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[The following article from *Cogitans*, and another we have received from him to succeed it, will be found to contain much solid thought on a subject not often treated.—Ed.]

For the Christian Guardian.

## "WE HAVE ABRAHAM TO OUR FATHER."—No. I.

No nation ever had a more honorable and truly noble origin than the Hebrews. And no nation has preserved so clear an account of its early history as they. The early history of most nations is involved in obscurity which cannot be unraveled; and the little that is related contains so much that is marvellous and extravagant, and has such an air of fable and romance, that it bids defiance to our belief; and forces the conviction that they were generally ignorant of their early history, or that what is given us has been invented to conceal an origin of which they were ashamed. Not so the ancient Israelites. They both knew their origin and early history, and were willing to make them known to others. Among the persons mentioned in ancient Scripture history, there is not a more really dignified character than Abraham. Perhaps taken all in all we shall find it difficult to name his equal. He possessed in the highest degree virtues of a private, and also of a public kind; and when occasion required they shone forth with pre-eminent lustre. What we have of his private history shows that as a husband and a father he was no ordinary man. The influence which he had over his son Isaac, when he must have been a vigorous young man, and himself an old and feeble man, could have been secured only by extraordinary weight of character.—His courage and intrepidity in rescuing his captive relative from the four kings who had carried him away, show that he was possessed of what would be called military virtues. But above all, he was distinguished for his piety. The faith of Abraham has passed into a proverb. He is made the great example of the doctrine of justification by faith; so that all who to the end of time "believe with a heart unto righteousness," are accounted his spiritual seed, and heirs according to the promise—that in his "seed all nations of the earth should be blessed."

It was not, therefore, without reason, that the Jews were proud of "ancestral fame;" and that they considered it an honour to be able to claim descent from so distinguished a person as Abraham, down through such illustrious ancestors as Isaac and Jacob, and the twelve Patriarchs of their nation. The many peculiar religious privileges which they so long enjoyed gave importance to this relation. There was then "much advantage" in being a Jew, when they were God's peculiar and covenanted people, and his only visibly-acknowledged Church in the world. For to them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Theirs were the fathers; and of them, as concerning the flesh, Christ came." But they evidently carried this feeling too far, and endeavored to make too much of the fact of their connection with the father of the faithful. They appeared to suppose that the eminent faith and righteousness of the great father of their race, by some kind of *imputation*, would benefit them in point of their salvation, and do much towards making up any lack of personal piety on their part: They did not appear to think there was much danger that they should be excluded from covenanted mercies, and cut off from the high privilege of being God's peculiar people, while their lineal descent from Abraham, according to the flesh, could not be questioned. The words standing at the head of this article, which we have chosen as a motto, were employed by John the Baptist in the course of his ministry. He well knew the fondness of Jewish prepossessions on this subject; and while he was preaching repentance, and administering baptism, and admonishing this "generation of vipers," that they were obnoxious to "the wrath to come," he anticipated their objection to his doctrine, and cautions them not to think to any within themselves, "we have Abraham to our Father." He assures them that this relation, which he did not dispute, afforded them no such immunity as they appeared to suppose; that this plea would give them no indemnity against the sentence of exclusion if they continued in their sins; that God was under no obligation to them to continue them in that favoured state they had so long enjoyed; and that God by means, and from persons which to them appeared most improbable, could raise up to himself a church and people. "From stones he could raise up children unto Abraham." The sentiment or doctrine contained in this subject is—that the piety or righteousness of our ancestors, or predecessors in the Church, cannot benefit us; that we are no safer upon this account, nor any more the objects of God's favour. And further, this teaches that the Almighty has never laid himself under such obligations to any nation or community that he cannot equitably and truly disinherit them of misimproved mercies, and place these same mercies in other hands;—that, irrespective of the character of others, God will judge us and deal with us according to our works. Every man's character is his own, and for that character he alone must be responsible. There is such an *identity* of character which will render it impossible that one should ever be blended or confounded with another.

The Jews in our Saviour's time were a degenerate race. They had lost the faith and piety for which Abraham and the Fathers were distinguished.—And seemingly conscious of this loss, and conscious that the claims which they could urge on the ground of their own personal character were feeble and doubtful, where insinuations were made against them, or imputations that they were in danger of being disinherited of their church privileges, they resorted to the excellent characters which their nation had produced, and claimed descent from Abraham as an answer to all objections.

September 29, 1842.

COGITANS.

## DR. FISK AS A PREACHER.

Dr. Fisk's appearance in the pulpit was highly prepossessing, not so much for an air of artificial elegance and refinement as for the intellectual, elevated cast of countenance, admirable phrenological development, and an unaffected simplicity, modesty, and dignified gravity. His head was classically beautiful, and his bright, mild, benevolent eye beamed with intelligence and thought. His appearance was eminently spiritual; yet his whole person indicated more the Christian virtues than the heroic, more the gentle and subdued temper than the grand and lofty.

In action he was not very remarkable. He was easy, dignified, and natural, but not in the highest degree elegant and oratorical, and as far as simplicity can be from the historic. His voice was not very deep and strong, but distinct, varied, and musical. In tenderness and pathos it was perhaps unsurpassed.

We usually commenced his sermons with the enunciation of a few simple propositions, in a style perfectly natural and familiar. Sometimes, however, his exordiums were more profound and elaborate. The doctrine of his text was accurately drawn out and accurately stated, and in a few words he would announce the divisions of his discourse. You now saw the hand of a master. You are not astounded, however, by the affectedly intellectual, nor by splendor of language, nor captivated by extraordinary beauty of style. But new views begin to break upon you. Your mind looks this way and that, and you are astonished at the vistas of thought which open before you. Yet it is all so easy and natural that the preacher does not seem to be doing wonderful things so much as that he is enabling you to do wonderful things. You feel as if you might have thought it all yourself, if you could only have hit upon the starting points. This is the perfection of simplicity—of *simplicitate*. The last thing the speaker seems to think of is showing off himself. He is evidently intent on putting you in possession of his own thoughts in the easiest and shortest way possible. There is but little imagery; all is wholesome, solid food for the understanding. Occasionally you see the professor of philosophy in his turn of thought, modes of statement and illustration; and sometimes his discourses are too philosophical to be in the highest degree evangelical; certainly too much so to be initiated by inferior minds. But notwithstanding, you feel that the speaker is endeavoring to make you wiser and better.

Thus he passes along the body of his discourse. If he have preached before on that day, or for any cause his nerves are unstrung or his feelings out of tune, he closes, and leaves upon you the impression that he is an intellectual and able, but plain preacher. But hear him when he is in good health and spirits; when his mind is itself, untrammelled by bodily ailments and is in exhausted vigor, and when he is about two-thirds through his discourse, or earlier, he begins to kindle, and flash, and electrify; his imagination begins to play in his feelings seem to fire by the velocity of his mental action, above all, by the elevating nature of his themes; and now, seizing some strong hold, he pours all his artillery full upon the heart. He raises you up and sinks you down again; he weeps, and you weep with him. He turns your thoughts upon the sufferings of the Lamb, and you are melted; or paints the splendors of the New Jerusalem, and you are ravished with ecstasy.—Now the audience are bathed in tears of humble love, or transported with raptures of heavenly joy. And now come forth unequivocal, audible testimony to the eloquence and power of the preacher. Sighs and tears, and perhaps shouts, are heard around you. Thus

"The live fountain in the speaker's heart  
Sends forth the streams that melt the ravished hearers."

THE HOLINESS OF GOD.—Had not the covenant of mercy been infinitely holy, man could never have been saved. We stand in need of holiness as well as mercy. The grace of God in the child of God is infinitely more glorifying to God than the sun which shines by day, or the moon and stars which govern the night. Holiness raises man more highly above his fellow-men, than reason elevates him above the brute creation. The holiness of God reigns in hell, and ever will reign there; nor is the holiness of God less glorified in the condemnation of the wicked than in the salvation of the righteous. The law which executes the criminal is just as holy as the law which declares, "Thou shalt not kill."—*Rev. H. Hoels.*

## LOVEST THOU ME?

Difficult as the question may be, it admits of a satisfactory answer. Had it not been so, Jesus would not have put the question. He would not have pushed the matter to a third interrogatory, if he had not known that the disciple could reply in the affirmative without hypocrisy, without his heart condemning him. Nor would he have appointed an ordinance which was intended only for his friends, and enjoined them to observe it, if he had not promised that his Spirit, witnessing with their spirits, should enable them to say with truth in the inward part, "We love him who first loved us." The real friends of Christ may have great doubts of their actual believing, and of the genuineness of their love to him.—They are deeply grieved on account of the many evidences which they have given of indifference, and even of enmity to him.—The proofs of their ingratitude, forgetfulness, and unkindness stare them in the face and sometimes seal their lips. They complain, and they have good reason to complain, of the coldness of their hearts and the deadness of their affections. But though they can not say in so many words, "Thou knowest that I love thee," still they can say, "O Lord, the desire of our soul is to thy name, and to the remembrance of thee." And when urged by him, they can not refrain from crying out, "Lord, I love thee; help thou my want of love." To the question, "Will ye also go away?" they instinctively and resolutely reply, "To whom shall we go? Thou hast the words of eternal life." And if offered their liberty to leave him, they would cry with the unmanly slave under the law, "I love my master, and I will not go free." "Truly, O Lord, I am thy servant, I am thy servant, and the son of thy handmaid. Then hast thou lost my bonds." And that is *love*. "But," methinks I hear some hesitating soul reply, "I do not feel that warmth of affection for Christ which is due to him." You can not, for his love passeth returns, as it passeth knowledge. "But I do not feel that love which others have felt for him, and have had freedom to express." Neither dost Peter speak strongly on this head; and the Saviour graciously dropped the clause in the first question, expressive of the degree of his love, and instead of, Lovest thou me more than these? simply asked, "Lovest thou me?" Think on what he is, and what he hath done for sinners. Do you not love him? Can you say that you do not? Would you not wish to love him? Can you but love him? Would you not be ashamed of yourself if you did not love him? Is it not your desire, and prayer that all should love, honour, and serve him? And have you not such a strong sense of the high obligation which all are under to this exercise, that you can join with the apostle in saying, "If any man love not the Lord Jesus Christ, let him be anathema maranatha"—cursed of the Lord at his coming?—*Dr. McCrie.*

## PULPIT ELOQUENCE.

In the May number of the Knickerbocker, the following specimen of pulpit eloquence is given from a sermon, delivered not many years since, by the Rev. J. N. Maffit:

He commenced with the text—"I have never seen the righteous forsaken, nor his seed begging bread." In his pictures of youth and age, and of the sole consolation—"the one thing needful"—which could sustain both, he broke forth in the following sublime emblem:

"My friends, as I look down from this advantageous eminence upon the different mortal ages that appear before me—upon cheeks painted with the rosy blossoms of childhood, and lips redolent with the fragrance of spring—when I contrast them with the corrugated lineaments and snow-sprinkled temples of age, my mind labors with a fearful comparison. I contrast the full veins and fair-moulded features of childhood with the thin and shriveled aspects of declining years, and liken them to the scenes we meet with on the broad ocean of existence. In our better days, we leave the land of pleasant youth in a fairy bark; the sunshine laughs on the pennon, and trembles on the sail; the sweet wind refreshes our nostrils from the flowery shore, the blue vistas delight our eyes, the waves dance in brightness beneath our keel; the skies smile above us, the sea around us, and land behind us as it recedes; and before, a track of golden brightness seems to herald our way. Time wears on—and the shore fades to the view. The bark and its inmates are alone upon the ocean. The sky becomes clouded—the invisible winds sweep with a hollow murmur along the deep—the sun sinks like a mass of blood over the waters, which rise and tremble in vain confusion through the wide radius of storm—the clouds, like gloomy curtains, are lifting from afar—the sails are rent; broken cordon streams and whistles to the tempest; the waves like molten mountains break upon the half-merged and shuddering decks; masts are rent to splinter, the seaman is washed from the wheel. Cries of terror and anguish mingle with the remorseless dash of billows and the howling thunder and storm. The foaming boat sinks as she plunges—the deck is breaking. God of mercy! who shall appear for the rescue? Men and brethren—aid is near at hand. Through the rifts of the tempest, beaming over the unobscured waters, moves a pavilion of golden light. The midnight is waiting; gushes of radiance sparkle in the foam; a towering form smiles on the eyes of the despairing voyagers, encircled with a halo of glory. It is the Saviour of man—it is the ark of the covenant! It moves onward—the waves rush back on either hand—and over a track of calm expanse the ark is borne. Who steps from its side and walks over the deep as upon land! It is the great Captain of our salvation—the mighty to save! He rescues the drowning from death, the hopeless from gloom. He stills the fury of the tempest; and for the spirit of mourning, he gives the song of rejoicing and the given of praise. Ark of the covenant! roll this way! We are sinking in the deep waters, and there is none to deliver! Let the prayer be offered, and it will save us all."

From the Episcopal Recorder.

## DR. TYNG'S VISIT TO BAPTIST NOEL'S CHURCH.

I found the people assembling at a very early hour, and the news and aides rapidly filling up. I passed into the Vestry-room, where I met Mr. Noel and his curate, the Rev. Mr. Gerrard, a venerable and amiable man, who seems to be much esteemed among the people. The chapel was extremely crowded, and a more solemn and attentive audience I never saw. How delightful it was to unite once more in our beloved Liturgy, and again to hear God's people say, "Let us go into the house of the Lord." The service was read with great devotion and propriety. Mr. Noel preached upon the kingdom given to the Son of Man (Daniel vii. 22). He is certainly a most interesting and delightful preacher; altogether extemporaneous, mild and persuasive in his manner, yet sufficiently impressive, and sometimes powerful; having a very clear and consistent flow of thought; decidedly evangelical in doctrine, though less deep and instructive in doctrine than I had expected. His great beauty of appearance, his soft, and gentle, and musical voice, and his dignity of manner in the pulpit, add also much to his power as a preacher. And with the single exception which I have made, which to me is not a small exception, he fulfilled all the expectations which I had formed of him as a preacher, both from previous information and from his address on Friday evening. There is no cause for wonder in the popularity of such a man, so devoted, humble and faithful, among all who love the truth of the gospel. There is no clergyman in London, I think, who has greater influence in the religious community, and certainly no one whose ministry and character unite more valuable properties and qualifications. This was a regular communion service at St. John's. The Lord's Supper had been previously administered at 8 o'clock in the morning to a large number of communicants, and there were a very large number present at this time. I rejoiced in the opportunity of again coming thus with the people of God, to him who is the bread of life—I knew no individual among them all, but there was an identity of hopes, and feelings, and sentiments among them, which made them brethren and friends to me;—and we were one body, because we had all one spirit and were thus called with one hope of our calling. (Ephes. iv. 4.) There had been no uncertain sound in the pulpit, and there was likely to be but little dissension of judgment and feeling among those who were collected by a trumpet like that. God was with us as our own God, and gave us his blessing. There was remarkable stillness around the chapel; and the singing of the birds, and the cries of the rooks in some neighboring trees while we were assembled, seemed to remove us from the vast metropolis, in the midst of which we were, and to throw us into the quietness of a country sanctuary. I walked home to my lodgings with gratitude and pleasure, in thinking upon the blessed privileges of a faithful gospel ministry.

I returned for the evening service to St. John's. Here again I was animated and refreshed by divine truth, faithfully proclaimed. Mr. Noel preached on the word of God, from Ephes. vi. 17—a bold, and most interesting exhibition of the importance and influence of the Holy Scriptures to the Christian and the Church,—with an especial reference to the present efforts of the enemy to take away from us the Bible, and to substitute some invention of man in its place. Like other evangelical brethren in England, he feels the vast dangers of this hostility or indifference to the word of God which the Oxford party have attempted so earnestly and so secretly to spread abroad, and which you find rather as the waters of a morass, than as the distinct flowing of any one stream; and like many others whom I heard afterwards, he lifted up his voice against them this night with great solemnity. The audience was very large. Every foot-room from the outside step to the second gallery seemed to be occupied. And though he was more than an hour in his sermon, the multitude standing throughout the chapel, seemed unimpaired. I desire to praise God again, as I did that night, for such faithful preaching of his word.

FORBEARANCE.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it.

From Zion's Herald.

## SPEAKING IN CLASS.

Dr. STEVENS.—I have it in mind to send you an occasional article, the object of which will be, the brief presentation of a single truth, fact, hint, and the like, which may stir up some mind to increased diligence and zeal in the service of God. It may be proper to premise that, any appearance to the contrary notwithstanding, I design no unkind personal reflection. I will endeavour to speak the truth in love, and yet with plainness. The following is submitted merely as a specimen. The case is supposed.

TO A CLASS MEMBER.—Dear Br.: Do you recollect the testimony you gave in class-meeting last evening? I think it was something like this: "I feel, my dear brethren and sisters, that religion is as good now as it ever was; let us be faithful. I don't enjoy myself as well as I wish I did; I hope you will all pray for me, that I may hold out to the end of the Christian race." Are you aware that this is the substance of your testimony, with very little variation, from month to month? And what is the inference?—that you are growing in grace? Surely not. "A deceived heart may have led you astray;" but "God is not mocked;" "bring no more vain oblations." I beseech you bestir yourself, and at the next class-meeting tell a *new story*—that you have gained a great victory, that you have Jesus living and reigning in your heart. A class-meeting is a spiritual barometer: it develops the true position of its members. I pray you awake—the coming of the bridegroom draweth nigh."—*Jude.*

Sept. 13, 1842.

## ROMISH PRIESTS IN HAITI.

Mr. John Candler, an English Quaker, who lately visited Haiti, gives the following account of its religious condition.—We copy from a notice of his work in the Westminster Review:—

"One of the greatest obstacles to improvement in Haiti would appear to be the corruption of the Roman Catholic priesthood; a body of clerical adventurers from Europe availing themselves of every opportunity to amass wealth, by the ignorance and superstition of the people. The following is a description of a banquet given by the principal ecclesiastics of Haiti, to the author:—

"It greatly exceeded our expectations; its cost and magnificence were far beyond any idea we had formed of the power of priestly wealth in this country. I feared us back, in imagination, to the times of Cardinal Wolsey. The company consisted of our generous host—the Abbe himself, the chief Judge of the Court of Cassation, three senators of Haiti, five merchants of the city, three Roman Catholic priests, a Physician, who married the only daughter of General L'engue, with his amiable and intelligent wife, and ourselves. It would be useless to enumerate the various courses and dishes that were served on the occasion. Soaps, fish, fowl, and game, were brought on the table, and removed, in quick succession, together with a great variety of ices, creams, pastry, and confections; there was also a splendid dessert, and many kinds of wine."

"The income of the Abbe d'Erverville, at Port-au-Prince, was variously estimated at from £500 to £2,000 per annum. Many of the priests become exceedingly rich; and how their wealth is obtained, Mr. Candler explains:—

"The chief object of the ecclesiastics in Haiti, (their number is about seventy,) is to secure gold and silver as quickly as they can, to send to Europe for investment. Three instances of this sort came under our own observation; in one of which, a priest, having heard that we possessed some donations, came privately to us to bargain for them, to send abroad; and in the others, money to a considerable amount had been placed in the hands of English merchants of our acquaintance, to invest in the English and French funds. One priest told me how much he had placed in our three per cent. consols, and asked me confidentially what I thought of the safety of entrusting his money to a certain merchant in one of our trading towns, for transmission abroad. The means of acquiring wealth, by greedy ecclesiastics, are, unhappily, always ready to their hand; they encourage superstitious feelings in the people, and receive donations without law, as well as by virtue of it. Not content with baptizing children for gain, they baptize houses, boats, and door-posts! A merchant of Gonaves assured us that he had paid, on one occasion, twenty dollars to a priest for baptizing a small vessel when ready for sea, which belonged to a female friend of his; and related to us many other instances of church rapacity."

## WHY I TAKE A RELIGIOUS NEWSPAPER.

I had rather dispense with the luxuries of tea and coffee, and take my morning and evening beverage from the running stream, than do without a religious newspaper. Let me say why:

1. Because I believe, with Solomon, that knowledge is better than choice gold. The cost of such a paper is nothing compared with the information I glean from it. I learn more about the geography, the manners and customs of different nations, than I can get from any other source. Besides, the knowledge I thus gain of my own country, of its laws, institutions, domestic and foreign interests, internal improvement, &c., is great. But more than all, I thus learn about the prosperity of Zion throughout the world.
2. Because I cannot repeat the Lord's prayer intelligently without information.
3. Because I am unwilling to lose the enjoyment I thus obtain.
4. Because of its benefits to my family. My children read and converse about what they have read. Thus they acquire a facility in reading, become intelligent, and at the same time receive a good moral and religious impression. In a pecuniary view, I had better pay \$20 a year than not take such a paper; and in a moral view, it is rather payables.
5. Because of its influence on the heart. I take up my paper, and read a stirring sketch on practical godliness—on revivals in progress, or in prospect—on the conversion of the world, and my heart is softened. It beats quicker with sympathy for the perishing; and warmer with love to God and man.
6. Because of its influence on the community. Who can estimate the influence of a well-conducted religious newspaper on 6000 subscribers, and on five times that number of readers.
7. Because, while a religious paper contains tenfold more important matter to me than a paper exclusively secular, it is tenfold more difficult to sustain it.

Secular papers are principally sustained by their advertising patronage. Religious papers publish few advertisements, and consequently derive little revenue from this source.

For these and many other reasons, I take a religious newspaper, deeming it neither just nor generous to myself, to my family, to the public, or the publisher, that he should be left to bear the pecuniary burden alone.—*Boston Recorder.*

From the Boston Christian Watchman.

## SHAKING HANDS.

The art of shaking hands has been ranked among the more rare attainments of the gentleman and the Christian. It is thought by some to be superior in importance to polished manners, to learning, to doctrinal knowledge, and even to the gift of utterance. Who can tell how much is often accomplished by a well-directed shake! Scowls are shaken from the face, wrinkles from the brow, cares are shaken from the mind, and old grudges from the heart. After sermons, and letters missive, and councils have been invoked in vain, how often has a hearty shake,—that is, a shake dictated from the heart, put every jar to rest!

Is it not strange, then, that so little attention is paid to this important art? How many troubles between neighbours, church-members, and even between ministers, might be shaken away, if they knew how to do it! And how many might be prevented before they arise, as Solomon would have people leave off contention before it be meddled with! Now the act is one of the easiest in the world to acquire, and yet one of the most difficult. No one can fully describe it to another, nor can one acquire the skill by imitating another. And herein lies the difficulty; that every one must be, as it were, an original inventor, and his skill must terminate with himself. This may account for the fact that none of our universities, and our gymnasiums, have offered any instruction in the art of shaking hands.

It will not be expected that all the errors and bad practices on this important and extensive subject can be described in a brief article. A few, however, may be mentioned, as specimens of the rest.

There is, for instance, the *crank shake*. It is often accompanied with considerable stooping of the body, a gracious smile, and a patronising air, drawing sympathy inquiries about health, or family, or any thing else, in which the person questioned may be thought to feel some special interest; while it is evident that the answer will be forgotten with the sound in which it was uttered.

Then there is the *straight finger shake*. This is when one party holds out the open hand, the other grasps it, and the shaking, such as it is, commences. In this case the fingers get shaken, perhaps the arm also, but the two hearts are not shaken into contact. They are usually jostled farther apart than before.

Closely allied to this is the *one-sided shake*. This is where one party is passive and the other active—one offers to shake, and the other consents to be shaken. In this case the benefit is all lost of course, because it is indispensable to any good result that both parties be voluntary and active.

Next comes the *pump-handle shake*. This is very ungraceful, as well as ungenerous; especially when combined as it often is, with the one-sided shake. But what is worse, it indicates that the affections are like the waters of a deep well, difficult of access, requiring great efforts at the pump. Few, however, have patience to work the pump long enough, except that class who practise the crank shake, and even then, if a mutual flow is effected, the result is like all other attempts to mix oil and water.

And then, to mention only one more, there is the *opposition, or thwarting shake*. In other words, when one tries to shake up, the other tries to shake down, and when one is toiling to shake down, the other is labouring hard to shake up. Both are very good men, both very desirous to shake off their differences, and shake their hearts together; all who know them are wondering why they do not, but an insuperable difficulty is in the way. One prefers to shake up, at the precise point of time when the other thinks that duty requires him to shake down, and both being very conscientious in such things, and moreover both feeling certain that they are in the right, they must part without shaking, after tugging awhile at each other.

The mention of the cause of a disease indicates the means of cure. Who can tell how much of the melancholy, the hypochondria, the nervous irritability, the dyspepsia, and the whole catalogue of blues, might be removed by skill in shaking hands? Try it, reader, you will find that there is no exercise like it for health. Neither walking, riding, sailing, fishing, nor even shampooing, can be compared to it. The rules are very few and simple.—First, you must studiously avoid shaking a single hand, especially if clenched—that is, the fist. Second, avoid the evil habits above described, with all others like them. And Third, let your heart and hand always go together, and if you ever detect yourself in shaking mere bones and muscles, remember that you have been guilty of hollow-hearted hypocrisy.

## VANDERKEMP THE MISSIONARY.

The Rev. Mr. Moffat, in his missionary labours in South Africa, draws the following striking portrait of the missionary Vanderkemp:—

"Some time elapsed before the crafty monarch Gaita would give his consent that they should remain in his dominions; and when this was at length granted, and a suitable spot selected, he adds, in true Gospel simplicity, 'Brother Edmonds and I cut down long grass and rushes for thatching, and filled trees in the wood.' I knelt down on the grass, thanking the Lord Jesus that he had provided me a resting place before the face of our enemies and Satan, praying that from under this roof the seed of the Gospel might spread northwards through all Africa."

"After Mr. E.'s departure, the doctor in his cheerless abode was instant in season and out of season, eagerly embracing every opportunity of recommending the Gospel, and catching each little ray of light that beamed on his desolate path. He was a man of exalted genius and learning. He had mingled with courtiers. He had been an inmate of the universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physics, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connexion with which he rose to be captain of horse and lieutenant of the dragon guards. Yet this man, constrained by the 'love of Christ,' could cheerfully lay aside all his honours, mingle with savages, bear their sneers and contumely, condescend to serve the meanest of his troublesome guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose, and spend nights on his couch drenched with rain, the cold wind bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and travelling appearances, and even seizing the leg of beef at his tent-door, though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature—whisperings occasionally reaching his ears that murderous plans were in progress for his destruction—he calmly proceeded with his benevolent efforts, and, to secure his object, would stoop with 'the meekness of wisdom' to please and propitiate the rude and wayward children of the desert whom he sought to bless."

## THE POPES.

We say it is inconceivable that a pure, wise, and righteous God ever selected as his vicars, or the infallible expositors of his most Holy Will, such men as the great mass of these Roman pontiffs have always been. From John VIII. to Leo IX., a space of one hundred and fifty years, there were fifty Popes, pronounced by their own historians to have been monsters of iniquity. John XII. was convicted, by a Roman Synod, of blasphemy, perjury, profanation, impiety, simony, sacrilege, adultery, incest, constupration, and murder. Boniface VII. is called, by Cardinal Baronius, a thief, a miscreant, and a murderer. Gregory VII. is pronounced, by Cardinal Beuno, and by the Councils of Worms and Bressa, guilty of simony, sacrilege, magic, sorcery, treason, impiety, fornication, heresy, adultery, perjury, and murder. Boniface VIII., to every other enormity, added that Sin for which Sodom perished. John XXIII. has come down to us, black with every crime and villany, proved upon him by the General Council of Constance. Sixtus IV. was an assassin and debauchee. Alexander VI., by the general consent of historians, made Rome the sink of filthiness, prostitution, rapine, and blood—and was himself the horror and execration of Europe. Julius II. was a drunkard, and a Sodomite, and a man of blood. Leo X. was an unchaste sensualist, and most probably an Atheist and a Sodomite. Besides those, who are but specimens of most of these "servants of the servants of God"—many have been heretics, simonists, persecutors, corruptors of the earth, men of immoral lives, perjured persons, sinners, exceedingly both against God and man. Indeed, of all that have reigned since the apostasy began,—that is to say, for these twelve hundred years and more,—the fewest number have been men of blameless lives, and almost none have exhibited the genuine marks of true Christians.—*Dr. Breckinridge.*

## THE SILENT MULTITUDE.

BY MRS. HEMANS.

A mighty and a mingled throng Were gathered in one spot, The dwellers of a thousand homes— Yet midst their voices was not The Soldier and his Chief were there— The Mother and her Child; The Friends, the Sisters of one heart: None spoke—none moved, none smiled.	You tread the softest moss have sought, Such silliness not to break. What hold the countless multitude Bound in that spell of peace; How could the ever-sounding life Amid so many cease? Was it some passing of the air— Some glory high above That link'd and hush'd those human souls In reverential love? Or did some burning passions weigh? Hang on their inward breast? Ave—the pale awe that freezes words? Fear—the strong fear of death? A mighty thing—Death, Death himself Lay on each lonely heart! Kindred were these—yet hush'd all— Thousands—but each apart.
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THE LORD LOOKED UPON PETER.—Surely no misfactor condemned to suffer for the violated laws of his country ever heard his last-hour strike upon the prison-bell with half the agony of feeling with which cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound—"The Lord turned and looked upon Peter." Who can portray the silent eloquence of that last look! What volumes must it have spoken to the fallen apostle! Could he behold that well-known countenance and again repeat, "I know not the man?"—Could he see his divine Master "as a sheep before his shearers is dumb," and again break forth into outcries and imprecations?—Could he bear the reproach of that weak eye, and yet remain in the guilty scene amidst those enemies of the Saviour and of his own soul? No! that single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly "remembered the word that the Lord had spoken, and he went out and wept bitterly."—*Hunt.*

A PATRIARCH. Father Brown was a firm believer in the special providence of God; and although in the circumstances of his transfer from Delaware to Ohio were some things of an afflictive character, yet in the whole he saw, and gratefully acknowledged, the hand divine, steadily believing that the temporal and spiritual good of his household would be the result; and according to his faith so hath it been. It will be perceived, by the reader, that by his three marriages he was the father of nine daughters and three sons: these all lived to become heads of families, parents of children, and comfortably settled on their own freeholds. Four of the oldest children died before him, all leaving children, and some of them grand-children; and he lived ten years after his last child was married and settled. At the time of his death, there were twelve sets of grand-children; and the whole number of his descendants, (as nearly as could be ascertained,) yet living, was eight children, sixty-five grand-children, and eighty-five great-grand-children; and not less than forty had died before him, a number of them adults, subjects of grace, and members of the Church. Of those who yet live, it is believed that all over fifteen years (except perhaps four or five) are members of the Church: two of the grand-sons are travelling preachers; and several class-leaders and circuit stewards. Well may he be styled "a patriarch."—*James Quiden.*

A CHINESE PAINTER.—A Chinese, who was present at the martyrdom of a Christian missionary, was so struck with the firmness with which he died for his faith, that he himself became a Christian. He made his way to Europe, went to Rome, and studied painting; he has been successful as an artist; and there is now here, in the Church of St. Guillaume, a fine picture by his hand, well designed and strongly coloured. The subject is, "The Death of the Christian Missionary," to which he was a witness, and which changed his faith and his life.—*Art Union.*

## CHRISTIAN GUARDIAN.

Wednesday, October 26th, 1842.

## THE NEW YORK CHRISTIAN ADVOCATE AND JOURNAL.

On the 5th inst. we addressed an unofficial letter to the junior Editor of the *N. Y. Christian Advocate*, on private business of our own, and in it, to fill up, two or three hurried paragraphs giving the prosperous state and prospects of the Wesleyan Methodist Church in Canada; which communication, it appears from the following remarks found in the last number of that paper, he handed to his colleague, the senior Editor, who says—

"THE WORK OF THE LORD IN CANADA.—We wish our editorial columns could always be furnished with matter as deeply interesting as will be found in the extract we give below, from a letter lately received by the junior Editor from the Editor of the *Christian Guardian*, Upper Canada.

"The *Christian Guardian* is among the very best of the many exchange papers we receive, and, as it tells of the growth and spiritual prosperity of a Church so lately constituting a part of our own Connection, and only separated now by the necessity which arose from our owing civil allegiance to different civil governments, we read it as we do the several *Christian Advocates*—AS ALL OURS CONCERN. Our brethren in Canada have passed through a great fight of afflictions—afflictions in which we have deeply sympathized, but in which we could afford them no other aid than our prayers. The unfortunate misunderstanding with the Wesleyan Conference, and the consequent separation which that body determined upon, placed us in a position in which we could take no part without becoming partisans, and hence we have observed a studied silence in regard to the whole matter; yet we have not ceased to lament the consequences of a family feud from which neither party could possibly derive any advantage, and from which the cause of God must necessarily suffer.

"Perhaps, now that both the Wesleyan Connection and the Canada Conference have had time to review the past, both may be prepared to judge better than they could at first, as to the best means of 'spreading Scriptural holiness' through the Provinces, which we are sure is the single purpose they, severally, have in view. Our British brethren must see, that if Canada be missionary ground at all, it is less so than many of the fields of which they have already entered in heathen lands, and which require many more laborers than they are able to employ. They may, therefore, find it expedient to cede the Canadian Provinces to their brethren of the Canada Conference, and apply the funds which they now expend there to supply the calls so pressingly made upon them in other and more distant parts of the world. They have planned, and if others should reap, it was so in the beginning, and must continue to be so to the end of the world. But what does it matter, so that the harvest be gathered at last into the garner of the Lord, who has directed both him that sows and him that reaps to occupy until he shall come? Our brother, the Editor of the *Christian Guardian*, says, &c."

We did not expect that our unstudied epistolary paragraphs would meet with the flattering reception they have, much less call forth the foregoing remarks. The implied eulogium on the Journal we deem it an honour to conduct, is alike unexpected, and merits our unaffected acknowledgment. But what is said of the unpleasant affairs between the English and Canadian Conferences is most unexpected, as we purposely altogether shunned a reference to their unpleasantness in our business letter.

The senior Editor, in referring to the "British brethren," says, "They may...and it expedient to cede the Canadian Provinces to their brethren of the Canada Conference." On this we may be permitted to remark,—1. The Canada Conference never asked to be considered the possessor of the Canadian "Provinces," but only of the Upper Provinces. Those brethren have the Lower Provinces, and their claim is not denied, or doubted, by the Canada Conference. 2. If for the British brethren to "cede" the Upper Province be only meant that they shall surrender what they have un-Methodistically and unjustly become possessed of as far as they could, we decidedly approve of the term. The English Conference, in 1820, proclaimed to the world the true and immutable principle, that Methodism is one throughout the world, and their coincident Resolution, that there should be but one Body of Methodists in Upper Canada—the Body which is now known as the Wesleyan Methodist Church. Our Conference asks no boon of the English Conference, but asserts her righteous claim to Upper Canada—a claim founded in reason, in English Conference law, in Canadian law, in Wesleyan usage, in Wesleyan affection, and in unchangeable truth.

These points properly understood, he is right when he intimates that this Province should be surrendered to our Conference; when he states that "the cause of God must necessarily suffer" from this "family feud," when again he intimates that the British brethren must much more consistently expend their Missionary money "in heathen lands," in supplying "the calls so pressingly made upon them." He has here seized the correct, Christian idea. They are, we assure him, thoroughly Canadian, such as we have been expressing from the commencement of the unhappy differences between the two Conferences, with an urgent explicitness caused by the deepest sense of wrong.

**VICTORIA COLLEGE.**—We were favoured with a letter from the President of the Conference the day after our last publication. It is dated Oct. 19th, and we are sure the following extract of it will contribute to the pleasure which the patrons of Victoria College have in witnessing its firmer establishment and extending success. The President says:—

"The College opens again to-morrow, and the Students are pouring in from every direction. The College has a good name abroad, and I have no doubt it will succeed to the entire satisfaction of its most sanguine friends. Dr. Ryerson seems to have the confidence of all the Students; and the country at large, as far as I have been able to learn, approve of his appointment, and look to him and his colleagues with high expectations. Should the present course of instruction, (which I believe to be exceedingly well arranged,) continue under the management of the present intelligent and industrious Faculty, the College cannot fail, I think, to confer the most substantial benefits on our Canadian community, and reflect great credit on the Church that founded it. We have just received another grant of £500 from the Parliament, which shows that the Government considers the appropriation a permanent grant. I trust the College will be able, in a few years, to return these favours to the public in something more substantial than gold or silver."

**THE INDIANS OF NOVA SCOTIA.**—In the *Halifax Morning Post* there is a lengthy Memorandum of the Indians prepared by His Excellency Lord Falkland, highly creditable to his Lordship's wisdom and humanity, from which we shall take a few particulars. The Indian population is estimated at about 1400 souls, or 350 families, and has been rapidly decreasing for many years past, owing to disease, drunkenness, and emigration. "Their moral condition is very low" in Pictou, and of those who are settled there "none are able to read." "They are all baptized into the Church of Rome, but their perceptions of Christianity are exceedingly obscure." Here the former statement explains the latter. The Abbe Signy, who has had the spiritual charge of all the Indians in the western part of the Province for the last forty-five years, complains much of them, and says,—"There is but faint hope of success in trying to bring them to a civilized life." These remarks apply to the Indians in other parts of the Province. But it seems there is some hope of an improvement in their condition. At one place, out of 110 Indians, 82 have taken the Temperance pledge. While most colonies have done something for the relief of this class of people, it appears from the records of Nova Scotia that hardly any thing has been done in that colony. Lands were reserved for them many years ago, but no encouragement given to settle on them till very recently. On Bear River an attempt was made to settle them, which failed.—The Government had also encouraged the formation of another settlement at Gloude, but it is deserted. In the Counties of Lunenburg, Shelburne, and Cape Breton, there are now some instances of successful cultivation of the soil by Indians. Throughout Nova Scotia they possess little property. "The only Provincial enactment for their protection is one to prohibit the sale to them of spirituous liquors, but it has not been followed by the expected beneficial effects, owing to the cunning which both sellers and buyers employ to evade its salutary provisions." It is well said, that before the whites intruded "on their possessions they had food and clothing enough and to spare, and to suffer them now to want those necessities would be unjust and cruel in the extreme." It is proposed that they have every inducement held out to them to settle, and that means be provided to help them to rise into civilized life, and a Superintendent of Indian affairs be appointed. The Legislature is expected soon to devise some plan for the attainment of so important an object—long and loudly called for. A ponderous weight of blame rests somewhere in Nova Scotia in this matter. Long ago should the Indians there have been intrusted to proper religious and agricultural instructors. The red man can be made a Christian and a farmer; and he who doubts what we say, is invited to Western Canada, to see very nearly our entire Indian population gathered into improving, happy, Christian villages.

**THE MISSIONARY REPORT** has been delayed to the last moment, under an expectation of receiving some accounts which are yet unseen, as we are solicitous to have the pamphlet without error. Within the last two or three days we have written it, and shall strenuously endeavour to have it published and sent to the circuits before the middle of November. Till then our many Missionary friends will please add to their benevolence, patience.

## THE EDITOR'S DESK.

**AN ESSAY ON APOSTOLICAL SUCCESSION; being a Defence of a Genuine Protestant Ministry, against the exclusive and intolerant schemes of Papists and High Churchmen; and supplying a General Antidote to Popery; also, a Critique on the Apology for Apostolical Succession, by the Hon. and Rev. A. P. Perceval, F. C. L., Chaplain in ordinary to the Queen; and a Review of Dr. W. F. Hook's Sermon on "Hence the Church," preached before the Queen, June 17th, 1839; by Thomas Powell, Wesleyan Minister. 12mo. pp. 354, bound in cloth. New York: published by G. Lane and P. P. Sanford, for the Methodist Episcopal Church, at the Conference Office.**

A Protestant master-piece for Popery, whether in the Church of England or the Church of the Vatican, a master-piece which no mind or might of either, or of both combined, can master. We commend it to the Wesleyan Methodist Church, and congregations, and recommend it to the Canadian public generally. A lengthened review of the work would be only what it merits; but a brief notice is all we can furnish; and in doing this, we condense the table of contents for the reader—Prefaces to different editions—Introduction—Statements of the doctrine of Apostolical Succession by its advocates—General Question—no proof from Scripture of High-Church claims—the Gospel opposed to it—Scriptural evidence against them—Scriptural evidence continued and an Appendix—the Church of England at the Reformation—testimony of Christian Churches that Bishops and Presbyters are of the same order—testimony to the same from Divines—no sufficient historic evidence of a personal Succession of valid Episcopal Ordinations—Nullity of the Popish Ordinations, and Character of the Popish Church and Bishops before and at the Reformation—Popish Ordinations of English Bishops before it—Nullity of those Ordinations—Genuine Apostolical Succession—Conclusion of Essay—Critique on Mr. Perceval—Review of Dr. Hook. There is a valuable Index. These are the subjects discussed in a volume as neatly prepared for the eye by the Methodist Publishers at New York, as its selection for publication is creditable to their discernment of the Popish and semi-Popish signs of the times, and the imperative call there is for the unsupine and wide circulation of works like this of Mr. Powell's.

He makes no pretensions to style, and yet his is terse, perspicuous, forcible; no professions in argument of generalisimo, and yet he is a match for the Pope and Pusey. The work should be in the library of every literate and Local Preacher, and Leader in our Church, not for pulpit or class use, but for social; and if they will forward their commands to our Book-Steward, he will have pleasure in procuring what copies of it are required. This is not the time for our Church to sleep. There is an enemy in the land never asleep, never indolent. Bible doctrine is to be spread, to give Protestantism stability and permanence. The author says, "If any choose to controvert his positions, he freely allows them the liberty which he has taken. His design is Catholic, not Sectarian. Truth is his object; though his efforts should perish, yet he will rejoice in the triumph of truth." His truth will triumph.

**A REVIEW OF A SMALL WORK** published for the information of the members of the Black River Conference, by certain persons claiming to be the Methodist Episcopal Church in Canada. By C. R. Allison, a Member of the Canada Conference.

It is not necessary for us to revive controversy with a petulant party who set the Canadian Judges and the General Conference at defiance; though quite necessary for the respected writer of this Review to defend himself from an attack as unjust as it is contemptible. We read the Rev. Richard Jones' reply to certain demurrers on the same subject, and that, and this, should appear in the *Guardian* under their publication by us important. We have read the "Small work" now reviewed, and several long-unsupplied communications in the *Victoria Chronicle*; and, to be honest with any persons who may want to know what they are, we may as well say, that the assertions they contain amount to this—three and three make seven! Mr. Allison shows himself well acquainted with the topics he treats, and in a small compass gives his opponents, we conjecture, home-ense enough to keep them from the next Black River Conference.

**LECTURES ON REVIVALS OF RELIGION, by Charles G. Finney. Abridged. London: Walker & Co.**

These Lectures, abridged as they have been in England, are by a Minister in the United States who may have done some good, but certainly some harm in his day of popularity; and as they are read in Canada, and by ministers and members of our own Church, we think it a duty to say a word respecting them. This edition has had excluded from it not a few objectionable passages; but not a few remain. Fious as the author may be, and correct, pertinent, and useful as many of his directions for conducting a revival are, his ardent and daring spirit has pushed him to the utterance of some rash, and unscriptural sentiments. In his 12th lecture he says, "We are apt to speak of ministers and other men as only instruments in converting sinners. Man is something more than an instrument." We did not know before that, though man is an agent active and voluntary, he could be more than an instrument in the conversion of men. In the 17th lecture he says, "Sometimes professors of religion try to comfort an anxious sinner in this way, by telling him, 'I will pray for you.' This is false comfort, for it leads the sinner to trust in those prayers, instead of trusting in Christ." Then are we to cease to pray for sinners? Again: His objects to good people calling anxious sinners penitent souls; and says, "If they are penitent they are Christians." Then the penitent sinner was a Christian before he believed in Christ. The reader will see how necessary it is for the Lectures to be read with very great caution.

"THE WESLEYAN-METHODIST ALMANAC for 1843," has, as yet, been fortunate enough to meet with favour at every place where we have heard of its reception—except Coughs. There even the *Star* bides half its brightness from us. The Editor says of the Almanac: "The typographical execution is very neat, but the compilation is wretchedly bad, no attention whatever being paid to changes in public offices." &c. It was published on the 1st of October, and Parliament was not prorogued till the 12th, so that the Executive and Legislative lists given in the work could not be made to agree with the changes made subsequent to its publication; but the Editor will find a note containing an errata on the 2nd page, written after nearly the whole was printed, which does contain some of the changes.—The *Hamilton Journal* recommends the Almanac as "an unusually well compiled publication, containing much available information;" the *Woodstock Herald* obligingly inserts our advertisement, and says it is a "very useful little work;" the *Victoria Chronicle* that it is "very neatly printed;" the *Prince Edward Gazette*, that it "has been got up with great accuracy and neatness;" and contains a variety of instructive information;" the *Montreal Register* is "much pleased with its general appearance and execution;" the *Quebec Gazette* says it "contains a fund of denominational and other information." Perhaps the *Star* will shed its full smile upon us in future!

**ACKNOWLEDGMENT.**—The Corresponding Secretary of the Missionary Society of the Wesleyan-Methodist Church begs very respectfully to acknowledge the reception of a parcel of newly-prepared wearing articles, sent by Mrs. M. Christie, Secretary, "from the Niagara Female Missionary Society, for the benefit of the Missionaries of the Indians in connexion with the Canadian Wesleyan Conference," with an expression of "sorrow that there are no more ready," and an intimation that "in future it will give the Society much pleasure to make only those things which are most needed." This generous intimation was highly appreciated, and shall long remember it. The amount of the gratifying gift is £10 6 3 in the original cost of the materials, which is much enhanced by the gratuitous industry of the Ladies who make it. This spontaneous offering is acceptable because made by Christian Ladies, and still more so because made by Ladies of different Churches.

**The Rev. JOSHUA SOULE, one of the Bishops of the Methodist Episcopal Church, and his companion, the Rev. Thomas Sargeant, left Liverpool for New York, on the 1st inst., in the packet ship Virginia, Capt. Allen.—N. Y. Com. Adv., Oct. 19.**

It affords us much pleasure to say, that the PRESIDENT OF THE CONFERENCE returned to this City on Monday, much improved in health, from his protracted tour through our Circuits in the east of the Province. We hope to be favoured by the President with some account of his interesting travels for publication.

It gives us pleasure too to say that the Rev. GEORGE CORVAY has just arrived from the North-West after a long and tedious journey, to take his place among the Missionaries of our Church; where his services will be very acceptable.

**THE TORONTO FEMALE REVELENT SOCIETY** will give a SOIREE, in the Wesleyan-Methodist Church, Newgate Street, on Wednesday Evening, November 2nd, at half past 5 o'clock. The proceeds to be applied to aid the funds of the Society.

The objects of this Society are, (1) to provide the Children of the Poor with articles of Clothing, to enable them to attend the Sunday Schools; (2) to assist poor Women in sickness or need; and (3) in any other way which may be approved, by a majority of its Members, to accomplish the ends of Female Benevolence.

Tickets, 1s. 6d.—To be had at the Guardian Office, at the Stores of Messrs. J. B. Armstrong & Co., Bowes & Eml, G. Simpson, J. Sanderson, I. Robinson, G. Walker, R. H. Brett, R. Brewer, J. Leak, W. Flock, &c.

**The Managing Committee of the House of Industry** beg to acknowledge with thanks the receipt, from the Ladies of Toronto, of the following proceeds of the Bazaar and Concert held in this City on Wednesday, the 12th inst:—

Cash received by the Treasurer	£145 5 6
Articles of Clothing, value	4 14 6
Toronto, Oct. 19th, 1842.	Total £150 0 0

## Religious Intelligence.

## FOREIGN MISSIONARY INTELLIGENCE.

From a Correspondent of the N. Y. Observer.

BOSTON, Oct. 4, 1842.

**Messrs. Editors.**—At the Monthly Concert at Park-street, last evening, Dr. Anderson first announced the death of Mrs. Burgess, of the Abnederdugur mission. No particulars have been received, but it is supposed that she died of the cholera.

Some account was then given of the thirty-third annual meeting of the Board, lately held at Norwich. This, after your full report, I need not repeat. The Young Men's Society for the diffusion of Missionary Knowledge was next noticed. Arrangements are made for a course of lectures in the Masonic Temple. A list of subjects, and probably of speakers, will soon be published. It is important that this experiment should be so sustained, as to ensure success.

**CHINA.**—The final result of the war with England is yet unknown; but it has already secured important openings for the Gospel. During the past year, a Chinese population more numerous than that of the whole population of the State of New York, has been perfectly accessible. The flagstaff of the American squadron has been allowed to go up the Bogue, a privilege never before granted to a foreign ship of war. Mr. Bridgman went in, as interpreter in the expected negotiations. Mr. Abel has gone to Amoy, which is about 400 miles up the coast beyond Canton. At Ningpo, some 400 miles farther, Mr. Williams says a dozen missionaries might find an abundance of employment. Mr. Milne, an English missionary, is at Chusan, still farther north.—All these places are in possession of the English, and the last two are in the vicinity of Nanking, and the very heart of the empire.

**BORNEO.**—Two of the missionaries have gone into the interior, to select a place for a station among the Dyaks. As one of the fruits of the mission of Dr. Ferris to Holland, the Dutch government has pledged itself that our mission shall not be molested in its labors in the interior of that island.

**NESTORIAN.**—Letters have been received from Dr. Grant, at Mosul, to March 30. The Papists were concentrating their forces for a grand attack on the independent Nestorians, as soon as the meeting of the synod should render the Nestorian people accessible. Their plan was to induce them to become Roman Catholics, for the sake of being under the protection of the French Consul at Mosul. Dr. Grant determined to be beforehand with them; and as neither the season of the year nor the disturbed state of the country allowed him to enter the mountains from Mosul, he was about starting for Ooroomiah, by the way of Ravendos and the Sidce pass, on the South of the Nestorian country. There he would have been ever since; but it has been traversed by several Christian explorers, and does not appear to be particularly dangerous. It was probably the route of the ancient Persian monarchs, from the region around Nineveh to Echatauta of Atropatene, which you will find on the Monthly Concert Map of Western Asia.

**ARMENIAN.**—Extracts were read from the journal of Mr. Dwight, at Constantinople, showing the continued progress of spiritual religion among the interior people, and the progress of the empire, especially in Bythia. At Ada Bazar, the number of the "enlightened" had increased, March 15, that they held three separate meetings on the Sabbath. Later, Stephen, the ex-patriarch, went there to preach. A formal complaint was made to him against these "evangelists," who, it was said, did nothing but read the New Testament and pray. Stephen replied,—"Would to God you were like them in this! Is not the New Testament the only foundation and rule of our faith? Go home, and read the New Testament yourselves."

**SANDWICH ISLANDS.**—The annual report of the mission, to the 1st of June last, has been received a month or two earlier than usual, by way of Mazatlan and New Orleans. Its general tone is encouraging. The circular on raising up a native ministry, they say, "meets a response in all our hearts." Had they fifty native preachers, they might all be stationed at posts where their labors are needed, but where stations with foreign missionaries are virtually impracticable. It is not probable that missionaries from abroad will ever, as a general thing, be supported by the people. They must be succeeded by native preachers, supported by the people, as is now the case with the teachers of the common schools. To raise up preachers, they need a more efficient support for the Seminary at Lahaina, which is to them what colleges are to the churches in America. There are several native preachers now. "Blind Bartimueus," of Maui, has been regularly licensed. David Malo, of the same island, labors much as an evangelist. [This David Malo must be a man of no ordinary character. He has a fine plantation of sugar cane, and his molasses is said to be at least equal to any in the world. He makes considerable quantities for exportation. Yet he has always found time, in his leading part of all efforts, or nearly all, for the promotion of knowledge and piety. Your readers may remember his voluntary tour around Maui, when popery first became rampant there; in which he lectured on the substantial identity of the old and the new idolatry. Now, it seems, notwithstanding the extent of his worldly business, he finds time to be an evangelist. Is not his example worthy of the attention of energetic business-men in America?] There is another native evangelist in Oahu. Neither of these, however, is fit for a pastor. In that office they would often fail for want of that discretion which can be reasonably expected only where Christianity is older, and has had more time to mould the habits of thought and judgment. Competent pastors will not soon spring up there, without special training.

On Oahu, as I heard correctly,—during the last three months, which had been a time of more than usual sickness, many had left the pagoda, and returned to their former places of worship. One said, that popery is folly; another, that they learned nothing there; another, that they had no books;—that is, comparatively none; and others were tired of their endless and useless ceremonies.

The Temperance reformation has revived, under peculiarly interesting circumstances. The chiefs, being under less restraint, having more abundant means of gratification, and being more exposed to the temptations of foreigners, suffered most from intemperance. There was scarce a chief in any of the churches, who was not under some kind of censure. Among them, the reformation seems to have commenced in earnest. Many two "cold water armies" of more than 1200 children, were found at Honolulu, on a pledge of total abstinence from all intoxicating substances. In April, public meetings took place at Honolulu and at Lahaina, without concert. The King first subscribed the pledge privately. April 26, a large meeting was held at Lahaina. He there subscribed it publicly, and made a speech. He mentioned his previous private subscription. He gave as a reason for it, that it belonged to him to be a father to the kingdom, and therefore he was ashamed to have anything to do with rum. The prime minister and many other chiefs followed his example. May 16, a national Temperance Society was formed at Lahaina. The King is its president. He cleared his cellar of spirituous liquor, which he sent back to the merchant of whom he bought it. The laws against tripping were also good, but had fallen into disuse, and become a dead letter. A royal ordinance was issued, requiring the proper officers to enforce them. The King is more constant than formerly in his attendance on public worship, and there is a visible improvement in the manners and morals of the people. Opposition was expected from foreigners engaged in the rum trade; but scarce any remarks have been heard, except in approbation of the reform.

The number added to the churches during the year ending June 1, 1842, was 243; and the whole number of members in regular standing at that time was 19,210.

Late news from Syria.

P. S. There is news from Syria, by the steamer which arrived this morning. It is stated in an English paper, that henceforth the principality of Mount Lebanon is to be divided; that the Maronites are to have a prince of the house of Shlahab, and the Druses to be under one of their own sheikhs, responsible directly to the pasha of Damascus. One report states, that the Maronites are to be under the Druses; the other, that the Druses are to be under the Maronites. If I have a right recollection of his character, he will be tolerably harmless man, unless the patriarch succeeds in making him his tool. At first glance this news looks encouraging.

**CHRISTIANITY IN INDIA.**—It is stated to be the intention of Lord Elphinstone to introduce the Bible into the Government schools in India. If this report be well founded, we congratulate the noble lord on having afforded the highest proof of political wisdom yet manifested in the government of that great empire. The Bible, wherever it has been introduced in the language of the country, has made its own way with a power which nothing human, whether of prejudice, or even of proneness to forbidden indulgence, has been able to resist. In India, its divine precepts, supported by most conclusive evidence of their origin, will do more than all the resources of British wealth, all the wisdom of British policy, and all the victories of British arms can effect, to make the hundred million swarthy subjects of Queen Victoria one people under her sway.

## Temperance Vindicator.

**MR. DOUGALL'S TEMPERANCE TRAVELS.**—We copy from the *Standard* the following outline of the highly interesting narrative given by the respected President of the Temperance Society, at the meeting on Thursday evening last.—*Montreal Messenger.*

Last Thursday evening, in the Congregational Chapel of this city, the zealous President of the Montreal Temperance Society, John Dougall, Esq., gave an interesting series of his travels, and of his efforts on behalf of the Temperance cause while journeying. He sailed from this port in the *Calcutta*, a vessel that is conducted on the Temperance principle; he praised the orderly manner of the crew, their freedom from oaths, and the comfort which was enjoyed in the vessel. All these Mr. D. ascribed principally to the effects of Temperance; and, therefore, he recommended all present to encourage temperance ships. In Glasgow he found the friends of the cause active, and steadily advancing in public favor; so also in the neighbourhood of Aberdeen, where they have a fine Hall, in which public meetings are held. In these places several of the most influential men belong to the society. In Edinburgh he found no combined efforts made on behalf of the cause, the society having been split up, in consequence of the unhappy feeling that exists between Churchmen and Dissenters; though here, as well as in many other parts of Great Britain, there are a number of clubs, whose members are designated Rechabites. They are a sort of re-trial relief society.

In England, the cause is in some places progressing, while in other places it is stationary. The friends of temperance in London are very active and zealous in the good cause, but they have much, very much, to contend with, ale-houses and gin-palaces are so extensively distributed over the whole city, and so many persons are engaged and interested in the traffic.

The Temperance cause may be said to be triumphant in Ireland among the poorer classes; but Mr. D. stated that it had not spread so extensively among the rich, and as a proof of this, he said that there was not a single respectable Temperance Hotel in all Dublin. They appear to be as badly off as we are in Montreal in this respect. The first man in regard to rank in Ireland, the Duke of Leinster, has signed the pledge, also the first in influence, viz., Daniel O'Connell.

Mr. Dougall, while in Britain, made great efforts to induce Shipowners to adopt the Temperance plan in their vessels, and also to induce Marine Insurance Companies to insure temperance ships for less than others, on account of the risk not being so great. Mr. D. stated many thrilling facts to prove this,

but our space is so limited that we cannot give them, and they will likely appear in the *Temperance Advocate*. He succeeded in this object, to some extent, and he trusts that more will yet result from his labours.

The greatest shipping house in Scotland, perhaps in the world, Messrs. Pollock, Gilmour & Co., send out their ships without grog. Also, one of the principal houses in England. These noble examples Mr. D. expects will soon be followed by many others.

Mr. Dougall also visited the Continent. He passed through the much-valued wine growing countries, and had an opportunity of witnessing the withering effects of wine, the torpor that it casts upon all enterprise, and the drunkenness that arises from it and the brandy that was so much used. These effects are greatly manifest in Paris and other parts of France.

**TEETOTALISM IN GREAT BRITAIN.**—A learned Dr. Clutterbuck has affirmed that experience is opposed to total-abstinence from all intoxicating drinks as healthful or useful. To this Mr. Beaumont replies, that there are, at this day, living within the Kingdom of Great Britain, upwards of seven millions of total-abstainers from all intoxicating drinks. Surely numbers cannot be wanting to prove the validity of the principle!—And of these there are persons of all ranks, from the peer to the peasant; of all constitutions, from the staid to the effeminate; of all occupations, from the laborious artisan to the sedentary employer; of all ages, from the infant at the breast to the venerable patriarch. *Dr. Clutterbuck* is of the opinion, from John of Groat to the "Land's-end." So that, so far as "experience" goes, it is all on the side of total-abstinence.—*Temperance Journal.*

## Foreign and Provincial News.

From the N. Y. Commercial Advertiser, of October 18th and 19th.

## ARRIVAL OF THE INDEPENDENCE AND THE BRITANNIA.

**Awfully Destructive Fire and great Loss of Life at Liverpool.** Yesterday morning witnessed the most awfully destructive fire, whether as regards life or property, that has ever taken place in this locality—more destructive, indeed, than the memorable fire in 1825, which destroyed the Green warehouses.

On that occasion, the estimated damage was—warehouses, £41,500; grain, £120,000; sugar, £260,000; coffee, £3,500; cotton, £30,000; sundries, £20,000—total, £333,000; whereas, on the present occasion, one article alone—cotton—has been destroyed to an extent exceeding the whole of the loss by that memorable fire.

It has been ascertained by the brokers' returns, that 37,474 bales of cotton have been consumed by the conflagration of yesterday, which, averaging each bale at £9—not above the mark—gives the enormous sum of £337,266. If to this be added the cost of warehouses and sheds destroyed, together with the valuable colonial and foreign produce consumed therein, the actual destruction of property by this fearful visitation will, we fear, be found to exceed five hundred thousand pounds!

The existing state of uncertainty and alarm, a very near approach to correctness cannot, we know, be made expected, but the sum we have named will not, in the estimate of competent persons, be found very far wide. Forty years have elapsed since what used to be called the great fire in the Gorse occurred; and what is somewhat remarkable, that event, like the present, occurred in the same month, September.

The distressing calamity we are now recording has, however, been far more tragical in its results than the only event in the history of the town with which it can be compared. The loss of life, from the peculiar circumstances attending it, can never be satisfactorily ascertained, but we should not be surprised if, including the unfortunate persons at present in the Northern Hospital, and those buried beneath the ruins, all traces of whom will be forever swept away, before the removal of the burning materials—the number exceeded thirty.

Under the ruins there are, it is believed, eighteen to twenty men, and from the dangerous state of many in the hospital, half that number, it is feared, will not survive. In the hospital there are now seventeen dreadfully mutilated, exclusive of three who died there yesterday.

The fire originated in Crompton street, formerly Wood street, at the north end of the town, near the docks. The three principal streets affected—namely, Crompton street, Furness street, and Neptune street, all nearly opposite the Borough Gaol, run east and west between Great Howard street (in which the prison stands) and Waterloo road, close to the docks.

Three streets and the boundaries, east and west, occupy an area of from six to seven acres.—*Liverpool paper, Sept. 24.*

**The Great Fire, Liverpool, Sept. 28.**—The ravages of this devastating fire, which has reduced a pile of buildings occupying a space of ground large enough to build a town upon, and their valuable contents, to ashes, we regret to state, have not been wholly checked, and at the time I am now writing, the fire is still burning, and the flames are still raging, and are entertained for the safety of a large quantity of turpentine which is buried in the ruins and cannot be extricated.

A meeting of the five insurance agents has taken place with a view of assessing the amount of damage sustained. After "comparing notes" on the engagements of each office having liabilities in connexion with this destructive event, it was ascertained that the total liabilities amounted to £250,000. The amount of damage sustained, it is said, will exceed £700,000.

On the 27th a second fire broke out, near the scene of the conflagration on the 23d, destroying considerable property. A man named Patrick Duran has been committed, on a charge of having set fire to the premises to gain the insurance.

There has been a serious decline in the prices of wheat, which has caused the failure of several corn factors, reputed wealthy, and of respectable standing. There are long articles in the London papers—put forth, however, without much appearance of belief in them—about the existence of some secret association having for its object the murder of the Queen and Prince Albert.

It has been found that the steamers belonging to the royal navy are not of sufficient power, and orders have been given that hereafter all steamers shall be supplied with engines of much greater power than those now in the service. The London Gazette contains an order in Council that the 23d of October should be observed as a day of thanksgiving for the late abundant harvest. The London evening papers of October 31 contain the speech of Sir Charles Bagot at the opening of the Parliament on the 7th of September.

The London papers announce the death of the Marquis of Wellesley.

**American Stocks in London, Sept. 30.**—Indian five, 20½; New-York five, 125½; South Carolina five, 106½; 7½; U. S. Bank share 7.

**The American Tariff.**—The Glasgow Argus thus speaks of the tariff passed at the close of the last session of Congress:—

The new duties are, in point of fact, prohibitory against numerous and important articles of British trade, and they have given rise to the most serious apprehensions in regard to the future, both in Glasgow and Manchester. The French papers speak of it as very prejudicial to the commerce of that country.

**Mercantile Failures.**—The national securities have been depressed during the past week by the announcement that the firm of Messrs. King & Melville, and that of Messrs. Hill & Co., corn factors, had been obliged to suspend payments, in consequence of the recent serious decline in the price of wheat.

The unsatisfactory condition of credit in general has raised the rate of money accommodation to parties who may require it extensively. Prices are declining, and descriptions of produce during the past week, very extensive parcels having been pressed upon the market, both by private contract and public sale.

The friends of the Custom-house, now in course of investigation, are a topic of much inquiry.

A decided improvement has taken place in the manufacturing districts of England. Many of the hands have returned to their work, but some of them are still discontented, and are threatening a more formidable strike at a future time.

It was determined at a meeting of the West Indian Steam Company, held on Friday, to carry on the business on the new plan for the six months agreed by government.

It is estimated that the total amount of collections raised by the Queen's letter for the relief of the distressed manufacturers will exceed £100,000. The Caledonians has brought over remittances from the states of Ohio and Alabama, for the



THIS DAY IS PUBLISHED, Price SIXPENCE, The Wesleyan Methodist ALMANAC FOR 1843: Containing—Under the usual Astronomical Calculations—Statistics of the British Empire; Officers of the Government of Canada; Members of the Legislative Council and House of Assembly; Sheriffs, Clerks of Peace, and District Treasurers; Registrars of Counties, and other Officers; Divisions of Canada West; Solar and Lunar Tables, with history of names of the Months; Kings and Queens of England; Chronological Table of Methodism in Canada; Canada Wesleyan Conference, and its Institutions; Chronological Table of Methodism in the United States; and in England; Royal Family of Great Britain; Imperial Government; National Debt of Great Britain, &c. &c. Sold at the Wesleyan-Methodist Book Room, No. 9, Wellington Buildings. A liberal discount made to country dealers, and the usual allowance to our Agents. Toronto, October 1st, 1842. Editors in the city and throughout the country are respectfully requested to insert the above.

FALL AND WINTER STOCK. THE SUBSCRIBER is just receiving, and offers for Sale, at the usual Terms, to the Country Trade, viz:— 165 kegs, various brands, Pig 317 boxes do. Cavendish 40 boxes Ladies Twist 40 boxes Nail Rod 130 jars very superior Macaboy Snuff 4 bls Scotch Snuff, in bladders 78 lbs Rio 14 bags Logana Collo 22 bags Pimento 27 bags black Pepper 55 boxes ground Pepper 20 boxes do. Pimento 1 crate (470th) Cassia 65 jars Mustard 10 boxes do. in tins of 4 lb. each 20 boxes ground Ginger 10 boxes do. Cinnamon With many other Goods in the line. R. H. BRETT. 161 King Street, Toronto, Oct. 4, 1842.

FALL AND WINTER STOCK. THE SUBSCRIBER is just receiving, by recent arrivals from Liverpool and London, a full and complete assortment of Combs, English, French and German Fancy Goods; Cutlery, Birmingham & Sheffield Shelf Goods; Stationery, &c. &c. VIZ:— 3 cases Ladies Work-Boxes and Writing Books 1 case London Hair Brushes 1 do. best Dressing Combs and other Combs 1 do. Gentlemen's Dressing-Cases 4 cases common Looking Glasses 6 cases Cutlery 5 do. assorted Birmingham Fancy Goods 1 do. Whip-Thongs 1 do. assorted Buttons 31 cases of Foolscap & Letter Paper 34 bales News Printing do 12 do. Wrapping do 4 do. (1 ton) Mill Board 1 case Bookbinder's Leather 2 do. Merchant's Account Books 2 cases assorted Ink 3 do. Ink Bottles 1 case Ink Powder 15 cases assorted Stationery, including every article in Fancy Stationery; Drawing Cards, Pencils, Colours, &c. R. H. BRETT. 161 King Street, Toronto, Oct. 4, 1842.

STATIONERY.—For Sale, in the Original Packages:— 15 cases Letter Paper 25 cases Put 16 cases Foolscap 6 cases assorted Fancy Paper 1 case Superior Quills R. H. BRETT. 161 King Street, Toronto, Oct. 4, 1842.

RIDOUT, BROTHERS & CO. IMPORTERS OF BRITISH HARDWARE, AND RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD & WOLVERHAMPTON WAREHOUSE, CORNER OF KING AND YONGE STREETS, TORONTO, NEW SUPPLIES OF IRON, STEEL, AND SHELF HARDWARE GOODS, Direct from the Manufacturers in England, which, with their stock previously on hand, will comprise an assortment, including every article usually forming a part of the Ironmongery business, and which they offer to Country Dealers at their old Credit terms of six months for paper, or in Retail at their customary low prices. Toronto, Oct. 1, 1842.

STEEL.—SANDERSON, BROTHERS & Co.'s Shear, Spring, Blisters, and superior Cast Steel, (the latter well deserving the attention of Axe Makers), on Sale by RIDOUT, BROTHERS & Co. Toronto, Oct. 1st, 1842.

CUT NAILS.—BUDDEN & VENNOR'S Shingle and Ancestral Nails, of all sizes, kept constantly on hand by the Subscribers, who offer them for Sale upon advantageous terms. RIDOUT, BROTHERS & Co. Toronto, Oct. 1st, 1842.

CANADA PLATES.—250 Boxes, for Sale by RIDOUT, BROTHERS & Co. Toronto, Oct. 1st, 1842.

REMOVAL.—JOHN TYNER renders his grateful acknowledgments to his friends and patrons generally for the liberal and continued support they have given him for a number of years, and now informs them and the public generally that he has removed his Boot and Shoe Establishment, from his old stand opposite the Market, to his new buildings on Yonge Street, next house north of Mr. Ketchum's, where he will be happy to attend to all orders in his line. J. T. wishing to accommodate his friends east of the city, has opened the shop next house east of Armstrong and Beatty's Leather Store, King-street, which will be attended to by his nephew Richard Tyner, who he has no doubt will give general satisfaction. Toronto, October 1st, 1842.

WINTER—LAMB'S WATER-PROOF PASTE AND BRUNSWICK BLACK. The Subscribers beg to inform the Merchants and the public generally, that he is now prepared to supply them with the above articles in any amount. He feels that it is quite unnecessary to say anything in further recommendation of the Water-proof Paste, as the four last years' experience has proved it to be a sure preservative to damp feet,—to say nothing of its Leather-preserving qualities. It must be advantageous for the community at large to have it in general use. The subscriber would respectfully remind all good housewives, who wish to have their Stovepipes and Dumb Stoves look well all the winter, and to save themselves trouble and labour, that they would do well to put on a good coat of his Brunswick Black a few days before putting up their stoves. PETER R. LAMB. Blacking and Ink Manufacturer, corner of Yonge and Temperance Sts. Toronto, October 1, 1842.

WHOLESALE DRY GOOD WAREHOUSE, No. 22, Yonge Street. The Subscribers beg to intimate to their Friends and the Trade generally, that they will in a few days be receiving their FALL IMPORTATIONS; comprising an Extensive and General Assortment of FANCY and STAPLE DRY GOODS, selected by their resident partner in Britain, and which they are enabled to offer upon the most favourable terms, and at very reduced prices. Toronto, September 22, 1842.

HARDWARE.—The Subscribers are now receiving their Spring supply of General Hardware, particularly a large assortment of Table-Knives and Forks and Cutlery in general, direct from the manufacturers of Sheffield and Birmingham. Also Nails, Locks and Hinges, Saws, Edge-tools, Spades and Shovels, Bakers' Pans, Pots and Tea-Kettles, Japanned Goods, Sheet-brass and Copper, Brass-work, Shoe-thread, Weavers' Reeds & Shuttles, &c. &c., which they will sell at very low prices. JOHN CHRISTIE & SON. Toronto, 1st June, 1842.

DRY GOODS AND GROCERY ESTABLISHMENT.—HAMILTON.—The Subscribers respectfully invite the attention of the Public to their present Stock of Fancy and Staple Dry Goods and Groceries, which they are confident will be found in every respect well adapted to the season and of very superior qualities. All of which will be disposed of at such prices as cannot fail to bring a decided conviction of their cheapness to the minds of those who may examine in order to ascertain where they may lay out their money to the best advantage; and one consideration which should weigh heavily with intending purchasers is, that this Stock is entirely new and purchased when the trade was in its most depressed state, and therefore do not incur the risk of buying goods already injured by lying too long on the shelves. The Subscribers are fully confident that, after a careful examination of the prices and qualities of their goods shall have been made, a decided preference will be given to them, and therefore solicit a call next door to Duvex's Exchange Hotel. Hamilton, 12th July, 1842.

TEMPERANCE HOTEL, RICHMOND HILL, YONGE STREET. THOMAS HARRIS begs to announce to the Friends of Total Abstinence from all Intoxicating Drinks, and to the public generally, that he has opened the above Establishment for the accommodation of Travellers, at the well-known stand, Raymond's Tavern, and hopes, by attention to his guests, to merit a liberal share of patronage. Richmond Hill, Dec. 22, 1841.

ROYAL MAIL STEAM-PACKETS. LAKE ONTARIO. The following are the arrangements for the Season of 1842, between KINGSTON AND TORONTO: PRINCESS ROYAL—CAPTAIN COLCLEUGH. NIAGARA—CAPTAIN ELMSELEY. CITY OF TORONTO—CAPTAIN DICK. From Kingston, at 7 o'clock, evening, Monday, and at 8 o'clock, evening, Thursday—Princess Royal; From Kingston, at 8 o'clock, evening, Tuesday and Friday—Niagara; From Kingston, at 8 o'clock, evening, Wednesday and Saturday—City of Toronto; And arrive at Toronto early next day. The above Steamers await the arrival of the Montreal Mail at Kingston. From Toronto, at 12 o'clock, noon, Monday and Thursday—Niagara; From Toronto, at 12 o'clock, noon, Tuesday and Friday—City of Toronto; From Toronto, at 12 o'clock, noon, Wednesday and Saturday—Princess Royal; And arrive at Kingston early next morning. The Royal Mail Steam-packets call at Cobourg and Port Hope, each way. All Baggage at the risk of the owners, unless regularly booked and paid for. Kingston, April, 1842.

LAKE ONTARIO.—THREE TIMES A-WEEK From TORONTO TO ROCHESTER. THE STEAMER AMERICA—CAPTAIN TWOHY. Will, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Monday, Wednesday, and Friday afternoon, at 2 o'clock; and will leave Rochester for Toronto, touching at Cobourg and Port Hope, every Tuesday, Thursday, and Saturday morning, at 8 o'clock. The Steamer Britannia, between Toronto and Hamilton, runs in connection with the America. Toronto, August 16th, 1842.

THE STEAMER GORE—CAPTAIN KERR. Will leave Hamilton, Toronto, and other Ports, for OSWEGO, as follows:— Will leave Hamilton every Tuesday and Friday morning at 8 o'clock. Toronto every Tuesday and Friday afternoon, at 1 o'clock. Port Hope every Tuesday and Friday evening. Cobourg every Tuesday and Friday evening. Wellington every Wednesday and Saturday morning, at 2 o'clock. UPWARDS. Will leave Oswego every Saturday night at 9 o'clock, and every Wednesday evening at 7. Wellington every Monday and Thursday morning at 8 o'clock. Cobourg every Monday and Thursday morning at half-past 6 o'clock. Port Hope every Monday and Thursday morning at 8 o'clock. And arrive at Toronto every Monday and Thursday afternoon at 3 o'clock. For Freight or Passage from Oswego apply to Messrs. Bronson and Crocker, or to Messrs. Fitzgibbon & Co., Oswego, or to the Captain on board. The Gore will touch (weather permitting) at Bond Head and Darlington. Toronto, August 16, 1842.

HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.—The Directors hereby give notice, that an Assessment of Four per Cent on all the Premium Notes in force on the 7th September last, has been declared payable to the Treasurer, at his Office, No. 7, City Buildings, on or before the 25th October next. By order of the Board of Directors. J. RAINS. Toronto, 27th Sept., 1842.

HARTFORD FIRE INSURANCE COMPANY, HARTFORD, CONNECTICUT. This long-established Institution, incorporated in 1810 with a Perpetual Charter, has an unimpaired Capital of \$150,000, with power of increasing the same to \$250,000. For more than thirty years it has conducted its extensive business on the most just and liberal principles, paying its losses with honorable promptness. It insures, against loss or damage by fire, Public Buildings, Dwelling-houses, Warehouses, Merchandise, Household Furniture, and property generally, on terms very favourable to the assured. Owners of Property in Toronto and its vicinity are invited to apply to THOMAS RIGNEY, Agent. References by permission to:— THOMAS G. RIDOUT, Esq., Cashier, Bank of Upper Canada. WILLIAM WILSON, Esq., Cashier, Branch Bank of Montreal. JOHN CAMERON, Esq., Cashier, Branch Com. Bank, M. D. A. O. MURPHY, Esq., Lot M. Manager, Toronto Branch Bank of British North America. MESSRS. J. F. SMITH & Co. September, 1842.

PRINTERS' INK.—PETER R. LAMB, Manufacturer of Lamb's Blacking, begs to inform Printers in British North America, that he has, after considerable labour and expense, with the assistance of a practical and experienced workman, from England, commenced the MANUFACTURE OF PRINTERS' INK. He is now prepared to execute all orders which may be sent to him. His Ink will be warranted to be equal to any in the world, and as cheap. Ink of the various FANCY COLOURS supplied on the shortest notice. If any Paper in British Canada giving the above an insertion, and sending their account to the Subscriber, will receive the amount in Ink. Corner Yonge and Temperance Streets, Toronto, June 1, 1842.

A NEWLY-INVENTED THRASHING MACHINE. The subscriber has invented a THRASHING MACHINE on a plan entirely new, which possesses many advantages over those now in use, while it will perform as much in the same time as the best of those; it requires only half of the propelling power and not half of the hands to attend it; besides it comes so very cheap that any ordinary farmer may procure it. The subscriber has obtained a patent for the above machine and stands ready to dispose of rights to any one who may favour him with a call. He also will manufacture it to order on the shortest notice. MAHLON BEACH. Kemptville, June, 1842.

MR. WOOD, SURGEON-DENTIST, Chewell's Buildings, King Street West.

CUT NAILS.—Just receiving, and for Sale by the Subscriber, 120 kegs Soft Cuts; 60 kegs Shingle do. R. H. BRETT. 161 King Street, Toronto, Oct. 4, 1842.

SIX PENCE REWARD! The above Reward will be given to any person who will apprehend and return a run-away Apprentice Boy, OSHADIAN DUNN by name. The public are cautioned against giving him anything on my account, as I will not pay his contents. J. B. BEYRON. King, October 17, 1842.

DOCTOR TAYLOR'S BALM OF LIVERWORT, FOR CONSUMPTION AND LIVER COMPLAINT. Coughs, Colds, Asthma, Difficulty of Breathing, Pains in the Side of Breast, Spitting of Blood, Catarrhs, Palpitation of the Heart, Oppression and Soreness of the Chest, Whooping Cough, Pleurisy, Hectic Fever, Night Sweats, Difficult or Profuse Expectoration, and all other Affections of the Chest, Lungs, & Liver. This Medicine is for sale by the sole Proprietor, at No. 375, Bowery, between Fourth and Fifth Streets, New-York, George Taylor, M. D.; and by Comstock & Co., Wholesale Druggists, 71 Maiden Lane, New-York. Liverwort, even in the common way of preparation, is universally known as the best article for diseases of the Lungs, ever discovered; and it is obvious that a highly-concentrated preparation, securing the whole virtue of this inestimable herb, must be invaluable. Moreover, this medicine contains the medical properties of the Bog-wood, Lungwort, Fever Root, and many other roots and herbs. It is also warranted not to contain any mercury, mineral, or mineral preparation; and \$1.00 reward will be given any person who will procure this medicine to contain minerals of any kind. Such has been the success of this Balm, that it is warranted incapable of producing, in any instance, injurious effects. Within the last few years the calls for this sovereign remedy have been immense, beyond precedent; and its reputation sustained from Maine to Texas; thus proving the confidence bestowed upon a simple medical preparation, purely vegetable, and the truly astonishing effect attending its use. Physicians, too, from a conviction of its mildness, safety and success, employ it in their practice, recommend it to their patients, and esteem this medicine safe and invaluable; particularly as it does not interfere with any other medicine patients may be taking at the same time, nor restrict them to any peculiarity of diet, confinement, &c., thus enabling persons to receive the full benefit of this medicine, and follow, at the same time, if they wish, the advice of their physician. To persons of disordered nervous systems, or those who are unable to rest well at night, this medicine is most emphatically recommended. The inestimable value of this celebrated medicine has been rightly tested, and found wanting. The Proprietor is daily receiving the most flattering accounts of its success; and it is truly gratifying to say this is emphatically the medicine of the PEOPLE! It is used by the Medical Faculty, supported by the Clergy, advocated by the whole New-York Press, and is in the houses of most of our citizens. For Sale by Lyman, Farr & Co.; Leslie Brothers; and J. Beckett, Toronto, and by all other Druggists in Canada.

TO THE OLD AND YOUNG. Ho! ye Red Heads and Greys! Phenomenon in Chemistry, EAST INDIA HAIR DYE.—Colours the Hair, and will not the Skin! This Dye is in form of a Powder, which, in plain matter of fact, may be applied to the hair over night, the first night turning the lightest red or grey hair to a dark brown, and by repeating a second or third night, to a bright jet black. Any person may, therefore, with the least possible trouble, keep his hair a dark shade or a perfect black; with a positive assurance that the Powder, if applied to the skin, will not color it. There is no trouble in removing it from the hair, as in all powder before made. By an occasional application, a person can keep his hair to a grey hair! Directions complete with the article. There is no coloring in this statement, as any one can easily test. These facts are warranted by the gentleman who manufactures it, who is the celebrated chemist, Dr. Comstock, author of Comstock's Chemistry, Philosophy, and many other works well known and widely celebrated by the public. For Sale by Comstock & Co., 71, Maiden Lane, New-York; and Lyman, Farr & Co.; Leslie Brothers; and J. Beckett, Toronto; and by all other Druggists in Canada.

LADIES' SEMINARY, COBOURG. MRS. VAN NORMAN and MISS BARNES present their grateful acknowledgments to their friends for the success which, through their kindness, has attended their undertaking. Twenty-three Young Ladies are at present successfully pursuing their studies under their supervision and instruction. And as they have every reason to hope that the number will be greatly increased next season, they are in correspondence with a very liberally educated and highly accomplished Lady, whom they intend to employ as an Assistant. The School is under the general superintendence of Professor Van Norman, whose services are of great importance. In addition to other local advantages, the Ladies of this School will have the privilege of attending the various Courses of Lectures delivered in Victoria College. As a special incentive, their improvement will be noted at each recitation, of which a faithful record will be preserved, and forwarded regularly to their parents, in quarterly reports. Common English, including Orthography, Reading, Writing, English Grammar, Arithmetic, and Geography, per term of seven weeks, £1 6 0 Higher English Branches, including Natural Philosophy, Chemistry, Botany, Physiology, Astronomy, Geology, History, Moral Philosophy, &c. 1 5 0 Extra Charges. Drawing and Painting, 1 0 0 Music, with use of Piano, 2 0 0 Music, Drawing, and Painting, 2 0 0 French, 1 0 0 Wax Fruit and Flowers, each, 1 0 0 Board, including room, furniture, fuel, lights, and washing, 5 10 0 Board and Tuition to be paid at the commencement of each term. Each Young Lady is requested to provide herself with one pair of sheets and pillow cases, and with towels. The Winter Session will commence on the 20th of October, at the opening of the College. The following Rev. Gentlemen and Gentlemen have kindly consented to act as a Visiting and Examining Committee:—Rev. Egerton Ryerson, D. D., Principal of Victoria College; Rev. Thomas Alexander, A. M.; Rev. E. W. Ryerson; G. M. Dowell, Esq., M.P.P.; and Professor Wm. Kingston, A.M. Ryerson, August 20th, 1842.

I have much pleasure in spontaneously adding to the above advertisement the expression of my strong conviction that the Seminary kept by Mrs. Van Norman and Miss Barnes will confer upon the Pupils attending all the advantages which were enjoyed in the (late) Upper Canada Academy, together with several additional facilities for improvement. EGERTON RYERSON. CUT NAILS.—The Subscriber has just received, and offers for sale, 224 Kegs Blue Cut, soft, assorted sizes. 116 Kegs Shingle Nails. R. H. BRETT. Toronto, Aug. 4, 1842.

ST. CATHERINES NURSERY.—The subscriber begs to call the attention of the public to his well-selected Stock of FRUIT TREES, which will be warranted to their Sorts. CHAUNCEY BEADLE. St. Catharines, March 1, 1842. N. B.—The Proprietor of the British American Cultivator, and Mr. GEORGE L. WILSON, King Street, Toronto, will receive orders for Trees from the above Nursery. 644 if

CALL AND SEE FOR YOURSELVES! R. BRIGGS, Bookbinder and Blank Book Manufacturer, 163, King Street, Toronto, keeps on hand constantly a large supply of BLANK BOOKS, consisting of Ledgers, Day Books, Copy Books, Memorandum Books, and all kinds of Blank Books, Wholesale or Retail, which he offers for sale at unprecedented low prices. Also—all kinds of BINDING neatly executed; Blank Books Ruled or Bound to any pattern; Maps Mounted and Varcoloured; Music, Periodicals, or old Books, bound to any pattern, cheap, and with despatch. Toronto, Dec. 4th, 1841.

NEWS' PRINTING PAPER.—The Subscriber has just received, per the Ships Malacca and Etizan, 816 Reams News Printing Paper, assorted sizes. R. H. BRETT. Toronto, Aug. 3, 1842.

J. E. PELL, Looking-Glass Manufacturer, Carver, Gilder, Picture-Frame Maker, Glazier, &c., No. 166, King Street, nearly opposite the Commercial Bank, Toronto. WINDOW CORNICES and ROOM BORDERING made to order. J. E. P. has just procured a variety of Splendid Patterns for Ladies' Rug Work, which he will be happy to let out for short periods, on moderate terms. Ladies' Needle-Work neatly framed. 637 6m

NOTICE is hereby given, that all persons indebted to the Estate of Mr. JOSEPH LEE, of this City, are requested to pay the same to Messrs. Thomas Clarkson & Co., who are authorized to settle all matter connected with the said Estate. W. CAWTHRA, JOHN THOMSON, TIOS. CLARKSON, J. CHARLES, W. GOODERHAM, FRED. PERKINS, M. O'DONOHUE. Trustees. Toronto, Sept. 4, 1842.

J. WINER'S COMPOUND SYRUP OF HOREHOUND, AND ELECAMpane, for the speedy and effectual Cure of Coughs, Colds, Asthma, Spitting of Blood, Whooping Cough, Croup or Hoarseness, Pleurisy, hoarseness, pains and soreness of the breast and lungs. Bronchitis, a disease that is sweeping hundreds to a premature grave, under the fictitious name of consumption, can be cured by this Medicine. The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It nothing more than an inflammation of the fine skin which lines the inside of the whole of the wind tubes or air vessels which run through every part of the lungs. The peculiar virtues of this compound have for a long time attracted the attention of the medical profession and public; and a lively interest has recently been directed to the development of their active powers and pulmonary qualities, which the proprietor is now able to gratify, and presents this medicine to the public with full confidence of its being the most safe and valuable remedy ever discovered and adapted to all diseases of the lungs, when any of the functions do not perform their natural or healthy action. It is universally believed that God in his providence has not afflicted his children with pain and disease, without at the same time giving them some entirely relieve them. With these views strongly impressed on our minds, every one should feel a great desire to investigate to the utmost of his power, the great areas of nature, and to draw from that source that instruction which the wisdom of man has failed to attain. In presenting this article to the public, the proprietor was influenced by the hope that a medicine prepared with much care and strict regard to the chemical properties of its several ingredients, should take the place of thousands of irresponsible nostrums of the day, with which this country is deluged. The use of one bottle of the Syrup will be sufficient to convince the most sceptical of its beneficial effects. Directions accompanying each bottle, with the signature of the proprietor, without which none are genuine. Prepared and sold wholesale and retail, by J. WINER, Chemist and Apothecary, King-Str., Hamilton, C. W. N. B.—A liberal discount made to those who purchase to sell again.—Price 2s. 6d. For sale by LYMAN, FARR & Co., No. 5, City Buildings, King-Street, Toronto.

BRISTOL'S SARSAPARILLA, manufactured and sold by the proprietor, C. C. BRISTOL, number 207 Main-street, Buffalo, N. Y., and also sold by the principal Druggists throughout the United States and Canada. This preparation has now been before the public about seven years, during which time its reputation has been steadily and rapidly advancing, until its present and deserved celebrity has been attained; and it is accordingly an even this day, of common knowledge to all sections of society. Many of the first physicians in the country have voluntarily borne witness to its superior efficacy of value, as their written certificates now in the possession of the proprietor will show. Testimonials almost innumerable, from persons who have been benefited by its use, or have seen its excellent virtues tested by their friends, are also in the possession of Mr. Bristol, which prove how many, how various, and how extreme have been the instances in which, by its operation, the sick and the almost despairing have been restored to health and happiness. BRISTOL'S SARSAPARILLA is a rare and invaluable combination of vegetable remedies of established medical value, and from its peculiar properties is almost invaluable in all complaints that arise from impurities of the blood. From the morbid action of the absorbent and glandular systems, from constitutional infirmities, hereditary disposition, and in general all chronic and long standing infirmities and irregularities of the human frame. To enumerate all the diseases to which it has been found to be a sovereign remedy would be to make this notice much too lengthy, and we can only refer to the reader the value and importance of the preparation, and we can only in advertisements in the public papers, for more detailed intelligence respecting its efficacy, in nearly all cases of complaint except those of the most ordinary, or endemic and epidemic character. The precise directions for its use are generally given in the directions to the article; and it is rare virtues only need be known to be appreciated; that it will stand the test of any trial, and that increased usefulness, and added popularity, must be the direct result of its more extended acquaintance. Opinions from Medical Gentlemen: Buffalo, Aug. 12, 1837. We are acquainted with the preparation of Sarsaparilla, manufactured by C. C. Bristol, and having made use of it more or less in our practice, believe it to contain the active principle of Sarsaparilla, in a highly concentrated form, and as a preparation we esteem it as one of the best we have ever met with. J. TROWBRIDGE, M.D. CHARLES MINNE, M.D. JOSEPH BARNES, M.D. J. B. HAVLEY, M.D. A. NIELER, M.D. H. R. MAJOR, M.D. CYRILUS CHAPIN, M.D. MORRIS BRISTOL, M.D. J. B. MARSHALL, M.D. A. S. BRADDOCK, M.D. F. L. HARRIS, M.D.

The reader is referred to a work of 100 pages, published by the proprietor, and to be had of any of the Agents, containing some of the most wonderful cures on record. Also, certificates from the first medical gentlemen, and editorial notices from the most respectable newspapers. Important caution to those who would get the true article—always observe that the WRITTEN signature of C. C. BRISTOL, is on a red stamp across the cork of the bottle. For sale in Toronto by Lyman, Farr, & Co., and Leslie Brothers; and in Niagara; by J. Hargreaves in Hamilton; by J. Winer, C. H. Webster, and T. B. Lee, and by respectable Druggists and Agents throughout Canada.

THE COBOURG FEMALE ACADEMY will open on the second Monday (12th) of September. Students can enter at any time.—This Institution is divided into Four Departments, embracing all the solid and ornamental branches of a complete system of Female Education, with Lectures on Natural Philosophy and Chemistry. The Pupils being members of Mrs. H. H. H. family will be under her constant superintendence. The Academy is situated in a delightful part of Cobourg, and affords ample and elegant accommodations. The Pupils can attend the Church which their Parents or Guardians may direct. TERMS. Common English, per term of eleven weeks, £1 0 0 Higher English, including all the other solid branches, 1 5 0 French, Spanish, Oil Painting, and Wax Work, each, 1 10 0 Drawing and Painting in Water Colours, 1 0 0 Music and Use of Harp, 2 5 0 Embroidery, 10 0 0 Board, including room, washing, fuel, and lights, 5 10 0 Each Young Lady will provide herself with one pair of sheets, one blanket, one counterpane, one pillow with covers, and towels. A deduction of 7s. 6d. per term will be made to those Ladies who provide their own beds. Board and Tuition paid at the commencement of each term. Books and Stationery may be obtained in Cobourg. For more particular inquiries reference is made to the following gentlemen, from whom cards can be obtained giving full information of every department of the Academy:— Rev. A. Green, President of the Canada Conference; D. Thompson, M. P. P., Indiana; Rev. W. Clarke; — Morrell, Esq., London; Rev. G. R. Saeedman, Stamford; Rev. D. Wright, Credit; John Simpson, Esq. Hamilton; A. Cook, Esq. Mount Pleasant; Rev. A. MacNab, Rev. J. Scott, Toronto; A. Davidson, Esq. Niagara; W. Warren, Esq. Darlington; Esq. A. Harburt, Port Hope; Charles Biggar, Esq. Carrying Place; J. P. Roblin, M. P. P. Ameliasburgh; J. P. Williams, Esq. Bloomfield; Billa Flint, Esq. C. B. Spencer, Esq. Belleville; J. Counter, Mayor of Kingston; M. Cameron, M. P. P., Rev. H. Wilkinson, S. W. Brady, Esq., Kingston; W. Mathie, Esq., — Boell, Esq., Luther Houghton, Esq. Brockville; Alfred Hooker, Esq., Rev. W. Patrick, David Sore, Esq., W. D. Dickinson, Esq., Prescott; G. Brouse, Esq., Jacob Brouse, Esq., Maudslayi, W. Clegg, Esq., J. Burrows, Esq., Rev. T. Bevil, Bytown; John Gilmart, Esq., M. P. P. Ottawa; G. Boulter, Esq. Ameliasburgh. Mrs. J. B. Hargreaves, Preceptress; Miss R. Boulter, Assistant. Other Assistants will be engaged as the wants of the Academy require. The following Gentlemen compose the Visiting and Examining Committee: Sheriff Rutan, Colonel G. Ham, Rev. Egerton Ryerson, D. D., Principal of Victoria College; Professor Wm. Kingston, A. M.; Rev. James Spencer. Cobourg, August 15th, 1842. 663 3m

FOR SALE, A VERY SUPERIOR FARM, being Lot No. 4, Centre Road, Chinguacousy, containing 200 acres, 130 acres of which are cleared, and in a high state of cultivation. There is a large commodious Brick House, with every convenience; a large Frame Barn, Driving-Box, Stables, Sheds, a good Log Barn, Threshing Machine, a large Frame Store and Store-house, &c. &c. on the premises. It is in an excellent neighbourhood for commencing a general business. The Etobicoke Creek runs through the lot; the land is of the best quality; the whole front of the lot is enclosed with a Board Fence; the whole of the bush is enclosed, and all the Fences are in excellent order. Further particulars may be known by applying to the owner, W. LAWSON, Merchant Tailor, No. 126, King Street, Toronto. N. B. There is a good Mill Site on the Lot. 52 if

FOR SALE.—THE FARM of the late STEWART GRAFTON, within 3½ miles of the City of Toronto, west-side of Yonge Street, containing 100 acres, 60 of which are cleared; being the north half of Lot No. 22, in the 3rd Con. of York from the Bay. There are on the premises two frame Dwelling Houses, two Barns, Sheds, Stables, and other Out-houses; a good Orchard, and a never-failing stream of water. For further information apply by letter, post-paid, to Thomas or Stewart Grafton, of Toronto Township, or to either of the undersigned. 36 if. PETER LAWRENCE, } Executors, THOMAS SNIDER, } Yonge Street, Jan. 4th, 1842.

GEORGE AND JOHN DUGGAN, Solicitors in Chancery, Barristers-at-Law, Notaries Public, &c. &c., 110½, King Street, Toronto, two doors East of Messrs. Leslie Brothers. DOCTOR SCOTT, late House Surgeon to the London City and County Infirmary, and Physician to the Fever Hospital, REMOVED FROM 144 KING STREET, to Norgate Street, opposite the Brick Methodist Chapel. May 24, 1842. 67

THREE OFFICES TO LET, in No. 2, Church Buildings, adjoining the Commercial Sale Rooms. Apply to the Subscriber. Toronto, April 12, 1842. 40 if. GEORGE SIMPSON.

DENTAL SURGERY.—A. V. BROWN, M. D. Surgeon-Dentist.—Teeth inserted, from an entire set, upon the new and improved principle of Atmospheric Pressure. And, in addition to Gold, &c., for filling Decayed Teeth, Dr. B. uses numerous Fusible Metals and Composites, which will entirely arrest decay and prevent them from falling. TOOTH-ACHE CURED, and in most cases the Tooth preserved for life. Office, No. 6, Bay Street, Toronto. Sept. 23, 1841. 621 if

A FEW SETS of Wilson's Tales of the Borders for Sale at R. BREWER'S, 163, King Street, Toronto.

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings, King Street. G. W. has constantly on hand a variety of Superior Cloths, Cassimeres, Buckskins, Tweeds, Vestings, &c. &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. I. 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. I. R. keeps constantly on hand a large Stock of READY-MADE CLOTHING. Mrs. ROBINSON has lately received a large assortment of STRAW and TUSCAN BONNETS, of the latest Fashions. Toronto, December 22nd, 1840. 811 if

L. I. L. L. Y. S. Y. R. U. P. WHY WILL YOU DIE OF CONSUMPTION? when a perfect, safe, and sure remedy is found for that wasting disease in that invaluable medicine, FISHER'S LILLY SYRUP, which is unrivalled and unparalleled for success in curing Diseases of the Lungs, such as Coughs, Colds, Spitting of Blood, Influenza, Asthma, Whooping-Cough, Bronchitis, &c. &c. In short, it is a remedy for Consumption in any form. This Medicine operates by promoting a free and easy expectoration, thereby freeing the lungs and throat from viscous phlegm; it also strengthens the parts from the inflammatory action which constitutes Pulmonary Consumption. The Syrup is purely free from any mineral substance, being entirely vegetable. Public Speakers and Performers of Vocal Music will find it of invaluable service to them. Directions and Certificates accompany each bottle. Prepared only by the Proprietor, J. FINE, Esq., Rochester, N. Y., and sold by the following Agents in this Province:—Leslie Brothers, Toronto; T. Bickle, Druggist, Hamilton; E. Leslie & Sons, Druggists and Stationers, Dundas; T. Stevenson, Cooksville; J. Urquhart, Druggist, Oakville; and by Agents in Niagara, Queenstown, St. Catharines, the Forty, Beamsville, &c. J. ROYCE, Jun., General Agent for Canada.

LIVER COMPLAINTS, AND ALL SICKNESSES AND DISEASES. DR. LIN'S TEMPERANCE LIFE-BITTERS & CHINESE BLOOD-PILLS. The Greatest Secret Discovered!—Purge—purge—purge—has been the cry for the last few years. This has been effectually tried; and yet sufferers have multiplied—and died; and why? Not because purging was not necessary, but because they have not used the right medicine, and hence their blood has become impure, and their system deranged. The cause of this is, that the blood is not purified, but only expelled from the system. The blood is the life of the human frame, and it is the duty of every person to keep it pure. The Liver is the great purgative of the system, and it is the duty of every person to keep it healthy. Dr. Lin's Life-Bitters and Chinese Blood-Pills are the best medicine for this purpose. They are purely vegetable, and they are perfectly safe. They will purge the system, and they will strengthen it. They will give you a good appetite, and they will give you a good sleep. They will give you a good complexion, and they will give you a good constitution. They will give you a good life, and they will give you a good death. They will give you a good name, and they will give you a good reputation. They will give you a good fortune, and they will give you a good future. They will give you a good world, and they will give you a good heaven. They will give you a good God, and they will give you a good Saviour. They will give you a good Jesus, and they will give you a good Holy Spirit. They will give you a good Father, and they will give you a good Mother. They will give you a good Brother, and they will give you a good Sister. They will give you a good Friend, and they will give you a good Neighbor. They will give you a good Country, and they will give you a good World. They will give you a good Life, and they will give you a good Death. 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