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J. H. LAWRENCE, Printer.

From the Watchman.

The Holy Ghost will take his everlasting flight!

What thought of you dwells in those dreadful words: "What is there, in this solemn sound, so full, so crowded with intensest, awful meaning? Why do the silent tears fall fast and free, When half-awakened sinners hear the words—His everlasting flight? Why, on the bed Where the young sinner lies, with fever scorched, Does every restless limb more restless grow, The burning heat burn fiercer, and the drops That pain brings o'er the face, stream out more thick Than summer rain, when one scarce whisp'ring by—The Holy Ghost—his everlasting flight?—Why comes a frown of horror, or a laugh Of wild despair, upon the man of strength, Whose frame has gathered vigour many a year, Who has not feared the thunder's roaring crash, Nor midnight flames, nor ocean's billowy waves, Nor battle-fields—Why do his strong limbs quake? Why flashes that wild-fire across his eye, With demon-wildness, when the thought comes by, His everlasting flight?—It should be so.

These words contain a fearful gathering up, A concentration vast—a dread refinement Ten thousand times refined, of all the woes That man can fear—of all the nameless horrors That man's gigantic mind can writhen and quail To encounter.

See that young sinner, gay and blithe As ever summer bird that whirled and soared In heaven's blue atmosphere. The solemn thoughts That once drew tears from her clear eye, and shook With fearful throbbings the regular pulse, Are changed to merriment. She often goes Where God, the Holy Ghost, breathes on the bones That bleach in silence in this sepulchre Of earth; ill, moving, shaking, each awake, And finds its fellow-bone—But there she sits, Unmoved. From her the Holy One has gone! Ah! a returnless absence.

In her ear No terror thundered. From her eye there shone No sudden glare of horror. There was heard No voice from heaven, when the Holy One Proclaimed concerning her—"Rebellest thou, My rest thou shalt not see—My calls no more Shall waste thy slumber—Thou may'st sleep in peace Till death rouse thee. Gay one, take thine ease, For this is all thy portion."

See her now! Unmoved, while all are moved like forest trees Beneath the passing gale of heaven. No more She weeps—no more she prays—no more she fears. "Flower—and her doom is sealed. Eternal, Final, dread decision. The Holy Ghost His everlasting flight has taken."

ORIGINAL.

For the Christian Guardian.

THE EXISTENCE OF GOD.

No. 1.

To no intelligent and well-regulated mind, can the origin of Man be a subject of indifference. Apart from the intense curiosity which impels us in the path of inquiry, there are powerful motives to excite a desire for information on this subject. If to our fellow-creatures, with whom we are placed on equal ground, by a similitude of nature, we sustain important relations which are the source of correspondent duties, we must stand in transcendently important relations to the Fountain of all being, the Author of our existence, and to Him we must owe duties the most sacred and momentous. If, also, we are the production of an infinitely intelligent and Almighty Being, the avoiding of his displeasure and the securing of his favour must be objects of the highest moment. He who gave being and beauty, diversity and harmony to the Universe, must be alike terrible in his power and beatifying in his smile. Upon the supposition, then, that we owe our existence to a great First Cause, we are prompted by a sense of duty and interest, to rest our belief in Him upon sure and satisfactory ground, by a due investigation of the subject, and an acquaintance with those proofs and evidences which give stability to faith and preclude all doubt. We are well aware that Atheism is not the dictate of an enlightened intellect, but of a depraved and deceitful heart, for "the fool hath said in his heart there is no God." But the very fact that such depravity exists proves the possibility and danger of faith in such a saying, and sanctions the use of means for its prevention and destruction. Besides, the invisible foe of God and Man makes human ignorance and depravity the ground-work of his operations, and employs every erroneous tendency of the human mind for the accomplishment of his diabolical purposes. Hence the ungodly are strengthened by him in their speculative or practical Atheism, and even the faithful servants of God are harassed by his wicked atheistic suggestions. It may be urged that avowed Atheists are unknown, and that, therefore, attempts to prove the Being of a God are unnecessary and uncalled-for. But if Atheism have its seat in the heart, (which is the fountain of obedience or transgression,) if either speculatively or practically it ruin the soul, build up Satan's kingdom and grieve and distress the righteous, it cannot be unnecessary to contribute to its destruction. Nor is such an employment in other respects unprofitable. While we "walk through Nature up to Nature's God" our esteem, reverence and love for our Creator are augmented by an enlarged acquaintance with "the glories that compass his Name," and we are at once humbled and abased by a consciousness of his Greatness, Majesty, and Purity, and a sense of our own littleness, vanity, and pollution.

How delightful to trace the delineations of Divine Light, and Love, and Power on the visible Universe—to hear the work of the Deity proclaim "his eternal Power and Godhead,"—and to feel, on a survey of Nature, that we are under the Eye of Omnipotence, in the hand of Omnipotent Goodness; that we dwell in the temple of Jehovah's Universe, and are the objects of his paternal love, Providential care and enduring Mercy! Let us, then, enter upon the subject proposed, impressed with these truths and reflections, and we shall doubtless derive benefit to ourselves and honour the Divinity.

In support of the proposition that there is an unoriginated and eternal Being, the Creator of all things, we offer the following observations:—

1. *Atheism, or the assumption, "there is no God," is incapable of proof.*—No man can be certain that Atheism is true till he has explored the regions of boundless space, formed an acquaintance with all it contains, and ascertained that the magnificent pile of the Universe exists without a Supreme Architect—all which is impossible. The infinitude of space precludes the attempt, and renders Atheism uncertain, though it were incapable of disproof. If there be a being in boundless space of whom we have never heard, or a Cause in operation in any part of the Universe of which we are ignorant, that Being, or that Cause, may be God, the original cause of all things.—Were there no direct proof, therefore, of the being of a God, the Atheist would notwithstanding be doubtful, perplexed, and unhappy; like the traveller who enters a dense and extensive forest, unable to determine whether there be a Proprietor who may punish him for intrusion or transgression, or whether a Lion may lurk about his path and rend him as his prey.

2. *From every modification of Atheism, the Atheist can be driven to the last resort which alone has the appearance of plausibility, namely, that the Universe has eternally existed, according to its present organization; and this hypothesis can be satisfactorily disproved.*

Nothing cannot produce something, nor can a thing produce itself; for this would be to act before existing, which is absurd; and as something now exists it follows that something has eternally existed. Either, then, the Universe has never had a beginning, or it owes its existence to the omnific energy of a Supreme Being. If matter has eternally existed, it must be according to its present structure and appearance, for Atheism excludes any Being competent to effect a change. On the supposition that there is no Almighty Artist, if matter were once an unorganized mass it must perpetually remain so, and if once organized it must endlessly retain that organization. To talk of chance, or the fortuitous concurrence of circumstances, organizing or re-organizing matter, is perfectly absurd. Chance is either mere nonentity or else a designation of some material or immaterial substance. If nothing, it can effect nothing; if matter, it is equally insufficient; if spirit, the point is conceded, and chance is but another name for the intelligent Supreme Being.—Either, then, the Universe or "the things that are seen," "were not made of things which do appear," but "framed by the word of God," or all things eternally existed as they are now organized. The refutation of the latter will prove the truth of the former; and the latter is refuted in the following manner:—

1. *No compound or organization can be eternal.* It is absurd to suppose so. When we contemplate a watch, a clock, or an architectural pile, we are upon first sight irresistibly convinced that the parts of which it is composed were once in a separate or different state of existence, and combined according to their present appearance by a skillful artist.—Were we to survey a perfectly homogeneous mass, the impression would be different, for in that we should perceive no combination to imply a combiner, or a period when the particles of which it is composed were united together. "Now every thing with which we are acquainted is a compound. Even the simplest elements which chemistry is capable of evolving is a compound of distinct atoms. All vegetable and animal substances, without exception, and by far the greatest number of mineral bodies, are proved by chemical experiments to be compounds." The eternity, therefore of the world, in its present or any other organization, is impossible and absurd.

2. *Infinities are equal, because incapable of any augmentation, and there can, therefore, be no diversity, in point of magnitude, between them.* But according to the final hypothesis of the Atheist, against which we are contending, there are several infinities widely disproportionate. The Atheist must believe in an eternal, that is, infinite number of Men: Now each man has ten fingers, and as there have been an infinite number of Men, so also an infinite number of fingers; but as the latter are to the former as 10 to 1, we have one infinite ten times greater than another, or a ten-fold disproportion between two equals!—Again the diurnal revolutions of the earth are to its annual 365 to 1. Now the earth, according to Atheism, having been eternally revolving, there have been an infinite number of days and of years, consequently, the former infinite to the

latter as 365 to one! All which is perfectly absurd and self-contradictory.—Motion necessarily implies commencement and a mover, or, in other words, a beginning, and an intelligent agent by whom motion was given. And as there are motion and diversities of motion, number and diversities of number in the universe, the eternity of the last is impossible, and the atheistic hypothesis self-destructive.

3. *The notion that there has been an eternal succession of men, is no less absurd than to call finite infinite, or temporal eternal.* For every individual has had a beginning; but as Atheism necessarily implies Men from eternity, it implies Men without a beginning, for such is eternity. As any quantum of space and the body which fills it are of equal dimensions, so Atheism teaches the existence of non-commencing men as occupying or filling a non-commencing eternity. In other words, no number of finites can constitute an infinite; no number of human lives can occupy eternity, no number can be infinite, and therefore, there cannot have been an eternal succession of Men.

If every modification of Atheism, if its last and most plausible hypothesis be incompatible with the existence of organized matter, in its present or any other form, the only alternative, the existence of an intelligent First Cause, necessarily and incontrovertibly follows. Nothing compounded, or divisible in point of magnitude, can fill the immensity of space; nothing divisible in point of duration, or each of whose parts implies a beginning, can fill eternity or be eternal; hence matter cannot be infinite, and nothing in the visible universe can be eternal. But, as has been already shown, we must believe the eternity of something; that something is a simple, indivisible essence; that something is distinct from every thing with which we are conversant; that something is—GOD!

M. N.

(To be continued.)

SELECTED.

From the Christian Advocate and Journal.

THINKING UPON THE MINISTERS—A FACT.

Messrs. Editors,—You may possibly think this a strange title; but there are a great many strange things which constantly take place in our world—and why not something strange in the method of supporting the minister? Men have various ways for procuring a living in this world. Some do it by hard labour; others by good management; and some by what is called head-work; and why not support ministers by thinking of them? I am sure this is a cheap and easy way, and within the power of all to help. You know the apostle desired to be remembered in the prayers of the Church; and exhorts the Church to esteem ministers very highly for their works' sake. And why not be supported by thinking of them? Who does not wish to be thought of by his friends? Now, what led to the caption of this article, was an occurrence which took place in the writer's own history, in a certain town in this State; and I have no doubt that it will meet the eye of many who could tell of similar facts, which have occurred within the limits of their experience. There lived a family within the bounds of the writer's congregation who were far above mediocrity in their circumstances, and attended for several years upon his ministry on the Sabbath, and to his knowledge, did not pay any thing, either to him, or the officers of his congregation, for any privilege they might enjoy from his labours. It so happened, in the providence of God, that their oldest daughter, who was a great favourite in the family, was taken sick, even unto death. As the pastor of the congregation, I was of course called upon to attend the sick and dying young lady. Notwithstanding there was a distance of twelve miles between our family residences, my visits were frequent; at all events, they amounted to a ride of one hundred and seventy-five miles, finding my own horse and carriage. However, I have the consolation of believing that my labours were not altogether in vain. The young, but dying lady, professed to experience a real change of heart, and a well-grounded hope of eternal life. While she gave all the glory to God, she at the same time, expressed every mark of gratitude to the instrument whom God was pleased to honour in her salvation. This young lady at last fell a victim to the cold hand of death, with a good hope in the resurrection unto eternal life. She also made a will, and left all her earthly inheritance to her friends, which amounted to something not far from four thousand dollars. I attended her funeral, and preached a sermon on the occasion, on a cold winter's day, to a large and attentive congregation, rode twelve miles from my house, four from her father's residence to the grave, and then back to the house again; and after the usual attention of respect and sympathy, took my departure for my own fire-side, twelve miles distant, and got home about eight o'clock in the evening, having been gone about twelve hours. As I left this family, the father of the young lady took me by the hand, pressed it apparently with strong affection, thanked me kindly for my attention to his family, especially to his now departed daughter, and appeared to rejoice, above

all, that my labours had been so much blessed to her in her sickness; and closed with saying, "I do not mean, however, to let it rest with bare compliment—I shall think of you for it at another time." It is now a number of years since; but I have never heard or seen any thing of the family, except that they had another daughter, who was to be married, but the marriage was put off in consequence of the sickness and death of the oldest; and in about three weeks after they sent for a Universalist minister, in a neighbouring town, to ratify the marriage contract!

It will be seen that the above transaction employed nearly eight days of my time, and that I rode one hundred and seventy-five miles, and found my own horse and wagon. I had at the time a wife and five children, all dependent upon my labours, and a horse and wagon to sustain, with a small salary, badly paid; and was here, as far as worldly substance was concerned, rewarded by being *thought of at another time*—the result of which I have never yet heard.—One thing, however, I do know: these kind thoughts did not furnish my horse with oats, hay, or feed of any kind, and, besides, my wagon was frequently getting out of repair, which brought on expense. My wife and children needed food and clothing, besides schooling, and all other articles that families need for comfort and happiness, and which industry and good management, in all other professions will secure, when "thoughts," merely, though multiplied a thousand times, would only render you wretched and miserable. "I will think of you!" How easy to say, but hard to receive!

But perhaps I hear some saying,—*"Do you not preach, and pray, and labour for souls?"* I answer,—*"Yes; and as far as the above transaction is concerned, I feel greatly honoured and rewarded, and rejoice that God, my Master, should so highly honour me as to make me instrumental in doing the least good to a fellow mortal. But suppose the whole Church were to act upon this principle; and it is to be lamented that too many appear to do so, what will become of the institutions of religion? Let me ask, Will such kind of pay satisfy the school-master?—When he brings in his quarterly bills, will he be satisfied with telling him that he teaches for *minds*? What minds? Why the minds of the children. Will the physician be satisfied to tell him, when he calls for his compensation, that he is labouring for the *body*? Will it satisfy the lawyer to tell him that he is labouring for *will*? What wills? The contentious. The mason, the tailor, the baker, the shoemaker, and all the various branches of professions and trades—would any of them like to receive such pay? I ask, then, What right has any man, or family, to tax a minister for his time and professional duties, if he is not contributing to his maintenance with his worldly substance. This was the crime of the wicked Jews. Hence God asked them, Will a man rob God? Yet ye have robbed me. In what have we robbed thee? Answer,—In tithes and offerings. The above case, as far as my experience has gone, and I have a large acquaintance with clergymen of different denominations, is not an isolated one.—There are few who have had any experience in the ministry, who have not found in almost a thousand instances, their good nature imposed upon in a variety of ways. It ought to be distinctly kept in view, that what a minister may do as acts of charity, is one thing, and what may be his duty is another thing. "I will think of you"—"there's the rub."*

Now, I hope I shall not be considered as an enemy, to *thought*, or averse to being thought on. I like thought. I like it when I go to church, embodied in a sermon, and I am a great enemy to thoughtless preaching. I like it when I go to prayer meeting, and am a great opposer to thoughtless, noisy prayers. I like it when I go to class meeting, and have no faith in experience that does not embody deep thought.—I like it when I go to my Bible, because I am told that in the law of the Lord a good man meditates day and night. I like it when I go to my closet, because it is by thinking and reflecting, that I am enabled to hold communion with God. I like thought when it leads to holy and virtuous actions. I like thought when I see it lead men to repentance. I like it when it leads me to say with the psalmist, "I thought on my ways, and made haste, and delayed not to keep thy commandments." I like thought when it impresses my heart with the goodness and majesty of God. I like it when it leads me to do just and right to all men, and makes my tongue and heart say the same thing. I like it when it sets my mind, my heart, and affections on God.

But I will tell you when I do not like thought. I do not like it when it makes men wicked. I do not like it when it employs the labour, time, talents, and property of my neighbour without compensating him for it. I do not like it when it takes advantage of my neighbour's necessities. I do not like it when it employs me in its service, and takes advantage of my particular profession or calling, and obliges me, either from my good will, or ready mind, or otherwise, to leave my family or spend my time for the benefit, instruction, and edification of my neighbour, and not compensate me for my labours; and that, too, when my wife and children are depending upon me,

and put me off with, "I'll think of thee at another time."

Now, one thing is certain: the Gospel can never be supported by mere thought. This I have learned by experience. It must be thought embodied and put into action. It must be thought that tells upon the class paper, in the weekly collections and quarterly donations. It must be thought that frowns upon the covetous man, and makes him ashamed to show his face among the faithful. It must be thought that will banish from its catalogue all such expressions as, "preaching for souls"—"we do not want your money, but your souls," and then immediately take up a collection. These expressions not only do injury to the cause of religion; but insult the feelings and understandings of its best friends and supporters.—What Church wants a member of its communion, who is unwilling to bear a part of her burdens, according to his ability? I conclude, then, with saying, In all my observations of men and Churches—and they have not been few—that those individuals, such as I have described, whether among the clergy or laity, are among the most useless and worthless of the bodies to which they belong, and do more injury to religion than its avowed enemies.

Justice.

MERCY.

This attribute of our moral nature is one of the most lovely and interesting of the train. Its path is not only marked with disinterestedness, but also with privation and suffering. It does not hold its court where plenty, health, and happiness combine their tranquillizing and joyous influence; but sways its bland sceptre where poverty, disease, discontent, despair, and crime, with their ten thousand ills, plague their wretched victims.—Though made up of tenderness, and delicately sensitive to such a degree as to appear the most fragile object in the moral world, yet it is capable of sustaining the mightiest shocks, and surmounting the most formidable obstacles. Let dangers arise, let slander, abuse, and persecution, array themselves against it, still it remains undaunted, and pursues, with undeviating tread, the way of kindness.—Overlooking the taunts and sneers which it meets with from those it would relieve, it fixes its gaze on their distresses alone; and holding out its cordials, in tones as soft as the melody of heavenly music, invites them to health and happiness. It occupies no diminutive place in that bright halo of perfections which spans the eternal throne. On that eventful day when man plucked down the wrath of God upon his head, and exposed him to the penalty of Heaven's law, the plaintive notes of Mercy were heard in the audience-chamber of Justice, and its bow beamed with unusual beauty and loveliness upon the cloud that gathered at the chariot wheels of Jehovah. Justice being conciliated, Love and Goodness laid their hands on Mercy, and commissioned the willing messenger to be an envoy of comfort to the unhappy wretches who had violated the authority of Heaven. When it reached the lovely, yet fatal spot, the heavens were hung with gloom; and appeared to be surcharged with the fiery plagues of an incensed God. The evergreens of Eden hung their plumes in awful reverence, and the rebellious pair knelt sobbingly, while indescribable agony throbbled in their bosoms. It approached, enveloped in the glory of its own native perfection, and laid its hands upon those perturbed and bleeding hearts, soothing them into tranquility.

It spoke, and raptures followed its words. Heaven rolled back its frowns, and sparkled out in its usual beauty.—Mercy presented its prospective mirror to our primeval parents; through which they were permitted to gaze upon the delightful imagery of redemption, until it was consummated in the resurrection of the Messiah.—*London Revivalist.*

From the Southern Churchman.

IDLE WORDS.

Bishop Burgess, in speaking of his intimate friendship with Archbishop Leighton,—an intimacy that existed unbroken, for more than twenty-two years; says, "I never, during that period, heard him utter an idle word, nor one that did not tend directly to edification, nor did I ever see him in any other temper of mind than such as I should desire to be found in, when I come to die." Such was the living evidence of the power of Christianity, that the holy Leighton exhibited in his daily walk and conversation—such were the footsteps that led him on from one stage of Christian advancement to another, until he passed from this region of effort to that of fruition, and joined the cloud of witnesses, who day and night circle the throne, rejoicing. And such must be our footsteps, if we expect to meet that blessed group! If we live by the Spirit, we must also walk by the Spirit. We must walk above the toys and trifles and petty cares of earth, and keep close to Him who, while he did his Father's work in this world, mingled not in the sins and follies of those among whom he laboured.

Such an example as that of Leighton does more to convince men of the reality and truth of the religion of the Bible, than all the volumes of evidences that have ever been written.

But of how few could such a testimony

be rendered!—of how few could a Christian friend and brother say—"I never heard him utter an idle word, or one that did not tend directly to edification." Unprofitable at least, if not vain and trifling, is most of our conversations: and how little do we think of that solemn hour when every idle word shall be brought into judgment.

"We always do good or harm," says the pious Wilson, "by our conversation. We either confirm men in sin, or awaken them to holiness." With a voice of far higher authority and power, the inspired penman bids us remember, that by our words we shall be justified, and by our words condemned.

Let us then watch and pray, lest we enter into temptation ourselves, or become the leaders of others, and in all our intercourse with our fellow men, let us make the psalmist's petition ours—"Set thou a guard upon my lips, that I sin not with my tongue."

UNCONVERTED PROFESSORS.

President Edwards remarks, as the result of long and close observation, that, of all sinners, *unconverted professors of religion* are the most hopeless. In his account of the great New England revival, in which he labored very extensively, he states, that whilst some immense multitudes, and a large proportion of all ages and conditions in life were powerfully wrought upon and driven to seek refuge from the wrath to come, unconverted professors alone stood unmoved. Reader, are you a professor? Have you been converted? When? How do you know it? Where do you find your evidence? Are you sure that you are not deceived? Is it even possible that you may be one of that class whom the discerning spiritually minded Edwards saw, in his day to be deceiving themselves, and whose confidence in their safe estate was still such that no appeals could rouse them? May not many of them have long since, appealed to the Saviour, "We have eaten and drunk in thine house," and been answered, "Depart from me, I know you not?" Are there no readers of this paragraph whose lot will be the same? We dare not hope there are not. Who is it? You!—I? To some reader God could say, *thou art the man*,—or the woman.—Let us pause—reflect, read the Scripture, and read our own hearts in its light. Let us ask the Spirit: for if ye being evil, know how to give good gifts to *your children*, how much more shall your Heavenly Father give the Holy Spirit to them—to whom? to them that ask. No one ever earnestly, importunately, humbly, perseveringly asked the converting power, the sanctifying influence, and cheering light of God's Spirit, and was denied.—*South Ch. Herald.*

EXPOSED STATE OF THE JEWS,

AS PREDICTED BY MOSES.

Duct. xxviii. 35, 36. And among these nations, shalt thou find no ease; and thou shalt fear day and night; and shalt have none assurance of thy life.

"A gentleman who was for some years a British Consul at Tripoli, mentioned some circumstances which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be valued there no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happen to be a Christian, remonstrance is made by the Consul of his nation. The Bey is quite ready to give satisfaction; he sends some one to shoot the agent of his cruelty; and with an air of regret, asks the Consul if he is satisfied. If not, he is ready to give him still further satisfaction. But if the object of his wrath be a Jew, no one would think of demanding satisfaction for his death. This people feel the curse is full, that among the nations where they are scattered, *"they find no ease, and have none assurance for their life."* They are known by their being compelled to wear a particular dress; and the Moors exercise the privilege of free ingress at any time into their houses.—*Jowett's Christian Researches.*

RULES FOR A SCHOOL BOY.

Be very cautious in the choice of your companions, and never make a friend of a boy who swears, or has any habitual vice.

Never read any immoral book. If any thing base or dishonest should ever be suggested to you, (directly or indirectly,) reject and resent it at once. Be manly on all occasions, and speak your mind boldly against anything wrong that may be uttered in your hearing.

Get a habit of behaving with respect to the masters, and return with gratitude and affection the care of those who are attentive to you.—*Private Devotions for a School Boy.*

To a young infidel, who was scoffing at Christianity, because of the misconduct of its professors, the late Dr. Mason said: "Did you ever know an uproar to be made, because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, don't you see," said Dr. M. "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power." The young man was silent.

N. Y. Times.

RELIGIOUS.

Extract from a letter from Rev. J. Black, dated Napanee, Dec. 13th, 1837.

As one of my colleagues lately gave the readers of the Guardian a brief account of events which took place on the Bay of Quinte Circuit in time past, permit me to give a simple statement of our present situation. In a political point of view, we find ourselves between two fires, Papineau's party on the east, and Mackenzie's misguided adherents on the west. Yet, thanks to God, we remain unburnt, and are obtaining much consolation by the use of Martin Luther's sweet song, (44th Psalm.) This is a peaceable part of the Province. The great mass of the inhabitants are truly loyal. A desire to render assistance to the Government at this crisis is manifested even by the aged. Take the following specimen: In the village of Napanee there resides a pious widow, who lately said with emphasis, "Had I twenty sons, I would be glad to see them all moving forward at this time in the defence of our indulgent Government." We understand that considerable numbers of the Militia have offered themselves as volunteers. Success to every loyal man.

We rejoice to hear of the preservation of Toronto, and fervently pray that peace may abound. The Guardian is rising in the estimation of our friends on this Circuit, in consequence of the support it renders to religion, loyalty, and truth.

In a religious point of view we are prospering. The last Conference having sent three Preachers to this Circuit, we are thereby enabled, not only to enlarge our work, but also are better prepared than formerly for holding Protracted Meetings. Much may be said in favour of such meetings—their origin and usefulness in ages past may be seen in the Holy Bible. The Church has received much good by the revival of them in modern days. We are thankful for the recommendation and advice given respecting them of late, by Ministers whose judgment we highly value. Many of our people here are "athirst for salvation—salvation by grace." To such the invitation, "Take the water of life freely," is cheering. Notwithstanding the alarm of civil war, we hope that our contemplated Watch nights, Protracted and Missionary Meetings, &c., will be times of refreshing, coming from the presence of the Lord. Our dependence is on Him, who "cut Rahab and wounded the dragon."

Extract of a letter from the Rev. H. Dean, dated Whitchy Circuit, Dec. 2, 1837.

I would just say, for the encouragement of those who love the peace of Zion, the Lord has greatly favoured this Circuit during the last two quarters of this year. The work of grace is deepening in the hearts of many. There is general peace throughout the classes, and the work of reformation is spreading in various neighbourhoods. We have received on trial, during the last two quarters, above fifty persons. To God be all the glory.

Extract of a letter from Rev. C. R. Allison, dated Murray, Dec. 13th, 1837.

Since I wrote you last, we have had a gracious visitation in Ameliasburgh, (at Dempsey's settlement.) Twenty-five have joined as probationers within the last two weeks, and several more have obtained pardoning mercy. Had not the public mind become so much excited by the late insurrectionary movements, we had every prospect of a continued work of grace.

MISSIONARY.

From the Wesleyan Methodist Magazine.

No apology is required for inserting the following long and very interesting letter from Mr. Percival. It affords a very full and satisfactory view of the various means in operation for the promotion of the truth in North Ceylon. The details which relate to the progress of education, and especially female education, are of a most encouraging character; and it is hoped that means may be found to carry on the excellent plans which have already proved so very successful.

Extract of a letter from the Rev. P. Percival, dated Jaffna, Dec. 31st, 1836.

This season of the year devolves on me the duty of communicating, for your information, such intelligence respecting this station as arises out of my labours within the last few months. The close of the year affords me the opportunity of making a more extended retrospect than I should otherwise do; and I am enabled, therefore, to estimate more correctly, and to state more confidently, the effects of my efforts than I could in looking at a brief period. The operations of a Missionary station, whatever may be their nature,—at least in the east,—require a long time to bring about extensive good; and the best plans, how suitable soever they may be to the object contemplated, in order that they may be seen and duly appreciated, must be prosecuted with great regularity and patience. This being my third year on this station, I shall avail myself of the present opportunity for offering some general notices connected with the operations of our Mission, prefixing a few general remarks on those local religious institutions, whose influence is possessed in common.

Adverting to the general aspect of Missionary affairs in a district like this, where so much has been done, and is doing, by the agents of other Missionary Institutions, there being in this province, besides our Mission, nine American, and two Church Missionaries, with a little host of native helpers,—it will be interesting to remark on the state of these auxiliary means in which all unite, and which hold so important a place in our respective spheres of individual labour. Of those auxiliary means to which I allude, and which we all enjoy in common, the Bible Association stands foremost in importance and magnitude. Until very recently, the Jaffna Association was a branch of the Colombo Auxiliary, but circumstances, principally connected with the increased demand in this part of the island for the Scriptures, and the establishment of a printing-press, have led to the separation of the Jaffna Association from Colombo, and, at our request, the parent Society has received us as Auxiliary. We have now the means of carrying on much more extensively the Society's objects, than when united with the Sinhalese province, with which we have nothing in common calculated to aid the general interests of religion. As an expression of their liberality the parent Society has made us the munificent grant of six hundred reams of printing paper. We have entered upon the work of printing, and have in the press the Acts of the Apostles, designed for the

use of the schools and general distribution; we have the Psalms under revision.

Next in importance is the Jaffna Tract Society. The following extract from the Annual Report read at the public meeting held in our native chapel in Jaffna, June 16, 1835, will give you a correct view of the degree of efficiency with which this benevolent institution carries on its operations:—"The total number of tracts issued during the year, including the report of the Committee for the previous year, is 210,200, (making 3,815,000 pages,) which, added to the number reported at the last Annual Meeting, makes a total of 903,642, since the formation of the Society, in addition to the tracts received from year to year from the Parent Society."

About a year and a half ago, a School book Society was begun in Jaffna. The object of this association is to prepare and publish works on elementary instruction, for the general promotion of education throughout the province. Several works have already issued from the press under the auspices of the Society; and as we have the prospect of supplying the Government schools recently established in the District, we hope very soon to enlarge our sphere of usefulness.

The state of these Societies is highly encouraging. They are dispensing their benefits liberally, aiding all the Missionary Institutions throughout the Province, and extending their influence very greatly on the continent of India. The tracts published in Jaffna are very widely circulated in some parts of the Tanjore district, at Madura, and the various populous places in that part of Southern India. We have great reason to be grateful for the amount of religious influence we derive from these institutions, inasmuch as their operations affect simultaneously every part of our populous district, and greatly aid us in extending the knowledge of Christ among the natives.

These short notices, though they do not relate exclusively to the proceedings of our Society, will no doubt be read with interest by you, because of the direct bearing they have upon the general aspect of our Mission in the north of Ceylon.

In addition to the above general means of promoting the advancement of religious knowledge in this province, the establishment of English schools by His Majesty's Government in the vicinity of Jaffna deserves a brief notice, especially as they more or less affect the operations of our own school department. In former communications I have alluded to these schools; however, a more formal reference to them, and a few remarks relative to their probable effects will be quite in place. The grant of His Majesty's Government for the promotion of education in the English language has been put into the hands of a Civil Committee at Jaffna, composed of the civilians, the colonial native Chaplain, and the two Church Missionaries at the Nellor station. This committee, on the occasion of discussing the subject of suitable locations; corresponded with me to ascertain my views of a transfer of our schools to them, on certain conditions. On expressing my willingness to turn the school over to Government, retaining certain privileges connected with the system of tuition, internal arrangement and discipline, the Committee addressed me again, presenting a general outline of the conditions they thought it necessary to impose, in order to avail themselves of our efficient institution. The conditions were such as I could not consent to, and therefore the correspondence ended without any alliance between us. They proceeded immediately to choose sites for their school bungalows; and in the selection, decided upon those very lines which contributed most to supply our school. As might be expected from such establishments connected with government, giving books and stationery, imposing no religious usages, and observing no Sabbaths, they had the effect of very considerably thinning our numbers.

Though this was the effect of the establishment of these government schools on our Jaffna institutions, yet they ought to be regarded as valuable means for promoting general education. It may be observed, too, that as the system of education adopted by government does not extend beyond the elementary branches, they may be regarded as preparatory to superior institutions, where more direct provision is made for imparting instruction in the higher and more influential branches of learning. Viewed in this light, every Missionary will hail their establishment and rejoice in their efficient operation. The existence of five government schools and our own, (which contains two hundred pupils,) all engaged in imparting instruction in the elements of the English language, and uniting in their respective systems a good degree of religious instruction, within Jaffna and its vicinity, will serve to show you how much the natives are bent on the study of the English language, and how largely they are sharing the benefits of education. When these educational means are viewed in connection with the American seminary at Datigotta, which is imparting literary, scientific, and religious instruction to one hundred and forty boys, and the boarding institution at Oodooville, that is training eighty-six females, whose aggregate number of pupils is nearly one thousand native youths, studying English, and the fact that about ten thousand children are under instruction in the native schools, it may be seen that this district is very highly favoured; and that there is ground for believing, supposing that this extensive means of instruction be succeeded with the divine blessing, that the population will be in a high state of preparation for the proclamation of the word of God. I may here state that the Missionaries of the three Societies, in order to impress on the minds of the native helpers the great importance of giving themselves up entirely to the great work of preaching the Gospel to their countrymen, recently convened a meeting at Nellor, when the day was spent in giving general statements of the prospects of the work in different parts of the province, and in mutual exhortation and prayer. The general impressions made on the minds of the Assistants and Schoolmasters were of the most favourable kind; and there is reason to believe that many of them were excited to dedicate themselves afresh to the work of evangelizing their fellow countrymen. The meeting was addressed in Tamil by several of the Assistants and the Missionaries present. It is intended to make some arrangements for the periodical assembling of these important fellow-workers in the great work.

I shall now take leave of these general means so extensively used for the promotion of the mental and religious improvement of the province, and confine myself in my subsequent remarks to our own Society, and to my own station. Adverting to the operations of our own Society on this station, two interesting views appeared to my mind, on each of which it is necessary for me to offer brief notices. The primary means used for the conversion of this people in the preaching of the Gospel. Auxiliary to which, we regard

our various schools as occupying an important place, because they not only impart religious education to the rising youth of the country, but may be locally regarded as central points to which we as much as possible make the attention of the people converge. We meet the people at these places at stated times; and in pastoral visitation and individual intercourse with them the direct religious instruction provided in the school bungalows is always adverted to as the means designed to instruct the inquirer in the ways of God more formally and steadily. My former letters have furnished you with general information respecting the school-bungalows, in which we hold our religious services. These all continue as before, and one has been added in a large village of weavers, about half a mile from the Mission-house. The bungalow was opened in August last. The school consists of nearly one hundred boys; and the congregation that assembles on the Sabbath evening varies from thirty-five to seventy adults, and the majority of the biggest boys who are taught in the school. The situation is very favourable for getting a congregation at certain hours of the day, as it is in the chief thoroughfare of the village. Several very intelligent men generally attend our services, and by their questions, evince a considerable acquaintance with the principal facts of Christianity. It is, however, obvious that the mind, in proportion as it is roused, and begins to doubt the truth of former opinions, by a reflex act and easy transition becomes equally sceptical on all religious subjects. The Master who teaches the school in this village was formerly employed in our Silversmith street school, where he has been succeeded by his son. He is, I hope, under favourable religious impressions, and is a man of good sense, some degree of Tamil learning, and of respectable family.

The school at Ariacolum has suffered some loss in its number, and the congregation too has been diminished, from the malice of several of the villagers, who combined together to injure the school-master for refusing to take a part, as he did formerly, in the festivities and amusements of the Romanists. We hope that a few weeks will restore the school to its wonted order and prosperity. It was gratifying to me to ascertain that the Master acted so much on principle in his trying circumstances; for the wages of these Masters being dependent on the number of the lessons actually learned, his interest was considerably affected by his integrity. I hope that the exemplary conduct he displayed will have the effect of awakening the attention of his neighbours to the claims of higher motives than mere temporary animal gratification can present.

The Tamil services here, on the whole, been very well attended during the last few months. In the town we had held our public services since the date of my last, with regularity; and they have been, on the whole, increasingly interesting and encouraging. For the greater convenience of our Tamil congregation, I have fitted up our old school-room as a chapel. The building was formerly used for the public services before the erection of the new chapel, built in 1823. It is a good building, very commodious, well situated, and capable of accommodating a very large congregation. The bell, which was procured from England some time ago, having to be hung, I took the opportunity of improving the front of this building by erecting a belfry, and considerably altering the whole appearance. The expense of the entire alteration amounted to nearly £60, and is all paid by local contribution. The building, in its present altered condition, presents a very neat Gothic front, with the belfry rising in the centre to the height of about thirty-five feet, and is considered the handsomest building in the town. On Christmas day it was opened for public worship by Mr. George. By way of distinguishing it from the other, we have determined to call it St. Paul's Chapel. The Tamil services will hereafter be held in this place, and can be so arranged as not to interfere with services in English and Portuguese. This chapel is also used for the public meetings of the Bible, Tract, and Temperance Societies; and it was therefore desirable to make it commodious and respectable, and set it apart for exclusively religious purposes. Our accommodations for the English and Tamil congregations are now completed, and the two places of worship are so arranged as to meet the wants of their respective congregations. Had we a small chapel in the Pettah for the accommodation of our Portuguese congregation that now assembles in a private house, this station would be perfectly furnished with the means of public worship in each of the languages which it is necessary to employ for the purpose of making known the Gospel to every part of the population of Jaffna. The English service increases in interest every month. The attendance is more numerous; and I hope that in the case of a few, increased devotion and seriousness are indications that we do not labour in vain. It must not be overlooked, how much influence the English service is likely to exert hereafter on the native community. The increased means of education will of course greatly augment the number of those competent to hear; and the regard now shown by many natives to the English service is a sufficient indication of the preference which will be cherished by educated natives for the public services of the sanctuary in English. It will also appear how important this service is, when it is recollected that on this station we have upwards of two hundred pupils, studying the English language in our own schools; many of whom are now becoming intelligent hearers. If the English service be regularly carried out, which it may without seriously affecting the labours of the Missionary among the natives, supposing he knows the language, I am persuaded that it will become one of the most interesting public services connected with the station. It will require, however, its present efficient school institution as a correlative effort directly bearing on it. The giving up of one would seriously affect the other. You must not from these remarks conclude that I am advocating English to the disparagement of native work; nor that when I say the engagements in English do not affect my native labours, I mean to say, that this would be the case every where. If Jaffna was a station that required itinerant labours, English work would be injurious, if only one Missionary were on the station, or if the people were more advanced in intellectual culture, sermons of a superior character would be necessary, and in their preparation might consume the time that should be given to the more direct work of making known the Gospel to the natives. The Portuguese congregation is wholly under the care of M. Kats, and continues much as at the date of my last. One or two cases of considerable encouragement have presented themselves in connexion with Mr. Kats labours in this department. Since my arrival in Jaffna, I have done comparatively little in this language, as I regard Mr.

Kats equally competent, and much more fitted for it, than I could be. Besides, the relief obtained in this way enables me with more vigour to address myself to the native work, and the schools, where the influence of the Missionary is more necessary. I beg to observe, that I regard Mr. Kats as a very valuable colleague, and well entitled to the confidence and esteem of the Missionary Committee and Conference.

The state of the society is, on the whole, encouraging. We have now sixty-three members, and seven on trial. The classes at the recent visitation gave me much pleasure.

COMMUNICATIONS.

To the Editor of the Christian Guardian.

MORMONISM.

DEAR SIR,—In the present day, there is a great stir, and noise in the Western world about Mormonism. I think it only needs inspection to be able to perceive its absurdities, and your readers will, no doubt, appreciate the labours of your excellent correspondent, G. F. P. The vile monster has made its appearance in this neighbourhood, and some of its votaries have held conversations with some of our Indians. One of them when conversing with one of our Exhorters was extolling the glorious advantages of those who believed in it. Our Indian friend replied, "We have the Gospel here, and we believe it will save us; but if you have any good news, why do you not go among the poor wild Indians, who have no Gospel, and tell them of it." The Mormon replied the time was not come to offer it to the Indian. "I see, I see," rejoined the Indian, "we have got no lands, no property, that you can get hold of." If all our white brethren would imitate the Indians in consulting with their Ministers, they would not so soon fall into the snare laid for them. A Mormon Preacher was intending to hold forth in the neighbourhood, and one of our firm friends made it his business to invite our Indians to hear him. They requested one of their number, first to enquire of me if it was right, to hear him once only to see what kind of doctrine it was. I told him if that was their object, I could tell them sufficient concerning it; and wished him to tell our people by all means to refrain from hearing him, for no doubt there would be something very specious, something designed to deceive, offered, and they had not that extensive knowledge of the Scriptures to ward off the evil consequences. To this I added a warning from the pulpit. All this had the desired effect in preserving them from the snare.—At another time, one of our Indian Local Preachers, came to me to enquire something of the opinions of the Mormons. I happened to have a copy of the "Book of Mormon" by me. I proceeded to show him some parts of that senseless production, wherein it contradicts the Scriptures. He listened attentively for some time. At length he interrupted me by saying, "Shut it up, shut it up; if it contradicts the Scriptures I want to hear no more of it. This Book," continued he emphatically, and with a peculiar air, laying his hand on a small Bible, laying on the table, "does me good here," laying his hand on his heart, "and I want no other." All this was done in a manner which evoked his high reverence, and inestimable value for the Book of God, which did my heart good. Error cannot stand when contrasted with the truth of God. Let them but come in contact, and error will fly like the mist before the rising Sun.

I am, dear Sir, Yours truly,
BENJ. SLIGHT.
Credit, Dec. 18th, 1837.

THE GUARDIAN.

WEDNESDAY, December 20, 1837.

In consequence of the numerous applications which have been made for extra copies of the Guardian, containing an account of the insurrectionary movements recently made in the Province, as also to gratify a large number of new subscribers whose names have been received within a few days, we design next week to give an account of the whole affair, and of the facts connected with it, as far as we shall be able to ascertain them from authentic sources.

The fearful penalty of the law was inflicted upon the unfortunate girl, Julia Murdock, yesterday at 8 A. M. She was convicted at the late Assizes in this City, of the murder of Mrs. Harriet Henry, by poisoning. To her last she continued firm in the denial of her guilt. It has been our melancholy duty, in connexion with other ministers, to have almost daily interviews with her during her imprisonment, and could we have indubitable assurance of the truth of her plea of innocence in relation to the horrible offence charged against her, we should have no hesitation in expressing our firm conviction, that there was hope in her death. During the last few days of her existence, her whole conduct, and the spirit manifested by her, were of such a character as to authorize such a hope. But the unusually strong concatenation of circumstantial evidence which led to her conviction, rendered it imperative on the court and jury to fix upon her the awful charge; and the entire absence of any palliating circumstances, and of even the possibility of adducing any evidence in her favour, rendered it impracticable for those who felt deeply interested on her behalf to find any solid ground on which to base an application for the remission of her sentence. Could such ground have been discovered, we have the best authority for saying that an application would have been gladly received and entertained by His Excellency. In these views we are happy to say the unfortunate creature concurred, and in a manner highly creditable to herself, and which cannot but be satisfactory to the administrators of justice, expressed her entire satisfaction with the conduct of all who were connected with her trial and condemnation.

The day before her execution, she stated that she considered the dreadful circumstances in which she was placed as a merciful arrangement of Divine Providence, for the purpose of leading her to a true repentance for her sinful misimprovement of early religious advantages, and of saving her from that utter ruin into

which she should have probably been led had she been permitted to live, an unprotected orphan in the midst of surrounding temptation. This grateful acknowledgment of a gracious overruling Providence, which kindly mingled mercy with judicial visitations, we felt constrained to admire, as a circumstantial evidence of a work of divine grace.

Her conduct at the time of her execution was highly becoming, and did not fail deeply to affect all who had the best opportunity of observing it.

We cannot trust our feelings to dwell at greater length on this extraordinary event. It is clothed now in impenetrable mystery until that day when the secrets of all hearts will be made known, and when all wise being will "bring to light the hidden things of darkness."

The most perfect decorum marked the conduct of the vast assemblage of persons who witnessed the fatal event. It was, however, exceedingly revolting to our feelings to see among the spectators a large number of females. Their presence at such a time, influenced by a vain curiosity to witness such a scene, speaks them lamentably destitute of those feelings of delicacy and tender sensibility which rank among the most amiable adornings of the sex.

From the Buffalo papers we learn that W. L. Mackenzie has made good his retreat to that City, where he has been haranguing the populace on the subject of assisting to revolutionize the Canadas. An account of a public meeting held there will be found in another column. By the resolutions which were passed it appears that Mr. Mackenzie's whinnies and falsehoods have excited the sympathy of the Buffalonians, and they "deplore the situation of their neighbours of the Provinces of Upper and Lower Canada." What sympathetic tenderness! Then they "pledge their honour and mutual faith!" (important commodities indeed!) "to oppose all measures brought forward by the Home Government, that has" (at some former time these gentlemen must have "pledged" their grammars,) "that has not at interest the feelings, wants, and privileges of the inhabitants of the Colonies." So the Buffalonians are to be the guardians of our colonial rights, and Mr. Mackenzie is to be the medium through which they are to be made acquainted with our wishes and feelings! It is perhaps with a view to this now arrangement that the little man has taken up his residence on Navy Island, which, being about central in the Niagara river, will perhaps at the next sympathetic meeting be declared neutral territory.

To be serious, however, Mr. Mackenzie has made an attempt to enlist the feelings of our American neighbors in favour of his murderous designs against the friends of British rule in this Province, and has avowed his intention to bring against the Militia of Upper Canada a swarm of adventurers; whose zeal he is inflaming by promises of land and money, which are to be taken from the loyal inhabitants of this colony, and distributed among those who shall successfully aid him in the accomplishment of his long cherished hopes of self elevation and aggrandizement. We are happy to say, on undoubted authority, that the respectable and intelligent part of the citizens of Buffalo treat his inflammatory statements with the contempt which they so richly merit; and that his supporters are found among the very lowest and most degraded class of the community,—among those who, having nothing to lose, may perhaps be influenced by the hope of plunder to make a descent, if they can find an unguarded landing place, upon our shores. Of such persons we are informed that he has collected a company of from one hundred and fifty to two hundred on Navy Island, in the Niagara River, to whom he pledges the support of thousands of the colonists as soon as they shall enter the Province! Unfortunately, indeed, for them will be the day in which they may venture to make the rash experiment. One universal burst of indignation would flash from the Ottawa to the St. Clair on learning that a band of unprincipled marauders had dared to invade the Canadian territory,—and that too, at the instigation of such a man!

But some of the heroes of Texas are said to be among the sympathetic volunteers. If so, they had better go and wear in the south the laurels which they have won from effeminate and disorganized bands of Mexicans. The united yeomanry of Upper Canada are made of other materials, and will endure more handling; as will be proved to a painful certainty by the intruding occupants of Navy Island, should they dare a few days longer to maintain their position. It is painful to contemplate the consequences which a retentive Providence will doubtless bring upon any strangers who may wickedly attempt to interpose between a contented and loyal people, and an indulgent and revered government, and who, notwithstanding the friendly relations happily existing between the British and American nations, may be ill-advised enough, at the instigation of a fugitive felon, to aid in scattering firebrands, arrows and death.—That the Editors of some of the American papers should be found abetting such unjustifiable proceedings is truly humbling to our common humanity, and can only be accounted for on one of two principles; either a criminal ignorance of the true state of the British American Colonies,—or, a desire, as Americans, to rid their own land of some of that class of persons who are a pest to more reputable society. Should the former principle be the true one, we recommend our contemporaries to wipe away the stigma from their characters as public men,—but if the latter, we beg of them to devise some other and more merciful means than the conversion of Canada into a slaughter-house.

Our City magistrates and the special commissioners are incessantly employed in the examination of prisoners who have been arrested on charges of sedition and treason.—We have been gratified on observing the lenient course pursued toward such as have not been deeply involved; but a great number of persons have notwithstanding been fully committed for trial. How great are the miseries into which men plunge themselves and their families by disregarding the plain precepts of Holy Writ, and by indulging in feelings of discontent and ingratitude amid the inestimable and innumerable blessings with which it has pleased Almighty God to crown our favoured country.

Disgrace, and loss of hard earned property, and we fear in some instances an ignominious death, must, in all probability, be the painful lot of many, who might have enjoyed a peaceful quiet at their own firesides for years to come, had they turned a deaf ear to the bawling of political grievance mongers. Every truly patriotic heart will pray that these events may be overruled for the future prosperity, civil and religious, of this interesting portion of the British Empire.

POSTSCRIPT.

Submission.—A Petition has been presented to Col. A. N. MacNas, Commander of the Militia Forces in the London District, signed by 103 of the persons who have been in arms under Dr. Doncombe against Her Majesty's Government. They state that they have been misled by false representations and promises, pledge themselves to give up their arms, to take oaths of allegiance and fidelity to the Queen, and to use their utmost exertions to arrest and deliver up to justice their leaders. They conclude by humbly requesting the Colonel to intercede with His Excellency to procure their pardon. His Excellency has replied in a kind and gracious manner to their request.—The documents will appear in our next.

His Excellency the Lieutenant-Governor has been pleased to confer upon Capt. Richard Bullock, late of Her Majesty's 88th Regt. of Foot, the rank of Colonel; and to appoint Col. Bullock Adjutant-General of the Militia of Upper Canada, vice Col. Fitz Gibbon, retired.

By Proclamation, issued in the Upper Canada Gazette, Extraordinary, of yesterday, the meeting of the Parliament is postponed until Thursday, the 28th inst.

[From the Buffalo Daily Commercial Advertiser.]
Address to the Citizens of Erie County from the Mayor and 140 of the leading men of Buffalo.

The undersigned inhabitants of Buffalo and Black Rock, have witnessed for a few days past, with deep regret and mortification, large bodies of men thronging our streets and public houses employed in enlisting volunteers, collecting arms and other munitions of war, and organizing themselves into military corps for the open and undisguised purpose of crossing into Canada to aid with their arms in the civil contest now waging between a portion of the people and the government of that province.

However much we may sympathize with our neighbours of Canada, or desire to see them emancipated from foreign domination, we should recollect that we live under laws of our own making, which it is not less our pride than our duty to obey and enforce, and in the strict execution of which, consists our real liberty and the superiority of our political institutions.

Many of our citizens, judging doubtless by the unstrained freedom with which we are permitted to canvass and express our opinions of other governments, are not aware of the fact that the arming of men or fitting out military expeditions to act against a country with which we are on terms of amity, is forbidden, as well by our own municipal laws, as by the law of nations, and subjects the offenders to severe penalties.

The object of this notice is to apprise those who are acting under this delusion, that they are violating the laws of their country, and to beseech them to abandon at once an enterprise which, while it exposes them to punishment, promises but little advantage to those whose cause they wish to serve.

Should this advice be disregarded, we call upon the Civil Officers of the city and country to interfere and put a stop to these illegal proceedings, and we severally pledge our personal aid in causing the laws to be executed.

Buffalo, Dec. 14, 1837.

BOOK CONCERN.

"THE HOLY BIBLE, containing the Old and New Testaments according to the present authorised English version, with Notes, critical, explanatory, and practical; all the Marginal reading of the most approved printed copies of the Scriptures, with such others as appear to be countenanced by the Hebrew and Greek originals; a copious collection of references to parallel texts; summaries of the contents of each Book and Chapter, and the date of every transaction and event recorded in the sacred Oracles, agreeably to the calculations of the most correct chronologists: By the Rev. Joseph Benson." 5 vols. quarto.

The value of this Commentary is too well known to require any testimonies to its merit. It is among the very few Commentaries so large that deserve to be entirely and attentively read through. There is much to be derived from this work in a speculative, and still more in a practical way. Perhaps it is not known by many, that Mr. Benson, in his Comments on the New Testament, has incorporated most of Mr. Wesley's invaluable Notes on this portion of the Holy Scriptures. This greatly enhances the value of this Standard Work of the Wesleyan Connection. The following is a notice of this Commentary written by the celebrated Thomas Hartwell Horne, M. A., author of "An introduction to the critical study and knowledge of the Holy Scriptures." Mr. Horne observes, that it is "An elaborate and very useful Commentary on the sacred Scriptures, which (independent of its practical tendency) possesses the merit of compressing into a comparatively small compass, the substance of what the pious and learning of former ages have advanced in order to facilitate the study of the Bible. The late learned author was particularly distinguished for his critical and exact acquaintance with the Greek Testament." The few copies we have on hand are of the most splendid edition; in paper, type, and binding, superior to any we have seen offered for sale in this country.

JOHN RYERSON,
Book-Steward.

Quarterly Meetings on the Niagara District.—Third Quarter.

Brantford, January 6th and 7th.
Stamford, " 20th and 21st.
Simcoe, February 3rd and 4th.
St. Catharines, " 17th and 18th.
Grimsby, March 3rd and 4th.
Hamilton, " 10th and 11th.

RICHARD JONES, Chairman.

From the Liverpool Chronicle.

THE VILLAGERS' HYMN TO THE SCRIPTURES.
 Lamp of our feet! whose hallowed beam
 Deep in our hearts its dwelling beam
 How welcome is the cheering gleam,
 Thou sheddest o'er our lowly path!
 Light of our way! whose rays are hung
 In mercy o'er our pilgrim road!
 How blessed, its dark shades among,
 The star that guides us to our God!

Our fathers, in the days gone by,
 Read thee in dim and sacred caves;
 Or in the deep wood, silently,
 Met where thick branches o'er them waved.
 To seek the hope thy record gave,
 When thou wert a forbidden thing;
 And the strong chain and bloody grave,
 Were all on earth thy love could bring.

Our fathers, in the days gone by,
 Read thee while peril o'er them hung;
 But beneath the open sky,
 May search thy leaves of truth along;
 Fearless, our daily haunts among,
 May chant the hallowed lays of old,
 Once by the shepherd minstrel sung,
 When Israel's hills o'erhung his fold.

In the sweet morning's hour of prime
 Thy blessed words our lips engage;
 And round our hearts at evening time,
 Our children spell the holy page.
 The waymark through long distant years,
 To guide their wandering footsteps on;
 Till thy last loveliest beam appears,
 Guiding the church-yard's evening stone.

Word of the holy and the just!
 To leave thee pure our fathers blest;
 Thou art to us a sacred trust,
 A relic of the martyr's deed!
 Among the valleys where they fell,
 The ashes of our fathers sleep;
 May we, who round them safely dwell,
 Pure as themselves the record keep!

Lamp of our feet; which, day by day,
 Are passing to the quiet tomb;
 If on thy path thy peaceful ray,
 Our last low dwelling hath no gloom.
 How beautiful their calm repose,
 To whom that blessed hope was given;
 Whose pilgrimage on earth was closed,
 By the unfolding gates of heaven!

And I said, Oh! that I had wings like a dove,
 For then would I fly away and be at rest.

There is a time of sweet repose
 To weary pilgrims given;
 It is when raised above life's woes,
 Their thoughts aspire to heaven.

When losing sight of this vain earth,
 On faith's triumphant wing,
 The soul can claim its heavenly birth,
 With kindred spirits sing.

When fired with ecstasy it flies
 O'er all the blissful plains,
 To breathe the air of purer skies,
 And hear those sweeter strains:

Where love lights up the happy clime,
 With ceaseless splendour bright;
 A lustre caught from Jesus' smile,
 That spreads through all delight.

And in these joy when we survey,
 On earth those seats of bliss;
 O! who would fear to fly away,
 And be where Jesus is?

MR. BUCKINGHAM'S LECTURE.

CITY OF GRAND CAIRO.—This city, which has been named The Grand, as well on account of its size as its magnificence, is situated about 100 miles from the sea, on the left bank of the Nile, a commanding position, on an elevated site, and overhung with immense ledges of rocks. The area of this city is about three-fourths the extent of the city of London. The streets are narrow; but there are many squares of great extent and beauty; but as to plan, Cairo has none; and one looking down upon the city from a height, perceives a labyrinth of winding streets, the eye not being able to follow their circuitous course. On the whole, Cairo is a magnificent city, and is not altogether undeserving of the title which has been bestowed upon it, of the Mother of the World. Among the public squares, the place of Ezbekekeh is deserving of notice. This is the place where the Mamelukes are trained to ride, and may be seen at the age of 7 or 8, mounting their horses. This square has one peculiarity which strikes the stranger with surprise. One day it may be seen enlivened with tents and soldiers, and groups of children sporting about the grass; while on the following day the whole place may be seen covered with water, bearing upon its surface hundreds of beautiful gondolas. The extent of this enclosure is 500 feet long, and more than half that amount in width; and the effect of these boats in the evening, illuminated with thousands of variegated lamps is truly enchanting.

Mosques.—Among the public meetings, the mosques are the most numerous, and are to be met with in all parts of the town. Some of them are so small as to admit not more than 30 or 40 persons; but there are others which are extremely large, and one in particular, which has been denominated the Mosque of Flowers, is capable of containing 60,000 worshippers. The interior of these mosques are extremely plain, admitting neither painting, sculpture, nor music, and not even allowing the use of bells. The architecture is of the Saracenic order, resembling in many respects the Gothic, in its pointed arches, grouped pillars, and the outside adornments of arabesque; but the shape of the dome is peculiar, being of a graceful swelling form, and adorned with gold and blue enamel; and many of these have cost from 5000 to 6000 pounds sterling. There is a simple pulpit erected for the priest, who wears no distinguishing garments, and cannot be distinguished from any other citizen.

SIMPLICITY OF MAHOMEDAN WORSHIP. The mode of worship in the mosques is extremely simple. Every one, upon entering, engaging in private devotion, and all, from the Sultan to the meanest peasant, are upon an equality within the mosque. After the private devotions are concluded, the assembly is addressed by the priest in a discourse, generally illustrative of the practical duties of life. Among all the different forms of false religion, there is none less revolting to the christian's feelings than that of the Arabian impostor. They acknowledge the true God, and his Son, Jesus Christ, and

of the Patriarchal fathers, and Old Testament records; but have mingled up with the simple worship of Christians many of the traditions of the Jews, and still more of the inventions of that ingenious usurper, who well knew how to hamper the depraved appetites of those over whom he sought to weave the web of his new religion, in which he declares himself to be the Prophet of the Most High.

BATHS.—Next to the mosques, in order, come the public baths, a species of luxury common to all oriental countries, and in many instances carried to a state of refinement hardly to be described. These are very numerous at Cairo, and regulated to suit the rank of any and every individual, from the highest to the lowest; affording to the poorer class this delightful and refreshing luxury at the rate of about three cents; while those more affluent are introduced to all the extravagances that can well be imagined, and are taxed from four to five-and-twenty shillings, as may be the splendor of the establishment. Some of the more costly of these baths are filled with every thing calculated to lull the mind into the most enchanting state of delight; singing birds, and fountains, and delicious odors, regale the sense, and add to the charm of the agreeably tempered bath. Attached to these bathing establishments, are places where confectionaries and beverages are sold; but nothing that will intoxicate. The drink consists of coffee and sherbet principally, the last of which is made from the juice of the pomegranate, lemons, oranges, and citron, diluted with water. Mild tobacco, wood of aloes, and dried rose leaves, are smoked in pipes, and story tellers are engaged to divert the company with the recital of the marvellous or pathetic, as the mood is on them. This sort of luxury is esteemed in the East to be the most delightful, as it is one of the most necessary, and withal extremely grateful to the weary, after the toils and labors of the day; and the accompanying amusements are not otherwise than innocent and harmless in their character and tendency.

From a series of tales and sketches, entitled 'Nelsonian Reminiscences,' we select the subjoined vivid description of the

LANDING OF THE BRITISH ARMY IN EGYPT.

On the 8th of March, 1801, at nine in the morning, all the boats of the British fleet under Vice-Admiral Lord Keith, were assembled in a triple line, extending about a mile and a half, at a league distance from their intended place of debarkation, being that part of the sandy shore of Africa called Egypt, and in the Bay of Aboukir, or shoals near to the place, celebrated for giving birth to Cleopatra. The centre line, composed of flats and launches, were crowded to excess with the flower of the British army; these were towed by barges and pinnaces, while a line of jolly-boats and cutters moved in the rear, to assist the disabled. They were drawn up with beautiful precision, the captains of the divisions in front, while the Honourable A. Cochrane, who commanded, was considerably in advance, with St. George's flag displayed; his barge led the whole of the triple line. Opposite and immediately in front, lay the French army, on sand hills, whose ridges were strongly fortified with heavy pieces of ordnance, while here and there, between the hills, peeped out the flying artillery, and the cavalry showed in numbers between the masses of infantry, that looked sufficiently numerous to devour our small but heroic band. On their left lay Aboukir (now Nelson's) Island, strongly fortified with mortars. The scene was beautiful and imposing, the line of battle-ships lay in the distant perspective, with the bombs, sloop, and troop-ships in shore; the sun shone with great splendour, and its fierce rays shot down on our troops with intense heat. The light breeze that gently rippled the placid waters, was just sufficient to gaily waft the various flags and colours that decorated and distinguished our different divisions, while the heavy crescent of the Turks lay dormant to its staff. The signal! was thrown out to advance leisurely, but to keep strictly in line till under fire, and then use every exertion to land the troops. Fountain of mercy and love! that this splendid and bright scene of nature's sublimity should be marred and totally defaced by man! What answer shall be given to the question of the Eternal, "Man, why sheddest thou thy brother's blood?" Alas, alas! the wholesale slaughter of that day! All that military skill could effect in making the intended place of our debarkation invulnerable, had been done by the French Governor of Alexandria; and for eight days had we, by our presence in this bay, given him due notice of our intention. To his Commander-in-Chief, General Menou, he wrote, "that nothing with life could be thrown on his shores but a cat;" in fact, he had rendered the beach impregnable; and so it was to all but the steady valour of British bands. Imagine, fair reader! (if any of the loveliest part of God's creation honour me so far), imagine ten thousand of Britain's hardy sons, full of life and vigour, rushing into an unequal contest, that, in the space of an hour, would decimate them. Hark! the first shell from Nelson's Island; the roar, the whistle and explosion among the boats, answered by the heart-stirring cheers of the British lines. The heavy artillery from the ridge of sand hills in front open their iron throats on the devoted boats. "Give way fore and aft," is the responsive cry to the shrieks of the wounded, the heavy groans of the dying, and the gurgling sounds of the drowning. Gaps

are seen in our line, and the brave soldier struggling in the water, encumbered by his accoutrements, his ammunition, his three days' provision and water, give him no chance of floating till the light boats can grasp him. Now their flying artillery, with their long train of horses, gallop to the beach, and open their brazen mouths on our still advancing boats. That venerable and veteran son of war, Sir Ralph Abercrombie, commander in chief, in the Kent's barge, moving in the rear, now desired the lieutenant of the boats to pass through the gaps in our line, and place him in front of the fire. "I command you, Sir," said the veteran; "my personal safety is nothing compared with the disgrace of the boats turning back. Example is needful in this tremendous fire, which exceeds all I ever saw. Oh, God! they waver—onward!" This apparent wavering was occasioned by a shell sinking a flat boat with sixty soldiers in her, and the rush of smaller ones to pick up the sinking soldiery. The lieutenant in command of the barge, respectfully said, he had the orders of Sir Richard Bickerton not to expose the general-in-chief unnecessarily to fire, or land him till the second division were on shore. The British lines closing to cover their heavy losses, rapidly approached the landing-place. The French infantry, in heavy masses now lined the beach, and the roar of musketry was incessant and tremendous; Sir Ralph, in great agitation, again ordered the officer to put his boat in front of the triple line, and was met by that officer respectfully declaring that "he would obey the orders of his admiral alone." The old general made an abortive attempt to jump overboard, saying,—"Without some striking example, human nature could not face such a fire;" and indeed the sea was ploughed and strongly agitated by the innumerable balls that splashed among the boats, sometimes hiding them altogether by the spray they created. This was a most painful scene even for a spectator, our friends mowed down like corn before the reaper! But now a change comes over it. A heart-stirring cheer is given on the prows touching the beach; the soldiers, heartily tired of being shot at like rooks, spring from the boats with great alacrity; that effective instrument, the bayonet, is actively at work on both sides. Our brave soldiers in landing, jumped on the French muskets, for the beach was firmly disputed, but the home thrusts of the nervous British arm, and their dauntless hearts, drove back the Frenchmen, who, in regaining their first position, opened for their cavalry to charge our line, who then formed, and, for the first time that day, loaded their muskets. It was an anxious moment for us who were spectators, to see the fleet Arabian horses moving in a whirlwind of sand, upon our half-formed regiments. Onward they came, like the lightning's flash. "Sure," said Lord Keith, (in his own broad Scottish accent), to the artillery officer of the bomb-ship in which he was lying as close in shore as the shoal water would permit, "give those barbarians one of your largest shells." The explosion, in sweeping the French commanding-officer and numerous others to their great account, caused a halt and partial confusion amongst them. The cool and determined front presented by the Forty-second, might, in some measure, have created delay in their furious charge. The majority drew up, and the well directed volley of the second and third ranks of our line over the front one, kneeling to receive the horses of the enemy on their bayonets, made them wheel about and retrograde in quick time, while about sixty furiously and rashly rode in on our troops. Man and horse disappearing in the twinkling of an eye; and the whole line heard the cheering orders; "Charge bayonets: advance in double quick time!" These were received with the truly British shout that no nation can equal, the determined valour it expresses carrying dismay to the opposing force. I saw the British commanding officer in front, waving his men onward with his hat—upon the sandy hills they rushed, looking to me like a heavy wave, rolling up a sandy beach. The French forces appeared astounded, dismayed, and disheartened; their want of that steady, persevering, and indomitable spirit, that nerves the brave man to encounter misfortune to the last, was now observable in their retreat. They left some of their field-pieces in our hands, which proved most valuable, as they served to freshen up and accelerate the retreat of their rear-guard. Our forces took possession of the first line of defence, and bivouacked on it for the night. In no event, during this eventful war of a quarter of a century, did the fine qualities of our soldiers and sailors display themselves in brighter colours than during the landing in Egypt on the 8th of March, 1801.

How to have mischievous Cattle.—Some farmers have a peculiarity of leaving their cattle to run and push down fences. We conclude that this may be done by making a fence three or four rails high in the first place, and as soon as the cattle, horses, or sheep, have practised sufficiently on this, add one rail more, and they will soon learn to get over it; to this add rails and stakes sufficient to make a good fence and we pledge you our word your cattle will trouble you occasionally, as the fence becomes weak. Now what is gained by this course? Nothing, but much lost. The fence has cost double what it would have done to have built it properly in the first place. Crops are destroyed, the reputation of the stock injured, consequently their sale, friendship with neighbours broken, &c., this is training them in the way they should not go. But

if you train them in the spring in the way they should go, in the summer and fall they will not depart from it.—Farmers' Reporter.

ADVERTISEMENTS.

TERMS OF ADVERTISING.—Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Above six and under ten lines, 3s. 4d. for the first insertion, and 10d. for every subsequent insertion. Over ten lines, 6d. per line for the first insertion, and 1d. per line for every subsequent insertion.

A liberal discount made on all advertisements continued for more than six months.

* Advertisements without written directions will be inserted until forbidden, and charged accordingly.

† The GUARDIAN is extensively circulated in all parts of the Province, and among all classes of society, rendering it a very desirable medium for advertising.

MR. WALTER TELFER, SURGEON,
 HAS REMOVED from NIAGARA to
 No. 44, Newgate Street, TORONTO.
 July, 1835.

ON HAND, 25 CASKS COMMON
TUMBLERS.
 SHUTER & PATERSON.
 Toronto, Nov. 14, 1837. 18 12

ALEXANDER GRANT,
 BARRISTER AND ATTORNEY AT LAW, NOTARY
 PUBLIC, &c., King Street, Toronto, opposite the
 Court House.
 March 28th, 1837. 385-1f

WANTED,
 A TEACHER in a private family, a
 person competent to teach the following
 branches, viz: Reading, Writing, Arithmetic,
 English, Grammar, Geography, Book-keeping,
 &c. None need apply who cannot furnish testimonials as to character and capability.
 Terms made known on application to the
 Subscriber, at the Number.
 JOSEPH DENNIS.
 Nov. 29, 1837. 420f

Toronto, Niagara, Lewiston,
and Queenston.

STEAMER HAMILTON,
 CAPT. I. F. MILLS.

THIS Boat having undergone during
 the past winter a thorough repair, and
 great improvements having been made to the
 machinery at such expense, will afford to travellers between the above named places, a safe,
 speedy, and commodious conveyance; and they
 are respectfully informed that she will leave the
 different Ports (Sundays excepted) as follows:
 LEWISTON and QUEENSTON every morning at 7 o'clock.
 NIAGARA, at 8 o'clock, P. M., and NIAGARA at
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