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ORIGINAL.

To the Editor of the Christian Guardian.
RELIGION AND SCIENCE.

MR. EDITOR,—It has recently occurred to me, and probably to some of your readers, that, in the present day, a degree of importance is often attached to Science, to which it is not entitled,—hence it may have been seen announced, that a certain theory, if properly studied, and carried out to practical purposes, would certainly become the precursor of the Millennium. For my part I am an unbeliever in such doctrine, and would beg permission to pay a little attention to the subject.

That the power of Science or Art is great, there can be no question. It recognizes objects too minute for ordinary vision, and scans the mighty orbs of the skies; it descends into the depths of the earth, and soars above the clouds; it converses by means of characters or symbols, and interchanges intelligence with the remotest parts of the world; in its triumphant march, it almost annihilates time and space; it moves the most ponderous bodies, and by means of tiny machinery, gives to "time a tongue;" thereby reminding man of his mortality; it clothes inanimate matter with the semblance of life and beauty, and in various forms presents to view the illustrious of former years. In short, it has produced wonders without exhausting its powerful resources.

The knowledge which, in its practical application, produces results so astonishing, as well as that of a purely intellectual nature, is far from being necessarily connected with moral goodness,—by which I mean a state of religious perception and enjoyment,—as no doubt common observation will sufficiently demonstrate. Science has its appropriate sphere, beyond which it cannot go—it no doubt delightfully expands and elevates the mind in such a manner, as affords an extensive view of the Creator's works, but it possesses no inherent power, in whole or in part, of communicating an experimental knowledge of scriptural christianity. On the contrary, "knowledge puffeth up;" "the world by wisdom knew not God;" "Though I understand all mysteries, and all knowledge, and have not charity, I am nothing."

It is worthy of particular remark, that matter of fact, in all ages of the world, fully corroborates the correctness of the sentiment just expressed; namely, that no description or degree of knowledge is capable, in any respect, of reforming and elevating an individual in such a manner as that he will be pleasing and acceptable to his Creator.

The Egyptians were celebrated for their learning—"all the learning of the Egyptians"—an expression with which we are familiar; and there still remains amazing evidence of the extent to which their minds were cultivated; but, in a moral and religious sense, they were, from the highest to the lowest, exceedingly depraved and contemptible. We read of the astrologers, soothsayers, and wise men of Babylon, yet they were idolaters from the King to the peasant, and possessed no knowledge of God.—The cultivated people of Tyre, from their maritime position, were favoured with uncommon advantages for the obtaining correct information in religious matters, and, after all, they were remarkable for wickedness. This may be inferred from our Saviour's words, which tend to shew that, bad as they were, they would have repented had they seen his "mighty works." And if we turn to Greece and Rome, we shall see learning of every description, flourish, in a degree superior to what it had ever attained in any heathen country, without producing any corresponding effect in regulating the deportment, and renewing and reforming the heart. The Apostles of the Gentiles united with some of their own historians in giving a most deplorable account of the state of morals in those countries, especially the latter. The people were "filled with all unrighteousness" and given up to a reprobate mind, because they did "not like to retain God in their knowledge," even when they had a glimpse of the divine perfections. Even in enlightened christendom, at the present day, thousands of the highest intellectual attainments, emphatically "live without God in the world."

It is therefore purely chimerical to expect, that true religion can be disseminated merely by an increase of scientific knowledge; and if the millennium is to be introduced by no other means, we may confidently predict it will never make its appearance. The truth is, man is a fallen, depraved being, and there is nothing in Science suited to the desperate malignity of his case. The Gospel! the gospel alone, points to an adequate remedy. As well might a person attempt to erect a magnificent structure without a foundation, as to depend on any efforts of his own to obtain reconciliation with

God. Other foundation can no man lay than that which is already laid, even Christ Jesus the Lord. Let none therefore glory in his intellectual attainments, of what kind soever they be, for every man must become a fool that he may be wise; or in other words, he must totally renounce every degree of dependance and complacency in his acquirements, as being totally inadequate to afford the smallest introduction to the favour of an offended Deity. However valuable Science may be, in its place, it is assuredly in this respect powerless, and "less than nothing and vanity."

I am, Mr. Editor, yours truly,
Iota.

Niagara, 10th Nov., 1837.

For the Christian Guardian.

THE IMMENSITY OF GOD.

I agree with a certain author, (upon the whole admirable, although, in his works there are some things exceptionable,) that exhibitions of the works of nature, illustrative of the Divine perfections, "ought to be one object of those periodical and other religious works which are put into the hands of the common mass of Christians," and especially into those of youth. These would have a tendency to expand the mind, and to deeply impress it with awe, and adoring wonder. The following sketch has been compiled with a reference to several excellent works on the subjects referred to, as Dick, and Chalmers, and may, perhaps, be useful to some of your youthful readers. If you judge so you are at liberty to insert it in your periodical.

Yours, &c.,
SAMECH.

Credit, November 3rd, 1837.

According to the accommodated sentiment of a celebrated poet, we may say, *Thy works so great—Thyself how great!* and this may serve us for the theme of our speculations. The surface of the earth contains nearly 200,000,000 of square miles. But this is an extent too vast to be taken in by the mind at once glance, and in order to form a tolerable conception of the whole, we must leisurely survey its different parts. How much the mind of an observer is impressed by a survey of the scenery as far as his eye can view it: the vastness of the extent, the number and variety of the objects he beholds, fills his mind with sublime ideas. But this forms only a very small proportion of this terrestrial ball, for if a scene of such magnitude as can be easily surveyed on every hand were to pass before us every hour for 12 hours a day, it would require 10 or 12 years before the whole could be contemplated. Or, if a person were to set out on a minute inspection of the terraqueous globe, and to travel till he passed along every square mile on its surface, and to continue his route without intermission, at the rate of 30 miles every day, it would require 18,264 years before he could finish his tour: so that, had he commenced his excursion on the day in which Adam was created, and continued it to the present hour, he would not have accomplished one-third part of this vast tour. This may serve to afford us some idea of the greatness of the works of creation, so far as our world is considered. But the whole of the bodies which form the planetary system, without taking the sun or the comets into account, contain a mass of matter 2,500 times greater than the earth. The sun itself is 520 times larger than all the planetary globes taken together, and 1,300,000 times larger than the terraqueous globe.

And yet all this bears, perhaps, a smaller proportion to the whole mass of the universe, than a single grain of sand to all the particles of matter contained in the body of the sun, and his attending planets. The swiftest ball that was ever projected would not traverse the space of the starry heavens in 1,000,000 years, and in those trackless regions of immensity, we behold an assemblage of resplendent globes, similar to the sun in size, and, doubtless, accompanied by a retinue of worlds, revolving like our own, around their attractive influence, and thus form systems similar to the solar system.

Nearly 1000 of these luminaries may be seen by the naked eye; so that a mass of matter equal to a thousand solar systems, or to thirteen hundred and twenty millions of globes of the size of the earth, may be perceived by every common observer. But such orbs as are seen by the naked sight do not form the eighty thousandth part of those which may be observed by optical instruments. It has been computed that nearly one hundred millions of stars might be perceived by the most perfect instruments, and yet, all this vast assemblage of suns and worlds, when compared with what lies beyond the utmost boundaries of human vision, in the immeasurable spaces of creation, may be no more than as the smallest particle of vapour to the immense ocean.

It is said there is the strongest reason to believe that all the stars in the universe are arranged into clusters or groups, which are distinguished by the name of NEBULA or STARRY SYSTEMS, each nebula consisting of many thousands of stars.—Our sun and system is supposed to belong to one, that of the Milky Way. Dr. Herschel estimated 100,000 stars forming systems in this nebula. Each system is supposed to move round a common centre

in the nebula. More than two thousand five hundred nebulae have already been observed, and if each of them contain as many stars as the Milky Way, several hundred millions of stars must exist.—And again, it may be supposed that all the nebula in the universe move round one common centre.

All this then, being supposed, how numerous the worlds and beings which exist within the extent of the vast creation, and how great beyond all human or angelic conception, must be the power, and intelligence of that glorious Being, who called all into existence from nothing, and who continually holds it in existence. "Thine, O Lord, is the greatness, and the glory, and the majesty; for all that is in heaven are thine." (1 Chron. xxix. 11.) "Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him; for he spake and it was done; he commanded, and it stood fast." (Ps. xxxiii. 8, 9.) Where is there a wretch so bold as to dare to sin against him! Let such consider the "thunder of his power." Let us strive to have this great and powerful Being for our friend. "Happy is that people, that is in such a case, yea, happy is that people, whose God is the Lord." (Ps. cxlv. 15.)

SELECTED.

From the Athenaeum and Visitor.

BISHOP GEORGE AND THE YOUNG PREACHER.

BY T. S. ARTHUR.

An aged traveller, worn and weary, was gently urging on his tired beast, just as the sun was dropping behind the range of hills that bounds the horizon of that rich and picturesque country, in the vicinity of Springfield, Ohio. It was a sultry August evening, and he had journeyed a distance of thirty-five miles since morning, his pulses throbbing under the influence of a burning sun. At Fairfield he had been hospitably entertained by one who had recognized the veteran soldier of the cross, and who had ministered to him for his Master's sake, of the benefits himself had received from the hand which feedeth the young lion's when they lack; and he had travelled on refreshed in spirit. But many a weary mile had he journeyed over since then, and now as the evening shades darkened around, he felt the burden of age and toil heavy upon him, and he desired the pleasant retreat he had pictured to himself when that day's pilgrimage should be accomplished.

It was not long before the old man checked his tired animal at the door of the anxiously looked for haven of rest. A middle aged woman was at hand, to whom he mildly applied for accommodations for him and horse.

"I don't know," said she, coldly, after scrutinizing for some time the appearance of the traveller, which was not the most promising, "that we can take you in, old man. You seem tired, however, and I'll see if the Minister of the circuit, who is here to-night, will let you lodge with him."

The young circuit preacher soon made his appearance, and, consequently swagging up to the old man, examined him inquisitively; then asked a few impertinent questions, and finally, after adjusting his hair half a dozen times, feeling his smoothly shaven chin as often, consented that the stranger should share his bed for the night, and turning upon his heel entered the house.

The traveller, aged and weary as he was, dismounted, and led his faithful animal to the stable, where, with his own hands he rubbed him down, watered him, and gave him food; and then entered the inhospitable mansion where he had expected so much kindness. A Methodist family resided in the house, and as the circuit preacher was to be there that day, great preparations were made to entertain him, and a number of the Methodist young ladies of the neighbourhood had been invited, so that quite a party met the eyes of the stranger as he entered, not one of whom took the slightest notice of him; and he wearily sought a vacant chair in the corner, out of direct observation, but where he could note all that was going on. And his anxious eye showed that he was no careless observer of what was transpiring around him.

The young minister played his part with all the frivolity and foolishness of a city beau, and nothing like religion escaped his lips. Now he was chattering and bandying senseless compliments with this young lady, and now engaged in trifling repartee with another, who was anxious to seem interesting in his eyes.

The stranger, after an hour, during which no refreshment had been prepared for him, asked to be shown to his room, to which he retired unnoticed—grieved and shocked at the conduct of the family and the minister. Taking from his saddle-bags a well worn bible, he seated himself in a chair, and was soon buried in thought, holy and elevating, and had food to eat which those who passed him by in pity and scorn dreamed not of. Hour after hour passed away, and no one came to invite the old, worn down traveller, to partake of the luxurious supper which was served below.

Towards eleven o'clock the minister came up stairs, and without pause or

prayer, hastily threw off his clothes, and got into the very middle of a small bed, which was to be the resting place of the old man as well as himself. After a while the aged stranger rose up, and after partly disrobing himself, knelt down, and remained for many minutes in fervent prayer. The earnest breathing out of his soul soon arrested the attention of the young preacher, who began to feel some few reproofs of conscience for his own neglect of this duty. The old man now rose from his knees, and after slowly undressing himself, got into bed, or rather upon the edge of the bed, for the young preacher had taken possession of the centre, and would not, voluntarily, move an inch. In this uncomfortable position the stranger lay for some time in silence. At length the younger of the two made a remark, to which the elder replied in a style and manner that arrested his attention. On this he moved over an inch or two, and made more room.

"How far have you come to-day, old gentleman?"

"Thirty-five miles."

"From where?"

"From Springfield."

"Ah, indeed! You must be tired after so long a journey, for one of your age."

"Yes, this poor old body is much worn down by long and constant travel, and I feel that the journey of to-day has exhausted me much."

The young minister moved over a little.

"You do not belong to Springfield then?"

"No. I have no abiding place."

"How?"

"I have no continuing city. My home is beyond this vale of tears."

Another move of the minister.

"How far have you travelled on your present journey?"

"From Philadelphia."

"From Philadelphia! (In evident surprise.) The Methodist General Conference was in session there a short time since. Had it broken up when you left?"

"It adjourned the day before I started."

"Ah, indeed!"—moving still farther over towards the front side of the bed, and allowing the stranger better accommodations. "Had Bishop George left when you came out?"

"Yes—he started at the same time I did—we left in company."

"Indeed!"

Here the circuit preacher relinquished a full half of the bed, and politely requested the stranger to occupy a larger space.

"How did the Bishop look? He is getting quite old now and feeble, is he not?"

"He carries his age tolerably well.—But his labour is a hard one, and he begins to show signs of failing strength."

"He is expected this way in a week or two. How glad I shall be to shake hands with the old veteran of the Cross! But you say you left in company with the old man—how far did you come together?"

"We travelled alone for a long distance."

"You travelled alone with the Bishop?"

"Yes! we have been intimate for years!"

"You intimate with Bishop George?"

"Yes, why not?"

"Bless me! Why, I did not know that! But may I be so bold as to inquire your name?"

After a moment's hesitation, the stranger replied—

"George."

"George! George! Not Bishop George?"

"They call me Bishop George," meekly replied the old man.

"Why—why—bless me! Bishop George!"—exclaimed the now abashed preacher, springing from the bed—"You have had no supper! I will instantly call up the family. Why did you not tell us who you were?"

"Stop—stop—my friend," said the Bishop gravely, "I want no supper here, and should not eat any if it were got for me. If an old man, toil-worn and weary, fainting with travelling through all the summer day, was not considered worthy of a meal by this family, who profess to have set up the altar of God in their house, Bishop George surely is not. He is, at best, but a man, and has no claims beyond those of common humanity."

A night of severer mortification the young minister had never experienced. The Bishop kindly admonished him, and warned him of the great necessity there was of his adorning the doctrines of Christ, by following him sincerely and humbly. Gently, but earnestly, he endeavoured to win him back from his wanderings of heart, and direct him to trust more in God and less in his own strength.

In the morning the Bishop prayed with him, long and fervently, before he left the chamber; and was glad to see his heart melted into contrition. Soon after the Bishop descended, and was met by the heads of the family with a thousand sincere apologies. He mildly silenced them, and asked to have his horse brought out. The horse was accordingly soon in readiness, and the Bishop, taking up his saddle-bags, was preparing to depart.

"But, surely, Bishop," urged the distressed matron, "you will not leave us. Wait a few minutes—breakfast is on the table."

"No, Sister L—, I cannot take breakfast here. You did not consider a poor, toil-worn traveller, worthy of a meal, and

your Bishop has no claims but such as humanity urges."

And thus he departed, leaving the family and minister in confusion and sorrow. He did not act thus from resentment, for such an emotion did not raise in his heart, but he desired to teach them a lesson such as they would not easily forget.

Six months from this time the Ohio Annual Conference met at Cincinnati, and the young minister was to present himself for ordination as a Deacon; and Bishop George was to be the presiding Bishop.

On the first day of the assembling of the Conference, our minister's heart sunk within him as he saw the venerable Bishop take his seat. So great was his grief and agitation that he was soon obliged to leave the room. That evening, as the Bishop was seated alone in his chamber, the Rev. Mr. — was announced, and he requested him to be shown up.

He grasped the young man by the hand with a cordiality which he did not expect, for he had made careful inquiries, and found that since they had met before, a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly-minded. As a father would have received a disobedient but repentant child, so did this good man receive his erring but contrite brother.—They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father.—At that session he was ordained, and he is now one of the most pious and useful ministers in the Ohio Conference.

IN WHAT SENSE IS CHRIST A UNIVERSAL SAVIOUR?

One of the main arguments of Universalism is based upon the Scripture promise that Christ is, or will be, a universal Saviour. But if we mistake not, the very term contains an argument that fully subverts the doctrine they base upon the supposed promise. To save, implies deliverance from danger, or impending ruin. The circumstances of Peter, when he cried, "Save, Lord, or I perish," fully expresses its meaning. He was ready to sink, in the rising wave—and but for a Saviour's hand, he would have been engulfed in the dangers surrounding him. Allowing this to be the meaning of the term, we may ask, in what sense is Christ a universal Saviour?

1. Not from temporal death: for this, all, with one or two exceptions, have felt, or will feel. So that Christ does not deliver us from this evil.

2. Nor from spiritual death in this world: for under this thousands die,—some having never heard of a Saviour, and others who have, have died in the act of profaning his name.

3. Nor from any other evil connected with this world; else we should not feel it. There is no evil of which we have any knowledge but what some of the human family are partakers of it. Christ therefore does not save universally from any of these.

4. He does not save from condemnation; as some, if not all, feel this, to such a degree, that Universalists have, in some instances, denominated it the hell of the Scriptures.

Now, if there is no other hell than what is found in the above terms, viz: death or the grave—death in sin—condemnation—or all the evils that this world is heir to; then Christ is not a universal Saviour in any sense. He does not save from the grave, unless an immortal death is stamped upon the body. He does not save the soul from the death of sin, unless an immortal death is stamped upon the spirit. He does not save from condemnation, unless there is an eternal one; for the limited one all feel. In none of the four senses above mentioned is Christ a Saviour of the world. If, then, there is a future hell to be saved from, and from which Christ is to save us; then Universalism confutes itself, as it grants the very thing against which all its arguments are aimed, namely, a hell in the invisible world.

MISREPRESENTATION.

This is a kind of wrong doing that does not fail of awakening prompt indignation among men. We should like, says the Boston Recorder, to awaken some at an instance of it, which we purpose to present. The little satisfaction that many disciples manifest in religion, is the case we have in view.—We call this a misrepresentation: because every avowed disciple professes to give the world a fair view of Christianity.—He professes to represent correctly, the influence of Gospel principles upon human character. And what is their appropriate influence? They are suited to inspire animation, and delight in every good word and work; to cause a pure and holy satisfaction in the various duties of religion; to make the soul happier in all its various connexions with the Kingdom of God, than it could be in any merely secular employment. There is no principle like the religious principle to exhilarate the mind, to throw off its gloom and despondency, to give vivacity and joyful animation to all its powers, as they are called into exercise in the various duties of life. And, to make a fair representation of religion, is to shew

that it has all this happy influence, and especially to show that its own peculiar duties are among the sweetest sources of satisfaction.

But here is a disciple in whom we look in vain for this. Mark him closely, and you will see that, whatever are the sources of his happiness, his religion is not one of them. See how many of these duties are absolutely neglected.—He once offered incense on his family altar, but the fire has gone out. Mark his reluctance in social prayer. Perhaps he is seldom where the disciples meet.—And when he is, witness his unwillingness to aid them in approaching the throne of grace. He gives to charitable objects, but no nice scrutiny is needed to see that the falling drops descend reluctantly.—They do not leap forth from a gushing fountain.

But a truce to specification. In a variety of ways is developed the fact, that that disciple does not find his religion a happy affair. Its duties are not his pleasures. Observers around him, saints and sinners, can see, and do see this to be the fact. His course virtually says, religion is not an animating and joyful principle, that it does not furnish the soul, by its various duties, with refreshing pleasures. He virtually denies this power to sincere piety, because, while he professes to be under its influence, it does not bring these blessings to him.—His life represents religion as a languid, inoperative principle. And here is a palpable and criminal misrepresentation. He does the glorious Gospel wrong.—And let no man question the guilt and danger of such a course.—Chris. Intel.

THE SPIRIT OF THE AGE.

"He," says the admirable Cudworth, "is the best Christian whose heart beats with the purest pulse toward Heaven." "The Spirit of the Age," which has well nigh attained the honours of canonization in the Protestant calendar, favours little, that pure and unworldly tone of piety which, while it prompts to an efficient and faithful discharge of active duty, and to fervent zeal and self-denial for the cause of Christ, keeps itself unspotted from the world. The peculiar and reigning charm of this agitating personage, the Spirit of the Age, is, however, yet there are not a few, it is to be feared, who still conceive that it is a sin—hardly to be prayed for—to speak aught in disparagement of the Spirit of the Age. The Spirit of the Age demandeth this—"That it is not in accordance with the Spirit of the Age!" Such a course is emphatically rebuked by the Spirit of the Age. Thus the Spirit of the Age goeth about with an ever restless and censorious tone. It useth great swelling words of vanity—vaunting of its gigantic projects, and of its triumphs over principalities and powers, and calling that "puny" which falleth short of the measure which it prescribeth of enterprise and achievement. It rebuketh with an air of radical authority what is primitive and time-honoured. It puffeth away the wisdom which experience hath garnered up, and will not wait even God's time, to "make all things new." O when shall we hear and see more of the peculiar spirit of Christ, and of the primitive times, and less of the bustling Spirit of the Age! When all the disciples of the Messiah learn to cultivate more quietly and earnestly his meekness of wisdom; and go about their "Father's business" with the mind which was in Christ Jesus.—Gambier Observer.

FIRE.—The congregation had just assembled in the afternoon for divine worship. Some were thinking of their business—some of their amusements—some of their own dress, or that of their neighbour's—some were scarcely thinking of anything; their minds being unoccupied and careless—while some, it is hoped, were reviewing with Christian feeling, the sacred and solemn scenes of the morning. The general aspect of the audience, though serious as became the day, the place, and the service, did not indicate any unusual apprehensions among the hearers, either in respect to their own danger, or that of their associates.

On a sudden apathy is dissipated—anxiety beams from every eye, and sits on every countenance. None are uninterested spectators. He who carelessly heard in the morning, of the danger of destruction, unless prevented by speedy repentance, is now under the evident influence, of excited feeling. Hearts which, in the morning, were unmoved by the glories of heaven, are now beating with deepest emotions; why the change? Have new dangers suddenly gathered around the soul, threatening to sink it at once to the realms of despair? Are Christians suddenly awaking to the fearful condition of their impenitent friends; about to make a vigorous effort for their rescue? Or, are these tokens of something which relates to the scenes of time? The alarm has told that a fire is breaking out in some part of the city. One fears it is his own home—another, that it is the home of a friend. They rush from their seats to check the devouring element. He who carries with him the fires of unpardoned sin—fires which will soon be too late to quench—fires which he makes no vigorous effort to extinguish, breaks forth with the

rest, to save his property, if so be it is in danger. And even he who has no home or property to be injured, shares in the common apprehension.

What a change would come over our congregations, if men felt as deeply for their souls, and as anxious for their spiritual safety, as they feel for the safety of their houses—if they felt as deeply for the souls of their friends, and were as prompt in rescuing them from spiritual danger, as they are prompt in rescuing their property from destruction—if professed belief in the scenes of another world were real belief—and the efforts of mankind in behalf of themselves and of others, were proportioned to the magnitude of the evil to be shunned—whether it threatens the body or the soul, our interests in time or eternity!—*Hartford Observer.*

RELIGIOUS.

To the Editor of the Christian Guardian.

REV. AND DEAR SIR,—While in charge of the Montreal Station, we held a "Protracted Meeting" there, which was encouragingly sanctified by the Great Head of the Church. I have been requested to forward you a few particulars respecting it, which are cheerfully placed at your disposal, if suitable for insertion in your valuable Journal. Soon after our arrival from Europe, it was proposed to make use of this means of obtaining a Religious Revival. In the United Kingdom the PROTRACTED MEETING is only known by unexplicit reports of its useful operation on this side the Atlantic; and it will not be surprising if at first I felt a small degree of hesitation respecting its adoption. But on learning more fully how greatly it had been honoured of God, when devoutly and judiciously conducted; and being well assured that in various places there are many fervent and faithful Christians who were originally brought under the influence of religion by this species of holy instrumentality, I ceased to hesitate on making the experiment, in the fear of God.

It was an advantage in deciding my judgment, that in Montreal alone, some of our best friends, and some, too, of great intelligence and respectability, still remain as the honoured fruit of two former PROTRACTED MEETINGS already held there. And I confess it was a strong inducement to make another similar attempt, that we had within reach some of the same useful agency, employed of God so successfully on those memorable occasions. Our principal people, with but few exceptions, urged my compliance with the proposal; and on consulting the Leaders' meeting the unanimous opinion was in favour of its adoption. I accordingly fixed on the most eligible time, and invited the attendance of two or three talented brethren in the ministry; who are men of faith, and hope, and love.

As it was so responsible an experiment, we endeavoured to adopt the best preparatory means to secure the Divine blessing upon the projected procedure. A special meeting for intercession with God, was appointed to be held weekly, at the hour immediately preceding our usual Friday-evening prayer meeting, to which none were admitted, but those who engaged to pray in public at any time their aid might be required. This tended to improve and to concentrate our devotional agency. While, in pastoral interviews with our people, by Mr. Selley and myself, as well as in the usual society-meetings after preaching, they were all exhorted and encouraged to take an interest in the work, and to hear the design before God "in secret," and also at the Family altar.

It may be remarked that some time previously, at one of our leaders' meetings the names were ascertained of the different private members who, in the judgment of their brethren, possessed the gift and the grace of prayer. These were formed into praying companies of four or upwards, each headed by a class-leader. Suitable private houses in various parts of the town having been obtained, and week-evening prayer-meetings were commenced; while each praying company engaged to supply in rotation, according to a printed plan, prepared to ensure, as much as possible, a punctual and profitable attention to those means of grace. It is believed that these meetings were rendered exceedingly instrumental of good, and were, by the blessing of God, very considerably subservient to the success of our PROTRACTED MEETING. The prayer-leaders were occasionally met by Mr. Selley or myself, at which time the state of the prayer meetings and the punctual observance of the appointments were the subjects of enquiry, together with useful conversation and united prayer. These meetings contributed to strengthen our union, and to inspire a spirit of persevering effort, and holy expectation; besides in other respects proving a blessing to these praying brethren, who had taken in hand this good work of the Lord.

After a few weeks thus passed, and a devout desire and hope very generally originated, that

God his blessing would dispense,
And greatly crown his ordinance;

we arranged to have a day of fasting and supplication immediately preceding the PROTRACTED MEETING. I was enabled to conclude my winter's journey through the upper Province in time to bear a part in the transactions of that important day. It was on Wednesday, the 22d of February last. The prayer-meetings in the morning and at noon-day were well attended, as was also the preaching service in the evening; and several fore-tokens of blessing accompanied us through the day. One of them was that some individuals in a state of religious declension came to the house of God, with an evident solicitude for spiritual improvement; like the man at the pool who waited for the moving of the water. On seeing this, we silently thanked God and took courage.

The early prayer-meeting on the last day was unexpectantly commenced by one of our friends, who afterwards apologized to me (without, however, any desire on my part) for having so done, on the ground that he felt under a peculiar influence from above. And it may be regarded, as at least a gratifying coincidence, that during the progress of the PROTRACTED MEETING, the same venerable man had the happiness to see an adult son of his own deeply convinced of sin, and truly converted to God. Praise the name of the Lord! Amen.

At the religious services which ensued daily, for three or four weeks in succession, we were favoured with the efficient aid of the Rev. Messrs. CAUGHEY and LITTLE, of the Methodist Episcopal Church in the United States; the Rev. JAMES BROCK, of the Upper Canada Conference, besides that of some brethren of the Lower Province. To some,

indeed, the work was chiefly confined: as, during a part of the time, I embraced the opportunity of so good a supply in the City, to visit a few places in the Townships, and in the Upper Province. And some souls will, I trust, praise God forever in heaven, on account of his divine sanction of the affectionate, fervent, and believing labours of these his servants, for their conversion and salvation.

Our usual plan of procedure was: daily to hold a prayer-meeting from 7 to 8 in the morning; in the afternoon at 3, a discourse was delivered on some point of experimental or practical religion; such as repentance, reformation, restitution, faith, justification, the witness of the spirit, temptation, prayer, entire sanctification, good works, &c. &c. This exercise was especially left in the hands of brother Caughey, whose communications on those subjects were exceedingly discriminating and edifying. After speaking, his method was to invite any persons so disposed to bear a brief testimony from their own experience to the truths which had been delivered; and frequently a few individuals rose and spoke in our love-feast way, while a considerable measure of heavenly unction was felt by the assembled company at large. Several, through the influence experienced at this afternoon service, sought and obtained a full salvation from all sin; and gave, in their conduct and spirit, satisfactory evidence that God had so cleansed the thoughts of their hearts, by the inspiration of his Holy Spirit, as that they were enabled perfectly to love Him, and worthily to magnify his holy name, through Christ our Lord.

At seven in the evening, a short sermon was preached, excepting when the speaker, under strong feelings exceedingly exceeded his limits. This was followed by a brief heart-stirring exhortation from some other preacher, urging sinners to search and try their ways, and turn unto the Lord our God; when all who were truly penitent, were invited to come up to the communion rails or to the adjoining vestries for prayer. All persons in the gallery were then requested to take places before during the singing of a few verses of a hymn to an appropriate tune, which tended to remove from the chapel various individuals who would only have interrupted the spirit of devotion by remaining in the congregation. While this was doing, one of the preachers took the desk, for the purpose of superintending the meeting; occasionally giving out a verse of a hymn, or offering a word of exhortation, as might be required. Our fellow-labourers, in the meanwhile, within or about the rails, or in the vestries, were praying with the penitents, or encouraging them to the exercise of faith in Christ. On these occasions the rails and vestries were often crowded. The emotions of the penitent worshippers were not unfrequently too strong to be concealed within their own breasts; and it was sometimes most deeply affecting to witness their godly sorrow and their godly fear, and how solemnly and agonizingly they mourned over their sins, and bewailed their awful case. It often reminded me of the approaching Judgment Day, when a whole universe of unpardoned sinners shall be awakened at once from death and from delusion, and will most unfeigningly, but alas fruitlessly, call to the rocks and to the mountains to fall upon them, and hide them from the impending wrath of an offended God.

As it respects the evening prayer meetings, I must mention it to the honour of our Montreal class leaders, who are a truly respectable body of men, that on the first invitation given to the penitents to come forward for prayer, every leader without exception left his pew, and knelt near the altar to render his devout and effectual assistance. One or two of our respectable friends remained near the door of the chapel to preserve order among those who were disposed merely to be spectators; and others very quietly passed through the congregation, noticing any persons who appeared under religious impressions, and conducting them to the places appointed for prayer.

The whole was carried on without any unseemly disorder. No two persons prayed aloud at the same time, yet there was a character of universal engagedness, which was in the highest degree interesting to a devout mind; just as the merchants in a crowded market or exchange, each knowing his own business, and pursuing it without interrupting his neighbour, or being interrupted by him; so at these services it was most delightful to behold individuals, oppressed by the poverty and penalty of sin, eagerly struggling for liberty, and assiduously and successfully transacting the momentous business between God and their own souls, which was sure to enrich them with the pearl of great price, beyond all calculation. In the one place as in the other, there would be the expression of a subdued feeling. But that person would be deemed foolishly fastidious who on that account would feel disposed to condemn, either the merchant in the market, or the sinner in the sanctuary. In either case the special appropriation of the place to the purpose would be adapted to turn the reproach from the labourer to the loiterer. Indeed, in some instances, by the grace of God, that effect was produced during our PROTRACTED MEETING; and some "who came to scoff remained to pray."

About ten o'clock we generally concluded our evening services with a hymn of praise, at the same time announcing how many on that occasion professed to have obtained peace with God; encouraging the seekers still to persevere in their applications at the throne of mercy, and exhorting the newly-justified to cleave unto the Lord with purpose of heart. Through the whole of these exercises we had, on an average, from fifty to a hundred at the early prayer meeting, between two and three hundred in the afternoon, and, at least, five hundred in the evening; and we frequently were joined in our meetings by respected individuals of other churches, who were seeking a closer walk with God, and who confessed that He was with us of a truth.

We have sometimes thought that perhaps our frequent and continued services were less a matter of censorious remark than they otherwise might have been, on the part of those who did not participate in our feelings, from the frequent church attendance of our Roman Catholic neighbours. On this account, in Montreal, there is not that ridicule cast on oft recurring worship, which in some Protestant towns might be expected. But in addition to this, and without doubt, they ought to be assigned as the principal reasons, were the part taken in the work by many of our respectable friends, and the undeniable sanction of God in the conversion of sinners from the error of their ways. These most effectually stopped the mouths of gainsayers!

Had I not already trespassed so considerably on your columns, it would not have been difficult to furnish some very striking cases of decided good which occurred at the PROTRACTED MEETING. Some of the most unlikely persons were brought to embrace religion; and some habitual drunkards were, by an evangelical repentance and a justifying faith, at once reformed and regenerated. One

man deeply wrought upon, ran out of the chapel during one of the sermons. Some friends, who had been observing his emotions, immediately followed him, and after some time found him on his knees in the snow, crying for mercy. They brought him back to the altar, and he soon rejoiced in the Lord, believing with all his heart. A backslider, from Ireland, who had married a confirmed, and too successful, opposer of his attendance on the means of grace, was, however, induced to hear, became deeply convicted of sin, and came to the rails with the penitents. He found no relief in his soul the first night; and on his return home his mental distress and agony so alarmed his wife that she also began to seek God. The next evening she accompanied him to the chapel; they were both on their knees together, along with the penitents, both obtained the forgiveness of their sins, and have continued steadfast in their profession.

One woman who had been previously awakened to a concern for her soul, but had not obtained a satisfactory evidence of her acceptance with God, nor had she united herself to the society, was refused her husband's consent to attend the PROTRACTED MEETING. She meekly laid her case before the Lord, who graciously heard her prayer, and vouchsafed unto her the desire of her heart. A religious fellow-workman was led to converse with him about eternal things; which, at first, he was disposed to treat with sinful levity; but, at length, agreed to hear a particular preacher who had one day been the subject of their conversation. Under the first sermon his eyes and heart were opened, and he saw and felt his state as a sinner, as he never before had done. With great difficulty he restrained his powerful feelings; until it could no longer be concealed from his praying wife that God had given her a praying husband. They forthwith attended the meeting together; and, by mutual and solemn agreement, renouncing all ungodliness, they were soon brought to the exercise of a faith in Christ, which wrought by love and purified their hearts. They became true yoke-fellows indeed, are members of our communion, and unlooked-for witnesses of the saving power of Jesus' Name.

One day, my colleague, was requested by a man to visit his house, for the purpose of speaking to his wife, who had been under great alarm respecting her soul, and was in a condition bordering upon despair. She was, at the same time, in a great degree confined to the house by the impaired state of her health. It pleased God to bless his first visit, to her real good. They all poured out their hearts to Heaven in earnest supplication; the power of faith was imparted; and the poor trembling woman was enabled so to trust in Christ as to triumph in him as her all-sufficient Saviour. He joined the Society, as did her husband, who also sought and found the Lord. Having given their hearts to God, their house was offered for a week-evening prayer-meeting; where seasons of blessing have since been enjoyed by many. They both continue consistent Christians; and have proved a useful nucleus of piety in their immediate neighbourhood; around which several persons beside have been brought to seek religion.

It was also most encouraging that the cloud of blessing appeared to abide so generally over the families of our own members. Some of their servants were brought into possession of heartfelt piety. I was particularly pleased to hear the cheerful testimony borne in one family, to the reality of the change which had passed on their servant; who before was often a great discomfort to the household, but who on being brought to taste that the Lord is gracious, became a most clean, industrious, and respectable inmate. Nor were similar testimonies wanting in other cases. At the conclusion of one of the afternoon services, a little boy modestly approached one of the ministers, and with real earnestness said, "I came, Sir, to ask, if you think I am too young to be converted?" "By no means, dear lad," was the reply, "if you feel your need of being converted, and are desirous of being converted!" He immediately set about the matter in earnest; and before he retired to rest, that same night, his youthful spirit was made happy in God.

Several of our members had their children brought under a concern for their souls: some of whom were very young; and not a few, with the most agonizing pleadings for mercy, in the name of Jesus, were clearly admitted into the liberty of the children of God. Many had their husbands or wives converted to God, or quickened in the pursuit of divine things. One of our sisters had her husband and three of her children brought into the enjoyment of the divine favour: old things passed away, and all things became new; and they continue a praying, happy family to this day.

But I will forbear. The general result of our prayerful experiment of the PROTRACTED MEETING has been so much more than merely satisfactory, that I cordially recommend the more general adoption of similar means. Some modification of the principle may, indeed, be needful in various places; but I respectfully and affectionately press on all who love the souls of men to make the experiment; being fully convinced, that it cannot be properly made without an augmentation of the number of the saved.

In the spiritual condition of our members in Montreal, and even of the hearers also, there has been produced a most pleasing improvement. Not to dwell on the good confessedly derived by members of other Christian Churches, who partook with us of the gracious visitation, more than one hundred were, at that time, added to our Society, from a world which lieth in wickedness. About the same number were also saved, who were either previously in our communion, or were kept back by circumstantial peculiarities, or who lived in the country, or who soon after removed from the town. There is no room to doubt that the conversion of at least two hundred souls was the gracious recompense of our work in the Lord.

"Who the victory gave
The praise let him have;
For the work he hath done—
All honour and glory to Jesus alone!"

I am happy to be able to add, that when we left Montreal, there was a renewed revival in progress. Just before our departure we held our Quarterly meeting, which was marked by much kindly feeling among our church-officers; and at our love-feast in the evening, though the rain prevented the attendance of some, there was a goodly company, among whom much of the divine presence was felt. There had been a number of removals to other parts of the country; which is a very frequent case with that and the Quebec Society; but about twenty new members had been recently received, beside about fifty more who stood as candidates for membership; the greater part of whom had been converted to God during the last quarter.

It is a satisfaction to me that I am now

more in the vicinity of my own home immediately work in this Province, where I shall be happy to hear from any of the brethren respecting the work of God in their several circuits. Since removing my family here, I have made a few journeys among our people in the country, and have been greatly gratified by the religious state of the places which I have visited. The Rev. Joseph Stinson and myself are arranging our plan for attending as many of the Missionary Anniversaries as possible, as soon as the sleighing shall commence, which shall be forwarded to you when completed. Believe me, dear Sir, your affectionate Brother,
W. M. HARVARD.

On Thursday, the 21st October, the Presbytery of Quebec met at Laprairie, pursuant to adjournment, and after some preliminary business, proceeded to the ordination of the Rev. David Black, as the Minister of the Presbyterian Congregation there. In connection with the Established Church of Scotland. The Rev. Wm. Muir, Minister of North Georgetown, preached on the occasion, and addressed, in very appropriate terms, both the Minister and the congregation. Immediately after the solemn work, the members of the congregation gave a hearty welcome to their young Minister. The Committee of the Church entertained the Presbytery, and a number of guests, at an elegant dinner, in Carpenter's hotel. We are truly happy to understand, that the call of Mr. Black was a most harmonious one, and we trust great good will result from his settlement among a people much attached to the Church of Scotland.—*Montreal Gazette.*

THE GUARDIAN.

WEDNESDAY, November 15, 1837.

CLERGY RESERVES—CORRESPONDENCE OF
HON. W. MORRIS—THE CHURCH.

In a former number we presented to our readers the correspondence between the Synod of the Kirk of Scotland and J. Joseph, Esq., Civil Secretary, on the subject of the mission of the Hon. W. Morris to England. In our columns of to-day will be found part of the correspondence between the latter gentleman and Her Majesty's Secretary of State for the Colonies. This correspondence is exciting the attention of different religious bodies, and in the last number of *The Church*—the official organ of the Church of England in this Province—we find the subjoined editorial comments, referring more particularly to the letters of Mr. Morris which we publish to-day.

From a perusal of the correspondence which grew out of the mission of Mr. Morris, we are the more strengthened in the opinion which, at the commencement of this journal we expressed, that the only method which promises any satisfactory or permanent adjudication of the vexed question of the Clergy Reserves, is an appeal to the Queen and Parliament of Great Britain. To that tribunal it must come at last; and for the comfort and quiet of all classes of Christians in the Canadas, the sooner the better.

It may be very superfluous to say that we differ in *totum* from the views propounded by the honourable gentleman alluded to; that is to say, if we understand his precise views at all, for he seems to build his propositions upon no very certain foundation. At one moment there appears a most unbecoming determination to keep the question exclusively to the point of legal right—in which alleged right is of course presumed the indubitable equality of claim by the Kirk of Scotland to every privilege and pretension of the Sister Church! At another moment, there is an incautious gliding from the rock of this position, and certain schemes of division are offered, presupposing the question of right to yield to—what now-a-days people, without much stretch of conscience, seem disposed to take up with—the doctrine of expediency. Indeed there seems a third project to be gleaned from some of the sentiments and opinions contained in this correspondence;—one, whose present indistinct revelations receive a very considerable elucidation from past acts of the same gentleman upon this point of the question; and that is, that if the Kirk of Scotland cannot maintain her equality of worldly position with the Church of England, why let it be taken from all, and given, if you please, to the construction of fogs and canals!

We shall not touch, at present, upon what we deem the very simple question of legal right.—The Constitutional Act is explicit enough upon that point;—but we may offer a passing remark upon the alternative proposal of expediency which Mr. Morris, very injudiciously we think, permits himself to offer. It suggests a partition of the Reserves into three equal portions: the Church of England, (by a very unusual courtesy she is placed first this time) is to be assigned one-third; the Kirk of Scotland, by parity of right,—back again to right, we perceive, which the very proposition under discussion completely nullifies,—another third; and all other denominations of Christians put together, the remaining third.

Dealing with this project as a mere matter of calculation, we are at a loss for any data by which to be convinced of its equity. Leaving other denominations to construe as they may the equity of the proposition as affecting them, which Mr. Morris suggests, we are certainly at a loss for any ground by which to discover how, in a question of numerical computation, the Churches of England and Scotland are to be placed upon an equal footing. The Protestant Episcopalians of the United Empire are, doubtless, to the Presbyterians of Scotland as eight is to one; so that the Protestant Episcopalians of the Empire may fairly be deemed to possess eight shares in a property of which, by calculation of numbers, the Scottish Presbyterians can as fairly claim but one. It must be conceded, that as emigration has been long effecting a yearly increase upon the comparative numbers of all Christians in this Colony, and will continue to do so for a century at least to come, it is perfectly just and fair to render the comparative state of numbers in the mother countries the basis upon which to found the respective claims of all or any to this property, on the mere ground of numerical strength. Upon this principle, too, we find that the Committee of the House of Assembly last winter thought it but equitable to proceed. Now, would it not be absurd, as well to predicate of the past as to predict of the future, that the million of the Scotch Presbyterians in the mother country would furnish an amount of settlers to this Colony which would equal in number the emigrants that would proceed from the eight millions of Protestant Episcopalians at home? Of course, in our computation of the Scotch Presbyterians, we do not include the various classes of Separatists and Dissenters, because with these the very principle of dissent originates in an opposition to that public support upon which the whole question under consideration turns.

In the correspondence of Mr. Morris with Lord Glenelg, it is not a little amusing to observe the undisguised reluctance manifested by the noble Lord to a submission of the question, as Mr. Morris seemed to wish, to the House of Peers. The unwillingness of Her Majesty's

Ministers of the Colonial Department to be embarrassed or discomposured by a very troublesome Conservative Opposition in the Commons, and a still more troublesome one in the Lords, is the very system of weak and unprincipled policy,—which, instead of manfully facing and firmly grappling with the colonial difficulties that present themselves, suffers agitation to proceed and confusion to reign until some quiet to the conscience may be obtained by shifting the vexatious responsibility to other hands,—this pitiful policy it is which has produced so much past mischief and which threatens so many future disasters to these highly favoured Provinces.

It is much to be regretted that the Rev. Editor of the *Church* has not been more definite in the statement of his views on this important, and confessedly perplexing question. Unless we mistake, however, they are as follows: "that is to say," (to use his own words) "if we understand his precise views at all, for he too seems to build his propositions upon no very certain foundation."

1. That the Church of England has the sole "legal right" to the Reserves in question; and that it is his determination to maintain that as the ground of final settlement, to the exclusion of all others, and without respect to any measure of expediency, which, in the existing state of feeling in the Province, might present itself as worthy of adoption.

2. That as no rational expectation can be entertained that the question would ever be settled by the Provincial Legislature on this ground, he would have it referred "to the Queen and Parliament of Great Britain," with the hope that the influence of the Church of England in the two Houses of Parliament would preponderate in favour of those exclusive claims.

3. That should this hope fail, rather than consent to their diversion from religious purposes, he would recommend, as a *dernier resort*, a division of them among different denominations of Christians; taking the "comparative state of numbers in the mother countries as the basis upon which to found their respective claims, on the mere ground of numerical strength."

These we think are fair and candid inferences from the article quoted above.

With regard to what *The Church* deems "the very simple question of legal right," we may remark that when the question becomes again the subject of public discussion, the answer may be less "simple" than the question; and although in his opinion "the Constitutional Act is explicit enough upon that point," it cannot have escaped his observation or memory that the proper construction of that Act is the very point in dispute; or that gentlemen of the most profound legal research, both in the Colony and the Parent State, have differed materially in their interpretation of it. Under these views, a proposition to divide the proceeds of the Reserves among different denominations is not so strictly a "doctrine of expediency," as to our respected contemporary it may at first sight appear. And even if it were, we are not certain but that it may yet be found necessary to resort to it, as the only practicable mode of settlement, and of terminating the unhappy and baneful jealousies and contentions of which the Reserves have been so fruitful a source.

We readily concur in the intimation of *The Church* that "other denominations" will not consider the proposition of Mr. Morris as very strongly characterized by modesty, much less equity or liberality, yet we submit whether it is more deficient in those qualities, than it would have been had he proposed to confine the whole to his own denomination, or even to that and another. There are those who conceive of two modes of settling this long litigated question, either of which, and especially the first, would approach much nearer to giving general satisfaction than either the plan of Mr. Morris, or that hitherto contended for by *The Church*. The first is, to appropriate the whole of the proceeds of the Reserves to purposes of general education;—but as the late decision of both branches of the Provincial Legislature seems to render this almost, if not altogether impracticable, the other mode would be to place the whole at the disposal of different religious bodies in the Province, whose exertions and usefulness have secured to them respectively a sufficient degree of public confidence to entitle them to be entrusted with its expenditure, and with considerable discretionary power as to the peculiar objects of application. To us it appears that the advocates of either of these modes might be less chargeable with denominational selfishness than either the hon. gentleman referred to above, or our contemporary; not to speak of the contrast between the adaptation of the plans, respectively, to quiet the public mind, and to unite all the friends of religion and morals in one combined effort to do good to the Province at large,—which, by the way, we conceive to be subjects of high expediency, whatever antipathy our contemporary may have to the word.

In case of the adoption of the latter mode, we humbly promise that much more equitable, and therefore safe and satisfactory data might be acted upon in ascertaining the proportion to be allotted to the respective bodies than their "mere numerical strength," either here or "in the mother countries." All calculations based upon the latter, we contend would be extremely fallacious and objectionable on many grounds; as might be shown by a number of irrefragable arguments, which we have neither time nor room at present to notice.

We confess our astonishment at the sentiments, to say nothing of the language, contained in the last paragraph quoted from *The Church*. The anxiety which has been evinced both by the Editor of that Journal and by Mr. Morris to throw the labour and the responsibility of settling this question upon the Imperial Government, by whom it has been referred to our own Legislature, almost compels the indulgence of a suspicion that some unwavering motive is in operation. It is difficult to conceive on what principle the Imperial Parliament can be better prepared to deal with it than the immediate Representatives of the parties concerned. Should the former attempt it, and fail in making an amicable adjustment, it would only lay the foundation of continued agitation in the Colony, and furnish certain disaffected persons in it with a new topic on which to ring their favourite changes about "Downing Street law." We contend unhes-

itatingly that it is the imperative duty of the Provincial Legislature "manfully to face, and firmly to grapple with the difficulties" bearing on the question; and that to "shift the vexatious responsibility to other hands" would be a lasting reproach upon their character as the representatives of a free people.

These observations have far exceeded the limits we had assigned to them at their commencement. The time is approaching when the subject will have to be more fully, and we hope finally, discussed; and we therefore forbear at present to enter into it more extensively; and in closing, beg leave to suggest to our friends, both of the Churches of England and Scotland, that however they may differ with each other in their views on this irritating subject, it is highly inexpedient, or to use a more acceptable and more correct word, highly improper to use language, the tendency of which is to bring into contempt the Administrators of the Government, either here or in the Parent Country. The present circumstances of the Colony might and ought to lead to other phraseology than some that we have noticed recently in the official organs of both the respectable and influential bodies referred to.

A Public Meeting of the Upper Canada Anti-Slavery Society was held on the 8th inst., in the City Hall, and was numerous and respectfully attended. The Chair was obligingly taken by the Mayor of the City, who conducted the business of the meeting with his usual ability, highly to the satisfaction of the audience. After the appointment of a Secretary, the throne of Divine grace was addressed by the Rev. J. STINSON, Superintendent of Wesleyan Missions in Upper Canada. Some appropriate introductory remarks were then made by the Mayor, and the following Resolutions were put, and adopted, nem. con.:

Moved by Rev. H. WILSON, Agent of the Anti-Slavery Society,—seconded by Rev. E. EVANS, Wesleyan Minister.

1. That Slavery is alike opposed to Divine Government and human well-being, and justly merits the reprobation of all civilized nations.

Moved by Rev. J. E. MAXWELL, Baptist Minister,—seconded by Rev. H. WILSON.

2. That as Slavery is thus direful and ruinous, no scheme respecting it is admissible that recognizes or palliates it, or in any way falls short of its immediate and universal abandonment.

Moved by Rev. W. ROAF, Independent Minister,—seconded by Rev. J. STINSON, Sup. of Wes. Mis. in U. C.

3. That the Anti-Slavery cause,—unmarred by time, unlimited by national boundaries, and unfettered by civil or ecclesiastical dominion,—has imperative claims upon the support of the devout Christian, and the enlightened philanthropist of every country, condition and complexion.

Moved by Mr. GALLAGHER, Senr.—seconded by Mr. Wm. AUGUSTUS.

4. That the domestic traffic in Slavery, now carried on in the United States, is as vicious in principle, and cruel in its operations, as that upon the African coast; which has been denominated "PIRACY" as well by the American Congress as by other civilized governments.

Moved by Rev. W. RINTOUT, Kirk of Scotland Minister,—seconded by Rev. P. FERGUSON, Kirk of Scotland Minister.

5. That prejudices against colour, which excludes a large portion of American free people from the fountains of Science, and denies them the privileges of social life, is unreasonable, unchristian, and inhuman.

Moved by Mr. GALLAGHER, Junr., seconded by Mr. Wm. B. HARRIS.

6. That this Meeting expresses its unfeigned disapprobation and abhorrence of the mercenary motives which would induce any foreigner to set his foot upon our favoured shores, for the purpose of entrapping, and again subjecting to the horrors of Slavery, those who have sought the pure air of freedom in a British Province.

Moved by Rev. E. EVANS,—seconded by Mr. J. H. LAWRENCE.

7. That the ladies and gentlemen present be respectfully invited to enrol themselves as members of this Society, and that a collection be now made in aid of its funds.

Several of the Resolutions were supported by able addresses from the gentlemen to whom their introduction was committed.—Those of the Rev. Messrs. ROAF, STINSON, and RINTOUT, and of Mr. AUGUSTUS, were peculiarly happy and interesting. These gentlemen, with the Rev. Mr. WILSON, and the other speakers, set forth the Anti-Slavery cause in its proper light, as more properly a religious and moral question than a political one; and argued conclusively that on this ground all christian communities are not only at liberty, but are imperatively bound to lend their influence to such measures as are calculated, under the Divine blessing, to bring slave-holding as well as slave-dealing into disrepute, and to lead to its universal abandonment. The doctrines of the mental inferiority of the coloured portion of the human race, and of the inappropriateness of a state of freedom to persons of their character and condition, were triumphantly refuted; and if any thing were considered lacking in the cogent arguments adduced for this purpose, that lack was ably supplied in the speeches of four coloured persons who addressed the meeting. That of Mr. AUGUSTUS,—once a slave—was peculiarly interesting. Whether viewed in relation to the sentiments it contained, the logical precision with which they were arranged, the chaste, we had almost said elegant, style in which they were expressed, or the propriety of his manner, his address was well adapted to win respect for the class of human beings whose cause he advocated, and to increase that respect where it had previous existence.

At the close of the meeting the Rev Mr. RINTOUT was called to the Chair, and a vote of thanks was given to the Mayor for the obliging and able manner in which he had conducted the business of the meeting; after which his Worship offered some interesting observations, highly creditable to the coloured population of this City. His Worship remarked in substance, "that having been a police magistrate of the City from its first incorporation, and for some time its chief magistrate, it afforded him much pleasure publicly to state the result of his private observations with regard to the coloured citizens. He was happy to say that their quiet and orderly conduct, and the general respectability of their character, were such as to entitle them to the confidence and respect

From the New Monthly Magazine.

THE DEAD FATHER.

Come hither, child, and kneel
In prayer, above thy father's lifeless form—
He loved thee well, in sunshine and in storm,
Through days of woe and weal;
His blessings on thy head no more are given,
As once they came, like gentle dew of heaven.

Look on that pallid face!
Its wonted smiles are calmly resting there,
Unbroken by the deep drawn lines of care;
Sorrow hath left no trace,
Of furrowed bitterness, upon the cheek,
And still expression of that blanching cheek.

Thou scarce canst feel thy loss;
Or know the chilling cares that have begun,
To shadow thy bright pathway, gentle one!
Many a withering cross,
May in thy guileless bosom plant its sting,
And to thy hopes a poisoned chalice bring.

How sad the fireside hearth!
His form shall never—never more
Darken the threshold of our cottage door;
Nor the full sound of mirth,
Go up in gladness to the whited wall;
For death has entered with his funeral pall.

A chair is vacant now!
A cheerful eye and a contented face
Have left, for aye, their wonted dwelling place;
And we must bow!
A blessing's gone! a noble form is riven,
To darken this cold Earth, and gladden Heaven.

It is enough, my child—
Thine earthly father to his rest hath gone,
Leaving thine infant hope to travel on,
Meekly and undefiled,
To Him, thy Heavenly one. Adoring burn,
And let corruption to the dust return.

WHAT IS PRAYER?

BY R. H. BROWN.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glance of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his way;
While angels in their songs rejoice,
And cry, "Behold his pray!"

Oh thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod;
Lord, teach us how to pray!

[From British Papers.]

HERCULEAN MANUSCRIPTS.

Every body knows the difficulty of unrolling the Herculean manuscripts, but I had no idea that the labour was so tedious and unpromising. If the process goes on at the same rate as at present, another eruption may bury the whole lot afresh, before the work is completed. There are few hands employed, and only five interpreters of any ability; besides, those to whom we principally owe what has been already brought to light are either past work or gone to the tomb. The papyrus are decaying by the aid of a lens of only very moderate power; a strong magnifier is found to render the letters more or less illegible, by bringing into view the fibre of the materials on which they were written. The subdued steady light of the shade answers best; and no lens is so good as the naked eye, when the sight is clear. It seems next to impossible that any error should make its way to the press, from the care that is taken with the copies. After the text has been committed to paper, and undergone a strict scrutiny by the Academia Erculense, it is then engraved on copper, carefully collated with the originals, which are kept preserved in frames, for future reference; the whole is then subjected to a fresh and final examination and revision, by the academy, before the last irrevocable step of sending it to the press. The quantity of matter in each page of the originals, is generally equal to an octavo page of our ordinary pica type. The lines contain only about 22 letters; but to make up for the deficiency, there are commonly 47 lines in a column. The authors cut into type do not amount to a dozen; they are all Greek but one, and fathered, with a few exceptions, upon Epicurus and the eternal Philodemus. The greater number of the 1300 undeveloped papyri are compacted so firmly as to render any attempt at unrolling absolutely hopeless. It was under an arched roof, in Herculaneum, that the least injured manuscripts were found; and their preservation is supposed to be owing to their protection, under the vault, from either extremes of heat or moisture. Those are first selected for the operation of unrolling, which, after perusing a portion of the matter, the interpreter deems most likely to reward his pains. But before he can form any opinion about this, it is often necessary to continue the examination for a good half year. In some rare instances the author's name is alluded to early in the work, or may be inferred from the text before much labour has been expended; but this happens very seldom, as the first few columns are almost always destroyed by the fire, and the name of the writer not discovered until the whole of the volume is unrolled; and then they are found in the concluding column, for the custom was to subjoin, as well as prefix, the title. It is provoking to see the process creeping on at this snail's pace. Why are not some hundreds of these idle ecclesiastics put in requisition for the work? We are told, that Hayer unrolled forty MSS. in two years, with the same industry the whole collection would be unfolded in little better than half a century. Sir Humphrey Davy despairing of arriving at a speedier process, and in his own attempts sacrificed not fewer than twenty-five volumes; at last owning his belief, that no better plan of development was ever likely to be hit upon than that which is at present in practice. The common opinion is that the manuscripts found in Herculaneum belonged to a private collection, and that we may

fairly hope, if the excavations be carried on, that we shall one day arrive at the treasures of a public library. It is very gratifying to hold out such expectations, but *cui bono?* While the process of development goes on as at present, our enjoyment of this treasure might be reserved for the millennium. The lines and letters in some of the papyri have a regularly almost typographical, and no doubt were executed by professional copyists; others are scrawled hastily in such a way as to suggest the idea of their being done by the author himself; a suggestion further corroborated by corrections which have every appearance of being the result of reconsideration. The persons employed in the slow, sedulous, and most tedious work of unfolding these carbonaceous scrolls, are miserably remunerated. The highest price for unrolling and engraving on copper, is twenty-six ducats; subordinate labourers get ten ducats a month.—Sir B. Faulkner's Tour.

Curious Mechanism.—We are informed that Lewis Babcock of Ware, Mass., has built a circular miniature fancy railway, twenty-four feet in circumference, upon which he has built and placed a locomotive machine, propelled by spring, and followed by a train of beautiful cars. Upon the locomotive rides an automaton, which will ring the bell, and immediately the whole train will be set in motion. He will also stop the train on the track, the baggage car door will then open, and an automaton appear at the door, who will reach out and lay hold of a trunk, which will be taken in. Thereupon, the engine-man will ring the bell and pull a lever, and the train will go on. If any thing is placed upon the track, forward of the engine, the engineer will ring the bell, and the train will stop, &c., &c.—All the motions are produced by the action of curious and difficult pieces of mechanism, apparently without the assistance of any person.

He has also invented and made a beautiful locomotive Steam Engine, (weighing 3 lbs.) to run upon the same track, the steam of which gives impulse to the wheels in a manner entirely new, operating without the crank. It is thought, by him, that a less pressure of steam will be necessary to give equal speed than is required by those of the usual construction. The engine is apparently under the control of the engineer, starting and stopping at the word of command. The whole is painted and ornamented in such a manner, as to present to the beholder a truly beautiful and pleasing appearance.—Wor. Spp.

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. 6d. for the first insertion, and 10d. for every subsequent insertion. Over ten lines, 4d. 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.

JUST PUBLISHED.
For Sale at this Office—price One Shilling—a small Pamphlet in verse, entitled:—
"TEN SCRIPTURAL EXERCISES, by A. J. WILLIAMSON."
What God hath cleansed that call not thou common.—Acts x. 15.

Mr. WOOD, Dentist.
HAS removed to the late residence of G. Walton, Esq., Chaworth's Buildings, King Street, Toronto, Oct. 31st, 1837. 16c.

ALEXANDER GRANT,
BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House. March 28th, 1837. 38s-1f

Upper Canada Academy.

THE BOARD of the U. C. ACADEMY, at Cobourg, beg leave most respectfully to express their obligations to the parents and guardians of youth for the flattering encouragement given to this Institution during the first year of its operations; and to assure them that such measures have been adopted during the vacation as cannot fail to give increased efficiency to the mode of instruction pursued, greatly to promote the comfort of the pupils, and render the Academy worthy of that still more extended patronage which they confidently hope to secure for it.

The next Academic Term will commence on Thursday the 20th of July; at any time prior to which rooms can be engaged by application to Mr. M. SAWYER, Steward of U. C. Academy. (If by letter, post paid.)

TERMS.—2s. 6d. 1. Board, Lodging, and Washing, per annum, 24 0 0 2. Tuition—English education, including Reading, Writing, Arithmetic, Book-keeping, Geography, and English Grammar, per quarter, 1 0 0 Higher branches of do., including Natural and Moral Philosophy, Astronomy, Chemistry, &c., per quarter, 1 5 0 Including Latin, Greek, or Mathematics, per quarter, 2 0 0

Extra Charges.—French, 1 10 0 Drawing and Painting, 1 0 0 Music, Drawing, and Painting, 1 0 0 Use of Piano, 0 10 0 Room Rent, 0 5 0 *The charge will be the same, whether one or all of these branches be taught.

Each room will be furnished with bed, table, chairs, stove, and other necessary furniture; also, with fuel and light. The sum of 5s. per quarter will be charged for cutting and carrying wood to the rooms during the two winter quarters; except where directions are given by the parents for students to cut and carry for themselves.

There are to be two Students in each room, who will lodge together. Each Student will be required to provide two sheets, two pillow-cases, and two towels. Any who furnish their own beds and bedding will have 2s. per annum deducted from the usual charges.

Books and Stationery will be furnished at a reasonable rate. N. B. Payments for Board and Tuition are to be made quarterly in advance. Other charges to be paid at the expiration of each quarter. JOHN CARROLL, Secretary. July 1, 1837.

HENRY BALDWIN:
Attorney, and Barrister at Law; Notary Public, and Solicitor in Chancery.

OFFICE in the rear part of No. 75, corner of KING STREET and NEW STREET, North of the Market Buildings. Toronto, July 4th, 1837. 399f

MONEY! MONEY!!
LATE ARRIVALS, at the CHEQUERED STORE, 106 King Street, of FALL AND WINTER GOODS, which will be sold CHEAP FOR CASH. GEO. B. SPENCER. Toronto, Oct. 19, 1837. 151f

Sale of Crown Lands and Clergy Reserves.
IN THE HOME DISTRICT.

THE undermentioned Crown Lands and Clergy Reserves, for which special application to purchase have been made, will be offered for sale AT AUCTION, in November next, upon the usual terms and conditions.—For times and places of Sale, reference is requested to the general Notice from this Office of the 7th June ultimo. The upset price to be made known at the time of Sale, viz:

CROWN LANDS.

County of Simcoe.

3rd Con. Gloster Bay, Lot 22, 20 Acres.

TECUMSETH.

4th Con. S. part of N. part Lot 24, 10 Acres.

9th do. S. part of N. E. q. do. 20, 10 do.

11th do. S. part of N. part do. 24, 10 do.

12th do. S. part Lot 24, 60 do.

COLLINGWOOD.

4th Con. Lot 25, 118 Acres.

6th do. do. 27, 7 do.

12th do. do. 38, 200 do.

TINY.

15th Con. Lot 3, 11 Acres.

FLOES.

W. Penetanguishine Road, Lot 68, 150 Acres.

10th Con. N. parts 21 and 22, 150 do.

EAST GWILLIMBURY.

1st Con. Lot 117, 200 Acres.

Do. do. do. 118, 200 do.

ORO.

2nd Con. Lot 5, 100 Acres.

County of York.

REACH.

7th Con. Broken Lot 23, 30 Acres.

ALBION.

8th Con. Lot 6, 6 Acres.

SCOTT.

8th Con. Lots No. 1 and 2, 25 Acres each.

Town Lot in the City of Toronto, part of Lot 11, in 1st Con. from the Bay, in the Township of York, in the rear of Osgoode Hall, containing half an acre, at the upset price of One Hundred Pounds, Currency.

CLERGY RESERVES.

County of Simcoe.

ESSA.

6th Con. Lot No. 6, 200 Acres.

INNISFILL.

8th Con. Lot No. 3, 200 Acres.

County of York.

ALMON.

3d Con. Lot No. 37, 25 Acres.

Do. do. do. 25, 200 do.

CALDON.

4th Con. Lot E. 1, 100 Acres.

6th do. do. W. 1, 100 do.

PICKERING.

Broken front, Lot No. 25, 178 Acres.

BROCK.

7th Con. Lot No. 9, 200 Acres.

8th do. do. do. N. 2, 100 do.

R. B. SULLIVAN.

Commissioner Crown Lands Office, Toronto, Sept. 25th, 1837. 541f

THE SUBSCRIBERS are now receiving

1000 STOVES.

From the Foundry of JOSEPH VAN NORMAN, of Normandale, Long Point, Upper Canada, consisting of—
20 inch. 20 do. 24 do. 30 do. 36 do. 40 do. Plate Stoves—elegant patterns.

Also, All sizes of the very justly celebrated VAN NORMAN COOKING STOVE,

Which for simplicity of construction, economy in fuel, and really good oven, cannot be excelled, if equalled, by any other stove in the Market.

Dog Irons, Bake Pans, Belly Pots, Spiders, &c. &c.

which will be offered to the trade on advantageous terms.

CHAMPION, BROTHERS & Co.

Wholesale Hardware Merchants, 22, Yonge Street, Sept. 1837. 409

NOTICE.

THE Undersigned, having authority to arrange the affairs of the Estate of the late STANLEY WATSON, Esq., deceased, requests that all persons having claims against the said Estate, will send them to the Subscriber, properly authenticated, with every necessary information concerning the same. And it is also requested that those persons who are in any manner indebted to the Estate will make immediate settlement, otherwise steps will be taken to enforce payment.

JOS. G. MORRISON. 141f

Fresh Importations of New Goods.

WHOLESALE AND RETAIL WAREHOUSE.

173 King Street.

S. E. TAYLOR, having opened his New

Brick Warehouse, 173 King Street, four doors East of his former well-known stand, begs to inform his customers, and the public generally, that he means to continue his old system of Low Prices, which heretofore has given so much satisfaction.

S. E. T. has now on hand an extensive assortment of STAPLE DRY GOODS, comprising every variety of Fine and Superior Broad and Narrow Cloths, Fancy CASSIMERES, VESTINGS, MOLESKINS, BAR-RAJONS, and FUSTIANS; Grey and White COTTONS, Printed CALICOES, MUSLINS, LINS, FLANNELS, BEDTICKS, &c. &c., which he intends very materially to enlarge by his Fall importations.

Merchants from a distance are earnestly requested to call and examine the Qualities and Prices of his Goods, before purchasing elsewhere, as he feels confident they will bear comparison with those of any Establishment in the Province.

N. B. The lowest price which can be taken will be asked at once, from which no abatement will be made. Toronto, August 1st, 1837. 404

LAKE ONTARIO.

Toronto and Hamilton.

THE NEW STEAMER, EXPERIMENT.

CAPTAIN THOMAS DICK.

WILL, during the season, run regularly EVERY DAY, (except Sunday,) between the above Ports, leaving as follows: HAMILTON, at 7 o'clock, A. M. TORONTO, at 2 o'clock, P. M. Touching at Wellington Square, Oakville, and Port Credit.

All Baggage, unless booked and paid for, will be at the risk of the owner. The Experiment is a new boat—her accommodations are superior; and every attention will be given to render passengers comfortable. ARCHIBALD MACDONELL is Agent at Toronto. July 3rd, 1837. 400f

Toronto, Niagara, Lewiston, and Queenston.

STEAMER HAMILTON, CAPT. I. F. MILLS.

THIS boat having undergone during the past winter thorough repair, and great improvements having been made to the machinery at much 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. HAMILTON, at 8 o'clock, P. M., and NIAGARA at 4 P. M.

Information respecting Passage or Freight, may be obtained on application to Mr. J. J. Badger, Lewiston; Mr. Luscombe, Niagara, and Mr. Browne, Toronto.

All Baggage at the owner's risk, unless taken as Freight. 396

Toronto and Hamilton.

THE STEAM-BOAT BRITANNIA, CAPT. WM. COLCULUGH.

WILL, during the present Season, ply regularly EVERY DAY (Sundays excepted) between the above Ports, leaving as follows: TORONTO, at 8 o'clock, morning; HAMILTON, at 2 o'clock, P. M. Touching at Port Credit, Oakville, and Burlington Bay Canal, on the way up and down.

Cabin Passage, Ten Shillings. Deck do. Five Shillings.

All Baggage and Parcels at the risk of the owner, unless booked and paid for.

It is requested that Bills of Lading will at all times be sent with Property. Freight payable on delivery.

Passengers are requested to be on board in due time, as the Boat will leave the wharf precisely at the hour stated.

Toronto, April 10, 1837. 287

Rochester, Toronto, Hamilton, Cobourg, and Port Hope.

THE SPLENDID AND FAST-SAILING STEAMER TRAVELLER, CAPTAIN JAMES SUTHERLAND.

WILL, during the present Season, make Two Trips a week between the above mentioned places, and leave as follows: TORONTO, at 10 o'clock, A. M. on Mondays and Thursdays. COBOURG, at 6 P. M. on Mondays and Thursdays. PORT HOPE, at 7 P. M. on Mondays and Thursdays. HAMILTON, at 7 P. M. on Tuesdays and Fridays. TORONTO, at 11 P. M. on Tuesdays and Fridays. COBOURG, at 7 P. M. on Wednesdays and Saturdays. PORT HOPE, at 8 P. M. on Wednesdays and Saturdays.

Respecting Freight or Passage, information can be obtained on applying at the Rail Road Office, Rochester; Cobourg Harbour Company's Office; Port Hope Harbour Company's Office; Jas. Browne and A. McDowell, Esqs., Toronto; and D. C. Gunn, Esq., Hamilton.

All Baggage at the owner's risk, unless booked as Freight, and all Freight payable on delivery.

Toronto, April 8, 1837.

MACHINE BUILDING.

RUSSEL RICH would inform Wool-

len Manufacturers that he is now prepared to make all kinds of WOOLLEN MACHINERY, warranted to be equal to any that can be had in the Province or the United States. Also, a Machine for grinding S. Parsons's Shearing Machine Blades; Wood and Iron Engine Lathes made to order. Brass and Iron Turning, of all descriptions, done with neatness and despatch.

St. John, Short Hills, Niagara District, U. C., 1837. 382f

NEW TAILORING & CLOTHING ESTABLISHMENT.

THE Subscriber, from the City of Montreal, has just opened a TAILOR and CLOTHIER'S Establishment, at No. 32 Yonge St., next door above Piper's Tin Ware house, where he respectfully invites the attention of the community to his business. He offers every thing in his line at the most reasonable prices, and according to the latest fashions.

Toronto, Sep. 1, 1837. JAMES RODDEN. 406f

CITY BOOT AND SHOE STORE.

SIGN OF THE GOLDEN BOOT.

91, King Street.

JAMES FOSTER begs leave to in-

form his numerous customers, and the public, that he has now on hand a large and general assortment of LADIES', GENTLEMEN'S, and CHILDREN'S BOOTS and SHOES, which, from his facilities in the Trade, he is enabled to sell at the lowest possible prices.

All orders punctually attended to.

J. F., Aug. 31, 1836. 551f

Toronto, has received, and now offers for sale a variety of Gentlemen's very superior WELLINGTON and CLARENCE BOOTS, of British Manufacture, to which he invites attention.

Sept. 26, 1836. 59

NEW ESTABLISHMENT.

R. HOCKEN, from MONTREAL, has

opened, and now offers for Sale, at his Store, 144 King Street, (Opposite W. Cornack's & Co.) A LARGE AND GENERAL ASSORTMENT OF Boots and Shoes.

Also: SOLE and UPPER LEATHER.—All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere.

Toronto, May 23, 1837. 393f

Plana Forte Maker.

THE Subscriber begs to inform the Gentry of Toronto and its vicinity, that he intends to remain in this City during the ensuing winter, and will follow his business as Instruments tuned and repaired on moderate terms. THOS. BROWNING. 34 York Street, Nov. 3, 1837. 171f

THE Subscriber having taken the premises, 181 King Street, lately occupied by S. E. Taylor, begs leave to acquaint the public, that he has just received an extensive and well selected Stock of Broad Cloths, Cassimeres, Blankets, Flannels, Figured and Plain Merinos, Moleskins, Grey and White Cottons, &c., &c., which he now offers to the public at very low prices for cash only.

414 f

Purchasers are requested to call and examine his goods and prices before they buy.

CLOTHING PANOPTICON, AND FASHIONABLE TAILORING ESTABLISHMENT.

77 KING STREET, third house East of the Market Square.

THE Subscriber, in returning thanks to his friends who have favoured him with their patronage, and the public generally for the support which he has hitherto received, begs leave to announce the arrival this week of a splendid assortment of West of England Broad Cloths, Cassimeres, Devonshire Kerseys, and Buckskins; together with Trimmings, Vestings, and Summer Goods; of a quality not usually offered here, and such as he feels confident will render ample satisfaction, as he had them particularly selected at home for this market. Mr. Thomas Emmons, his Foreman Cutter, whose experience in the Trade, having been in a similar situation with Buckmaster, New Bond Street, London, warrants the subscriber in saying, that a trial will, on his part, ensure success; and he hopes, by punctuality to business, to render general satisfaction.

All orders executed with neatness and despatch.

Toronto, May 7th, 1837. ROBERT HAWKE. 391f

KAY, WHITEHEAD & Co., beg to inform their friends in Upper Canada, that they have received, per Winslow, an extensive supply of FALL GOODS, and are daily expecting to augment it by other vessels not yet arrived.

Montreal, 8th Sept. 1837. 416d.

SURGEON DENTIST.

M. S. V. R. FARRAR respectfully informs the inhabitants of Toronto and vicinity, that he has taken rooms at the Ontario House, where he expects to remain a short time, and will be happy to attend with his professional services in scaling, filling, setting, or extracting the TEETH. Mr. Farrar inserts the Porcelain (incorruptible) Teeth, from one to a full set, which are justly celebrated for their beauty and durability. Also, all kinds of Artificial Teeth.

Mr. F. can produce from highly respectable Physicians in the United States, satisfactory credentials respecting character and professional ability. He has also letters from Medical gentlemen and others in Upper Canada, who have favoured him with their patronage.

Mr. Farrar, with permission, begs to refer to C. A. Hagerman, Esq., Attorney General; and Dr. Widmer.

P. S.—Mr. Farrar intends making periodical visits to this place.

Toronto, U. C. June 19, 1837. 991f

CLOTHING, HAT, HOSIERY, & WOOLLEN CLOTH ESTABLISHMENT.

MACFARLANE & WYLLIE,

Corner of Market Buildings, King St.

RESPECTFULLY intimate that they have now received a large and well adapted Stock of

Fall and Winter Goods,

Consisting of Prints, Plain and figured Merinos, Merino and Woolen Shawls, Pilot and Llama cloths, Devonshire Kerseys, Cloths and Cassimeres (every shade and colour) double and treble folded.

A splendid assortment of Vestings, Blankets, Flannels, Flanneling, Serges, Baizes, Druggs, Plain and Printed Moleskins, Aberdeen and Lamb's Wool Hosiery, Lamb