Royal family; beside him sat his consort, the beautiful Queen Louise, holding in her lap the young Prince Royal (the present King of Prussia), who was playing with some pieces of gold money. An old man, about sixty years of age, whose appearance bespoke poverty, but respectability, advanced to the window at which the Royal couple were seated, and, without knowing who they were, thus addressed the King:—"Be pleased, Sir, to bestow some trifling charity on a poor old man, who is deserted by his ungrateful daughters, and whose only son is serving in the army." "My friend," replied the King, "I happen at this moment not to have my purse about me; but ask this lady; you see she has given a handful of Fredericks d'Or to her child to play with; possibly, she may spare one of them to relieve the wants of a poor man." The Queen immediately placed four of the coins in the hand of the Prince; and said:—"My dear Frederick, give those to the old man." The young Prince joyfully threw the money into the hat of the applicant, who was confounded at sight of so munificent a gift, and withdrew, pouring forth his gratitude in a torrent of thanks. He had scarcely gone a few yards from the window, when the Queen called him back, and inquired his name. "Berghoff," was the old man's reply. "I was formerly," added he, "a saddler in Brandenburg. For twenty-three years I served honourably under the glorious banners of Frederick the Great, and I had my congé with the rank of sergeant." "Without a pension?" inquired the Queen. "Without anything," answered the man. "Well," said her Majesty, directing an arch glance at the King; "though this gentleman has not his purse about him, yet he has pen, ink, and paper there on the table; I do assure you his signature is as good as ready money. Ask him therefore whether he cannot do something for you." The King, pleased with this trait of naïveté and kind feeling, withdrew from the window, and in a few moments returned with a note, which he dropped into the hat of the old sergeant. The note contained these lines:—

"To the Treasury of the War Department at Berlin.
"Pay a monthly pension of twelve thalers to old Berghoff."
FREDERICK WILLIAM."

At sight of the King's signature, poor Berghoff was astounded at his good fortune. On recovering from his surprise, he was about to express his thanks, but the Royal couple had retired from the window, which the King had closed, for the purpose of escaping from the overwhelming gratitude of the old man. Berghoff threw himself on his knees, and offered up thanks to Providence, together with a fervent prayer for the happiness of his august benefactors.

You and Me.—Some years since, when sitting under the ministry of a devoted servant of God, he, on one occasion, preached upon the Diatrephean spirit. In his usual faithful manner, he pointed out its sad effects upon a church, until, in his application, he came to close, that I was surprised, knowing, as I did, how delightful the harmony had always been in that church. I soon began to persuade myself, however, that there was a Diatrephean there, but could not satisfy myself who it was. Finally, I ventured to seek information, and, turning to a good brother and elder in the church, I said, Mr. L., who does Mr. S. mean? "You and me," was his quick reply. I have never asked since who my minister meant when he was delivering the message of his Master.—*Recorder*.

BISHOP LATIMER.—Old Bishop Latimer, it is said, in a coarse freeze-gown, trudged a-foot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and, without ceremony, instructed the people in rustic style from a hollow tree; while the courtly Ridley, in satin and in fur, taught the same principles in the cathedral of the metropolis.

Literature—Science—Arts.

THE COMMONWEALTH OF COLLEGES.

From a Correspondent of the N. Y. Observer.

Amherst College, July, 1843.

Messrs. Editors.—As another result of this journey of health, in the line of Northern and Eastern Colleges, I send you the following sketch, which may not be deemed inappropriate to the season.

About 25 years ago a few plain men in Amherst and its vicinity, with perhaps tenfold more faith and humble prayer than pertain to ordinary Christians, amid obloquy, suspicion, and ridicule, united in raising a permanent charity-fund of fifty thousand dollars.—the income of which to be used solely in aiding pious indigent young men. This was the origin of a new institution for the honour of Christ and his church. Not disheartened by heavy frowns and jealousies from rival interests on every side, they selected for its location one of the most beautiful hills in the centre of New-England—commanding a delightful view of some twenty flourishing towns, variegated with rivers, fertile plains, and mountain ridges.

From this humble and somewhat unpromising origin, with its most favourable location, the institution, having adopted as its basis of instruction the entire course of studies pursued at Yale, rose rapidly in public confidence, till opposition ceased, and this new sister was greeted as one of the fairest in the young family of colleges. And now its earliest friends, entirely unknown to fame, repeat with gratitude, "What hath God wrought!"

Where once stood a hill, goodly only in prospect, they now see four noble College edifices, furnished with able instructors, with libraries of fourteen thousand volumes, with very ample philosophical and chemical apparatus, with a mineralogical cabinet of fifteen thousand specimens, and with other facilities for giving the most thorough collegiate education. In this institution, from its commencement onward, vital religion and the paramount importance of making all knowledge available for man's highest interests have been regarded as very prominent objects. And, as the result, no class has graduated without enjoying a precious revival: and it is ascertained that, of the 750 graduates, all except about 150 have become professedly pious, of whom 80 have become settled pastors in Massachusetts, about 50 have enlisted as foreign missionaries, and others are exerting a benign influence at the west, and throughout our land.

It is peculiar to this College that all its funds and all its prosperity have been the result of the blessing of God on private benefactions. And it is gratifying to learn that its benefactors, not elated or exhausted by successful effort, but still looking on a wide world where so much is yet to be done, and where, through humble instrumentality, so much may be accomplished, have lately commenced, with the fair prospect of completing, a new subscription of one hundred thousand dollars, with the view of more fully endowing the Institution, and making it still more an object of His blessing to whose cause it is dedicated, and more correspondent to the mighty movement and calls of His providence for renovating the whole earth.

Meanwhile neighbouring Colleges, of kindred spirit, quickened by the success of Amherst, have made great improvements. Williams, the nearest, has since erected three commodious college buildings, strengthened her Faculty, increased her numbers, and now promises to be as pre-eminent as the hills that surround her. Dartmouth, too, on the north, formerly accustomed to receive many students from Massachusetts, instead of being injured and finding her numbers diminished, has the satisfaction of seeing them greatly increased: the friends of that Institution having been aroused to very generous efforts.

Yale College, too, on the south, has been quickened; and has successfully called on her sons for one hundred thousand dollars, in addition to other benefactions; and has made corresponding improvements. The University of Vermont, also, has more than tripled its numbers during the period under consideration, and has obtained a very select Library of about ten thousand volumes; and it is perhaps a very judicious peculiarity of this College, that the instruction of all the classes is given entirely by the President and Professors; so that they are made, emphatically, as their appearance indicates, working men, as well as able.

It is pleasing to find that, between this and its near neighbour, Middlebury College, there is at present that entire harmony and kindness of feeling, so desirable everywhere in the commonwealth of letters. The latter Institution, though sadly depressed during the interim of the resignation of its former President and professors and the organization of its present efficient Faculty, has since revived; and furnished, as it is, with all the useful apparatus of a College, and located in a region proverbial for the multitude, as well as strength and enterprise of its "Green Mountain boys," there seems to be no reason why it should not soon have its former number of a hundred and fifty students, or more, and be distinguished as heretofore for its numerous religious revivals.

Great advances have also been made in other Colleges; so that many of our good citizens, who will not look beyond their own borders, are now ready to say, We have already educated men enough, and perhaps too many! But why these narrow and selfish views; so ungrateful, so unbecoming those whom Providence has pre-eminently blessed? Why forget that these few States are but a spot on the globe, and contain but a remnant of the nine hundred millions now open for illumination? Why not rather, with the Divine blessing, make these favored States and our rising Institutions the great manufacturing of learning and religion for foreign export—the noblest of all exports!—thus giving to distant states and nations just views of our noble Institutions, civil and religious, as well as literary, and spreading everywhere peace like a river and prosperity like the waves of the sea.

A. D.

CHRISTIAN GUARDIAN.

Wednesday, August 23, 1843.

DR. PUSEY'S SERMON.

Dr. Pusey, Regius Professor of Hebrew, at Oxford, is certainly an adept at bubble-blowing, and has for some time been sending his full-blown, glittering, but empty notions into the air, for others to look at, till their emptiness, one after another, became apparent by their bursting. His late Sermon, preached before the University of Oxford, and for which he has been suspended for two years, is his last bubble, and, like former bubbles, will, when it has caught many eyes, burst. We have delayed to notice this production which is obtaining much attention, to get an opportunity of hearing what others said of it. Some papers have copied it entire, others but parts of it, and different opinions of it have been expressed, the generality of which are condemnatory of it. Of course, the Coburg Church has little to say against, and a great deal for, it. That paper takes the liberty to observe, "We are at a loss to understand what portion of this sermon can be fairly turned into an accommodation with the Romish tenet of Transubstantiation." Again: "A whole pure and reformed Church has rooted up the tares with which this comforting Sacrament has been, by Romanists, encumbered, she has been careful to avoid the fruitless and dreary desolation which, by the teaching of countless and conflicting sectarians, it has been made to wear." In other parts of the same article there are equally unseemly references to religious denominations, which we cannot now notice.

"We are at a loss to decide what portions of the Sermon to lay before our readers, nearly all being so erroneous, and destitute of even—what sometimes misleads—speciousness; but we copy the following (changing the type of certain words), for the sake of having a ground-work for some remarks we wish to make,—all to show that the sermon is in favour of Transubstantiation:—

"Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you." "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last Day." "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in Him." "As the Living Father hath sent Me, and I live by the Father, so he that eateth Me, he also shall live by Me." "He that eateth of this Bread shall live for ever." "No one can observe how this whole discourse circulates round this gift of life, and how our Lord, with unvaried patience, brings this one truth before us in so many different forms, without feeling that He means to incute, that life in Him is His chief gift in His Sacrament, and to make a reverent longing for it an incentive to our faith. Yet, although life in Him is the substance of His whole teaching, the teaching itself is manifold. Our Lord inculcates not one truth only in varied forms, but in its different bearings. He answers not the inquiries of the Jews, "how can this man give us his flesh to eat?" Such an "how" as these things be," he never answers; and we, if we are wise, shall never ask how they can be elements of this world and yet His Body and Blood. But how they give life to us He does answer; and this gift of life, and the uniformity of His teaching, each separate sentence gives us a portion of that answer. And the teaching of the whole, as far as such as we may grasp it, is this. That He is the Living Bread, because He came down from heaven, and as being One God with the Father, hath life in himself, even as the Father hath life in himself; the life then which He is imparted to that Flesh which He took into Himself, yea, which He took up at the last Day, because He became it, "the Word became flesh," and since it is this part of Himself, "Whoso eateth My Flesh and drinketh My Blood," (He Himself says the amazing words) "EATETH ME," and so receives into himself in an indelible manner His LORD HIMSELF, "dwelleth" (our Lord says) "in Me and I in Him," and having Christ within him, not only shall he have, but he shall already, "eternal life," because he hath Him who is "the Only True God and Eternal Life," and so Christ "will raise him up at the last Day," because he hath His Life in him. Receiving Him into this very body, they who are His receive life, which shall pass over to our very decaying flesh; they have within them Him who is Life and Immortality and incorruption, to cast out or absorb into itself our natural mortality, and death, and corruption, and "shall live forever," because made one with Him Who Alone "liveth for evermore." It is not then life only as an outward gift to be possessed by us, as the Jews said; it is more strengthening and refreshing of our souls, by the renewal and confirming our wills and improving of our moral nature, giving us more fitness of purpose, or, in other words, as our Christian grace: it is no gift, such as we might imagine, given to the most perfect of God's created beings for their property. Picture to me the most perfect wisdom, knowledge, strength, harmony, proportion, brightness, beauty, fitness, completeness of created being; fair as that angel "in the garden of Eden" before he fell; "the soul of completeness, full of wisdom, and complete in beauty—perfect in his ways from the day he was created." Yet let this be a perfection, upheld indeed of God, yet external to Him, as a mere creation, and it would fall utterly beneath the depth of the mystery of the SACRAMENT OF CHRIST.

Yet although most which is spoken belongs to Christians as belonging already to the household of saints and the family of Heaven and the Communion of Angels and unity with God, still here, as elsewhere in the New Testament, there is a subordinate and subdued notion of sin; and what the saint already in the third heaven, may yet uphold as sinners, that the pit that not her mouth upon us. The same reality of the Divine Gift makes it Angel's food to the Saint, the ransom to the sinner. And both because it is the Body and Blood of Christ. Were it only a thankful commemoration of His redeeming love, or only a showing forth of His Death, or a strengthening only and refreshing of the soul, it were indeed a reasonable service, but it would have no direct bearing for the sinner. To him this special gift is that it is his Redeemer's very broken Body. It is His Blood, which was shed for the remission of sins. In the words of the ancient Church, he "drinks his ransom," he eateth that, "the very Body and Blood of the Lord, the only sacrifice for sin." "God poureth it" for him yet "the most precious blood of His Only-Begotten" and they "are fed from the Cross of the Lord, because they eat His Body and Blood."

As, amid the apparent identity of this teaching, each separate oracle encloses some fresh portion of the whole truth, so also does it; that his flesh and blood in the Sacrament shall give life, not only because they are the Flesh and Blood of the Incarnate Word, who is Life, but also because they are the very FLESH AND BLOOD which were given and shed for the life of the world, and are given to those for whom they had been given.

Since, then, this Divine Sacrament has, as its immediate and proper end, union with Him Who hath taken our manhood into God, and the infusion into us of His Spirit and life and immortality, making us one with His glorified Humanity, as He is One in the Godhead with the Father, and, besides this, it is utterly the cleansing of our sins, the refining our corruptions, the repairing of our decays, what must be the loss of the Church of the latter days, in which communications are so infrequent!

If the reader of these extracts, or of all the parts of the Sermon, has a mind penetrating enough to perceive their full meaning, we frankly confess we have not. Dr. Pusey seems to have, for his native element, confusedness; and to have borrowed his logic and style from the mystics; and to love mysteries, which he cannot understand himself, nor make others understand. His quotations from some of the Fathers, while they bespeak the homage his mind and heart pay to them, quite as explicitly declare his want of respect to sense and Scripture. We could bring a long catalogue of heresies from not a few of those ancient writers, and illustrate the most ridiculous ceremonies. But are the Protestants' oracle? It were well for Christendom and the world they were dumb. And yet this is an Oxford Doctor of Divinity, preaching on the Eucharist! We think, and may as well say it, that, while we read his sermon, we seem to pursue an almost invisible object in the clouds, which only some aerial machine could enable us to reach.

Dr. Pusey, verily, might be one of the Fathers risen from the dead, for a specific, marvellous purpose. His words and style are inelegant, barbarous, antique, obsolete, and are one evidence where he has derived his theology: he has gone to an old school for all—a school of heterodoxy; the Church of Christ, and our common school boys, are—we know not how many—centuries before him; and we fear not to affirm, that, to send forth to the world his Romish views in every-day style, and with no other proofs to substantiate them than what the Word of God furnishes, is a task he dare not attempt. Popish principles must be prepared by a Popish pestle and mortar, to be palatable.

One wish of the author of the Sermon doubtless is, to throw around the Lord's Supper a kind of splendour, which shall dazzle and deceive the knowing,—or of darkness, which shall inspire the ignorant with awe. This is but a trick of olden times, when the Italian priesthood bore iron rule, and all but stopped the progress of scriptural inquiry and religious freedom by the Inquisition. Darkness may assist truth, if the orator and artist are to be believed; but the sublimity of Bible-truth is its own effulgence. Irradiate the world with that truth, and the darkness of Popery and Puseyism is dissipated.

The conversion of the elements at the Lord's Supper into the body and blood of Christ, by the Minister,—which the Doctor seems to believe is done,—has made the whole a sacrifice, the table an altar, and the minister a priest. History—accessible now-a-days to every one,—has on its pages too many instances of this, for it to be necessary for us to quote it. It is this view of the table, and of the entire rite, which has led, recently, to the removal and elevation of many tables, in the national Church of England; and, with these, the necessity and use of bows, boys, and bells.

Dr. Pusey's Sermon is monkish. Puseyism radiates, a Monk, once said, "That, after the consecration of the bread and wine, in the Lord's Supper, nothing remained of these symbols but the outward form or figure under which the body and blood of Christ were really and locally present; and

that this body, so present, was the identical body that had been born of the Virgin Mary, had suffered on the cross, and had been raised from the dead." Compare this language with Dr. Pusey's.

"There is an absurd literalism running through the whole Sermon, of which the extracts we have made are correct specimens, and which we need not all repeat: we refer to what is said of 'This is my body—my blood.' It was the bread and wine used at the Passover our Lord took and presented to the disciples, and said, 'This is my body.' 'This is my blood.' That is, these are the signs of my body and blood. And how could he mean anything else? He stood before them, a living man; how could the disciples then eat his flesh and drink his blood after a corporeal manner? The supposition is too gross and ignorant for us to dwell long on it. Then, to apply the Saviour's words to the Sacramental elements used in the present day—we mean corporeally—is an insult to common sense, bodily sense, and reason. Dr. Clarke pertinently remarks, 'That the Saviour, when breaking the bread, and saying, 'This is my body,' 'could mean no more than this, viz., that the bread' 'represented his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creed; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. 'But,' says a false and absurd creed, 'Jesus meant,' 'This is my body,' 'this is the chalice of my blood,—that the bread and wine were substantially changed into his body, including flesh, blood, bones—yes, the whole of Christ, in his immaculate humanity and adorable divinity.' 'And, for denying this, what rivers of righteous blood have been shed, by state persecutors, and by religious wars! Well may it be asked, 'Can any man of sense believe, that, when Christ took up that bread, and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?' He who can believe such a congeries of absurdities, cannot be said to be a volunteer in faith; for it is evident the man can have neither faith nor reason, as to this subject."

Respecting the words, "This is my blood," Dr. Burnett well remarks, "The Jews were under a very strict prohibition of eating no blood at all." "And this was so often repeated in the Books of Moses, that, besides the natural horror which humanity gives at the mention of drinking a man's blood, it was a specific part of their [the Jews] religion to make no use of blood; yet, after all this, the disciples were not startled at it; which shows that they must have understood it in such a way as was agreeable to the law and customs of their country."

The Articles of the Church of which Dr. Pusey is a member condemn him. The 28th Article contains these statements:—"Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ, but it is repugnant to the plain Words of the Scripture, overthroweth the Nature of a Sacrament, and hath given Occasion to many Superstitions. The Body of Christ is given, taken, and eaten in the Supper only after a Heavenly and Spiritual Manner; and the mean whereby the Body of Christ is received and eaten in the Supper, is Faith." We have thought in reading the Sermon there was a dissimulated design to deny this.

The tendency of the Sermon destroys the Article. Dr. Pusey might learn a plain, scriptural lesson from Dr. Doddridge, who on the words, "This is my body," says, "When I consider, that, on the same foundation on which the Papists argue for transubstantiation from these words, they might prove from Ezekiel v. 1-5, that the prophet's hair was the city of Jerusalem; from John x. 9, and x. 1, that Christ was literally a door and a vine; from Matthew xvi. 27, 28, and Corinthians xi. 25, that the cup was his blood, and that Christ commanded his disciples to drink and swallow the cup; I cannot but be astonished at the inference which any sect of ancient heretics, now extinct, one would have been so candid to human nature as to suppose the historian misinformed. As it is, one is almost tempted to suspect it to be the effect of arrogance rather than error; and to consider it as a mere insolent attempt to show the world, in the strongest instance they could invent, what monstrous things the clergy should dare to say."

How much better and safer would it have been for mankind if the words of our Lord, in question, had always been left to explain themselves to the common-sense of men,—undistorted by of prejudice, unimpaired by pride, and unenforced by terror! But the word of God has been rejected; but conscience has been despised; but priestcraft has insisted on submission to the priesthood, and Puseyism steps in to succour both. The spirit of the Uninterrupted Apostolic Succession lurks in Dr. Pusey's heart, and guides his hand, and flows in his pen. His Sermon is intended to exalt that Succession, and degrade the Ministry of men not performing their exalted duties at Church-of-England altars; and to expose their administration of the sacrament of the Lord's Supper to contempt. Papists and Oxfordites are of the Author's way of thinking, and they seek to make others think with them; though on this subject they think unscripturally and dangerously.

We do not intend in this paper to enter into the subject of the nature, design, and uses of the Sacrament of the Lord's Supper, and shall only add one statement in the language of the Westminster Confession:—"Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine, yet as really but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses." In this short extract there is reason and scripture; in Dr. Pusey's Sermon there is very little of either.

IMPORTANT PARTS OF OUR DISCIPLINE.—The following extracts from the Discipline of our Church are interesting and useful to the Superintendents:

"To read the Rules of the Society, with the aid of the other Preachers, once a year in every congregation, and once a quarter in every society."

By this means the Rules will become better known, and attention to them be more general; and they cannot be too well known.

"The Preacher who has the charge of a Circuit shall appoint Prayer Meetings wherever he can in his Circuit."

The Prayer Meetings now held have a certain good effect on our work. Many a praying band is moving heaven, and heaven is moving earth. There are few places where more such meetings might not be commenced with success.

"To see that the circumstances of all remarkable Deaths of our Church members be drawn up at large, and sent to our Editor, who may publish them as far as he judges proper."

Our Obituary department might be made more diversified, rich, and profitable. We fear many experienced members die without their virtues and last triumphs being recorded.

"Let the Assistant (Superintendent) ask every person at changing his ticket: Can you afford to observe our rules? And receive what he is able to give."

By doing this many members would give more than they do, and the deficiencies at the end of the year would not be so large. Much is lost by not acting always on this rule.

"French expressly on Education: 'But I have no gift for this.' Pray earnestly for the gift, and use every other means to attain it."

The instruction and piety of youth would be greatly promoted by so doing; and they never needed our services more than they do now.

"The Superintendent shall regularly meet the Local Preachers on his Circuit once a quarter."

A wise, Wesleyan, and just direction.

"Let the Society be met, wherever it is practicable, on the Sabbath day." This is a good old rule, which is never neglected but with injury to a Society—not observed but with great benefit. A few plain, special advices given to the members alone, with prayer, keep the love of God alive in the soul, and a Society zealous and active.

"See that all the Leaders be not only men of sound judgment, but men truly devoted to God."

"I WAS SICK, AND YE VISITED ME."—The duty of piously visiting the afflicted is one commanded by God, enjoined by the discipline of our Church on its members, and to the discharge of which a Christian heart will prompt its possessor. In its discharge the pride of man is humbled, while a fellow-creature is seen in its pain. The consequences of sin are witnessed in some of their developments; for it brought sickness into our world. The natural sympathy of our nature is touched and called forth, and it is expanded. Man then takes his noblest attitude, that of a helper of the helpless. Distress brings out his energies, which show him to be the handiwork of God. "I am mortal!" comes from the pillow of disease, and he is thoughtful who does not answer—"I am mortal."

The chamber of affliction supplies its proofs; that the heart can beat at the call of another; that the eye can shed its tears; that the hand can soothe; that piety can intercede and bestow.

How instructive such a chamber! Here, on going, the Christian can learn patience and resignation; and his utter dependence upon God; and his duty not to live unto himself; and that of gratitude for health. In the person afflicted without religion? then the folly of delay shows itself. Is it a person of holy enjoyment? then the folly of exultation, in the prospect of death, thrills and elevates our spirit, and we learn to trust the same God, and triumph too. A scene like this sends the mind and hopes forward to the period when the day of health and happiness, never to end, will burst upon the vision, and repay the sufferer for his endurance of ill.

Would we be without sympathy, but not without guilt, we must let the sick and dying pine without a visit from us. We would exhibit the most honoured features of "pure and unadulterated religion." We must visit the afflicted. Honour is those persons who find their highest pleasure to arise from thus blessing others. Their reward will be, the King will say unto them, "Ye did it unto me."

NOTICE TO THE MISSIONARY TREASURERS.—We are requested by the General Treasurer of our Missionary Society to desire the local Missionary Treasurers to remit to him, at the Conference Office, without delay, all monies belonging to the Society now in their hands. The pressure of the times induced the Conference in June to allow the Subscribers more time this year for the payment of the same they had generously put down; and as they form a large amount now needed to answer the just calls from the Missions, it is hoped the Subscribers who have yet to pay will find no time in paying what they owe to the respective Treasurers, and that they will lose none in sending it to the General Treasurer. The worthy Collectors will find it necessary to go through their neighbourhoods again. Indeed there is needed, at once, the united efforts of Collectors, Subscribers, and Treasurers.

THE CHURCH CONTROVERSY.—The New World of last week contained a very able and pungent review of the Rev. Mr. Haight's pamphlet, or rather apology. The reviewer holds a vigorous pen, and understands himself, the case, and the peculiar character of Mr. Haight's letter.

The same writer has another article in the New World of the present week, of a searching character. Among other things, he asks whether, during the last year, a sermon was not written by one of the candidates for orders, in the Seminary, on the ADORATION OF THE VIRGIN—which Sermon, having been submitted to the professor of pastoral theology, the Rev. Mr. Haight, (the advocate of Mr. Carey) for examination, as required in course, was returned without comment or objection. —N. Y. Advertiser.

"THE MISSIONARY RECORD" for this month, published by the French Canadian Missionary Society, has come to hand, fraught with excellent matter, of which the "Death of a Colporteur," "Extracts from the Journals of our Missionaries," and the Editorials, are the most interesting and useful. We shall notice pious Cellier again. It gives us pleasure to see that the Committee of the Society, "at its last meeting, decided to purchase a farm in Belle Riviere, for the establishing a Manual Labour School for young Canadians, and an Institution for the training of native Colporteurs." We sympathize with the Society in the persecutions its agents meet with, and sincerely say, God bless them in their labours of love.

The first number of "THE BANNER," a paper published in this city, has been sent us, and found worthy of a reception. It is a large weekly, neatly printed, edited by Peter Brown, Esq., and published by Mr. George Brown. In the leading editorial it is said, "To promote the interests of the Presbyterian cause, will be a leading object of *The Banner*," and it religious and liberal sentiment, a vigorous style, and admiration of Presbyterianism, are recommendations to Scotchmen, the Banner now waving in the wind will not soon be faded. We welcome such a conjuror to the extended and intrepid ranks of anti-Puseyism in Canada.

BAPTISMAL REGENERATION.—The triennial charge of the Bishop of Carlisle contains the following sentences:—"It was the duty of the clergy, to insist upon the necessity of baptism for salvation. The Gospel taught them, that by baptism, when rightly administered and received, the sanctifying influence of the Holy Ghost was granted to man—the blot of his original sin was washed away—and grace and power was given to him, by holy living, and obedience to his commandments, to do what was acceptable to God." —N. Y. Observer.

HONOURS.—The Senatus Academicus of the University of Vermont has conferred the honorary degree of Doctor of Divinity on the Rev. J. J. Carruthers, of Montreal; the Transylvania University the degree of D. D. on Bishop Waugh, of the Methodist Episcopal Church, and the Rev. James Dixon, late President of the College of the Holy Spirit, and the Surrey University in England, the same degree on the Rev. James W. C. Pennington, the coloured Congregational Minister at Hartford, United States, who has been in London attending the World's Convention.

A FIRE of an alarming and destructive character, we are sorry to say, broke out yesterday, at about 11 o'clock, in the King Alfred Tavern, north side of King Street, and near York Street, which contained nearly forty houses, extending from King Street to Broad Lane on the rear, besides many other buildings and considerable furniture and other property, which it was found impossible to remove, in consequence of the rapidity of the fire. The houses were of wood, all inhabited, and so closely packed that, notwithstanding the utmost exertions of the very effective City Fire Companies, it was impossible to extinguish the fire before it had done such injury. We cannot say what, if any, of the property was insured. It is remarkable, that three years ago an extensive fire took place on most of the ground which is at this moment a scene of desolation and distress.

We learn from the *Kingston Chronicle* that His Excellency the GOVERNOR-GENERAL left Kingston for Bytown on the morning of the 18th instant, in the Prince Albert Steamer, on a short tour.

THE ENGLISH CONFERENCE commenced its sittings at Sheffield, July 26th, when the Rev. John Scott was chosen President, and the Rev. Dr. Robert Newton, Secretary.

AN EXAMPLE.—A good brother who is in debt at the Book-Room, sent thirty dollars in a letter a few days ago, saying he "intended to pay quarterly until all was paid up."

THE BRITISH COLONIST, a paper too well known to need our good words, is now issued twice a week, by its respectable editor and publisher, Hugh Scobie, Esquire.

MAILS FOR England will be closed at the City Post Office,—via Halifax, on Friday, the 25th of August, at 9 o'clock, A. M.; via Boston, on Monday, the 28th of August, at 6 o'clock, P. M. A Supplementary Mail, via Halifax, will be made up on Saturday, the 26th of August.

TO CORRESPONDENTS.—Brother Berney will permit us to say, that, after deliberation, we incline to the views of the letter to which he refers. "W." will please send us his contemplated papers.

APPOINTMENTS OF THE MISSIONARY AGENT.

Brook Mission, September 2, 3 St. Vincent and Owen's Sound, 13 to 17
Snake Island, 5
Rama and the Narrows, 7 Muncney, 23, 24

WILLIAM RYERSON, Missionary Agent.
Brothers Neelands and Herkimer will make such arrangements for my appointments on their Missions as they may judge best.

A CAMP MEETING will be held on the Farm of Mr. Benj. Leggett, South Crosby, commencing on Friday the 8th of September. Every facility necessary for the construction of good board tents will be afforded. Preachers on the surrounding Circuits are earnestly invited to attend.

FIELD MEETING NEAR THE FALLS.—On Sunday, August 27th, a Field Meeting will be held in *Lundy's Lane*, to commence at half-past nine o'clock, precisely; at which the Rev. JONATHAN SCOTT, of Toronto, will be present, with other Ministers. He will preach at Niagara on the Sunday evening preceding, at Cross Roads on Friday evening; and at Queenston on Thursday evening—half past seven o'clock.

A CAMP MEETING will be held on the GRAND RIVER MISSION, to commence on Thursday, 24th of August, and continue five days.

A CAMP MEETING will be held (D. V.) in the vicinity of CARLETON PLACE, Mississippi Circuit, on Thursday, the 7th of September, and will probably be continued until the Tuesday following. The Preachers and friends generally are most respectfully invited to attend with us. —D. G. GOSWELL.
P. S. Will each person as may have been informed that this meeting would take place at an earlier period, please to notice the above announcement.

Religious Intelligence.

ALBION CIRCUIT. Aug. 9th, the Rev. Francis Coleman writes us:—"Through my esteemed brother Dr. Van Dine's letter, I have an accurate statement of the cheering facts relative to our late Camp Meeting, yet it was thought some additional items would not be deemed superfluous. The concourse of people who attended was immense, and their behaviour such as reflects great credit on themselves, and respect on the meeting. Very efficient aid was rendered us by several experienced brethren from a distance, to all of whom our especial thanks are tendered. Since then a spirit of believing prayer has become prevalent in different parts of the circuit. Many persons are anxiously breathing after perfect love; some have just entered into its enjoyment; and several others have obtained and are obtaining pardon. Four of the brethren have recently exchanged mortality for life. The death of the last (Dr. Van, Stinson) was especially triumphant. Though called in the prime of life to leave to posterity a wife and family, who burst in sorrow around his dying bed, yet with holy joy he was enabled to commend them to Him who says, 'Leave it unto me.' But while we praise God for the conversion of sinners, the sanctification of believers, and their victory in death, we deplore the efforts just commenced by two of 'the Missionaries' to rend our peaceful societies; but their endeavours have hitherto been unavailing. We rely on the righteousness of our cause, the union and support of our friends, and fear no harm."

BELLEVILLE SABBATH SCHOOL ANNIVERSARY. Aug. 11, the Rev. W. McCullough writes us:—"Everything on the occasion was delightfully arranged. The day (the 10th inst.) was fine—as was anxiously desired by all interested—especially by the children; the attendance was large and respectable; and the exercises, in general, were of a high and edifying character. We assembled in our Chapel at half-past 2 o'clock, and, after singing and prayer, commenced the examination of the scholars. This was to us the most interesting part of the Anniversary. More than two hundred Biblical, Theological, Experimental, and practically Religious questions were answered, in a manner that excited praise and astonishment, and caused the aged to wish they were children again, so favourably circumstanced as these were. After the examination, a procession was formed, and we retired to a grove a short distance out of the town, (for which we are indebted to the politeness of Talbot Bleeker, Esq.) under the shade of the beautiful Elm and Oak trees. Here, under the superintendence of A. Darnie, Esq., to whom much praise is due for adding so much to the liveliness and interest of the occasion. The place was most suitable, almost defying the scorching rays of the sun, and yet so accommodating as to admit a vast concourse of people to assemble and sit down to a most splendid and beautiful Tea, prepared for the occasion, including nearly two hundred children. Among our guests we had some of the most respectable inhabitants of Belleville,—including Magistrates, Lawyers, Editors, and M. P.'s. After tea we had three addresses, two of which were delivered by the Rev. Mr. McCullough, Mr. M. Sawyer, and the ex-Superintendent, Mr. A. Yeomans, and were of a most excellent kind; and all reported in a manner of interest. A collection was taken up in favour of the School, which amounted to more than £5. Not so bad for three hours! Much praise is due to the Ladies for their excellent preparations for the occasion, and to a few young gentlemen who prepared the place—the whole under the active vigilant superintendence of B. Flint, Esq. The whole closed in a manner which reflected much credit on all concerned. Our Sabbath School is in a very prosperous state. Teachers and Managers are punctual and regular, and the children are prompt, ambitious, and improving. May the efforts of the Teachers be crowned with immediate, encouraging, and abundant success!"

WOLFE, THE CONVERTED JEW.—This eccentric man has left his parish of Holyland, in Yorkshire, to take charge of an English Chapel in France. His parishioners presented him and his lady with a piece of plate in testimony of their affection. She was Georgiana Stanhope, sister of the eccentric Esther Stanhope and niece of Wm. Pitt—*Stanhope Advocate*.

AMERICAN INDIANS.—No. III.
To the Editor of the *Christian Guardian*.
REV. AND DEAR SIR, We frequently hear it said, that "the Indians are a doomed race." Only about 350 years have elapsed since the discovery of America by Columbus, and we find that the Aborigines have, in almost every instance, been driven from those places settled by Europeans; or, after having been subdued, have either been brought into a state of cruel vassalage, or have been treated as incapacitated to enjoy, or unworthy to possess, more than half the rights of citizens. The Spaniards subdued, and made slaves of the inhabitants of the West India Islands, Mexico, and Peru. In the Islands, scarcely a vestige of its former inhabitants remains; in the latter-named countries, they occupy an inferior station in society, without learning, influence, or wealth; the sun of their glory has set forever. In North America, the same process is going on, similar to the first which we read in history; some ambitious chiefs, like a Nimrod or a Brandi, being possessed of superior endowments, and favoured by circumstances, obtain a pre-eminence, which he was enabled to transmit to his successor, as a divine right; which power was successively augmented and consolidated, until the possessors of this divine right wished to be considered as deities, and worshipped as such,—instances of this ridiculous profanity having been exhibited to the world in the conduct of Alexander the Great, some of the Roman Emperors, the Pope, the Grand Lama, the Emperor of China, and by many European and his descendants, all of whom have been deified, and worshipped as such,—instances of this ridiculous profanity having been exhibited to the world in the conduct of Alexander the Great, some of the Roman Emperors, the Pope, the Grand Lama, the Emperor of China, and by many European and his descendants, all of whom 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The Cleaner's Chapter.

GEOLOGICAL STATISTICS.—The annual amount of coal dug and consumed in England and Ireland is about 15,000,000 tons. In 1839, the amount of iron manufactured from ore in England was 1,312,000 tons. The salt springs in England produce annually 15,000,000 bushels of salt; and the copper mines produced, in 1837, 11,200 tons. The amount of iron smelted in Scotland in 1839, was 2,000,000 tons; and the coal-fields produce annually 390,000 tons. The Mid-Lothian coal fields are calculated to contain 2,550 millions of tons; sufficient to supply the whole of Great Britain for 67 years. The copper mine at Allihies, Ireland, produces annually more than 2000 tons of copper, and that at Tignory produces 1046 tons. In Sweden and Norway, 120,000 tons of iron were manufactured in 1839. The coal mines in Holland and Belgium yielded, in 1837, 1,000,000 tons. There are 198 coal mines in France, which yield annually 1,500,000 tons of coal. The mineral productions of Germany, which is the most remarkable country in Europe for mining operations, in 1839, was 1,000,000 tons of coal; 137 tons of salt, and 300,000 tons of iron. The iron mines of Russia and Poland yielded, in 1839, about 155,000 tons. The iron mines of Prussia yielded, in 1839, 324,000 tons of iron, and 1,341,015 pounds of coal. The annual amount of gold collected in Siberia was 182 tons. The annual amount of gold collected in the East Indian Archipelago is estimated at \$3,292,300. 2383 tons were smelted in 1827. Between 2 and £300,000 of gold, annually, have been obtained along the Gold Coast, and at the head of the Senegal and Gambia Rivers, in Western Africa. In Chili, South America, the annual produce of the gold and silver mines is about \$3,500,000; where also more than 100 copper mines exist, much more profitable than those of gold and silver. About \$2,000,000 are annually coined in Colombia from native metal. The silver mountain of Potosi, 13 miles in circumference, yielded, in 225 years, \$1,647,901,013; and yet but a small portion of it has been excavated. New Spain yields annually 1,541,015 pounds of silver; or two-thirds of the silver which is obtained on the whole globe, and as much as is produced by all the mines of Europe. From 3,000 mines, the quantity of gold annually obtained is only 4,315 pounds Troy. The value of gold sent to the mint from the gold-region of the United States, in three years, was \$1,377,500; and it was thought that this was not more than one-half the actual produce of the mines. The lead mines in Missouri produce annually about 3,000,000 pounds, and those in Upper Mississippi yield about 8,000,000 pounds. In Great Britain about 15,000 steam-engines are in operation, by the use of coal, with a power equal to that of about 2,000,000 of men. The machinery worked by steam power has been supposed equivalent to 300,000,000 and 400,000,000 men, by direct labour. Well may Dr. Buckland say, "We are almost astonished at the influence of coal and iron steam upon the fate and fortunes of the human race." Probably no part of the world contains such immense beds of coal as the central parts of the United States. The southern anthracite basin in Pennsylvania is 60 miles long and two miles broad, with an aggregate thickness of 100 feet. — *Illustrated Journal.*

NATURAL HISTORY OF THE HONEY-BEE.—This bee, when collecting the pollen of flowers, which constitutes the "bee-bread," never passes from one kind of flower to another, as has been supposed. If it first light upon a honeysuckle, it continues to collect the pollen from this flower, until it has loaded its little thighs with as much as it can carry away. The bee is governed in this by an instinct, that makes it a co-labourer in the ordinary work of nature, and not a parasite. The pollen, or fructifying dust, is carried from flower to flower of the same species, and thus the bee aids the operations of nature, by distributing the pollen necessary to the fruitfulness of plants. If the bee were to pass from a clover-blossom, with the pollen adhering to its body, and light upon a honeysuckle, the fructifying dust of the clover-blossom, applied to the honeysuckle, would produce a hybrid, or mongrel species of flower. How wonderful are the orderly operations of nature; and, certainly, among the most wonderful is this peculiar instinct of the honey-bee.

REMEDIES FOR EVERY DAY MALADIES.—For a fit of passion: Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton. For a fit of indigestion: Count the ticks of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a negro.

A JUDICIAL ECHO.—One day, after some forensic sparring of no unbecoming nature between the late Lord Norbury and Mr. Parsons, uncle of the present Earl of Ross, his lordship was interested in a change by the loud bawling of a donkey in the street of the assize town. "What that?" said his lordship. Mr. Parsons rose, and gravely assured him that it was merely the echo of the court.

The printed books in the British Museum Library, occupy ten miles of shelf.

NEW ARRANGEMENT.

1843.

DAILY MAIL LINE
BETWEEN ROCHESTER AND TORONTO DIRECT.

THE STEAMERS "ADMIRAL" AND "AMERICA."

WILL leave Toronto for Rochester daily at 7 o'clock, P. M. (Sundays excepted). Will leave Rochester for Toronto at 7 o'clock, P. M. (Sundays excepted). The Steamer GORE will ply regularly between ROCHESTER, COBBOURG, and PORT HOPE.

Luggage and Parcels at the risk of the owners, unless booked and paid for as freight.

Toronto, August 15, 1843. 719

STEAMBOAT NOTICE.

1843.

For HAMILTON, calling at Port Credit, Oakville, and Wellington Square.

STEAMER "ECLIPSE," CAPTAIN JAS. SUTHERLAND.

THIS New and Superior Steamer, will, until further notice, leave HAMILTON for TORONTO, at 10 o'clock, A. M., and RETURN, will leave TORONTO at 3 o'clock, P. M., touching at the intermediate Ports.

Passengers from the West can by this arrangement have sufficient time to transact business at Toronto, and RETURN the same day.

The above Boat runs in connection with the Royal Mail Steam Packets, forming a line from Hamilton to Montreal.

N.B. Baggage at the risk of the owners, unless booked and paid for.

For further information apply to Messrs. Gurn & Brown, and Abel Land, Esq., at Hamilton, and at Toronto at the Steamboat Office, or to the Captains on Board.

Hamilton & Rochester Steamboat Office, }
Toronto, 1st Aug. 1843. 707

THEREBY forbid the public having any thing to do with TWO PROMISSORY NOTES, drawn for about \$20, Currency, held by Abraham Rogers—One drawn in favour of Thomas Froot, and signed jointly by the Subscriber and Abraham Rogers; the other given in favour of Abraham Rogers by way of security for his endorsement of the former—both dated about the 17th June, 1840, and payable four months after date. The Joint Note has an endorsement of about \$25 currency. As I have paid the lawful claim of said Notes, this is to notify that I will not be answerable for them in any person after this notice.

JOHN ANDERSON. 3w

WANTED A SITUATION, as TEACHER in any of the DISTRICT SCHOOLS, by a middle-aged man, of moral and sober habits. Satisfactory Certificates can be produced as to character and ability. For further information inquire of the Editor of the Christian Guardian; if by letter, post paid.

Toronto, August 7th, 1843. 718

THE CANADA SPELLING BOOK,

By ALEXANDER DAVIDSON, Esq., F. M. Niagara.

Ten Thousand copies of this excellent book have already been published. It can be obtained at this Office, and of Booksellers generally.

JUST PUBLISHED, by J. E. PELL, King St.

Toronto, a PORTRAIT of the REV. ALEXANDER MACNAB, Book

Steward and Superintendent of Toronto City Station, and can be had of the

Publisher and at the Guardian Office, and other places. Proofs, 2s. 6d.; Prints, 1s. 6d. Twenty five cent. allowed to purchasers of six or more. 6w

STRAYED, from this City, on 13th July last, a RED COW, about eight years old; her face entirely white; left horn rather short and smooth at top (but not broken); the right eye; white streak on the back; white on the belly and some white on the legs; right fore test had some warts on it; switch tail, not very long, and white about the middle downwards. Brought about two months ago from Henry Lemon, Lot No. 21, 5th Concession, Caledon. The person who can return her to the Subscriber shall be liberally rewarded.

Toronto, Aug. 15. 715

THOMAS WHEELER, from Marlborough, England,

having just arrived in TORONTO, informs the Gentry and inhabitants generally, that he has commenced business at 191 KING STREET, (opposite the

Colonist Office), as CLOCK and WATCH MAKER and ENGRAVER, and respectfully solicits a share of public patronage.

Reference is kindly permitted to the Editor of the Christian Guardian.

Toronto, August 8th, 1843. 718

COMMERCIAL ACADEMY,

Newgate Street, West of the Congregational Church.

THOMAS REEVE respectfully informs the Parents and Guardians of youth in this City and its Vicinity that the above establishment will be open on

Monday, 31st instant.

The course of instruction will include Spelling, Reading, Writing, Arithmetic, Geography, &c. &c.

Terms—Two Dollars per Quarter of twelve weeks, in advance. Also, an Evening School.

July 24, 1843. 716

LADIES' SEMINARY, COBOURG.

The SUMMER SESSION of this Institution will open on the last Thursday in MAY.

It is recommended that pupils enter at the commencement; they may, however, enter at any time.

REFERENCE is kindly permitted to the following Rev. Gentlemen and Gentlemen, of whom Circulars may be obtained:—Rev. J. Beatty, J. McCarty, Esq., E. Perry, Esq., Rev. Wm. Hayden, Cobourg; Rev. J. Scott, Rev. L. Roaf, Dr. J. Beatty, Rev. Jas. Richardson, Jas. S. Howard, Esq., Rev. L. Taylor, City Toronto; Rev. Wm. Ryerson, Victoria; J. VanNorman, Esq., Northam; Rev. J. Ryerson, St. Catharines; Rev. G. Playter, Thornhill; Yonge Street; Rev. S. Belfon, Reesorville; Rev. J. Law, Mr. B. Bull, York; P. Spain, Esq., Ancaster; Rev. J. Baxter, Whitby; Sheriff Conger, Rev. Wm. McFadden, Peterboro; Jacob Keefe, Esq., Thorold; Rev. Solomon Waldron, St. Thomas; Rev. S. Philp, Oxford; Rev. Lewis Warner, James Gage, Esq., Henry Beasley, Esq., Dr. Jabez Kellogg, E. Jackson, Esq., Hamilton; Thomas Mulkins, Esq., Rev. Thos. Conford, Simcoe; Rev. J. Carroll, Prescott; Rev. H. Wilkinson, C. W. Brennan, Esq., Kingston; J. Milborne, Esq., Yonge Street; Mr. Isaac Morden, North Port; Colonel Bostwick, Port Stanley; Rev. Thomas Demorest, Rideau; Dr. Mitchell, Rev. Wm. Philp, Dundas; Rev. S. Rose, Brantford; Rev. M. Whiting, Nelson; Mr. R. Rich, St. Johns.

The following Rev. Gentlemen and Gentlemen form the Visiting and Examining Committee:—Rev. Egerton Ryerson, D. D., Principal of Victoria College; Rev. William Case, Rev. Thomas Alexander, A. M., Rev. Edwy M. Ryerson, Rev. I. B. Howard, G. M. Roswell, Esq., M. P. P., and Professor Kingston, A. M. The Seminary is subject to the regular and stated visitations of the Committee, and is open to the public and liberal generally to inspect its organization, government, and exercises.

Cobourg, May 1st, 1843. 704f

ROYAL MAIL STEAM-PACKETS

1843. LAKE ONTARIO. 1843.

THE following are the ARRANGEMENTS for the Season of 1843:

Between Kingston and Toronto.

PRINCESS ROYAL—CAPTAIN COLLEUGH.

SOVEREIGN—CAPTAIN ELMLEY.

CITY OF TORONTO—CAPTAIN DICK.

From Kingston, at 8 o'clock, eve, Monday and Thursday—Princess Royal.

From do. at 8 " " Tuesday and Friday—Sovereign.

From do. at 8 " " Wednesday and Saturday—City Toronto.

And arrive at Toronto early next day.

The above Steamers await the arrival of the Montreal Mail at Kingston.

From Toronto, at 12 o'clock, noon, Monday and Thursday—Sovereign.

From do. at 12 " " Tuesday and Friday—City of Toronto.

From do. at 12 " " Wednesday and Saturday—Prin. Royal.

And arrive at Kingston early next morning.

The Royal Mail Steam-Packets call at Cobourg and Port Hope each way.

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

Kingston, April, 1843. 706

MR. WOOD, SURGEON DENTIST,

Chester's Buildings, King Street West. 630 f

GEORGE AND JOHN DUGGAN,

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

DENTISTRY.—A reduction of 50 per cent in

the charges for all Dental operations.

MR. ROSE, Surgeon Dentist, from London,

No. 222, King Street, corner of York Street.

MR. ROSE begs to return his sincere thanks to the Gentry and Inhabitants

of Toronto for the distinguished patronage with which they have favoured him

since his arrival in this City, and begs to inform them that, in consequence of

the continued depression of the times, he has determined to reduce his charges

to the following low scale, thereby affording an opportunity to those who may

require the services of a Dentist, never before to be met with in the Province.

LIST OF CHARGES.

Artificial Mineral Teeth inserted on the old root £0 12 6

Tooth plugged with Gold 5 0

Scaling 5 0

Whole and partial sets of Artificial Mineral Teeth, of surpassing beauty,

mounted on gold plate, at equally low prices. Every operation warranted.

Office hours from 9 to 6 o'clock.

MEDICINE TO SUIT THE TIMES.

DR. RUSH'S INFALLIBLE HEALTH PILLS. Only 74d. per box.

Among the remedies suited to all seasons of the year, none have deservedly attained

to a higher reputation, or can be more confidently recommended to invalids, than these

celebrated Pills, which were once known as the "Rush's Health Pills." It is well

known that the human frame is subject to numerous ailments, which, though slight at

first, may prove fatal in the end, if not seasonably arrested; for this reason, every family

should possess the medicine which is so truly valuable; the cost is so trifling,

and they never fail to give relief when timely administered.

THE HEALTH PILLS are mild, never purge, or give the least pain, and yet are so

efficacious, from the superior combination of medicinal agents, that they carry off all

morbid secretions from every part of the body, and restore vigour and healthy action

to all the organs. These Pills are a sovereign remedy for Dyspepsia, Headache, Bilious

and Liver Complaints, Erysipelas, all Catarrhs, Eruptions and Humors, Piles,

Hæmorrhoids, Nausea, Distress, Flatulency, Salt Rheum, Scald Head, Pimples of the

Face, all kinds of Inflammation, Jaundice, Dropsy, &c. &c. In fact, for every

disease not coming within the province of the Surgeon.

The GREAT RENOWNED MARK in this PILLS is the NAME of the Proprietor,

to suit the Pocket, and to be kept in the family, as they are

certain to find these Pills better in all respects than any other Pills in the market,

and ever may be their price.

Sold at 40 King Street, Wholesale and Retail, by S. F. URQUHART, General Agent

for the Canadian Provinces, O. R. Yonge Street, Toronto; John Bullock,

Toronto; George Vasey, Jun., Niagara; T. Bickie, Hamilton; J. Mitchell,

Strover; James McPeckers, Bowmanville; Jas. H. Smith, London; Andrew Oliver,

Geit; Thos. H. Ross, Owen's Sound; W. & R. McFarlane, Stonebridge; Port Colborne;

M. F. Emory, Newmarket. 716 f

TORONTO FOUNDRY, (late NORTON'S).

The Subscribers beg to inform their friends and the public generally,

that they have very much enlarged this Establishment, and are now ready to

execute orders for CASTINGS of every description, and upon the most favourable

terms. The following articles comprise a part of their Stock, viz:

Fanning Mill Irons. Carding Machines.

Wagon and Mill Castings. Saw Mill Castings.

Norton's Plough. Patent Balance Wheels, for Saw

Mills. Percussion Water Wheels, for do.

Box Plate and Cooking Stoves, whole- Grist Mill Castings.

and retail. Planing Machines. Sugar Kettles.

Threshing Machines, from two to eight horse power.

Together with a great variety of articles too numerous to mention. They

would particularly call the attention of persons intending to erect Mills, to the

Percussion Wheel, as the greatest improvement ever effected for the production

of power. Sale Rooms at the Foundry, Yonge Street, near Lot, and at 157,

King Street, opposite the Chequered Store. 78

Toronto, Oct. 1842. JAS. GOOD & Co.

SPRING NOTICE.

The Subscriber received, on the 15th instant, a full and complete assortment

of Spring Goods, and feels confident in stating his Stock will now be

found extensive and varied, and well suited for the trade and consumption of

the country.

Combs, French and German Fancy Goods, Cudlery, Stationery, Palm

Leaf Hats, &c. AND AT WHOLESALE ONLY.

Tobacco, Cotton Goods, Cut Nails, Groceries, Fruits, Coffee, Glassware, &c.

The Canada Comb Factory, 161 King St. R. H. DRETT, 710

Toronto, May 17, 1843.

CUT NAILS.—BUDDEN & VENNOR'S

Shingle and Annealed Nails, of all sizes, kept constantly on hand by the

Subscribers, who offer them for Sale upon advantageous terms.

Toronto, Oct. 1st, 1842. RIDOUT, BROTHERS & Co. 674

IMPORTANT INFORMATION

to all who value Health, but especially to the innumerable, the discriminating,

the intelligent, and daily-increasing Patrons of Doctor SHERMAN'S

Invaluable Vegetable Medicated Lozenges and Poor Man's Plaster.

The undersigned deems it expedient and proper, in justice to his customers

as well as to Dr. SHERMAN, the Proprietor of these Medicines, to intimate

respectfully, that in no Store or Office, either Drug or otherwise, in the City

of Toronto, can the genuine Medicine be purchased except at his Office in

Yonge Street, east side, six doors North of Newgate Street.

UP So beware of the serious danger, the deception of irresponsible and

superstitiously introduced Counterfeits. In a few days another extensive

supply will be received at the Office, of the following kinds, viz:

Coughs, Sarsaparilla, Worms, Renovating, Apollo,

Salutary, Catarrhs, Rheumatism, Charcoal,

Cathartic, Magnesia, Camphor, and Restorative LOZENGES.

Also—Another supply of that supreme article, Dr. SHERMAN'S Poor

Man's Plaster, for which invaluable discovery millions have and will say

"God bless Dr. Sherman!"

AGENTS appointed—at Niagara, Geo. Vasey, Druggist; Hamilton,

T. Bickie, Druggist; Township of Toronto, First Concession, Lot No. 13,

John Rutledge, Farmer; Lloydstown, Township of King, Jas. H. Smith,

Merchant; Bowmanville, Township of Darlington, J. McPeckers.

SIR A. COOPER'S VEGETABLE POWDERS,

for the Diseases of Children.—Are admirably calculated to correct the de-

graded condition of the Stomach and Bowels to which Children are so liable

from the age of one month to that of 14 years—such as Croup, Convulsions,

Water on the Brain, Small Pox, Scarletina, Whooping Cough, Measles,

Scarlet Fever, Tabes Mesenterica or Swelled Glands, Dysentery, Worms,

&c. &c. This Powder is a sovereign remedy for the cure or prevention of

the above Diseases, by which nearly one HALF OF THE HUMAN FAMILY are

cut off before they attain the age of SEVEN YEARS.

S. F. URQUHART.

Principal Agent for Dr. Sherman in Canada West.

Yonge Street, East side, sixth door North of Newgate St.

Toronto, March 16, 1843. 699

THE COBOURG FEMALE ACADEMY

will RE-OPEN on Thursday, the 25th of May.

The Expenses in this Institution are very moderate, requiring only £6 15s. per Term, for Board, with Tuition in the highest English Branches, and less for the common English. A deduction of 7s. 6d. per Term will be made to those pupils who provide their own beds. Experienced and efficient Teachers are employed in every department of the Academy.

For more