

# Christian Guardian.

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

Vol. XII. No. 27.

TORONTO, WEDNESDAY, APRIL 28, 1841.

Whole No. 599.

For the Christian Guardian.

## CHRISTIAN UNITY—No. I.

In the Sacred Scriptures frequent mention is made of the Church of God, figuratively considered as a Body. "There is," says St. Paul, "one body" in the Christian Church, of which Christ Jesus is the living "Head;" and he adds, "one Spirit,"—the spirit of Christ, of holiness and love, actuating and governing the whole system. Of this spiritual body all true Christians are members. Real Christians however are still but fallible creatures, persons of "like passions" with others, and similarly "encompassed with infirmity." Therefore, as there exists a serious liability, we can readily account for the deep concern manifested in the Inspired Writings, that there should be "no schism in the body." Hence we hear St. Paul appealing to, and beseeching the members of the mystical body of Christ, even as an imprisoned Apostle, an Ambassador in chains, so to "walk" as to preserve the unity of the brotherhood in accordance with the will and the dictates of that "One Spirit" which all who belong to Christ are supposed to possess. The unity of the Church is strictly the oneness, in important respects, of its redeemed inmates. As, in the human body, the various members, though many, and performing widely-different offices, yet care for, sympathize with, and assist each other,—so, in the "body, the church," there should exist so peculiar a concord, both of feeling and action, as fully to justify the use of this expressive figure of speech when we refer to the Christian Church. This precious "Fruit of the Spirit," oneness or unity, eminently characterized the primitive saints; for "the multitude of them that believed were of one heart and of one soul"—of "one accord and one mind;" and this Christian characteristic the Church is commanded "to keep" or maintain, I suppose, under all circumstances, and to the end of the world. There is also an Apostolic intimation given as to how this is to be done, viz. by the possession and manifestation of a kind, a peaceable, and an affectionate disposition one towards the other, or "in the bond of peace."

There are many and powerful reasons why all true Christians should assiduously cultivate and carefully preserve this unity. They are, as a whole "one body,"—and each, of consequence, an individual in the same mystical person—our divine Spirit actuates them all—they are equally called to be partakers of the same hope of eternal life—they recognize one Lord and Saviour who died and rose again, and pray above that they "all may be one in Him,"—they receive the same "Faith" in that one Lord Jesus, in a Divine Revelation, and in all the essential truths of Holy Writ,—they have substantially all partaken of the "one baptism"—and they all agree to worship and serve the "one God and Father of all," as his chosen people, in whom as His Temple He constantly dwells by His renewing and comforting Spirit. Can there be stronger reasons, or more affecting motives for the warmest regard and the closest union among the followers of Christ? Since these not only clearly show the propriety, and powerfully enforce the duty, of maintaining a state of harmony and love, but strikingly exhibit the unspeakably unreasonable and wicked character of discord, contention, and division,—in perfect union with the Scriptures above referred to, is the warning voice from Heaven, sounding in the ears of the *Believers*, "I beseech you, mark them which cause divisions, and again, 'that there be no divisions [schisms] among you.' Why are such anti-unionists to be so specially marked? No doubt, because of the evil nature and the destructive tendency of their doings; and in order that the threatening mischief may be either quite averted, or remedied as much as possible. Divisions in Churches are very much to be deprecated, because, setting aside the party spirit, the jealousy, and the rancour usually engendered, and the triumph thereby afforded to the sceptically wicked,—the energies of Christians are much weakened and their efforts greatly paralyzed by such means, and of consequence the advancement of Zion with all her important interests is materially retarded. It is therefore rather important that we carefully consider this subject, that we may be prepared to avoid the guilt and condemnation which a breach of Christianity involves, and also the more effectually to mark such as do in fact "engender strifes," and create and keep in progress schismatic and divisionary movements.

Prescott, April 13th, 1841.

VERI AMATOR.

## ST. PAUL'S ORDINATION.

From the Richmond Christian Advocate.

I come now to determine "the nature of this ceremony," by comparing it with other passages. Melancthon supposes that the ceremony which took place at Antioch was probably nothing more than a recommendation of the Apostles "unto the grace of God;" and to sustain this supposition, he quotes these passages:—"They came to Antioch; and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." "And Paul chose Silas and departed, being recommended by the brethren unto the grace of God." When the cases are presented as they are by Melancthon, unattended by the circumstances which stand connected with them in the word of God, some others may be disposed to come to the same conclusion with the writer; but if they will take the trouble to compare the whole transactions, I flatter myself that they will unhesitatingly conclude that they were altogether separate and distinct. I beg, Mr. Editor, that you will bear with me while I attempt to point out the dissimilarity of the two events:—"Now there was in the church that was at Antioch, certain prophets and teachers. \* \* \* As they ministered unto the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work wherunto I have called them." And when they had fasted and prayed and laid their hands on them, they sent them away." (Acts xiii.) Now for the supposed collateral passage:—"And Paul chose Silas and departed, being recommended by the brethren unto the grace of God." (Acts xv, 40.) It has been, and still is, a matter of surprise to me, how even a high churchman could find the slightest shade of resemblance in these two cases. In the one case, a number of ministers, while in the discharge of their sacred functions, are commanded by the Holy Ghost to separate Barnabas and Saul for the work wherunto "he had called them;" and that they with souls humbled before God by fasting and prayer, "laid their hands on them, and sent them away." If it shall be asked, what was that special word to which these holy men were called by the Holy Ghost, I reply, that so far as Paul is concerned, he tells us his work in this language:—"The God of our Fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst bear the voice of his mouth. For thou shalt be witness unto all men, of what thou hast seen and heard." (Acts xxi, 13.) Here, then, was his work to be a witness unto all men, and this was his entrance upon the same. Here his subordinate relation ceased, and from that time he stood forth in a most commanding attitude, as the brightest star in the apostolic constellation! It is only necessary to glance at the other occurrence ("and Paul chose Silas and departed, being recommended by the brethren unto the grace of God") to see the great disparity which actually exists between the two. But, Mr. Editor, your correspondent supposes, because Luke remarks of Barnabas and Paul,—"and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled;" therefore it was no ordination. I cannot admit the propriety of this deduction; to my mind, it is totally inconclusive. If it were merely a "recommendation to the grace of God," why such a marked difference in the whole proceedings? Why should the Holy Ghost command, and the "prophets and teachers" fast, nay, and lay their hands on them in the one case, and not in the other? They might have been, and no doubt were recommended to the God of mercy at the time, and yet, because of the greater importance of the ordination, the other circumstance was not mentioned. I am anxious that this matter should appear in its true and proper light, inasmuch as I regard it the most explicit instance of ministerial consecration in the New Testament; and, therefore, I hope you will pardon me, Mr. Editor, for calling your attention to one other case:—"Therefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this matter, whom they set before the Apostles; and when they had prayed, they laid their hands on them." (Acts vi, 30, 36.) Allow me, through you, Sir, to ask your correspondent, was this a case of ordination? If so, what circumstance, or circumstances in the transaction sustains his belief? If, sir, he admit that the last-mentioned case was an ordination, then, I cannot see with what degree of consistency he can look upon the other in any other light than that of an ordination also. The only difference which I can see is, that the first mentioned transaction was more imposing and important.

From the Western Christian Advocate.

## ORIGIN OF A TRACT SOCIETY.

Many years ago there came a young German doctor to my house. He was a singular man, and had as many books, tracts, and pamphlets, as he could carry. Amongst his tracts was one called, "The Converted Jewish Boy," which originated in the following way:—  
Mr. Johnson, a school-master in a small village in England, who perfectly understood the German language, says,—"One morning a little boy of 12 years of age, the son of a Jew, came into my school-room. He looked very sorry, and began to weep. I said to him, 'My boy, what is the matter?' He answered, 'A man gave me a tract last Sabbath morning. I read in the tract, how Jesus loved sinners, and loved children too. It made me weep to read it, and I began to love this good Jesus. I showed it to my father. He told me it was a lie. This makes me so sorry, I don't know what to do.'"  
Mr. Johnson being a warm-hearted Methodist, understood the language of the boy, and says, "I took the boy to meeting the following Sabbath, and gave him all the religious instruction I could. In about four weeks the boy was a truly converted Christian. His father drove him off, and I took him into my school. As I intended to go over into Germany, I concluded to write a little pamphlet for children, take it along, and distribute it among the children, in which I gave the account of my little now Christian boy. One evening in Leipzig, in a small circle of religious friends, I related the story of

the boy and showed my pamphlet, and read it in an audible voice. When done, the company was melted into tears. I now related some more cases of awakening, by the reading of religious tracts, and then gave a short account of the London Tract Society; when, all of a sudden, one of the company sprang up and said, 'My honorable friends, why can we not establish a Religious Tract Society in this city?' I now exhorted them to go on and make the effort, and God would be with them. And now, (says the writer) beheld God was with them. Leipzig has a Tract Society, which has already distributed many thousands of religious tracts, that have alarmed many sinners, who sought and found refuge in Jesus, where the little Jewish boy found peace, and some of them are perhaps now in heaven, singing, 'Glory to God and the Lamb!'" P. SCHUCKER.

## FAMILY PRAYER BY MEN OF BUSINESS.

Said a pious tradesman (in England) to a clergyman—"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer."  
"Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every member of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning."  
"Pious scruples arose respecting my intention of relinquishing this part of my duty; but, at length, worldly interests prevailed so far, as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious, and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron; when it pleased the Lord to awaken me by a singular providence."  
"One day I received a letter from a young man who had formerly been my apprentice, previously to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words: 'O, my dear master, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. O, sir, eternity will be too short to praise my God for what I learnt there. It was there I first beheld my lost and wretched state as a sinner, it was there I first knew the way of salvation, and there that I first experienced the preciousness of Christ in me the hope of glory.' O, sir! permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!' I could read no further; every line flashed condemnation in my face, I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my hands!"

"Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—how can you better conceive, than I describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained, &c. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have been faithful, and am determined, through grace, that whenever business becomes too large to interfere with family prayer, I will give up the superfluous part of my business, and retain my devotion; better to lose a few shillings, than to become the deliberate murderer of my family and the instrument of ruin to my soul.—Witness."

## LOCATIONS AMONG THE METHODISTS.

Bishop Soule, in a letter to the Western Christian Advocate says, "Forty-two years ago, the fifth day of the last month, I left my father's house and commenced the work of an itinerant Methodist preacher, being in the eighteenth year of my age. And, through the great mercy of God, I have continued to this day, without being returned on the records of the Church in any other relation than that of an effective labourer; although, for several years last past, my labours have been greatly circumscribed by reason of bodily infirmities. Very few of those who entered the travelling connection with me in 1799, or who were in it before that time, are now in the field of effective labour; and these few seem to the present generation like men of times and manners which have passed away. In casting my eye over our annual Minutes, I perceive that since the organization of the Methodist Episcopal Church in the United States, upwards of two thousand and three hundred preachers have been admitted into the travelling connexion, and located. But a very small number of these travelled over ten years; and a large majority of them not over six; and an almost incredible number located as soon as they graduated to deacon's or elder's orders. I will not disguise the truth, that I view these facts in the history of our itinerant ministry with humiliation and regret. Have we mistaken our calling? Or have we deliberately, and with much prayer, 'counted the cost' of being travelling Methodist preachers? And after entering on the work of our holy vocation, have we well considered the solemn charge and declaration of the apostle Paul to his son Timothy, with direct reference to the work of the ministry.—'Thou, therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' In passing round the continent, and visiting the annual conferences, I have frequently been deeply affected at the youthful appearance of the preachers.—A large majority of them have been born of the flesh, and born again of the Spirit, and called to the work of the ministry since I entered the travelling connexion; and yet, such is the rapid movement of time, it seems but a brief period since I commenced the work."—*Zion's Herald & Journal*.

## LOCAL PREACHERS.

If any class of men have need of superior piety, and talents extraordinary, it is that just named. They need rare trials, because, secular in their business, they cannot but meet with severe trials to their faith and grace; and yet, as ministers professing to teach men the highest lessons of Christian holiness, it will be expected of them to be holy in heart, in life, and in all manner of conversation. They will need more than ordinary intellectual attainments to retain that respect, when in the pulpit, which is necessarily lost by secular pursuits through the week. For however pure the life of such a one may be, the fact that he has been practically a layman and business man during six days, will render his elevation to the ministerial level on the Sabbath somewhat difficult. Too often our local brethren say, it is known we are engaged in business all the week, and have no time to read, study, and prepare for the pulpit, and there is not much expected of us. This is a great mistake—a practical and fatal error both to the preacher and his hearers. The people do expect those who attempt to instruct them to be prepared for their work, to study to show themselves approved workmen that need not be ashamed, rightly dividing the word of truth. And, if this expectation is not met, they regard themselves as imposed upon; and they are imposed upon by all, whether local or travelling, who boast that they preach without preparation. If preparation was necessary for Timothy, it cannot be useless to men in our day, and especially men whose secular pursuits cannot but affect their habitual preparedness for the pulpit unfavourably. He who runs pell-mell upon his congregation may expect to scatter the sheep if not destroy those for whom Christ died, and, woe to him, to lose his reward if not his own soul.—*Pittsburgh Christian Advocate*.

## INFLUENCE OF A CHRISTIAN MOTHER.

What a public blessing, what an instrument of exalted good; is a Christian mother! It would require a pen superior to mine, to trace the merits of such a character. How many, perhaps who now hear me, feel that they owe it all the virtue and piety that adorns them, or may recollect, at this moment, some saint in heaven that brought them into light, to labour for their happiness, temporal and eternal. No one can be ignorant of the irresistible influence which such a mother possesses in forming the hearts of her children at a season when nature imbibes instruction at every pore.

Confirmed by duty and inclination within the walls of her own house, every hour in her life becomes an hour of instruction, every feature of her conduct a transplanted virtue. Methinks I behold her, encircled by her beloved charge, like a being more than human, on whom every mind is bent, and every eye directed; the eager simplicity of infancy, inhaling from her lips the sacred truths of religion in adapted phrase and familiar story; the whole rule of the moral and religious duties simplified for easier infusion, the countenance of this fond and anxious parent all beaming with delight and love, and her eye raised occasionally to heaven in fervent supplication for a blessing on her work. O, what a glorious part does such a woman fill, and how much in the mortal to be pitted who is not struck with the image of such excellence! When I look to its consequences, and remote effects, I see the plant she has raised and cultivated, spreading through the community with richest increase of fruit. I see her diffusing happiness and virtue through a great portion of the human race. I can fancy generations yet unborn, rising to prove and laud her worth; and I adore that God who can destine a single human being to be the stem of such extended and incalculable benefits to the world.—*Krusa*.

From the London Patriot.

## ON THE EVIL OF ENCOURAGING PRESUMPTUOUS FEATS.

When the tempter urged the Redeemer to throw himself down from a pinnacle of detemple, the answer was, "Thou shalt not tempt the Lord thy God." In how many ways, however, do we err by not imitating the Saviour! How often do we expect the end without employing the means, or expose ourselves unnecessarily to danger! Should we not often feel ashamed if compelled to reply to the question, "Why do ye this thing?"

Many serious persons are not practically aware of the evil, or perhaps of the existence of presumption, in encouraging the performers of daring exploits to hazard their lives for public amusement; nor do they sufficiently think that all do encourage this tempting of the Lord, who either contribute to the reward of the actors in what so frequently proves a tragedy, or who swell the crowd of applauding spectators.

Many years ago, the writer, chiefly to encourage a public improvement in his locality, subscribed towards the expenses of a sort of festive opening, a part of which was the ascension of a balloon. Poor Saddle on that occasion, indeed, rose in majestic style, and made his descent in safety; but, in a fortnight after, by another venture, he lost his life! The writer felt, on hearing of this catastrophe, guilty, necessary to the loss of a human being; as each subsequent hazard was promoted by the *act* of the preceding one, and as each patronizing spectator contributed a portion of the delusion.

"The last leap of Scott, the American diver," has recalled this subject to his mind; and the object of these lines is to point out the sinfulness of the popularity which this daring and unhappy man obtained in our curious and excitable country. What must have been the feelings of any conscientious and reflecting persons who formed a part of his last earthly witnesses, on seeing the poor wretched man, who was to mock at danger for their sport, really caught in his own gin, blackening, shivering, agonising in death. There he hangs, a human body stiffened and lifeless—the spirit! who can think of its flight and not tremble!"

But it may be said, "It would have been just the same if I had not been there." Would Scott, think you, have swung himself into eternity, if no one had been present on that fatal day? The crowd was composed of individuals, each spectator furnished his quota of encouragement, and each must therefore stand implicated in the sinfulness of the act.

Dangers, indeed, must be met in the performance of necessary duties, and in effecting improvement in social life, in the arts and in the sciences, and we condemn neither the diving-bell nor the balloon; but when the only object is exhibition and amusement, there can be no question respecting its folly, and worse than folly, nor will a tender and an enlightened conscience, in any way have aided presumption without sharing in its danger, obtain relief but by penitential supplication, "Deliver me from blood-guiltiness, O God, thou God of my salvation." J. K. FOSTER.

## HOW TO RESIST THE DEVIL.

Satan is the Christian's unwearied foe; he is the enemy of all righteousness, and aims at our destruction. He is especially the enemy of our faith—comfort—prosperity—and usefulness. He is our enemy before God, and he gets access to our hearts; he excites in sin, accuses of sin, and terrifies for sin. We are called upon to resist him, steadfastly believing God's Word—faithfulness—and love. Steadfastly believing what Christ is to us, as Satan's grand opponent. Is Satan a deadly serpent? Jesus is the brazen serpent which heals. Is Satan a roaring lion? Jesus is the lion of the tribe of Judah, who prevails. Is Satan a destroyer? Jesus is a Saviour? Is Satan an adversary? Jesus is a friend. Is Satan a wolf? Jesus is the good Shepherd. Is Satan a tempter? Jesus is a Deliverer. Is Satan a deceiver and a liar? Jesus is the truth. Is Satan an accuser? Jesus is an Advocate. Is Satan the prince of darkness? Jesus is the light of life. Is Satan a murderer? Jesus is the resurrection? Is Satan god of this world? Jesus is God of all. Resist the devil in the faith of this.—*Pastor's Morning Visit*.

IMPROPRIETIES IN THE PULPIT.—It is an impropriety in a clergyman to forewarn his audience that he has a very few remarks to offer, and then to prolong his address to an hour or more. He should either avoid all preliminary announcements of the kind, or else afterwards strictly adhere to his promise.

It is an impropriety in a clergyman to preface his sermon with an apology of short notice to preach, or want of time to prepare, and when he has excited the hopes of his audience as to the possibility of his proceeding, produces and reads a prospect which every one perceives was not written in a day.

It is an impropriety in a clergyman to conclude a prayer which has lasted every center by its indeliberate length, by saying, "but we are not heard for our much speaking," intimating that he had not already been guilty of much speaking!

It is an impropriety in a clergyman to take advantage of his praying to God, to tell the congregation some news which they had not before heard, or to praise some fellow-worm sitting in the pulpit with him.

It is an impropriety in a clergyman ever to announce from the pulpit his own works, or to sound his own praises.—*The Presbyterian*.

## The Youth's Friend.

From the London Patriot, February 18th, 1841.

## APPEAL TO THE CHILDREN OF THE BRITISH ISLES, ON BEHALF OF MISSIONS.

DEAR CHILDREN,—You have often heard of the poor black children over the sea, who worship idols, and do not know the true God, and Jesus Christ whom he has sent. You have heard that missionaries have been sent to some of them, and that they have cast away their idols, and have learned to read the Bible, and to pray to Jesus. You have heard how quickly they learn, how dearly they love their teachers, and how thankful they are to English people for sending them. But do you know how very few these are who have had missionaries sent to them, and what a vast number have never seen a single Christian! That you may understand in how sad a state the greatest part of the world is at this time, you shall hear a few of the dreadful things that are done in all parts where God is not known.

Hundreds of thousands of little infants are cruelly put to death in heathen countries. This was the case in all the South Sea Islands before the Gospel was taken to them, and is so still in those islands where the people have not become Christians. At a meeting held at Raiatea, where many people had been converted, a venerable chief rose and seemed to feel much while he told how all his family had died in the service of Satan, before the Good Word had come to them. Then he said also, "Great are my crimes: I was the father of nineteen children; all of them I have murdered; now my heart longs for them. But while I was destroying them, no one stayed my hand, or said, 'Spare them.' No one said, 'The Good Word, the True Word, is coming, spare your children;' and now my heart is repenting, is weeping for them!"

In Madagascar, if children are born on what is thought an unlucky day, they are strangled, or drowned, or buried alive, or laid on the ground and wild cows let loose to trample them to death. In Africa, besides many things of the same kind, Mr. Moffat tells us that, when the Bechuanas took their enemies captive, they used to throw the little children on the ground, cover them with the brushwood, and set it in a blaze. In India, many little girls are left in the jungle, to be eaten up by the jackals, or to die for want of food. In China, many are drowned in warm water and buried as soon as born. Numbers are thrown out every night in the streets of Peking, and buried in the morning in one common hole. Some poor little girls in China have their eyes put out, and are sent to beg. There are two little Chinese girls now in England who were made blind for this purpose. It is the little girls who are chiefly treated in this way in heathen countries. Nobody loves them, or speaks kindly to them: they are hated and despised, if so much as suffered to live.

Among some heathen nations, people are killed, and offered in sacrifice to the idols. In Achanthe, hundreds of human sacrifices are offered, and the poor people are dreadfully tormented before they are put to death. A gentleman who visited that country saw a little boy of six years old, who was going to be put to death in some cruel way. In the Goomsur country, in India, a few years ago, hundreds of poor children were found fattening for slaughter. It was the custom to cut pieces of the children's flesh, while they were yet living, and to moisten the land with their blood. The poor ignorant idolaters thought that this would please their gods, and make the land fruitful: Many things thus as cruel are still done in other countries.

In many large islands, the people are cannibals, and eat one another. At one feast in the Fidjilands, it is said that two hundred human bodies were baked and served up. A little girl, pining with hunger, begged a little food of her enemies, and gave her a piece of her own father's flesh. During famine, the husband will sometimes devour the wife, and the parent the child.

Then there is the horrible slave-trade, about which your teachers can tell you much. Many little black boys and girls are torn away from their fathers and mothers, and never see them again. Many die of grief, or in consequence of the cruel way in which they are treated. If the wicked men who catch them have more than they want, they kill them, or throw them into the sea. The rest are taken in ships to countries far away from all their dear friends, and made to work in iron, and to eat the bread of sorrows.

These are a few of the dreadful customs that prevail in heathen countries. Those who practise them, do not know how wicked they are, for they have had no one to tell them. And think, dear children, what will become of their souls! Millions, millions, hundreds of millions of heathen children, are

taught to worship idols, and to be as cruel and wicked as their parents. They have no ministers, no teachers, no Bibles, no friends to show them the way to heaven—no one to tell them about Jesus Christ!

"Would not the heathen listen if more missionaries were to go?" O yes, but the missionary societies have not money enough to send them. The poor heathen are beginning to beg very hard for missionaries—they say, "We perish, we perish, we all perish," but instead of sending any more, the societies have been afraid that they must send for some back to England. Many young Christians have said, "We will leave our fathers and mothers, if we may be sent to the poor heathen," but the societies have been obliged to say, "We have no money with which to pay for sending you," and they have gone home with a heavy heart.

A great many meetings were held in London lately, to consider what could be done. Some proposed one plan, some another, but all agreed about this, "We must set the children to work. If more and more letters keep coming from the heathen every year, what shall we do? We are getting old, and cannot work a great many years longer. We must teach our children, that they may carry on the work when we are dead. Some of us did not begin to work till we were grown up, and we have only been able to do a little. We must teach them to work while they are young, that they may be able to do a great deal more than we have done."

"Then," said others, "we will not only teach them what to do when they grow up, but we will show them how they can help us now."  
There are two ways in which we shall be thankful for your help. First, we ask you to pray for the heathen—to have little prayer-meetings between seven and eight o'clock every Saturday morning, or, if that cannot be, at eight o'clock every Saturday evening.

In the second place, we ask you to collect money. You may get a great deal for people do not like to refuse little children. You must ask the Lord to help you—to teach you what to say, and to incline people to listen to you. If you were all to bring one penny of your own to your teachers, on some Sunday between this and May, it would amount to £5,000. If those who are old enough were to take cards and collect, a great deal more might be raised. I heard the other day of one Sunday-school that had collected £20. The infant-school had collected a good deal also, and two of the little boys were allowed to come on the platform, and give their bag of money to the Chairman, at the missionary meeting. One young girl, who lately heard about these things, went to her minister, and offered herself to collect £50. You could not do so much, but you could all do something.

Some of you might also have a missionary box, and ask your fathers and mothers, brothers and sisters, to put in a little money every Monday morning. Your teachers can also tell you how you might form little missionary societies among yourselves, and have secretaries, subscribers, and collectors; and even missionary meetings of your own.

I will tell you a little story of ancient times, which perhaps you have not all heard. There was once a great general and warrior named Hamanir, and he had a little son named Hamubal. When Hamubal was nine years old, he begged very hard that his father would take him to battle with him. Hamanir consented, but, before they went, he made Hamubal place his hand on the altar of his idol-gods, and swear that he would make perpetual war with the enemies of his country. Hamubal kept his word: he spent thirty-six years in fighting them, and at the end of a life of seventy years, he had not forgotten his vow.

Dear English children, we want to see you come forward and pledge yourselves to a nobler cause. How rejoiced should we be, if we could know that all of our nine years old and upwards were saying in their hearts, "Lord Jesus, we give ourselves to thee! By thy grace assisting us, we will live to thy glory alone, and seek to make thy name known and loved throughout the world. If we gain wealth, wisdom, or honour, we will lay it at thy feet, or go at thy bidding to the ends of the earth. From this day forward, we are not our own, but thine!"

Have you ever seen the foundation of some fine building laid? Very confused and unightly was all the preparatory work, and much time and toil were spent before anything pleasant to the sight appeared. But when that was done, how rapidly and gloriously rose the superstructure! So, when the direction of the great Master Builder, for "forty and six years," have your fathers been employed in clearing the ground, and making preparations for the building of that glorious temple which before long shall rise, and fill the universe with His praise. Some fair stones have already been placed and have become visible to the eye—Some islands of the South and of the West—some spots in India and Africa. And will you abandon the work through which they, for so many years, have toiled? They have cleared away many of the difficulties for you. Their faith and patience have triumphed over repeated disappointments, and now the easier part is yours. There is no more underground work to be done now—every stroke will tell more—more and more evidently and rapidly will the building rise; and if you work, as we pray that you may, we know not but that you may live to see the top-stone brought forth with shouting, and to hear the voice of "a rejoicing and a regenerated world" crying, "Grace; grace, unto it!"

Your parents and teachers long to see you thus engaged. They pray that you may be enabled to carry on the glorious work which has been begun by their days, when they are "cold in dust." But how would it comfort them as they grow old, with what peace would they lie down and die, if they could see you devote yourselves to this work while they are yet living? You have been much thought of and talked about lately. The eyes not only of your friends and teachers, but of the whole Christian church, are turned towards you. That you may not disappoint our expectations—that you may far exceed our hopes and prayers, is the earnest desire of

Your truly affectionate friend,

A SUNDAY-SCHOOL TEACHER.

Poundsford-park, Tamworth, Feb. 15, 1841.

For the Christian Guardian.

## PIOUS MORNING THOUGHTS.

"In the morning will I lift up my voice unto thee—O my God."

Morn is the time to wake, The eyelids to unclose, Spring from the arms of sleep, and break The fetters of repose; Walk at the dewy dawn abroad, And hold sweet fellowship with God.	Morn is the time to arise, How charming 'tis to live The mingling noise of nature ring In the delighted ear, And with that exulting shout exclaim, The soul's fresh strain of praise!	Morn is the time to sleep, O'er precious time to nap; Alas! how oft from peaceful sleep, On folly madly bent— We've left the path of glory wide, And wander'd from our guardian God!	Morn is the time to think, When thoughts are fresh and free, Of life, just entered on the brink Of dark eternity; And ask our souls, if they are meet To stand before the Judgment Seat.	Morn is the time to die, Just at the dawn of day, When stars are falling in the sky, To bid them pass away; But live in light—more brilliant far Than ever shined the morning star.	Morn is the time to vie— The resurrection morn; To rise, and stand on the morning shore, To meet a Saviour's smile divine; To see ecstatic rapture shine.
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------

## A LOOK OF FORGIVENESS.

A circumstance of a very interesting and affecting kind occurred some time since in one of the Greek Isles. A number of the islanders, terrified at the approach of a Turkish force, hurried on board a large boat, and pushed off from the land. The wife of one of them, a young woman of uncommon loveliness, seeing her husband departing, stood on the shore, stretching out her hands towards the boat, and imploring, in the most moving terms, to be taken on board. The Greek saw it without concern or pity, and, without aiding her escape, bade his companions hasten their flight. This unfortunate woman, left unprotected in the midst of her enemies, struggled through scenes of difficulties and danger, of insult and suffering, till her failing health and strength, with a heart broken by sorrow, brought her to her death-bed. She had never heard from her husband; and when wandering among the mountains lying down in some wretched habitation, or compelled to urge her flight amidst cruel fatigues, her affection for him, and the hopes of meeting him again, bore up her courage through all. He came at last, when the enemy had retreated, and she was touched with the deepest remorse. But all hope of life was then extinguished, and she refused to see or forgive him. There it was at times, in the character of a Greek woman, as more than one occasion occurred of observing, a strength and sternness that is remarkable.—Her sister and relations were standing round her bed; and never in the days of her health and love did she look so touchingly beautiful as then; her fine dark eyes turned on them, with a look as if she mourned not to die, but still felt deeply her wrongs; the natural paleness of her cheek was crimsoned with a hectic hue, and the rich tresses of her black hair fell dishevelled by her side. Her friends with tears entreated her to speak to and forgive her husband; but she turned her face to the wall, and waved her hand for him to be gone. Soon the last pang came over her, and affection conquered; she turned suddenly round, raised a look of forgiveness to him, placed her hand in his and died.—*N. Y. Weekly Messenger*.







OUR CONFERENCE AFFAIRS IN ENGLAND.—A friend of ours has favoured us with the following extract of a letter, dated Jan. 31, from a private Methodist gentleman in Yorkshire, England; which we insert for the sake of a lesson or two we learn from it; especially as it is quite in accordance with other letters from that country, which we have seen. Ignorance of our Conference makes it enemies:

"I am much obliged to you for the newspapers. I assure you I have read them over with great attention. I quite agree with Mr. Ryerson's remarks before your Conference, and although very much attached to Methodism, I endeavour to think for myself: my opinion is, that the Missionary Committee in London is decidedly blame. It is a pity but more publicity were given to it in England, and its conduct shown in its proper light. I have lent the papers to my class-leader, and requested him to give them a careful perusal. I am afraid the Methodist Preachers are getting too powerful and rich a body; which is calculated to injure their spiritual prosperity."

The report of the Examination at the UPPER CANADA ACADEMY we publish to-day, we doubt not will be read with much satisfaction, thankfulness, and joy, by the friends of that noble Institution. The introductory note by the Rev. Egerton Ryerson will be acceptable, if for nothing else than its showing his unwearied devotedness to the Institution. We cannot say how gratified we were with what our intelligent correspondent, "A Visitor," says, knowing as we do he is a respectable member of another church. We would that his liberality and piety of heart were universal. We have been glad to learn that besides the ministers we mentioned last week as having gone to Cobourg from this neighbourhood, there were present the Rev. Asaon Green and Dr. John Deady. More ministers and gentlemen were present from other parts of the country, whose names we have not been made acquainted with. We wish the Academy a still greater success.

It affords us much gratification to receive information by Montreal papers of an improvement in the health of His EXCELLENCY, the GOVERNOR GENERAL; which we sincerely hope will be permanent.

On the 16th inst., His Excellency the Governor-General was waited upon by a deputation from the Board of Trade, on the subject of Mr. Labouchere's resolutions in the House of Commons, which we give in another column to-day. His Excellency expressed himself willing to aid the Board; and had already written home to suspend proceedings, until he had an opportunity of making fresh inquiries on the subject.

Nothing yet is known of the effect on the American Cabinet, of the despatches from the British Government by the Queen, in reference to Mr. McLeod. It is generally believed a peremptory demand has been made for his release, in conjunction with a threat in case of his detention; which must be far from agreeable.

We have seen several contradictory statements in papers lately relating to the future residence of His Excellency, the Governor-General, and other matters connected with the changes now taking place in Kingston; which we have not thought it worth our while to notice, and which are referred to now only to give us an opportunity of saying, we think our contemporaries concerned should write less about probabilities, and more about facts.

Some weeks ago we had politely sent us, by an unknown friend, a pamphlet by Mr. T. H. Snow, entitled, "Reflections on the Moral and Civil Condition of the British Provinces of North America; with Observations on the important advantages which must accrue to Canada from the establishment of the Canada Emigration Association." Judging from at least part of the title-page of the work, we thought we might have some remarks to offer; but on glancing at its pages, we find we should have to touch topics which do not come within the religious domain of our journal; and for that reason must decline any further notice of it.

The N.-Y. Commercial Advertiser reports the arrival of the American ship *Panama* direct from China, and says, "matters remained in about the same condition as at the date of our last advice. The negotiations with Keshen, the new commissioner, were dragging their slow length along, with little or no prospect of such a termination as the English desired."

It is pleasing for us to see the Toronto harbour all a-stir with steam and other vessels, which are beginning to take their regular trips for the season. Two new steamers—the *Niagara*, Captain Sutherland, and the *City of Toronto*, Captain Dick, are beautiful specimens of naval architecture, and will go to raise Niagara, where they were built, in the estimation of Canadians.

While on the subject of vessels, we may as well add, the Lords Commissioners of the Admiralty have given orders at Portsmouth Dock Yard, for the largest ship of the line ever built in England, to be named Prince Albert, and mount 130 guns.

It is thought by some persons the new President's Address has a warlike aspect on foreign affairs. He certainly says, "Our military defences will become a matter of anxious solicitude," and that the army, "should be rendered replete with efficiency." We hope for peace.

We have not let escape our notice Nos. 1 and 2 on "Wesleyan Methodism," by *Evidences* in a certain Gazette, who writes as if he had never practised at anything but sophisms and vituperations. The official persons addressed must smile at the puerile lessons they are now receiving. We call on him to throw away his veil, and then we will reply.

TO CORRESPONDENTS.—"Signs of the Times," "R. L." and "J. A." have come to hand.

A respected brother writes us scolding for inserting an obituary of "Mr. James Irwin" twice; whereas we have not published one with that name at all; but, inadvertently, we have a William Irwin. This will show our complainant, while we need the exercise of his charity for our error, he looks after for his. He says we "deny" what he sent an insertion; let him look at a late Guardian and he will find it inserted. Passion generally brings forth twin-blunders. We published it in the order we received it; and he ought to know we have to be just to all—partial to none. Should he inflict on us in future the punitive evil of silence which he threatens, his own heart when calm will be the first to condemn his own judgment. We hope he will write again soon, leaving the time of publication with him who only has the pleasure and the pain of looking into the editor's desk at a pile of communications from friends, who are all saying—"Publish mine immediately!"

PARLIAMENTARY REPORTS IN THE GUARDIAN. Our respected subscribers and friends are informed, it is our intention to present to them, as usual, during the sitting of Parliament at Kingston, the earliest reports of its proceedings; and that for this purpose we have made arrangements for Mr. S. S. JUNKIE, Parliamentary Reporter of the last session of the Assembly, to attend during the whole of the coming Session; whose well-known correctness we have no doubt will be seen in what we shall present in our journal. His reports will be transmitted to us daily, that no time may be lost; and extras will be published by us during the Session, should they be necessary.—An additional expense must be incurred to do this; but we can give satisfaction to our readers, our chief object is attained; and for this, we need not assure them, no pains or expense shall be spared.—Ed.

BIBLE SOCIETY.—THE ANNUAL MEETING of the Upper Canada Bible Society will be held (God willing) on WEDNESDAY Evening, 5th May, in St. Andrew's Church, Church Street. The Chair to be taken at 7 o'clock. The friends of the Society are respectfully requested to attend. Toronto, 26th April, 1841.

TRACT SOCIETY.—THE ANNUAL MEETING of the Upper Canada Religious Tract and Book Society will be held (God willing) on THURSDAY Evening, 6th May, in St. Andrew's Church, Church Street. The Chair to be taken at 7 o'clock. The friends of the Society are respectfully requested to attend. Toronto, 26th April, 1841.

The Treasurer of the House of Industry begs to acknowledge the receipt of the sum of £10 5s. 6d., being the amount of a Collection in the Wesleyan Methodist Chapel, George Street, on Sunday last, in aid of the funds of that Institution. Toronto, 20th April, 1841.

The General Treasurer of the CENTENARY FUND acknowledges the receipt of the following Sums:— By the Rev. H. Wilkinson, £0 10 0; By the Rev. H. Biggar, £5 0 0; Sarah Merriman, £0 10 0; Mary Bender, £2 10 0; Sarah Pennock, £0 5 0; Esther Bender, £2 10 0; Maria Pennock, £0 5 0; John Bender, £2 10 0; Alra Pennock, £0 2 6; Maria Bender, £2 10 0. By the Rev. H. Montgomery, £1 11 3; By the Rev. J. Currie, £2 10 0; James Coyne, £1 11 3; Thomas Brook, £2 10 0; Samuel Ferrin & family, £1 5 0; Margaret Brook, £2 10 0; Henry Black, £0 5 0; Margaret Brook, £2 10 0; Hannah Morden, £0 5 0; Henry Glass, £4 0 0; Peter J. Spaw, £0 5 0; Rev. J. Carroll (his sub's), £3 2 6. Money received for the expense of the Delegation to the British Conference. Murray Circuit, by Rev. J. Black, £0 15 0; Oxford Do. by Rev. T. Whitehead, £1 10 0. One Pound, some time since, was credited to the Rev. T. Cosford. It should have been to the Grimby Circuit, by the Rev. T. Cosford.

To the Editor of the Christian Guardian. Mr. Editor,—While at Cobourg last week I saw my friend J. P. Robin, Esq., from whom I learned that several of our friends in his neighbourhood were not well pleased with my notice of the Missionary meeting held there last winter. Mr. Robin said that some of the friends supposed that my remarks were calculated to make an injurious impression respecting the congregation generally. By way of explanation I beg to say, that I intended to make no such impression. Surely an individual or individuals conducting themselves disorderly at a religious meeting cannot be considered as representing the whole of those who may reside in the neighbourhood; if so, most every town, village, and neighbourhood in the land would be suffering disgrace, because there is scarcely any place in which more or less persons capable of doing such things may not be found. I know I was told, next day after the meeting, that the individuals to whom I alluded did not reside in the neighbourhood; this of course I did not mention, as I considered no one disgraced by the irregularities except those who committed them. Mr. Robin said persons had inquired why I had not mentioned some things of "good report" respecting this meeting, as well as all the bad things. Well, perhaps in this I was guilty of an omission. I did not then, nor do I now, entertain any doubts respecting the liberal and benevolent feelings of the friends; but owing to some confusion connected with the subscription—the particulars of which it is not necessary for me to ascertain what was the result. I have since learned that it was between eight and ten pounds. Brother Black told me that no society on the Murray Circuit was more strongly attached to the Wesleyan Methodist Church in Canada than the Robin society, and one contributed more uniformly and liberally to the support of her institutions, especially her ministry; and I regret that any thing I have written should have been so construed as to injure the feelings of so respectable a people. Yours, &c. J. RYERSON. Toronto, April 26th, 1841.

To the Editor of the Christian Guardian. Mr. Editor,—A very serious exception has been taken to some parts of my letter to you, published in the Guardian of the 20th of January last, by persons who think themselves interested; and as I would be very sorry to injure any individual, or even to do injustice to a party, I beg the privilege of making a few remarks and explanations:—1. With the events narrated in the second paragraph of that letter I was not personally acquainted, as I had been here only a few weeks, but received my information from others who were; and it was only a desire to make my statements as concise as possible which led me to omit the mention of it then. 2. The publication of all the points at issue may have been an error. 3. The existence of such a party as I have described for any considerable length of time before the present meeting of the Union, I do not believe to be a fact; but it is a fact that some of those who were at the meeting, and who were at the time of the meeting, were acquainted with the matter may judge as they please. 4. In my statement of the outlay of the rent of Rev. Street Chapel on the premises of the other, I did not mean to accuse any individual of fraud; but barely of an adroit preparation for the worst, by an application of all available funds in the improvement of the property which they thought they could hold in case of the dissolution of the Union, and as an evidence that something of that kind was expected; for it was certainly competent for a majority of the Quarter Board, Leaders' Meeting, or Board of Trustees, (for I cannot tell which acted, after all my inquiries) to apply the funds as they chose. But I must still think, after an examination of the Chapel Steward's books, that the rent was not applied to the improvement of the chapel, and the collections, formed but one fund, and that the avails of that fund, after paying the current expenses connected with the chapel, was appropriated to the improvements on the chapel premises specified in my letter. So that my statement was substantially true, that it was employed "in assisting, &c." However, if I had known at the time that the rent was only thirteen pounds ten shillings per annum instead of thirty, (the latter which I mistook for the former, hearing the amount verbally pronounced, and judging from the house and price of rent in the town) it is not likely I should have mentioned a matter so comparatively small. 5. On the last sentence of the paragraph of my letter referred to, I wish to make two or three remarks: (1) I deny an intention to charge the Steward, adhering to the British Conference with the application of the funds in their hands to their own individual purposes—nothing could be farther from my thoughts; and I am at a loss to conceive how any one could come to such a conclusion. But by the funds "being withheld from the purposes for which they were raised," I meant their retention for the purpose of aiding the London Missionary Committee in its operations, while they belonged to the Wesleyan Methodist Church in Canada; for I supposed that as the British Conference succeeded from the Union, it and its adherents forfeited all they acquired under or during that Union, if not all they had embarked in it. (2) Still more do I deny that I wished to single out Mr. Cosford, as that gentleman supposes, or indeed that I referred to him at all individually; for it will be observed, I mentioned "Stewards," not "names," supposing there were at least three Circuit Stewards, according to Discipline, besides our subordinate Stewards. Nor do I think I knew positively at the time whether Mr. C. was a Steward or not. But (3) I was led to make the observation I did in that sentence from knowing that a list of proposals for our Leaders' meeting to the Leaders' meeting of the other Society, through their minister, were not accepted to, or at least with one exception, and that, I believe, has not been performed. The items of this proposal, should it be required, I can publish. (4) In one point, however, I acknowledge myself mistaken. The September collection for the Continent Fund, which I supposed to be in their hands, I have learned within a few days was paid into the hands of the Rev. Mr. Davidson, the Chairman of the District, as appears from a receipt in the hands of the Chapel Steward, bearing date "November 11, 1840." Thus I have I hope as far as I can, in truth and candour, towards repairing the injury any error or misapprehension of my letter may have occasioned. But though I make these concessions and explanations from an unwillingness to do individuals injustice, I must, avow, lest any misunderstand the intention of my present remarks, that I view the questions at issue between the British Conference and its Agents and the Canada Conference in the same light in which I have always viewed them. Hoping for an adjustment of all our difficulties, I remain yours respectfully, J. CARROLL.

Kingston, April 9th, 1841.

Foreign and Provincial News. From the Boston Atlas, of 20th April. ARRIVAL OF THE STEAM-SHIP COLUMBIA. The Steam-ship *Columbia*, Captain Jenkins, arrived at the wharf last evening at about seven o'clock. The *Columbia* left Liverpool on the afternoon of the 14th instant, and consequently bringing fifteen days later intelligence from Europe. Her intelligence does not appear to be of much importance. Parliament was in Session, but had done nothing of moment. On account of the pacific news carried out by the Steam-ship *Britannica* and the Packet-ship *Virginia*, and the paucity of business in Manchester, Cotton had fallen one-eighth of a penny. The money market was heavy. Flour was dull at lower rates. "The Jews Declaration Bill had passed in the House of Commons, and a Committee had been appointed, at the instance of Mr. Parkington, to inquire into the state of Newfoundland. Mr. Parkington's account describes the Assembly as the most disorderly and corrupt of all legislative bodies. In the House of Lords, nothing of consequence has been done. The warlike tone of the English papers in regard to this country has entirely subsided. The incidents of Court history are not very striking. The Queen and Prince Albert appeared a good deal in public. A Court was held at Buckingham Palace, on Saturday afternoon, at which S. Gonzalez, the Spanish Plenipotentiary, on a special mission to England, and S. Fortique, the Venezuelan Minister, were presented by Lord Palmerston. Cheikh Effendi, the Turkish ambassador, had an audience of the Queen, to deliver a letter. The Queen and Prince Albert continue to "assist" at the musical theatres. On Saturday they went to the Italian Opera; on Tuesday, they paid their first visit to the English Opera. On Saturday afternoon, the royal pair made a private visit to the British Museum, seeing every part of the place, and as it is to be seen. The print-room was visited last, and declined the Royal party long. There has been a robbery of plate at Windsor Castle. Additional rooms were about to be fitted up, and some furniture which was lying by was required for the purpose. It was sought out on Thursday week, and then it was discovered that a great many articles kept among the stores had either been taken away or mutilated. A solid silver table had the metal stripped from the framework of the top, and the four legs torn off. Two figures of angels of solid silver were gone. Since the first discovery of the robbery, each day has brought new losses to light. A silver crown, belonging to Charles the Second, is missing; and the most valuable portions of a tent, called "Tippo Saib's tent," taken by the Marquis of Cornwallis, at the storming of Seringapatam, have disappeared. It was last used when it was erected for the accommodation of William the Fourth, at Egham Races. Several things have been found packed up, as if for removal, by the thief. Advances from Constantinople to the 11th March announce the receipt of Mehmet Ali's letter of remonstrance to the Grand Vizier. The ministers and high functionaries of the Porte immediately assembled in extraordinary council, and the representatives of the European Courts were consulted. The result of the conference is not stated; but it is understood that the Porte would await a reference to the Four Powers. Lord Ponsonby is said to have admitted that the conditions demanded of Mehmet Ali were more stringent than Great Britain expected they would be. A firm from the Porte to Mehmet Ali, dated February 13th, has been published. Alluding to a former firman, conveying under certain conditions the hereditary government of Egypt, the Sultan offers to confirm the appointment of the higher officers of government already in occupation. The same firm forbids the detention of persons in the provinces who have been retained as hostages for the payment of troops, and the mutilation of men for the guard of the harem. The appointment of a successor to Admiral Elliot in the India command, has given rise to a continued succession of reports and contradictions. The last announcement is, that Sir William Parker has positively been appointed. If the next intelligence from China be favorable, it is said Sir William will go in the *Corwallis*, 72; but otherwise he will proceed by the overland route to India on the 1st of May. Letters from Beyrout to the 26th February, state that the re-building of the city was proceeding with activity. The South of Syria was still unsettled, and the plague was raging in Acre and the vicinity. A party of English sappers and miners still remain at Beyrout. The Turkish Albanian troops had been recalled from Syria; and Government threatened to punish the perpetrators of outrages committed near Beyrout. Advances have been received from Alexandria to the 7th March. Both the Pasha and Commodore Napier had left that city; the Pasha for Cairo, to visit Ibrahim Pasha, and the Commodore for Marmarice. Before his departure Mehmet Ali had sent a letter to the Grand Vizier in Constantinople, objecting strongly to the conditions with which the Porte had burdened the cession of the hereditary Pacha of Egypt. He required the following modifications of those conditions: That the Governor of Egypt should enjoy the right of appointing his successor himself; that this successor should not be obliged to proceed to Constantinople to receive his investiture; that the superior officers of the Egyptian Government should be appointed by himself and his successors; and not by the Sultan; that he

should be exonerated from paying the tribute fixed by the Sultan, during a limited period, in order to apply the entire of the public revenues to ameliorate the condition of the inhabitants of Egypt; and that he should be obliged to admit a Committee of Surveillance, mentioned in the Imperial hatt-i-sherif as about to be sent to Egypt. Although Commodore Napier had freely expressed his opinion as to the justice of the conditions demanded of the Pasha, a coolness had sprung up between the two. Overtures towards reconciliation had been made by the Pasha, in the shape of a diamond snuff-box, which Boghos Bey, his Foreign Minister, offered to Commodore Napier, in his master's name. The Commodore, however, declined accepting it. Mehmet Ali, already too much chagrined to conceal his discontent, seemed more discomposed than ever. Ibrahim Pasha's retreat from Syria appears to have been more disastrous than it was at first supposed to be. Ibrahim himself was so borne down by illness, that his death was expected; and the public in Egypt were already speculating upon the probable effect which his removal would have in facilitating the final settlement of the Eastern Question. Of 40,000 men, which formed the strength of his army when he left Damascus for Egypt, only 20,000 survived the march; and an unnumbered crowd of women and children also perished. Among the latter were 200 or 300 boys, whom Ibrahim Pasha had seized as hostages for the unretreated retreat of his army. Further relaxed the navigation-laws, established bonded warehouses in the Colonies, and removed the prohibitory duties which Mr. Robinson had suffered to remain. All these measures of enlargement were met by determined opposition in the House of Commons, and by forebodings of the deplorable effects likely to result from free trade opinions, pronounced to be impracticable. Every step, however, had been attended with the most perfect success; a great encouragement to proceed in the same course. Mr. Huskinson proposed that there should be direct open trade between the Colonies and foreign countries; but he did not so enact in his bill; he only gave the Crown power to adopt the open trade whenever foreign countries were willing to concede reciprocal advantages by treaty. Many foreign countries had availed themselves of the act; but others, as Spain, Portugal, and Naples, had been unable to offer the same advantages. France had only permitted a very restricted number of the act. By the difficulties which Mr. Huskinson had had to encounter, he was deterred from carrying out his liberal principles to an adequate extent; and several of the duties imposed by his bill were in effect prohibitory, though no longer so in name. Besides, since 1825, very important changes had occurred in the trade, and in the social, political, and financial condition of the West Indian and British North American Colonies. Hitherto it had been the policy of the House of Commons to prevent the imposition by the Colonies of any duties on British manufactures; but many Colonial duties had now become unproductive or intolerable. The poll-tax of the West Indies, for example, which was a species of property-tax under the system of slavery, was totally inapplicable to the existing state of society. And conscription had brought new expenses on the Colonies, to provide for the emigration needed to supply the labour withdrawn under freedom, and for the correctional, ecclesiastical, and educational establishments required by the new state of things. In Jamaica alone, the additional expenses for such purposes in the year 1839—40 were £188,000. Those colonies, therefore, had both right and reason to call for relief. The House had recently, at his request, rendered a piece of justice to the East Indies, and he now called upon it to do a similar act for the West. And the policy of enabling the Canadian to receive his goods from all parts of the world, upon payment of the lightest duty, while looking across the border he could see the American lumbered with heavy taxes, was obvious. There were three classes of articles, comprising a great number of goods, bearing duty in the West Indies and North America to the amount of £30, 20 and 15 respectively. These duties Mr. Labouchere proposed to equalize, fixing them at 10 per cent. The following table of the chief articles subject to these duties is given:—

Articles	Present or former duties for every 100 lb. of the value.	Proposed uniform duties for every 100 lb. of the value.
Clocks, watches, leather, and linen manufactures, musical instruments, wires of all kinds, and clocks, pipes, and staves, &c.	£30 0 0	10 0 0
Glass and cotton manufactures, soap, refined sugar-candy, and other articles, the produce of or imported from the United Kingdom, or other British possessions.	20 0 0	10 0 0
Wheat flour, (except into Canada, which is free,) the barrel, ... Beef and Pork, salted, the cwt. ... Shingles, the 1,000, of 12 inches, ... Oak staves and headings, } Red ... } White ... } The 1,000, ... } Wood hoops, the 1,000, ... } Pitch pine and other lumber, (1 inch thick,) the 1,000 feet, ...	15 0 0	10 0 0

A fourth and very numerous class, upon which the duty was 7 1/2 per cent., he should leave untouched. The duties thus imposed or retained would be in addition to any internal duties imposed by the Colonies themselves. But the most important class of duties in the West Indies was that of special duties; those upon wheat flour, salt beef and pork, shingles, oak staves and lumber, varied from 20 to 40 per cent. He should reduce all these considerably, substituting another scale equivalent to duties of 12 or 15 per cent., according to the following schedule:—

Articles	Present Specific Duties.	Proposed Specific Duties.
Wheat flour, (except into Canada, which is free,) the barrel, ... Beef and Pork, salted, the cwt. ... Shingles, the 1,000, of 12 inches, ... Oak staves and headings, } Red ... } White ... } The 1,000, ... } Wood hoops, the 1,000, ... } Pitch pine and other lumber, (1 inch thick,) the 1,000 feet, ...	£ 5 0 0 0 12 0 0 14 0 0 7 0 0 12 6 0 5 3 1 1 0	£ 2 0 0 0 4 0 0 3 6 0 7 0 0 2 6 0 10 6

Together with the amount of duty levied at the same time upon any similar articles the produce of and imported from the United Kingdom and other British possessions. Connected as our fisheries were with our own property, if any protecting duty was justifiable, it would be one on foreign fish; in removing the prohibition on the importation of foreign fish into the West Indies, therefore, he should impose a duty of not less than 25 per cent. Thus, the importation of which was prohibited in West Indies and British North America, except direct from England, would be admitted on payment of a duty equal to one-tenth of the duty imposed by the colony into which it was imported. This would prevent the smuggling which the present system created in Canada. Owing to a blunder, he believed, in an act of Parliament, West India rum paid a gallon higher duty than that brought from the East Indies; Mr. Labouchere was for equalizing the duties on East India rum in all places. And he should allow the Channel Islands, which could at present export their produce to this country free of duty, to make it on the same terms to the Colonies, where it was prohibited. Mr. Labouchere called upon the House to legislate for the Colonies in a spirit of the greatest self-examination and liberality. He could not forget that it was by a perseverance in a system of monopoly and exclusion that other great colonial empires had fallen. A great colonial empire was indeed glorious, but it was at least uncertain; and the only way in which colonial possessions should be kept together was by binding towards them all in a spirit of equal and impartial justice, treating them all with parental kindness, allowing any favorite in the family, and considering their greatness to be our greatness, and their prosperity and happiness our prosperity and happiness. It was upon these grounds that he wished above all things to secure the adoption of the measure which he had proposed to the House. Mr. Labouchere believed that no interest would suffer by the change proposed. Those connected with the provision-trade in the South of Ireland had made abundance of representations, to the effect that they should be injured; but great alterations had taken place in the condition of that trade since the regulations now in force had been established; formerly the stock grower of the South of Ireland could only dispose of it in the shape of salt meat; but since the increased facility of steam communication, he could dispose of his live stock in South Wales and even in London. Pork, which used to be sold at 25s. the hundredweight, had risen to 30s. and 35s.; and beef had risen from 10s. to 15s. It would therefore be a hardship still to confine the West India consumer to that market. Nor did Mr. Labouchere think that the interest of Nova Scotia and New Brunswick would suffer; they would not suffer from the competition of the United States, because so far from the wood goods of the States having any superiority over those of New Brunswick and Nova Scotia, the United States were the best market for the produce of those colonies; and it would be great advantage to the West Indian to be able to avoid the additional expense caused by his having to procure his wood through the United States.

Mr. George Palmer objected to the free trade doctrines expounded by Mr. Labouchere, and he proposed that the subject should be referred to a Select Committee. Mr. Ewart, on the other hand, wished to see the matter referred to a Select Committee. The debate was adjourned till the 26th.

The French papers state that the Prince de Joinville had been appointed to command the naval station at Newfoundland. There has been a revolutionary movement at Marseilles. The police had been for some time aware of a conspiracy, the object of which was to be to fire the fort. At length they learned that the conspirators had planned some decisive movement, in order to which they were rendezvous at a wine-shop in the town. The police repaired to the place, and occupied the roads through which the rioters would be likely to pass. About 11 at night on the 23d, the conspirators began to assemble at the wine-shop, arriving in groups of five or six, to the number of 250 or 300. The police were about to surround them, when they were observed, and a gasdarmer was fired at. The fire was returned. The conspirators in the house were alarmed, and before the military had arrived they dispersed and fled. Fourteen, however, were captured at once—3 more were seized on their way to another rendezvous—and 4 others were taken next day. All except one are under thirty years of age. They were armed with swords, pikes, and pistols, with the requisite ammunition.

FRANCE. The Marcellins *Senephore* of the 25th inst., on the same night a band of sixty conspirators assaulted the house of a tobaccoist and retailer of gunpowder, in the village of St. Louis, situated at a league from Marseilles. The Paris correspondent of the *Times* mentions that the insurgents had acted from orders transmitted by the Paris Republican Committee. SPAIN. Accounts from Madrid come down to the 31st ult. The proceedings of the Cortes had been chiefly confined to the formal opening of the session. Letters from Valencia, of the 13th ult., announce that Captain-General Senach had issued orders for the demolition of all the fortresses in the Province. The people of Chilli had sent a deputation to the General, praying him to spare the fort of that town; but they had experienced a refusal. Later accounts state that the disturbances which called for this interference had not ceased in Valencia. WEST INDIES. We have received from our correspondent at Kingston, a file of the *Jamaica Dispatch*, of the 22nd of March, inclusive. The leading article in the paper of that date commences with these words:—"Thank God! the windows of Heaven are again opened, and the rains have descended to nurture the parched earth." The previous suffering from drought appears to have been remarkably severe. A proprietor in the Santa Cruz mountains wrote to his friends in Kingston that he had been obliged to look up his pumps and dole out small portions of water daily; his hands had been on short allowance, and even then he doubted whether he could hold out a week longer. Great complaint is made by the merchants of Kingston that there are not Custom House Officers enough to superintend the delivery of cargoes from America; we trust, the consequence of which is ruinous delay, attended with heavy expenses. The equalization of duties on rum, lately proposed by Mr. Labouchere in the British Parliament, excites great anxiety in Jamaica, where it is considered a "heavy blow, under which the island will reel and stagger." The presumption is that East India produce, by its greater cheapness, will drive that of the West Indies out of the market. The *Dispatch* complains bitterly of the increase of crime throughout the island, and urges upon the ministers of justice a corresponding increase of activity and vigour. PROVINCE OF CANADA. This being the week appointed for the annual examination of the pupils of the *Upper Canada Academy*, Cobourg has been quite gay with the influx of strangers consequent thereupon—friends and relatives of the students—bearing ample testimony by their numbers to the continued popularity of the Institution. The exercises commenced on Monday, and are intended to close this evening, occupying ten hours each day. The weather being favourable the Hall of examination has been crowded, we understand, the whole time, and the young folks are said to have acquitted themselves generally to the full gratification of all present. We have been unable to attend in person, but hope to be favoured with a statement of the interesting proceedings for publication in our next.—*Cobourg Star*.

The Rev. DAVID RINTOUL, late Editor of the *Christian Examiner*, has just delivered, at Thorold and St. Catharines, a course of Lectures on Luther and the Reformation, commencing with the revival of literature previous to that memorable era, and ending with the death of Luther. Much judgment has been displayed by the Rev. Lecturer, in making a judicious selection of the most important events of that period; and the narrative is rendered still more attractive, by the acute and solid reflections with which it is interspersed. The hearer is well repaid for the time that is spent in listening to these Lectures, as the information he thus obtains in an hour, might require the reading of days, to collect—and the subject, moreover, is of a very instructive kind, and of which, no one with any pretensions to historical knowledge should be ignorant.—*St. Catharines Journal*.

OBITUARY. Died, at her residence, on the 10th of March, in a serene and certain hope of a blessed immortality, MARY, the wife of Lewis Duchner, of Crowland, in the 43rd year of her age, leaving behind a husband and thirteen children, with a numerous circle of relations and friends to mourn her departure. She was born the 8th of June, 1798—made a member of Christ's mystical Body in 1818—joined the Wesleyan Society at Lyons Creek, and continued a member of the same until the day of her death. She was truly a daughter of affliction; and by the grace of God maintained her integrity throughout the whole vicissitudes of life. As she was an advocate for the life and power of religion, these were exemplified in her walk and conversation. The zealous and powerful prayers offered in public upon an occasion offered, will not soon be forgotten by persons who heard them. Her prayers were heard, and on all favourable occasions were generally answered. Her resignation to the will, and strong confidence in her Redeemer. A few days previous to her death, she gave to her children her last and dying charge, commending them to the care of Almighty God; and then exclaimed, "O how my mind is elevated!" and being asked with whom she answered, "My work is done." Her brother, Mr. J. Leeson, jun., from whom she has obtained my information, visited her bedside, and on all favourable occasions was generally conversing with her on the state of her mind; and, though he mourns, "he sorrowed not as those without hope." These lively hopes we owe, Lord, to thy dying love! O may we bless thy grace below, And sing thy power above! Her remains were deposited in the burying-ground of Lyons Creek—followed by a large concourse of people. Our valued brother, "H. B." always "short and sweet," is so on this occasion, when he has laboured to say much that would be to our edification. We had a personal and pleasing acquaintance with our departed sister Brecken, and remember well her many virtues, and her kind and cheerful conversation. Her presence was a blessing and comfort to us at the door, her fervent exercises in social prayer, and her remarkably fervent devotions in public, especially at Protracted Meetings. Her example in this respect particularly, was a cutting, though unintended admonition, to experienced sisters, and brothers too, who never address God vocaly. She loved the Canada Conference, and we shall always bear in mind what she said to us when we spoke to her of a certain lay person who was acting unmethodically and dishonourably. Said she, "I would never do anything to give my Christian brothers and sisters if I knew it." She was at home in a revival; as one of our beloved friends on Lyons Creek. During the winter of 1840, when he had the pleasure of being a colleague of esteemed brethren—the Rev. Messrs Whiting and Messinger, we helped them to hold Protracted Meetings for a month on the Whiting; and how did our sister rejoice when her husband, a son, two daughters, a daughter-in-law, and a son-in-law were brought under divine influence! Her prayers were heard, and on all favourable occasions were generally answered. In their present bereavement, and trust all will meet her again where joy is pure, and full, and endless.—Ed.

DIED, at the English Clerks, in the township of Whithy, on the 6th of March, Mrs. SUSANNA CLARKE, wife of Mr. Joseph Clarke, formerly of Pentance, Cornwall. Mrs. Clarke was brought to the saving knowledge of the truth in the fall of 1826, through the instrumentality of the Rev. Walter Lawry. In the spring of 1832, brother and sister Clark emigrated to this country. The means of grace were sought and found, of which sister C. availed herself until she was called to leave husband, family, friends, and church, to meet again in heaven. But a few days before her last illness, with considerable energy she related her Christian experience to a brother in the church who was brought to know his sins forgiven, and on the same day with her husband, she was labouring under the impression that she was not long to continue here. This, however, did not palsy her feelings, but rather increased her zeal in every good work. She was the first to recommend the formation of a class in her more immediate neighbourhood; her name stands on the list of our Missionary collectors; she was at the means of grace when her health would permit; her house was always open to receive the servants of God; her Christian acquaintance were generally interesting; and in pecuniary matters she was not backward. Her last illness was very sudden. On Wednesday evening, after returning from a Protracted Meeting in the neighbourhood, she was taken with cold chills, attended with violent spasms, which in a short time resulted in an inflammation of the lungs. She bore her affliction with great patience; but owing to the violence of the disease, she was unable to say much; but what little she did say was most satisfactory to her surviving friends. The following week, on Thursday, the Messenger arrived to release our sister from all her worldly cares to go and join the company of heaven. S. H. DIED, of that scourge of infants, the Scarlet Fever, on Wolf Island, opposite Kingston, William Egerton, aged eight months, and James, aged three years; the former on Thursday, the last instant, and the latter on Saturday, the 23d.—the children of James and Jane Doyle, late of the township of Richmond. It will be gratifying to the Christian acquaintances and friends of our dear brother and sister Doyle to know that divine support, in an abundant manner, was vouchsafed unto them in such trying circumstances as the loss of two fine boys within the short period of three days. Mr. and Mrs. D. are very decided members of our church, who testify their attachment to it in a time of great trial; called their children to the same, and have by their example, and their prayers, secured the success of our Delegation to England. It is to be hoped they will have the sympathy and an interest in the prayers of at least all who can feel a parent's loss. "I take these little lambs," said he, His words were few, but his heart was true. "And lay them on my breast; And stout with joys divine, Protection they shall find in me; O Saviour, all we have is in thee, Shall be for ever Thine." Kingston, April 5th, 1841. [Communicated.] MARRIED, by the Rev. H. Biggar, April 7th, Mr. Elias Page, of Pelham, to Miss Abigail Frick, of Stanford. By the same, April 8th, Mr. William McClive, to Miss Eliza Glasgow, both of Stanford. In Zorra, on the 29th instant, by the Rev. P. Kerr, Mr. Jeremiah Cryser, of Ancaster, to Miss Rhoda Kerr, daughter of Mr. Robert Ford. In Waterloo, on the 22nd instant, by the Rev. J. Carroll, Mr. John Hemphill, of Kingston, to Miss Sarah Burr, of the former place. In Pickering, on the 31st ult., by the Rev. J. Stinson, Mr. Molyneux Hutton, to Eliza, eldest daughter of William Long, Esq., of the same place. In this City, on the 23rd inst., by the Rev. Mr. Grassie, Mr. J. A. Browning, of St. John's, to Miss Mary Ann, third daughter of Mr. John Duff. In Hamilton, on the 21st instant, at the residence of George S. Tiffany, Esq., by the Rev. J. G. Geddes, William Dunbar Powell, Esq., of Guelph, Barrister at Law, to Clara Figgott, youngest daughter of the late Henry Strange, Esq., of England. DIED, in Hamilton, on the 6th instant, Helen Eliza Berrie, wife of Robert Berrie, Esq., after a lingering illness. In Brockville, on the 18th inst., after a long and painful illness, which he bore with calmness and Christian resignation, Mr. Andrew Provost, aged nearly 62. Letters received at the *Guardian Office* during the week ending April 27. M. Connor, H. Wilkinson, ("no")—only in the morning. W. McCollough, W. Bignam, W. Colman, (A. D. owed 5s.) J. Carroll, 2 A. Davidson, H. Wilkinson, (have heard nothing). W. Wood, J. B. Howard, L. Warner, C. Bigger, T. McMullen, H. Montgomery, R. Corson, H. Bigger. NOTICE is hereby given, that the Partnership between the undersigned, in the several Trades or Businesses of Soap-Enders, Tallow-Catchers, Starch-Manufacturers, and Dressers, carried on in the City of Toronto, was DISSOLVED, by mutual consent, on the 31st day of March last. All Debts due to the late Firm may be paid to Mr. LEAK, who will continue to carry on the Business in the same manner as heretofore. Dated April 23rd, 1841. GEORGE UNTHANK HALL, JOHN LEAK. Mr. L E A K takes the present opportunity of thanking his Customers for their past support, and of assuring them and the public generally that no effort will be spared to give satisfaction to those who may deal with him.



Agriculturist's Directory.

SMUT IN WHEAT.

The greatest care should be exercised with regard to the kind, quality, and preparation of seed wheat. There are many varieties of wheat; but winter wheat, in the United States, is generally distinguished by two appellations, red wheat and white wheat, of which the latter is held in highest estimation.

In preparing your seed wheat, the first thing to be attended to is, to clear it perfectly from every injurious foreign substance. One error here may ruin our whole system, and render our skill productive of as much evil as good. On poor and worn-out land, the evil of sowing a mixture of impure seed with grain or grass seed will be great; but where the ground is in high order the crop is more injured; the noxious plants take firmer hold, and are more difficult to be eradicated.

Mr. Arthur Young sowed fourteen beds with the same wheat seed, which was black with smut. The first bed was sown with wheat without washing, and had three hundred and seventy-seven smutty kernels. A bed sown with seed washed in clean water produced three hundred and twenty-five smutty kernels; washed in lime-water, forty-three, &c.

A correspondent of "The New England Farmer," (who is, we believe, a practical and scientific agriculturist, and whose statements are worthy of implicit confidence,) with the signature Berkshire, in giving directions for preparing seed wheat, observes: "The only successful course is to prepare the seed about ten days before sowing-time."

EDUCATION OF SHEEP.

We were highly pleased a day or two since, by hearing an intelligent farmer from New Suisun state, that the dispositions of sheep in regard to leaping fences and rambling, are the results of education. On his farm, sheep had fed quietly for thirty years, in a pasture enclosed by a common stone wall, and have never shown any disposition to get out. One of his neighbours thought he must have exercised the powers of a witch over the flock, to make it so contented.

WORKING BUTTER.—It has been a custom in our family, time out of mind, not to use any water in working butter, under the impression that the latter would be injured by such contact, and disposed to become rancid.

The Cleaner's Chapter.

Steam Coopers.—Our attention having been recently attracted by the statements that have appeared of the extraordinary advances secured by a new patent for the manufacture of staves, shingles, laths, and for wood-cutting in general, we were induced to pay a visit to the works at the Square Street Tower, Waterloo-bridge, on Monday last.

The wood, having been cut from the solid timber, by means of circular saws, into blocks of the requisite length and breadth, is first steamed for the purpose of softening and seasoning. The waste stream of the engine is used for this purpose. It is then cut into pieces of the required thickness with extraordinary rapidity by one or two sets of machines adapted for this purpose; the one being a species of iron plate working in a vertical direction, the other a large disc, containing two cutters, and performing from 100 to 150 revolutions per minute.

We understand that Capt. Taylor, who is also the inventor of the magnetic engine that was exhibited for some months at the Colosseum, has refused thirty thousand pounds for his patent, being desirous to carry out his invention to its full powers by the aid of a public company, which has already applied to Parliament for an act of incorporation.

Stenography Superseded.—Daguerrotyping the Voice.—An English paper gives the following notice of an important discovery, which, if true, would seem to surpass that of M. Daguerre.

Removal.—James Sanderson has removed his FASHIONABLE TAILORING ESTABLISHMENT to No. 43, King Street, next door East to Messrs. LYMAN, FARR, & CO.'S, where he has now opened, and will be constantly supplied with the latest fashions.

A curious incident occurred at Chatsworth on Tuesday week. One corner of the large conservatory is fitted for the reception of the rarer small birds; a sparrowhawk (Falco tinnunculus) perceiving them through the glass, hovered for an instant, and pounced upon them, breaking in his flight one of the large and strong squares of glass, which are four feet long.

The Sultan and the Queen.—The distinguished circle of the Court has been greatly interested within the last few days by an incident of rather a peculiar and pleasing description—namely, the receipt of a "letter of felicitation" from the young Sultan Abdul Medjid to Her Majesty the Queen, on the occasion of the birth of the Princess Ulya.

Lord John Russell.—There is not a more honest, nor a better man in England than Lord John Russell, but his worst fault is, that he is utterly ignorant of all moral fear; there is nothing he would not undertake.

ADVERTISEMENTS.

Rates of Advertising in the Guardian. First insertion, in Brevier or Minion type, six pence per line. Every subsequent insertion of do. one penny halfpenny per line.

TO OWNERS AND MASTERS OF SCHOONERS. COMMISSARIAT OFFICE, Toronto, 2nd April, 1841.

NOTICE is hereby given, that SEALED TENDERS will be received at this Office, until Friday, the 30th instant, at 12 o'clock precisely, (after which hour no Tender will be admitted.)

NOTICE.—A MEETING of the STOCKHOLDERS of the CREDIT HARBOUR COMPANY will take place at Port Credit, the first Monday in May, for the purpose of Electing Directors for the ensuing year.

HENRY E. NICOLLS, LAND AGENT, NOTARY PUBLIC, and CONVEYANCER, next door to the Post Office, Yonge Street.

NOTICE.—The undersigned, having OPENED an OFFICE in JOHN STREET, west of the Parliament Buildings, as a LAND AGENT, &c., begs to inform the Public generally, that he will at all times be ready to conduct any business intrusted to him,

THE following articles FOR SALE at No. 5, City Buildings: 2000 gallons Boiled and Raw Linseed Oil.

CASH paid for CLOVER and TIMOTHY SEED LYMAN, FARR, & CO., No. 5, City Buildings.

CLOVER SEED.—250 Bushels Fresh Clover Seed for Sale by LYMAN, FARR, & CO., No. 5, City Buildings.

JUST RECEIVED—A Complete and Extensive Assortment of GARDEN SEEDS. LYMAN, FARR, & CO., No. 5, City Buildings.

ROBINSON, MERCHANT TAILOR, has removed to his new place, No. 4, Wellington Buildings, where, by diligent attention to his customers, he hopes to receive a continuance of their orders.

REMOVAL.—JAMES SANDERSON has removed his FASHIONABLE TAILORING ESTABLISHMENT to No. 43, King Street, next door East to Messrs. LYMAN, FARR, & CO.'S, where he has now opened, and will be constantly supplied with the latest fashions.

FOR SALE, OR TO BE LET.—For the ensuing season, the splendid and thoroughly-breeding Stallion, POLYPSY; was bred in Geneva Co., State of New-York, and was purchased by Messrs. Edgely, and was brought into this Province, by his present owner, in July last.

THE CANADA SPELLING BOOK.—intended as an Introduction to the English Language; consisting of a variety of Lessons progressively arranged; in three parts. With an Appendix, containing several useful Tables; and the outlines of Geography; a comprehensive sketch of Grammar; with Morning and Evening Prayers for every day in the week; and the words divided and accented according to the purest mode of pronunciation.

Extracts from Editorial Notices. For the following reasons Mr. Davidson's Spelling Book may be preferred to any other: 1. It contains a greater diversity of subjects and lessons.

We have received from the compiler, Alexander Davidson, Esq. of Niagara, a copy of the Canada Spelling Book, which appears well calculated for use in the common schools of the Province.—Examiner.

The author of this work is A. Davidson, Esq. Postmaster of this town, who has favoured us with a copy. We hope it may be placed in all the primary schools in the Province.

We have to acknowledge the receipt of a copy of the Canada Spelling Book, compiled by Alexander Davidson, Esq. of Niagara. We think it a valuable acquisition, and one much needed in the schools of this Province.—Upper Canada Herald.

We have to acknowledge the receipt of a copy of the Canada Spelling Book, compiled by Alexander Davidson, Esq. of Niagara. We think it a valuable acquisition, and one much needed in the schools of this Province.—Upper Canada Herald.

We have examined it, (the Canada Spelling Book) and without hesitation pronounce it to be the best production of the kind in this country.—London Gazette.

We have to acknowledge the receipt of a copy of the Canada Spelling Book, compiled by Alexander Davidson, Esq. of Niagara. We think it a valuable acquisition, and one much needed in the schools of this Province.—Upper Canada Herald.

We have to acknowledge the receipt of a copy of the Canada Spelling Book, compiled by Alexander Davidson, Esq. of Niagara. We think it a valuable acquisition, and one much needed in the schools of this Province.—Upper Canada Herald.

We have to acknowledge the receipt of a copy of the Canada Spelling Book, compiled by Alexander Davidson, Esq. of Niagara. We think it a valuable acquisition, and one much needed in the schools of this Province.—Upper Canada Herald.

JUST PUBLISHED—THIRD EDITION CORRECTED, SAVED HARMONY.—consisting of a variety of Tunes, adapted to the different Metres in the Wesleyan Methodist Hymn Book, and a few Anthems and Favourite Pieces; selected from the most approved Authors, ancient and modern, under the direction of the Conference of the Wesleyan Methodist Church in Canada. BY ALEXANDER DAVIDSON, Esq.

MR. JOHN DUGGAN, Solicitor in Chancery, Barrister and Attorney at Law, Concessionary, &c. &c. In the Office formerly occupied by Messrs. Sherwood & Crawford, three doors west of Messrs. J. R. Armstrong & Co.'s Store, No. 161, King Street, Toronto.

MR. WOOD, SURGEON DENTIST, begs leave to announce his return to Toronto, and that he may be consulted any hour of the day at his office in Chewett's Buildings, King Street, next door east of Taiton, Chemist.

W. G. WILLSON, PORTRAIT PAINTER, has REMOVED to Chewett's Buildings, King Street, Toronto, April 2, 1841.

EASTWOOD & CO.—PAPER MAKERS, BLANK AND STAMP BOOK MANUFACTURERS, No. 38, Yonge Street. FOR SALE—Type, Cases, Galleys, and Printer's Ink.

ANDREW MALCOLM, Land Surveying Instrument Maker, &c. No. 236, King Street, Toronto.

TO BE DISPOSED OF.—A GENERAL DRY GOOD and GROCERY BUSINESS, in the Town of Toronto. The Stock is small,—only about \$2400. The present is a good opening for a member of the Methodist Church.

SELLING OFF AT PRIME COST AND UNDER, at 153 King Street, (nearly opposite the Chequerhead Store.) The subscribers would respectfully call the attention of their friends and the public generally to their Extensive Stock of DRY GOODS, which they are now offering for sale at Prime Cost and Under, and which will be found to consist, in part, as follows:

NOTICE.—The Subscriber begs to acquaint his Customers and the Public generally, that he has disposed of his interest in the Business, heretofore carried on in his name, to Messrs. LYMAN, FARR, & CO., who will continue the Business. The undersigned takes this opportunity of tendering his best thanks for the kind support he has met with, and would respectfully recommend his successors to the favourable consideration of all such as have dealt with him.

LYMAN, FARR, AND CO. (Successors to J. W. BREENT) will be constantly supplied with a complete and extensive assortment of Drugs, Medicines, Paints, Lamp, and Cod Oil; Turpentine, Varnish, Dye Stuffs, Spices, and every other article connected with their business; which they will sell wholesale and retail on liberal terms.

BONNET WAREHOUSE, WHOLESALE AND RETAIL, 153, King Street, Toronto. ROBERT WIGHTMAN & Co. beg to intimate to their friends and the public, that they have just for inspection a large and extensive variety of STRAW BONNETS, of every description, consisting of Textures, Patent, Dunstable, and Decree also, HATS, HANGY BONNETS, &c., of the latest fashion, which, for Cheapness and variety, cannot be surpassed by any house in the trade.

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings, King St. G. W. has constantly on hand a variety of Superior Cloths, Cassimeres, Buckskins, Tweeds, Vestings, &c.; Trimmings of all kinds; also, a quantity of READY MADE CLOTHING to suit Country Customers; all which he will sell cheap for Cash or approved credit.

J. E. PELL, (from London, England) Carver, Gilder, Looking-Glass and Picture-Frame Maker, Painter, and Glazier, Yonge Street, first door north of Mr. Keichum's. J. E. P. respectfully informs the Inhabitants of Toronto, and the surrounding country, that he has commenced Business in the above lines, and trusts, from the experience he has had, and strict attention to business, he shall be enabled to give satisfaction to those who may favour him with their Orders. Dressing Glasses, Window Cornices, and Room Bordering, of every description, made to order.

WANTED IMMEDIATELY, by R. WIGHTMAN & Co. THREE JOURNEMEN AND TWO APPRENTICES to the Straw Bonnet Making Business. Toronto, March 3rd, 1841.

REV. J. COVERT'S BALSAM OF LIFE. A New and Valuable Remedy for Coughs, Colds, Asthma, Bronchitis, Whooping-Cough, Dyspepsia, and all diseases of the LUNGS and WINDPIPE. The Proprietors feel assured that they hazard nothing in saying that the Balsam of Life is decidedly the safest and best medicine ever offered to the public for the cure of the above ailments, as it contains no ingredient that can impair the constitution in any circumstance.

NEW MEDICINE.—DR. PHELPS' Compound Tomato Pills (entirely vegetable)—a new and valuable medicine for diseases arising from impurity of the blood, morbid secretions of the liver and stomach; also, a substitute for calomel. For its virtues as a cathartic in Fevers and all Bilious Diseases, see circulars in the hands of Agents containing certificates.

TO THE BALD-HEADED, AND OTHERS. Does any one know a neighbor or a friend who has been Bald, and whose head is now covered with fine hair? One whose coat collar was covered with Dandruff, though brushed every hour, which has now vanished entirely? Or one whose hairs at early age were turning grey, who now has not a grey hair? Children whose heads were covered with scurf, whose hair would not grow, that are now growing the fullest crops of hair? Some cases must be known to most persons. Ask them the cause, and you will be told, these things have been done by the use of the BALM OF COLUMBIA.

It is your duty, as moralists, to preserve the beauties of nature, with which a bountiful Creator has endowed you—use the Balm, it will do it. Sold by CONSTOCK & Co., Wholesale Druggists, 2, Fletcher Street, New York, and by nearly every Shopkeeper in the Country throughout the Province; and wholesale and retail by J. W. BRANT; LESLIE BROTHERS; J. BECKETT; and LYMAN, FARR, & Co. Toronto.

DR. SPOHN'S SICK HEADACHE REMEDY, for the permanent cure of this distressing complaint, never fails. When persevered in, it effectually renovates the system, and does away the causes of the SICK and NERVOUS HEADACHE. Thousands have tried it, and found precisely the relief which the article promises to bestow. Certificates of the strongest kind, and from the most respectable persons, are in the possession of the proprietor, some of which have been published, testifying to the permanent cure, and others to the immediate relief given by this remedy.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

DR. SPOHN'S SICK HEADACHE REMEDY, for the permanent cure of this distressing complaint, never fails. When persevered in, it effectually renovates the system, and does away the causes of the SICK and NERVOUS HEADACHE. Thousands have tried it, and found precisely the relief which the article promises to bestow. Certificates of the strongest kind, and from the most respectable persons, are in the possession of the proprietor, some of which have been published, testifying to the permanent cure, and others to the immediate relief given by this remedy.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.

TO THE BALD-HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA, my head is now covered with hair. I shall be happy to convince any one of the fact who will call and see me at Delhi village. Delhi, July 17, 1830. JOHN JACOBSON, Junr.