

Christian Guardian.

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

Vol. XI. No. 44.

TORONTO, WEDNESDAY, AUGUST 26, 1840.

Whole No. 561.

CHRISTIAN GUARDIAN:

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, & GENERAL INTELLIGENCE. Published every Wednesday, in the City of Toronto, Upper Canada, at No. 9, Wellington Buildings, King Street.

THE REV. T. S. GRIMSHAW, (AUTHOR OF THE LIFE OF LEIGH RICHMOND)—ANECDOTES OF THE LATE REVS. LEIGH RICHMOND, RICHARD CECIL, HENRY MARTYN, AND CHARLES SIMCOCK.

LETTER FROM ONE OF THE EDITORS OF THE EPISCOPAL RECORDER TRAVELLING IN EUROPE.

Naples, February 28, 1839.

Dear Brethren,—Can you bear another letter from Naples? One more at least you must have in order that I may give some account of our meeting of the author of the Life of Leigh Richmond. Nothing has interested me more in all I have found in this city, than an acquaintance with Rev. T. S. Grimshaw. Having heard shortly after reaching Naples that he was in the place, I sought his lodgings and without ceremony made myself known to him as a clergyman of the Protestant Episcopal Church of America. This was a direct passport to an acquaintance with him, for he at once extended both hands and made me sit with him the whole evening, while he inquired of the welfare of the Church; the constitution of our ecclesiastical bodies, the mode of electing and supporting rectors and bishops, the prospects of the Church in the United States, were all inquired about with the greatest interest. This was the first time since our arrival in Europe, that I had met one with whom I could sit and talk freely upon gospel subjects. I found Mr. Grimshaw to be all that I had anticipated in the writer of Leigh Richmond's Life. He has been spending the winter in Italy for his health. But he does not forget the work to which he has been set apart as a minister, for he seems to be watchful of every opportunity to preach Christ; in the private room as well as the pulpit he declares the Gospel. He related to me some most interesting facts concerning a spirit of inquiry and serious attention to the Gospel among the English visitors in Rome where he spent a month or more. I saw him often during his stay in Naples, and had much conversation with him about religion in England and the prospects of the Established Church. He related to me the manner in which the Divine blessing was given to some special efforts for an increase in his own parish. The means were apostolic, viz: devotion "to the ministry of the word and prayer," and many were added to the church. What he said on the subject reminded me of the "associations" in our own country, of which you have seen such happy consequences.

We had the happiness of hearing Mr. Grimshaw preach, in the English Chapel in Naples, a thoroughly evangelical discourse. The sermon was distinguished by remarkably strong sense, and delivered with a spirit that could not fail to convince every hearer that the speaker earnestly and affectionately laboured for his salvation.

In the course of the conversation, Mr. Grimshaw spoke with much feeling of Leigh Richmond, Henry Martyn, Mr. Sargent (the biographer of H. Martyn), Mr. Wilberforce, Mr. Simcock, Cecil, &c. With such subjects we could not fail to be interested in the highest degree. He spoke of the family of Mr. Richmond, of which five children remain, and gave us an interesting history of several of them. He described Mr. R.'s tender love for his son Wilberforce, who died before his father. Mr. R. would go alone to the grave of that son and mourn sometimes as if he had no comfort. But when nature had given way, then grace would sustain him. His daughter followed him one day as he went to indulge his grief, and saw him remain by his son's grave with his countenance fixed in sorrow, sometimes looking toward her and sometimes toward heaven, without uttering a word for an hour or more. Then as if at once inspired with the energy of faith to rise against nature, he suddenly stood up and repeated aloud, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." And after this he returned to his family. Mr. G. said, he once asked Mr. R. about the originality of the letters of the Dairyman's daughter, which were thought to be in their composition above one in her rank. Mr. R. immediately produced an original letter of hers for Mr. G. to read, which proved that the letters in the tract were published without change except that the orthography was corrected. An anecdote illustrating the accuracy of Mr. Richmond's descriptions, which Mr. Grimshaw said came to him from the original source, every body has heard. I refer to that of a clergyman who, upon visiting the family of the Dairyman's daughter, and inquiring into the truth of all that was written in the tract, heard with amazement that in one thing the writer had erred. His eager inquiry as to the nature of it was answered by one of the family, who replied that Mr. R. spoke of a woodbine by the door of the house, whereas it was a pear-tree that stood there.

While speaking of the necessity laid upon ministers of the Gospel to labour with all earnestness and zeal in preaching Christ, Mr. G. related what he had heard from Mr. Robinson concerning the testimony of Cecil in his last hours. Mr. C. knowing he was about to die, expressed a desire to live longer. He was asked why? "That I might preach Christ," he replied. "But you have done this throughout your ministry." "But O," said he, "I would do it stronger, much stronger than ever."

In remarking upon the peculiar excellencies of Henry Martyn's character, Mr. G. gave an illustration of his manner of overcoming prejudices. Not long since Mr. G. riding in a stage coach in England fell in with a British officer, who had spent many years in the East Indies, where, in the course of conversation, the name of Martyn was introduced. The officer said he had heard much of him while in the East, and was particularly interested in his conduct towards the commander of the regiment to which he was to act as chaplain. Mr. Martyn's name had gone before him to Calcutta, and as soon as the commander heard whom he was to have for a chaplain, he declared with an oath that so far himself he would never give his attention to a Methodist. The chaplain immediately after his arrival was informed of the prejudices of the officer under whom he was to act, and determined at once to remove, if possible, what would necessarily be a great hindrance in the way of his doing good to the soldiers. Finding that the commander would not call on him nor show him any respect, he resolved at once to make the first advance. He was received formally and kept at a distance. But without noticing the incivility, he began in a most respectful manner to speak of the fine state of discipline in which he found the troops under the officer's command. The officer replied, that it had been his endeavour to put his soldiers in the best condition. Mr. M. remarked it was very gratifying to himself, to see the efficiency of the command, and that he hoped the fine state of the army would tend to preserve the peace of the country, by proving to the natives the superiority of British power. The officer said he took pride in the discipline and appearance of his men, and was happy to find that the result of his efforts struck the eye of a stranger. Mr. M. then remarked that he had called to make his acquaintance, because in the course of his duties as chaplain it might often be necessary to refer to the commanding officer for advice and assistance, and he hoped to have the privilege of consulting him when it should be necessary. After the interview the officer was met by another, to whom he said, "I have had a visit from our chaplain." "Well, did he annoy you with his religion?" "I was disappointed in the man; he is well educated and polite, and he pleased me much by the notice he took of my troops. I had not intended to notice him, but now I think I shall call on him." He did so, and having his agreeable impressions strengthened by further conversation which was continued on the subject of the army and the political state of India, &c., determined to invite him to dinner in company with officers of the army. Mr. M. did not say much at the dinner but treated all with politeness. The commander was very profane, and whenever he swore Mr. M. looked grieved but was silent. After dinner while the commander stood alone near a window he went to him and entered into conversation, and after a time remarked with the utmost meekness that he trusted he might be allowed to say that profane swearing was a bad habit. The officer was a little confused, but at once replied that the habit was one which military men were apt to fall into, but that it was certainly very improper to indulge it, especially in the presence of a clergyman. Mr. Martyn pointed upward and replied, "the sin is not against me. The account is to be rendered to one higher." Certainly, said the officer, the thing is not to be defended. After this he acknowledged to a friend his interest in Mr. M., for, said he, "he has altogether disappointed me. I thought him a harsh, rough man, but he is gentle and polite and very interesting in conversation. He reproved me for swearing but he did it with such kindness and meekness that I could not resent it." He admitted Mr. M. into his confidence, and enjoyed the benefit of his instructions and example, and after a time gave proof of being a converted man and made a profession of Christ before the world. When he heard of the death of Mr. Martyn, he wept like a father mourning over his son.

Mr. Sargent, the biographer of H. Martyn; Mr. G. said was associated at Cambridge with some young men who had no respect for religion and especially none for the doctrines of the Gospel as preached by Mr. Simeon. He went in company with them, however, on one occasion to hear the despised preacher that they might join in the contempt which was cast upon him. But as it has been with many in like circumstances so it was then with Mr. Sargent. He was awakened by the call given him by the Spirit of God through the preacher's words and became afterwards one of Mr. Simeon's most steadfast supporters. Mr. Simeon's regard for him was such that some time before his death he named him as the person to whom his papers should be entrusted and who should write his life. Mr. Sargent, however, was the first to be taken to his rest. I have alluded to the contempt which Mr. Simeon suffered in the first years of his ministry, a matter which is universally known. Mr. Grimshaw remarked upon the depression of mind under which that faithful servant of God laboured at times while there were few of his own mind to stand by him. On one occasion while suffering greatly in spirit by the contempt with which he was treated on account of the doctrines he preached, he was walking alone without the city and opened his Bible to find something by which he might be comforted and strengthened. One of the first passages that took his attention was, "they found a man called Simeon, him they compelled to bear his cross." His meditations on the cross as borne by the first Christians and by all indeed "who will live godly in Christ Jesus" were profitable, and from that time he took courage and yielded no more to despondency.

CAMP MEETING IN TANGIER ISLANDS, U. S., HELD IN 1838.

On the 20th August a Methodist Camp-meeting commenced on one of the Tangier Islands, within the bounds of the Philadelphia Conference, and closed on the 25th. The Rev. William Bishop presided; and there were, including the presiding elder, seven travelling and six local preachers. There were 1801 persons who encamped on the ground, of whom 1291 were whites, and 510 blacks. The number of tents was 185. There were besides 150 sail of vessels, and about 10 periaegars and canoes, in which there was a considerable multitude who had no tents on the island, and of course are not included in the above aggregate. On Sabbath, August 23d, it was estimated that there were at least 3000 persons present, to whom the Word of Life was faithfully dispensed. And from the commencement to the breaking up of the meeting, it is confidently believed that there were not less than 800 persons heppily translated from the power of sin and Satan into the service and favour of the only living and true God. And surely there are none who are so lost to everything that is sacred, as to say that this of itself is not sufficient to make ample compensation to all through whose influence this meeting was appointed, and in answer to whose prayers the Almighty designed to pour out his Spirit in such a miraculous manner. And what adds to the glory of the meeting is, that (with the exception of a few individuals) the whole of this vast concourse of people behaved themselves with the utmost propriety; while those who professed Christianity gave satisfactory evidences that they were the followers of Him who hath said, "Hereby shall all men know that you are my disciples, if ye have love one to another." As to the pious objections raised by some against meetings of this kind, they are hardly worth answering; for as a good tree cannot produce evil fruit, neither an evil tree good fruit, it follows that, unless this institution was of God, it would not meet with the Divine sanction. But as it does, let the votaries of camp meetings go on in their support; and as they go let them rejoice that they are counted worthy to suffer persecution for the sake of Christ, and a cause which is productive of so much good; for, however men may oppose the work of God, whether in secret or in public, the prophet Isaiah assures us that "Christ shall not fail, nor yet be discouraged, till he hath set judgment in the earth, and that the isles shall wait for his law." Unto him, therefore, let us sing a new song, and praise him from the ends of the earth; yes, let those who go down to the sea, and all that is therein, the isles and the inhabitants thereof, let them praise Him. And those who witnessed the power of God on the Tangier Island, let them remember that if they are faithful a little longer the time is not far distant when they shall be constituted inhabitants of the true tabernacle, the tabernacle which the Lord pitched, and not man's.

THE RESTORATION OF THE JEWS.

The movements in respect to the restoration of the Jews to their fatherland, have not been confined to those who are strangers to the "House of Israel;" but, what gives great interest and importance to them, the descendants of Abraham themselves appear to be every where alive to the subject. Our readers have not failed to notice that the attention of this remarkable people has been turned towards the "holy city;" and that already thousands from different portions of the earth are preparing to return to the land "from whence their fathers went out." Who can doubt but that, as the history of this race is an astonishing fulfilment of Scripture prophecy, these things are the beginning of important events? We cannot but regard them in this light; and hence feel a deep interest in every fact that bears upon the subject. The following observations are from the "Athenaeum," and give some important particulars in respect to these proceedings:

"On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious, and worth attention; and more significant in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily, and separately, may have been prepared to suspect. The Malta letters bring accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, favored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes, that they may await events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage he sought his way to the hearts of his countrymen, by giving a *talaris* (we believe about fifteen pence) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian government to be about 64,000 purses, (a purse being equal to fifteen *talaris*), he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the Children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national and not under European protection."—*Philadelphia Repository*.

From the Boston Journal.

WHERE WILL MEN FIND ROOM AT THE JUDGMENT?

A paragraph has several times gone the rounds of the papers, within a year past, in which it was shown, or attempted to be shown, that if all the human beings that have lived since the creation of the earth, and been buried beneath its surface, should be raised and stand upon it, the globe, allowing a yard square to each person, would more than be covered.

From the following calculation it will appear that a comparatively small portion of the earth's surface would be sufficient to contain the vast multitude of human beings, allowing a yard square to each person, that has existed on the globe. Suppose, then, for the sake of round numbers, that the earth has stood 6,000 years, and that the population has always been 800,000, as now estimated. Sixty centuries multiplied by three generations in a century, would make 180 generations of 800,000,000, and these multiplied together, would make 144,000,000,000, as the supposed whole population of the globe since the creation. Then suppose one yard square for each individual of this vast number, how many miles square would be sufficient for the whole? Multiply 320 by 320, the number of rods in a mile, and the product will be 102,400, as the square rods in the square mile. Then multiply these square rods by 5 $\frac{1}{2}$, and this product again by 5 $\frac{1}{2}$, the number of yards in a rod, and the product will be 3,097,600, as the number of square yards in a square mile. Then divide the 144,000,000,000 by 3,097,600, and the quotient will be 46,457 and a fraction over, as the number of square miles necessary to contain, in an erect or lying posture, the present and past population of the globe. Then extract the square root of 46,457, and the root will be 215 and a fraction, showing that 215, or less than 216 miles square of

country—say as large as the state of New York—would furnish a standing place of a yard square, for the one hundred and forty four thousand millions of the earth's supposed population from the creation to the end of six thousand years.

THE WHOLE CREW CONVERTED.

The following fact, says the *Sailor's Magazine* for August, was communicated by a respected brother who has been labouring among the seamen in the port of New York:

The *William Hannington*, Captain Bell, master, left Newcastle-upon-Tyne, about the 1st of April last, with a crew of fourteen men, laden with coal for the United States. A lady, belonging to the Baptist chapel in Newcastle, feeling a deep interest in seamen, put into the hands of the captain, a few days before leaving port, a package of tracts and magazines for the crew. "I took them," said the captain, "and, according to her wishes, distributed them among the hands, until the whole had gone the rounds among them. In a very few days, after losing sight of the Highlands of Scotland, the second mate, a well-bred and intelligent young Scotchman, came to me and said, 'Sir, I hardly know what is the matter with our men; but your tracts have produced a feeling among them that I have never seen before. If you have any doubt on the subject, go look into the fore-castle and see for yourself.' I stepped down, and sure enough every man was reading with an engagedness as though his very life and soul were in it. On returning to the cabin the mate continued, 'Sir, they wish the Bible read to them, and to-morrow (meaning the Sabbath) they wish to obtain permission to hold a religious service among themselves in the fore-castle.' I can have no objection to that, I am sure, I remarked; but who will lead them, mate, seeing none of us make any professions that way? 'I shall make my best endeavours,' was the reply, 'and I suppose others will do the same.' Very well, I said, there is a prospect now of fine weather, make all snug, I will take the helm, and let every one that wishes attend the service. The arrangements were made—the Sabbath came—a meeting among themselves was held, morning and afternoon. A privilege for a prayer meeting was again asked for in the evening. I objected—'But,' said the mate, 'you had no objection all day, why object now?' My objection is, I replied, that you do not hold the meeting in the fore-castle, but in the cabin, where I may have a spice of a privilege with you myself, since I have accommodated you all day by standing at the helm. Accordingly, in the evening, every man came down into the cabin. I took the Bible and read a chapter, and called upon the mate to pray. In a moment all were upon their knees. The mate proceeded a little way, but soon choked up with tears, and broke down. The cook then undertook it, and he soon swamped in the same way. I then said to one of the apprentice boys, 'Billy, can you pray for us?' The little fellow began, and made an excellent, sweet little prayer, and seemed to get along the best of any of us. The fact is, said the captain, we were all overwhelmed with a sense of our sins, and as there was not one of us that had made any profession of a religious experience, we made rather lame work of it at first; but I do hope that God, in his mercy, has heard our poor petitions, and converted every man on board. As to myself," said the captain, "it is my intention, if it please God, to connect myself with his people, and with the church of which my praying wife is a member; and I suppose it is the probable intention of others to do the same."—*Boston Christian Watchman*.

EARLY METHODISM.

In reading Baag's History of the Methodist Episcopal Church, we frequently meet with the most interesting details—such as exhibit the wonderful increase and prosperity of this branch of Christianity. The first regular conference ever held in America convened in Philadelphia, July 4th, 1773. It was composed of ten preachers, whose names are given in connexion with their appointments:—

New-York—Thomas Rankin, } To change in four months.
Philadelphia—George Staidford, }
New-Jersey—John King, William Walters.
Baltimore—Francis Asbury, Robert Strawbridge, Abraham White-
wood, Joseph Yearly.
Norfolk—Richard Wright.
Petersburgh—Robert Williams.

NUMBERS IN SOCIETY.

New York,	180
Philadelphia,	180
New Jersey,	200
Maryland,	500
Virginia,	100
Total	1160

SABBATH SCHOOL MEETING.

A few remarks were next made by Rev. Mr. Meigs, Missionary to Caylon. "For nearly twenty five years," said he, "I have been a superintendent of a Sabbath School, but it was not a school of such white faces as I see here. They were all dark and swarthy. But I felt as deep an interest in them as your teachers do to you. We had five or six thousand children connected with our mission. They were usually all assembled in different places before Divine worship on the Sabbath, in order to be taught about God and Jesus Christ. At first they used to say, 'Show us your God: we can't see him. We can see our gods.' Now they don't say so. They say they have always believed in a God who cannot be seen, and that their idols were only meant to call this God to mind. For the first ten years, we could not get any girls into our schools. They were all made up of boys. Their parents said, 'Our girls make us a great deal of trouble already, and they will make more if we let them be taught.' At length their objections were overcome, and now there are girls and boys both in our schools.

"Before I sit down, I wish to say that I feel myself, in common with you, my young friends, a pupil of the venerable man who has just addressed you. We all owe him a debt of gratitude for what he has done for us, and this day we rejoice to acknowledge, and so far as our thanks can do so, to repay it."

A NEW SECT IN ENGLAND.—An American lady now in England, whose correspondence is published in the *Christian Register*, writes as follows:—

Among the seceders from the Church of England, a sect has lately sprung up, calling themselves the Providence Society. I have not been at any of their meetings, but I happen to know some of the results: in one instance, in Exeter, the son of a lord has given up his patrimony for the benefit of his poorer companions; and his taste directs him to keep a boarding house, in which all the furniture is of the most humble kind; articles which in genteel houses are of mahogany or rosewood, here are made of deal; and all things else correspond. No persons are admitted but those who belong to the Providence Society, and their rank or station is not a matter of inquiry. One young lady whose family I know has lately thrown her beautiful drawings, albums, &c., into the sea; given up all elegant pursuits, and married quite a common person. The young ladies who have become converts, are said to be known by their slovenly, dirty appearance, for, as they admit no distinction of rank, and have not learned to be notable, they appear in a most pitiable condition. I hope they have some good points about which I have not yet been informed. It seems rather extraordinary that such unpromising pretensions should make converts chiefly among the rich and the gentry of the land."—*Pittsburgh Conference Journal*.

THE GREAT SYNAGOGUE.—The following thanksgiving and prayer were offered up at the Great Synagogue, during the last Sabbath meeting service:—"Almighty God, sovereign of the universe, we bow down before thee, and beseech thee to receive our heartfelt thanks for thy great goodness and thy infinite mercy shown to this our country, in having preserved our most gracious and beloved Queen Victoria, and her illustrious Consort, from the wicked attempt made to destroy them. We thank thee, O God of our forefathers, for having averted so dire a calamity from this kingdom, and so much misery from all its inhabitants. O Lord of Israel! give ear unto the prayers of thy grateful servants, and watch over our beloved Sovereign, and guard her from all evil. Shower down thy blessings on Her head, and grant her health that she may reign long and gloriously, beloved by all her subjects and respected by all the nations of the earth. May she, through thy grace, ever continue to promote the prosperity of this kingdom and the happiness of all Her people! Amen."—*English Paper*.

But why is the wisdom of God particularly named as the object of the highest admiration of the principalities and powers in heavenly places? Why? not his love? his power? his justice? Plainly because wisdom is that property of the Divine Being by which all his operations are directed.

PARABLES FROM THE GERMAN OF KRUMMACHER.

THE PAINTER AND HIS MASTER.

A young painter had executed a very superior picture—the best he had ever done. Even his master found nothing in it to censure. And the young painter was so delighted with it, that he did not cease to gaze on the work of his art, and he neglected his studies. For he thought he could no more be excelled.

One morning, when he expected again to enjoy the sight of his painting, he found that his master had erased every mark. Angry and weeping, he ran to him and asked the reason of this strange procedure.

His master answered: 'I did it with wise consideration. The painting was good, as a proof of your progress; but it was at the same time, your ruin.' 'How so?' asked the young artist. 'My friend,' answered the master, 'you loved in your picture no longer art, but yourself. Believe me, it was not finished, even though it appeared so to us—it was only a study; here, take the pencil, and see what you can create anew. Be not grieved for the sacrifice. The great must be in you, before you can bring it out on the canvas. Immediately, and full of confidence in himself and teacher, he seized the pencil and executed his most glorious work—the Sacrifice of Iphigenia!—the name of that artist was Timanthes!

THE YOUTH'S FRIEND.

"JESUS SAITH UNTO HER, MARY!"—John xx. 16.

BY THE EDITOR OF THE WOODSTOCK HERALD.

There is a voice, though kindly meant,
That yet is cold and tame,
Unless among his words we hear
Our own familiar name.
That name, in address spoken,
Thrills the bosom's deepest chord;
And, in tenderness pronounced, it is
Adieu to the dearest word.
That name, when uttered wholly,
Is omnipotent to win
Our wandering feet from out the ways
Of sorrow and of sin.
For never was there warning, said
In other words, that came,
So solemnly as that which speaks
Our own familiar name.

THE VAUDOIS HARVEST HYMN.

BY H. HASTINGS WELLS.

[Translated from the French.]

Father of Mercies! God of Peace!
Bring whose bounties never cease!
Write in the heavens, in grateful tones,
Ascend our grateful praises,
Listen to these, the notes of praise,
Which we, a happy people, raise!
Our hamlets, sheltered by Thy care,
Above of peace and plenty are;
Our hills by Thy blessing yield
An hundred-fold; the ripened fields
Of flowing grain, the brimmed vine
Are tokens of Thy love divine.
The cradled head of infancy
O'erth its transport rest to Thee,
Thy's dwelling trust, man's flatter tread
In years mature, by Thee are led,
Secure may cradle are, O Lord!
Lean on its staff, Thy Holy Word.
Teach us these blessings to improve,
Teach us to serve Thee, teach to love;
Exalt our hearts, that we may see
The Giver of all good, in Thee;
And be Thy Word our daily food,
Thy service, Lord, our greatest good.
Whether in youth, like early fruit,
Or in the seat and solemn mood
Of our autumnal age, like wheat
Reaped and for the reaper fit,
Thy grace be ours, O God, may we
Gathered into thy garner be!

A DAUGHTER'S ERRAND OF LOVE.

Some thirteen years ago, while in the employ of the American Home Missionary Society, I preached in a certain neighborhood in the town of W. During the services, which were very solemn, I observed a woman who wept much. I went to her after the audience was dismissed, and inquired why she wept. "Sir," said she, "I am from— I came this long journey to visit an aged mother, who is yet out of Christ, with the earnest desire not to leave her until she is converted to Him. Since I arrived, I have been sick, and now, when for the first time, I am able to come to the house of God, I find that I hardly dared to hope for the faithful preaching of the truth, as I have been taught to love it; and it is God's goodness, that overwhelms me." During further conversation, she manifested a spirit of meekness and trust in God, and spoke of the prospective conversion of her mother, in a manner which showed that the fervour of desire and agony of intercession had sweetly subsided into the calm confidence of faith. The aged woman had passed through many awakenings, and was now, in a great degree, hard of heart. The countenance of the daughter was lit up with a cheerful anxiety which could not be mistaken. She said but little, but I knew that her hope was in God. I therefore began conversation with the mother, not without a strong expectation of a favourable result. At first, the interview was solemn; soon, the heart was probed; tears came, and, in deep distress, she cried, "What must I do to be saved?" When I was called away, she was under pungent conviction; and soon after, she was rejoicing in God her Saviour.

Reader, have you an impenitent relative? "Go and do likewise,"—go with earnest prayer, and a fervent purpose to leave nothing undone; and "according to thy faith, be it unto thee!"—*Pastor's Journal*.

INFANT SCHOOLS UNDER RAILWAYS.

A late London paper announces the following curious yet gratifying fact: In the popular parish of St. George in the East, where schools are greatly needed, the Rev. Mr. Quckett, curate of the parish, has converted three of the arches of the Blackwall Railway into a commodious school room for an Infant and Sunday School. The arches are between thirty and forty feet in length, twenty eight feet wide, and eighteen high, and are rendered water-tight by being set in cement, and covered, at that part, by the Railway Company, with an additional coating of asphalt. The three arches have a communication with each other by a door-way turned in the brick-work of each arch. A playground is attached the whole length of each side, and the master's house enters and adjoins the same, and the whole is enclosed with a high brick wall. Numbers of persons daily visit the schools on account of the novelty of the situation, which were opened with great eclat by the attendance of all the respectable inhabitants and the neighbouring clergy, on which occasion a sermon was preached by the Rev. Rector of Spitalfields. Four hundred children are now daily in attendance, and easily accommodated.

THE DEAF AND DUMB BOY.—A few years ago a clergyman paid a visit to a Deaf and Dumb Institution in London, for the purpose of examining the children in their knowledge of divine truth. A little boy on the occasion was asked in writing, "Who made the world?"

He took up the chalk, and wrote under the question, "In the beginning God created the heaven and the earth."
The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow as he wrote,—"This is a faithful saying and worthy of all acceptance, that Jesus came into the world to save sinners."
A third was then proposed, evidently adapted to call his most powerful feelings into exercise: "Why were you born deaf and dumb, when I can hear and speak?"
"Never," said an eye-witness, "shall I forget the look of resignation which sat on his countenance as he took up the chalk and wrote, 'Even so, Father, for so it seemeth good in thy sight.'"

FLOWERS.—Flowers, of all created things the most innocently simple, and most superbly complex—playthings for childhood, ornaments of the grave, and companions of the cold corpse. Flowers, beloved by the wandering idiot, and studied by the deep-thinking man of science; Flowers that unceasingly expand to heaven their grateful, and to man their cheerful looks—partners of human joy; soothers of human sorrow; fit emblems of the victor's triumph, and of the young bride's blushes; welcome to the crowded halls, and graceful upon solitary graves! Flowers are in the volume of nature what the expression "God is love" is in the volume of revelation. What a desolate place would be a world without a flower! It would be a face without a smile—a feast without a welcome. Are not flowers the stars of the earth? and are not our stars the flowers of heaven? One cannot look closely at the structure of a flower without loving it.—They are the emblems and manifestations of God's love to the creation, and they are the means and ministrations of man's love to his fellow-creatures: for they first awaken in his mind a sense of the beautiful and good. The very utility of flowers is their excellence and great beauty; for they lead us to thoughts of generosity and moral beauty, detached from, and superior to all selfishness; so that they are pretty lessons in nature's book of instruction, teaching man that he liveth not by bread alone, but that he hath another than animal life.

LARGE IMPORTING HOUSE AT HAMILTON.

The Subscriber is now in the possession of the dry Goods part of their premises in Hamilton, which will be admitted by all to be the finest on this side the Atlantic, and by the first September the Grocery department will be opened.

They believe that this Establishment will be found to speak home to the interests of the Important Retailers throughout the country, as a more safe, regular and convenient mode of laying in and keeping up their Stock, than a correspondent with similar houses in England, Ireland or Scotland, none of whom have greater advantages in purchasing than are possessed by their Home House, while few of the Home Wholesale Houses are so large buyers of such Fancy and Staple Goods as are adapted for this country, even if equally informed as to the most suitable qualities and fabrics for this climate.

BUCHANAN, HARRIS & CO. Hamilton, U. C. 7th August, 1840.

LYMAN, FARR, AND CO.

Will be constantly supplied with a complete and extensive assortment of Drugs, Medicines, Paints, Paint, Lamp, and Cod Oil; Turpentine, Varnish, Dye Stuffs, Spices, and every other article connected with their business; which they will sell wholesale and retail on liberal terms.

Toronto, 7th August, 1840.

J. R. ARMSTRONG & Co.

beg leave to call the attention of their numerous friends and customers to their newly imported Stock of Fashionable and Seasonable GOODS. Their extensive Stock has been selected in England by Mr. ARMSTRONG in person, and upon such terms as to enable them to compete with any other House in the Canadas.

157, King Street, Toronto, Nov. 25, 1839.

EARTHENWARE, WHOLESALE AND RETAIL.

JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are now landing a large assortment of the above Goods, ex George and Belinda from Liverpool, which they offer for sale on the lowest terms for cash, or short approved credit.

McGill Street, Montreal, June 18, 1840.

PAINTS, OILS, GLASS, PUTTY, BRUSHES, &c.

The Subscriber is receiving, direct from England, a great variety of GENUINE COLOURS, superior to any heretofore seen in this market, and such therefore as he can with the utmost confidence recommend to his customers, among which are—

- Lamp Black, Blue Black, Imperial Drop, Black, Black Lead, Prussian Blue, Chinese Blue, Indigo, Blue Verditer, Saxony, Brunswick, Imperial, Chrome, and Emerald Green, Green and Damask Green Verditer, Orange, Middle, Lemon, and Primrose Chrome, Spruce and Common Yellow, English and Dutch Pink, Terra to Stone, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermilion, Antwerp Crimson.

House, Sign, and Ornamental Painting, Paper Hanging, &c., as usual.

To his customers he returns his sincere thanks for former favours, and hopes, by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have hitherto so kindly favored him.

ALEXANDER HAMILTON, No. 5, Wellington Buildings, King Street, Toronto, July 15, 1840.

LOOKING GLASSES, PICTURE FRAMES, &c.

The Subscriber offers for Cash, a great variety of Gilt, Mahogany, Mahogany and Gold, Walnut, Walnut and Gold, Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns.

Looking Glass Plates, all sizes, from 7 to 52 x 24. Looking Glasses Reframed, according to the latest patterns. Old Frames Repaired and Re-gilt. Pictures, Fancy Needle work, &c., Framed on short notice and the most reasonable terms.

ALEXANDER HAMILTON, No. 5, Wellington Buildings, King Street, Toronto, July 15, 1840.

ALEX. GRANT, ATTORNEY AND BARRISTER, NOTARY PUBLIC.

Public, &c., North East corner of the Court House, Church St. March 28th, 1837.

FASHIONABLE MILLINERY, DRESS-MAKING, and HATTERS.

Mrs. PORTER and Miss KING, No. 11, Wellington Buildings, King Street. Bonnets, Cloaks, Dresses, Caps, &c., &c., furnished on moderate terms.

Toronto, October, 1839.

FASHIONABLE CLOTHING ESTABLISHMENT.

G. BILTON respectfully informs his friends and the public generally that he has removed his Establishment from 48, Newgate Street, to 123, King Street, a few doors East of Yonge Street, where he intends carrying on the Tailoring Business in all its various branches.

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

Toronto, Oct. 15, 1839.

ANDREW MALCOM, No. 238, KING STREET.

repairs LAND SURVEYING INSTRUMENTS, MARINERS' COMPASSES, &c. &c., on the shortest notice. Plans and Specifications of Machinery correctly and accurately made to order.

Screws, requiring accuracy, cut with an Engine in a superior manner. Toronto, Aug. 17, 1840.

SOAP, CANDLES, AND STARCH.

HALL & LEAK beg leave to acquaint their friends and the public, that they have on hand 1,000 BOXES OF SOAP, and a large quantity of Mould and Dip CANDLES, which they offer for Cash or on a liberal Credit.

Their Starch Manufactory will be in operation on the opening of the Season, when they will be able to furnish a superior article to any made in this Province, which they intend to dispose of on reasonable terms.

Merchants are invited to inspect the Articles before purchasing elsewhere. Apply at the Manufactory, Palace St., opposite Mr. Cawthra's, or at their Store, No. 58, Yonge Street.

Toronto, March 24th, 1840.

WROUGHT-IRON AXLETREES.

The Subscriber is now manufacturing Wrought-Iron Axletrees, of improved description and material, from the best wrought scrap, by workmen of established reputation, which, in pattern and work, are believed to equal anything of the kind in the market.

Those acquainted with Wrought-Iron Axletrees will be enough to state, that besides the first rate quality of the iron, they are all made to a uniform size by swedges or dies, and that this size is made to correspond with the boxes which are fitted to and sold with them. They may be had at the Agencies of the Long Point Foundry at Toronto—Hamilton—Brantford—and London; or at the Manufactory.

G. R. VAN NORMAN, Agent. Dover Iron Works, Aug. 16, 1839.

A YOUNG MAN, some time accustomed to the Grocery Business.

is desirous of a situation in a respectable Grocery. References can be given. Apply at this office.

Toronto, August 18th, 1840.

STRAY HORSE.

Came into the inclosure of the subscriber, Lot No. 1, 3rd Con. West of Yonge Street, township of York, on the 7th inst., LIGHT BAY HORSE, about six years old. The owner is hereby requested to prove property, pay charges, and take him away.

WILLIAM POTTER, August 12th, 1840.

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

DENTIST.—Mr. FARRAR intends being in Toronto

5th August, where he will remain until the 20th of September in the practice of DENTAL SURGERY in all its branches. As his party in Toronto is limited, those who wish to avail themselves of his services will please call immediately.—Office No. 204, next door West to Mr. Wm. Osborne's Land Agency Office, King Street.

Toronto, August, 1840.

CROWN LANDS OFFICE.

Toronto, 5th June, 1840.

PUBLIC SALES will take place at the Agents'

Offices in the different Districts within this Province, on the 31st March, 30th June, 30th Sept., and 31st Dec., in each year; when such Lots as may have been bid off at Auction above the upset price, and which may have become forfeited for non-compliance with the conditions of such Sale, will be again exposed to public competition; and also such Lands as may be returned to this Department for Sale not heretofore advertised.

The Numbers of this Department will be known upon application to the Agents of this Department in their respective Districts; those of the latter will appear in the Upper Canada Gazette, and in one of the Newspapers published in each District, one month before the time of such Quarterly Sale above mentioned, or of such special Sale as may be hereafter advertised.

A General Advertisement of Crown Lands not heretofore offered, will appear so soon as Returns of Inspections of Lots Advertised under Order in Council, of the 4th April, 1838, have been made by the District Agents, and the necessary authority obtained from His Excellency the Lieutenant Governor in Council, to offer for Sale such Lands so advertised as may have been forfeited by the Original Locatees; when Lots returned as vacant, since the general advertisement of Sales of Crown Lands published last year, will be included.

R. B. SULLIVAN.

ROYAL CITY BATHS, bottom of Bay Street.

The period having arrived when WARM BATHING is considered necessary to Health, Comfort, and Cleanliness,—Ladies and Gentlemen are respectfully informed that a Warm Bath may be obtained at any hour of the day, from six in the morning till nine at night.

Arrangements may be made for Families for the season by application at the Baths.

June 1st, 1840.

DEFENCE OF PROTRACTED MEETINGS,

or Special Efforts for the Souls of Men Justified, and Observers of such Efforts Admonished, in a Discourse delivered in St. Ann Street Chapel, Quebec, by W. M. HARVARD, Wesleyan Methodist Minister. Published at the request of the Quebec Quarterly Meeting.

Sold by William Neilson, Gazette Office, Quebec; John Ryerson, Wesleyan Methodist Book-Room, Toronto; and may be had of the Wesleyan Ministers, or through any Bookseller, in Upper and Lower Canada.—Price 74c.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, Price One Shilling and Sixpence, Family and Individual Prayers for every day of the week, by the Rev. James Thomson, Agent of the British and Foreign Bible Society. Sold at the Bible and Tract Depositories in Montreal and Toronto, and at the Office of the Christian Guardian. These Prayers are recommended by various Ministers, whose testimonies may be seen prefixed to the Book.

Montreal, 14th April, 1840.

JUST PUBLISHED, and For Sale at the Wesleyan Book-Room

Wellington Buildings, Toronto, THE FRUGAL HOUSEWIFE'S MANUAL, containing a number of Useful Receipts in COOKERY. To which are added Directions for the Cultivation of Culinary Vegetables. By a Canadian Lady.

MILLINERY & DRESS-MAKING.—MRS. COCHRANE

begs to inform the Ladies of Toronto and its Vicinity, that she has taken a House in Richmond Street, three doors West of Church Street, where she intends carrying on the above Business in all its Branches; and hopes, by strict attention to Fashion and Taste, to merit a share of their patronage.

N. B.—Mrs. C. will be regularly supplied with the NEWEST FASHIONS.

Toronto, August 9, 1840.

NOTICE.—The Subscriber begs to acquaint his Customers

and the Public generally, that he has DISPOSED OF HIS STOCK IN TRADE TO MESSRS. LYMAN, FARR, & CO. It is his intention to RECOMMENCE in one of the New Buildings in the MARKET Block, and with a NEW STOCK.—He expects to be ready by the beginning of September, where he will be furnished with a general assortment in the line, and will be happy to attend to the orders of his friends.

J. W. BRENT, August 17, 1840.

WOMAN LOST!—On Saturday, July 4th, an English

Widow named Hepzibah Abbott, who has, for some time, been afflicted with great loss of memory, sometimes approaching to lunacy, left her place of lodging in this city, went out in search of her husband, and has not since returned. She is about 45 years of age, short in stature, had on when she left a green Merino dress, a Net Cap with thread lace border, and was without a bonnet.

The Subscriber, her husband, is in the greatest distress, and will be truly thankful for any information, and will pay any expenses that may lead to her being restored to him, at Mr. Bennett's, Shoemaker, New Street.

Editors throughout the Province will confer an act of kindness by inserting the above notice.

SIMON ABBOTT, Toronto, August 17, 1840.

ASK, INQUIRE—ASK THOSE WHO KNOW.

Those only who know by trial, or immediate observation, can form any idea of the effects, of the perfect relief, of the almost charm-like cures effected in cases of the PILES, RHEUMATISM, all SWELLINGS, and all EXTERNAL PAINS, no matter how severe, by the use of HAYS' LINIMENT. Find one who has used it that will not laud it above all things ever used, and you will find what cannot be found. For the relief of suffering human beings who may be afflicted, I beg you to ask—ask of those who know—ask MATTHEW J. HAYS, Esq., Athens, N. Y.; ask Gen. DURE GIBBS, late of Washington City; each of these gentlemen know of cases, unnumberable by all other remedies or Physicians, thought tried for many years, that have been cured by the use of the genuine Hays' Liniment. Thousands of other persons know similar cures. We appeal to their sense of justice—their human feelings. It is but a duty you owe to your suffering fellow-beings to let this great remedy be known. Speak of it then to all your friends. This will save much pain where the newspapers are not read, or where readers are incredulous, because so many worthless articles are advertised for the same purpose. To buyers we say, if all who have used it do not say it is beyond all praise, then do not take it. The Proprietor will not allow this article to be paid for unless it cures, when all the directions are fully followed. Will any one suffering refuse now to try it? If he does, he ought to be paid more for his stupidity than for his sufferings.

Mr. HAYS would never consent to offer this article, were he not compelled by his sense of moral—of religious duty—to do all in his power for the victims of distress and misery. For this purpose he would sooner devote a fortune than secure a dollar for any worthless article.

LOOK OUT!—Some swindlers have counterfeited this article, and put it up with various devices. Do not be imposed upon. One thing only will protect you—is the name of COMSTOCK & Co.; that name must be always on the wrapper, or you are cheated. Do not forget it. Take this direction with you, and test by that, or never buy; for it is impossible for any other to be true or genuine.

SOLEMON HAYS, Sold by COMSTOCK & Co., 2 Fletcher Street, New York.

For sale by nearly every Shop-keeper in the Country throughout the Province, and wholesale and retail by J. W. BRENT, LESLIE BROTHERS, J. BECKETT, and LYMAN, FARR & Co., Toronto.

ST. CATHARINES NURSERY.

The Subscriber is cultivating not less than 250,000 FURT Trees, of the following kinds—APPLE, PEAR, PEACH, PLUM, CHERRY, AFRICOT, NECTARINE and QUINCE. He designs to limit his varieties to the most choice Fruits, that ripen at different seasons of the year; and in the grafting and budding, he intends the greatest care shall be taken, to keep each variety separate from others, that purchasers may not be disappointed in the produce of their trees. In procuring his kinds, he has availed himself of a choice selection from the very extensive Nursery of the Hon. Jesse DUEL, of Albany, who has spared no pains or expense in collecting the most valuable Fruits grown in America, Great Britain, and many places on the continent.

As his Nursery is yet in its infancy, he cannot offer to the public, at present, all the kinds and varieties he is growing; but he can even now furnish a good assortment of Apples, Peaches and Apricots.

The price of Apple, Peach and Quince, will be 12 3/4 cts. (25 cents.) by the single tree, or \$20 per hundred. The Apricot and Nectarine will be 1s. 10 3/4 cts. (37 1/2 cents.) and the Cherry, Pear, and Plum, 25 cts. (50 cents.) each. All communications, (post paid,) will meet with prompt attention.

C. BEADLE, St. Catharines, U. C. Aug. 24, 1839.

PLUGHS!! PLUGHS!! PLUGHS!!!

The Subscribers beg leave to inform old friends, and the public generally, that they have purchased, and have now in operation, the well known Establishment, "Norton's Foundry." They will have constantly on hand a supply of PLOUGHS, and will also supply CASTINGS of every description, on the shortest notice, and on the most reasonable terms.

JAMES GOOD & Co., Toronto, Feb. 17, 1840.

TO THE FREE AND INDEPENDENT ELECTORS OF THE SECOND RIDING OF THE COUNTY OF YORK.

GENTLEMEN.—At the solicitation of many of the Freeholders of the Riding, I come forward as a Candidate for your suffrages at the next General Election.

Educated and brought up among you, and residing here almost from my childhood, my character and principles to most of you I trust are well known.

Living all my life (as my forefathers have) under the benign sway and protection of that *Egis* of Liberty, the BRITISH CONSTITUTION,—that Constitution which is our pride and boast,—I shall, to my latest breath, do all in my power to preserve it unimpaired and unimpair'd; and also to preserve as sacred and inviolate our connexion with the Mother Country. And while I shall on the one hand uphold the just prerogatives of the Crown, I shall on the other not less vigilantly and jealously watch over and guard the privileges and rights of the people, as their uncompromising advocate.

To promote and encourage Emigration from the Mother Country; to give to the cultivator of the soil and the Emigrant fresh incentive to exertion and industry, by a closer attention to their wants and wishes, and by improvements in the Roads and Bridges, particularly in the more remote Townships; to give to the youth of the Country that blessing by which they are not only enabled to appreciate, but also to maintain, their liberties, namely, Education; and to heal the wounds that have been inflicted on this Colony from civil dissensions and unhappy measures, will each be among the objects of my most earnest endeavours.

I shall determinedly resist useless or improvident expenditure of the public money in any respect being, *No labour, no pay.* This prompt and efficient discharge of their duties by the Servants of the Government, in its various departments, I shall endeavour to have enforced and secured to the public.

The vast resources of this beautiful and fertile Province, which have hitherto been but too long neglected and dormant, I shall do my utmost to develop and render available. In short, to promote and cherish the general prosperity, happiness, and welfare of this Province shall be the objects of my most unceasing exertions.

My hope is, that every feeling but that of our Country's good may be laid aside, and that the only strife among us will be who shall be most forward to promote her welfare; then may we expect to thrive, and see more and more our Emigrants flocking to our shores, and peace and prosperity smiling on our Country.

Should any change be made in the Riding by the contemplated Electoral division of the Province, I shall avail myself of the earliest opportunity of calling on those who may be affected by this measure.

With regard to the local interests of the Riding in particular, I shall be guided by your wishes and opinions; and I need scarcely add, they shall claim my most assiduous care and attention. I have the honor to be, Gentlemen, your obedient humble Servant,

G. DUGGAN, Esq., Toronto, March 21, 1840.

TO THE INDEPENDENT ELECTORS OF THE THIRD RIDING OF THE COUNTY OF YORK.

GENTLEMEN.—Amidst turbulence and disorder, occasioned by the angry passions of men, the wheels of time yet move noiseless, and they will soon roll round that period when your Representative must return to you his delegated trust, and render an account of his stewardship.

It is not my intention to occupy your time with any desecant on his merits or demerits, in the discharge of his public duty—of both you are the proper judges. I shall merely, in compliance with the numerous solicitations I have received, first announce to you my determination of appearing at the hustings as a candidate for your suffrages, and then proceed to bring before you a cursory review of the evils which at present afflict our unhappy country.

As I do not see how it can be at this juncture much good must result from the undertaking I have performed in the pure spirit of philanthropy, and that the errors of the past may be made to serve as beacon-lights and guides for the future—that every thing in the moral as in the natural world depends upon laws immutably fixed by our Creator—that cause precedes effect, and effect follows cause, with the same regularity and dependence upon each other that the functions of life have upon those of nutrition,—I shall endeavour to use these lights in my present undertaking, and I entreat you to bring to it the same calm and dispassionate spirit of inquiry.

When then arises the frightful loss of esteem which at present rests upon this devoted land, and by which every avenue to progressive improvement has been closed, while ponderous black clouds obscure the moral atmosphere, and fill even the minds of the peaceful with passions at the very name of which their calmer natures would revolt.

That the Canadas have long been misgoverned, shamefully and wickedly misgoverned, is no phantom of imagination, but an admitted fact—a well recorded history; and that a large portion of the misfortunes which oppress us have arisen from this source is equally true—that another and perhaps a larger portion has arisen from ourselves—from our senseless prejudices, our selfish party jealousies, and violent animosities, is susceptible of the clearest demonstration; and to such an height have these things long been carried, that, to use the emphatic language of Lord Durham, it has often seemed that nothing but the hand of God could deliver Canada from the hell of her own factions.

Canadians and Old Countrymen of every name, let me address myself to you, and beseech you—for the good of yourselves—of your common country—for your latest posterity,—each to abate much of your unworthy prejudice.—Are you not fellow-travellers together on the stream of time towards the vast ocean of eternity? Must not all things come to an end, even the angry passions of men?—That you are equally the descendants of ancestors who have triumphed over tyranny in many a bloody field is matter of history—that you will ever knowingly submit your necks to the yoke of slavery, I will not believe—

for the protection of the many valuable social and moral attributes which you possess, cannot admit of a doubt,—without these in vain will be your never tiring industry, your frugality, your unwearied perseverance.—They cannot better your condition, amid the chaos of angry passion, and the incertitude of civil disorder. Peace and industry are joint handmaids of prosperity, as brotherly love is that of all social enjoyments.—And believe me, it is only upon the basis of a rational and enlightened freedom,—that either civil or social virtues can take deep root, and become a source of individual and public happiness.

As regards myself, should I be chosen to represent you at the ensuing election, I pledge myself to devote every energy of mind and body towards the attainment of this much to be desired consummation. The magnet of my course shall ever be, the public good. From this I will never deviate knowingly while every measure of a general and local nature, shall receive the strictest attention and be decided on only by its own merits. And if the electors of United Canada will but elect me, I am enabled to raise the standard of patriotism,—this beautiful portion of North America may yet be raised from the state of degradation and misery into which she has fallen.—Fair from the hand of nature, and only deformed by the hand of man, she is every way fit to become the abode of much social happiness and prosperity;—where under the *Egis* of Liberty every virtue of the human heart might flourish and every benign influence shed around its radiance and protection.

Should I be elected to represent you, my constant endeavours will be directed to attain this end.—One of my first and most unceasing efforts shall be to bring back public confidence, to raise the value of property, to inspire disheartened industry with new life, and to light up a smile of cheerfulness in the desponding face of labour.

I am the friend of a judicious system of internal improvements—such a one as is calculated to develop the resources of your country; and at the same time return a proportionate revenue to our treasury.

I am the advocate of a well organized system of public education—calculated to raise a virtuous and enlightened people—believing as I do that these attributes are essential to the attainment of freedom,—on this ground I deeply regret that on the want of patriotic union, has already lost to us, the noblest provision that could have been contrived by man—the *Clergy Reserves*.

Believing as I do that the people are the only legitimate source of power, and that all Governments which did not originate in tyranny, are but contrivances by them for their benefit,—I should never cease to advocate the strictest Governmental responsibility.

Believing that nations are prosperous and happy in proportion as they are moral and religious, and that these blessings have ever prevailed according to their religious freedom—my unceasing opposition will ever be directed against all measures of state dominancy, preference and exclusion in religious matters.

That much of the future prosperity and happiness of the Canadas depends upon the wisdom, discretion, and firmness of their next house of representatives, cannot be doubted. And should I be one of them, my unceasing endeavours should be directed to do equal justice to all, bearing in mind that we are a people of different origins, educations, and feelings, and that our complicated interests can only be harmonized by moderation, justice, and forbearance.

Old Countrymen and Canadians! such are and ever have been my views—I disclaim every thing ulterior, and when the mists of calumny and prejudice are dispelled my interests and feelings will be found identified with yours.—Among the most pleasing recollections of my life are the days in which I mingled in the rural sports of merry Old England, as well as those in which for 20 years, to relieve misfortune and distress in every form and often without the hope of reward, I have travelled the almost trackless wilderness of this my adopted country.—With many of you I have long been a fellow-sufferer in the cause of human liberty and human happiness; while the kind and generous sympathy which my undeserved sufferings have every where met with, the warm solicitations which I offer myself as a candidate, and the cordial offers of support, are each to me additions to my obligations to you, and will be remembered by me and mine while memory lasts.—I shall occupy your time no longer but most earnestly at the hustings. I am, Gentlemen, very respectfully, Your obedient Servant,

JAMES HUNTER, August, 1840.

REMOVAL.—CHAMPION, BROTHERS, & Co.

Importers of Hardware, Manufacturers of Champion's Warranted Axes, and Agents for Van Norman's Boundary.

C. B. & Co. have removed their business from 22 Yonge Street to 110 A. King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this Market.

527

TO THE FREE AND INDEPENDENT ELECTORS OF THE EAST RIDING OF THE COUNTY OF HALTON.

GENTLEMEN.—It appears by the latest accounts from England that the County of Halton is to be divided into two Ridings—East and West. The former to consist of the following townships, viz.—Trafalgar, Nelson, Esequing, Nassagaweya, East Flamboro', West Flamboro', Erin and Beverley. And the latter shall consist of the Townships of Garafraxa, Nichol, Woolwich, Gosolph, Waterloo, Wilmot, Dumfries, Puslinch and Eramosa,—each Riding to be represented by one Member in the House of Assembly.

At the last general Election, the great majority of you passed under my inspection, as Returning Officer for the rich and populous County of Halton. How far I discharged the duties of that appointment, to the satisfaction of all concerned, I am not aware—but I can safely say, that I satisfied myself, and received the thanks of those who were most strenuous against my appointment in the most public and complimentary manner that a Returning Officer could receive such marks of approbation for honorable and impartial conduct.

Gentlemen—Having served my apprenticeship as Returning Officer, I intend setting up upon my own account; and at the approaching election, for the East Riding of the County of Halton, I will stand forward as a Candidate for your suffrages.

In coming forward as a Candidate, I do so at the earnest solicitation of numerous friends and acquaintances throughout the riding; and in yielding to their kind solicitations, I yield to my own inclination, and desire to be useful to my country.

Surely Fifty-three Summers ought to give me some idea of "My own, my native land,"—its wants, capabilities, and resources.

Gentlemen,—I will make you but few promises, consequently I shall have the fewer to break; and should I have the great satisfaction of being returned as the Honourable Member for the East Riding of the County of Halton, I will exert my best abilities and endeavours in promoting the interests of my Riding—the District of Gore at large—and the Province in general. And I will be happy and ready at all times to receive your instructions upon important and momentous questions. But at the same time, I wish it to be understood, that if I am considered worthy and fit to be chosen your Representative, to guard your rights, and liberties in the popular Council—I will, when I see things clear, honest and correct, exercise my own judgment.

Gentlemen,—I hold no situation of emolument under the Crown, consequently I am fearless of the frowns of Government, Russell Blisters, &c. &c. I have the honour to be, Gentlemen, your obedient, humble Servant.

WILLIAM J. KERL, Wellington Square, June 1, 1840.

TO THE ELECTORS OF THE THIRD RIDING OF THE COUNTY OF YORK.

GENTLEMEN.—It was not my intention to have addressed you upon the subject of the approaching General Election, until after a decision of the Imperial Parliament relative to the proposed Union of the two Provinces,—as the result of that measure may affect the arrangement of the Electoral divisions of this Province.

Understanding however that a report has been circulated amongst you, that it is not my intention again to come forward as a Candidate for your suffrages, I avail myself of the earliest opportunity to assure you, that so long as I shall be pleased to approve of my public conduct, and of those principles which shall ever guide and direct me in the discharge of my duty as a representative of a free people, so long shall I feel honoured by your confidence, be never ready to devote my services to the promotion of your local interests; as well as to the general advancement of the prosperity and happiness of this my native land.

It must be almost unnecessary for me to call to your remembrance, that when in April last you were pleased to elect me to represent you in Parliament, it was upon my publicly declared approbation of the views and opinions of the Right Honourable the Earl of Durham, as contained in his Report upon the affairs of British North America relative to the system which ought to be pursued in the administration of the Provincial Governments,—and I feel happy in being able to assure you, that nothing has since occurred to induce me to change the sentiments I then entertained, or to convince me that this colony can ever be prosperous and happy, until confirmed in the enjoyment of all the Constitutional rights and privileges of that Empire to which it is as much our interest as it is our pride and glory to be united.

In the appointment by Her Majesty, to the Government of these Colonies, of the Right Honourable Mr. C. P. T. Talbot, whose well merited reputation as a statesman has been long established in Europe, you may view the near approach of a new era in the history of Upper Canada, when as Her Majesty has commanded, "the government of the country will be administered in accordance with the well understood wishes and interests of the people." Then will the noble Earl of Durham have the proud satisfaction of beholding