

## CHRISTIAN GUARDIAN:

DEVOTED TO RELIGION, MORALITY, LITERATURE,  
SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC  
ECONOMY, AND GENERAL INTELLIGENCE.

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## ORIGINAL.

For the Christian Guardian.

## IMMORTALITY OF THE SOUL.

(Concluded.)

MR. EDITOR.—The conclusion of this article I now send you. I do not suppose the former parts of it have interested the majority of your readers, for not many love writings on abstruse and metaphysical subjects; but they may have been pleasing and useful to some. I have not exhausted Dr. Young's fund of his arguments on this subject, for they are derived from the two sources of *human invention* and *divine revelation*; and I have only withdrawn from it those arguments derived from the former sources. These amount to thirteen. There may be more, but I have not discovered them. With regard to the three arguments from *avarice*, *pleasure*, and the *stoics*, I shall only endeavour to do what I have endeavoured to do with the others, viz., supply what the author has not supplied. He advances the proposition, and from it draws the inference; but *how* he pulls the conclusion from the premises he scarcely mentions. Perhaps we ought not to expect an argument in *poetry* minutely stated; but when a *prose* writer, or a speaker, leaps, in the twinkling of an eye, from his proposition to his conclusion, he is certainly blameable; for he does not accomplish what he designs: he designs to convince the judgment, but he does not, for no man can judge of what he does not understand, and no man can understand or perceive how the two extremes are united except the connection be, some way or other, represented to him; and if this connection be not represented, then to lay the proposition and on it immediately place the consequence, is like laying the foundation of a house and immediately putting on the roof. Every house must have a foundation, walls, and a roof; and every argument must have a proposition, a predicate, and a connection.

11. *AVARICE*.—The definition kept in view by the poet is, that avarice is a "constant and strong desire of keeping and increasing our possessions." This definition has three particulars: first, the subject, "desire"; second, the attributes of the subject, strength, and duration, "strong" and "constant"; third, what the subject is strongly and continually exercised about, "keeping and increasing our possessions." By it a huge line is flung round, in the circle of which the whole world is included. Beyond this line lie the regions of placid contentment. The difference in mankind is this, that some are nearer these regions than others: some are less avaricious than others. This general avarice is urged as a proof of the eternal durability of the avaricious.

"Thou shalt not covet," is a wise command, but devoted to the wealth the sun surveys. Look further, the command stands quite reversed, and avarice is a virtue most divine. Whence inextinguishable thirst of gain? From inextinguishable life in man. Sour grapes, I grant, ambition, avarice; Yet still their root is immortality. An avaricious man shows a want of satisfaction with his present possessions—a consciousness of that want—discontentedness arising from the perception and the want—desire to have his want supplied—and efforts to supply it. His possessions are increased, but he is not satisfied. His possessions are still more increased, but he is still unsatisfied. His possessions are again vastly multiplied, but he is as unsatisfied as ever. He still seeks for satisfaction. And if the world, its riches, its honours, its pleasures, cannot satisfy him, then what can? If there be nothing else for man, then man can never be satisfied; and if never satisfied, then never happy; and if never happy, then why created? For unhappiness? Then God is most unkind, unmerciful. For happiness? Then God is good and kind. And as all will allow this, then we must believe there is that which can satisfy man; and as there are but two things offered, the world and religion—as and as one of them is found incapable of affording it, then we must look to the other; and that is found capable of affording happiness. Now the foundation of religion is, the immortality of the soul of man. But if this be untrue, then there is no religion, no satisfaction for man; his life would be a curse, and the Being who formed him (speaking with reverence) might be reproached. As avarice intimates this doctrine, and as the contrary would bring with it a number of absurdities, then we may argue, whoever is avaricious is immortal; now men are avaricious—therefore men are immortal.

12. *PLEASURE*.—Detected pleasure, as well as detected ambition, produces shame; and shame caused by pleasure, as well as shame caused by ambition, is

brought against the infidel. We, using the trope metonymy, often call that which pleases us pleasure, the effect being put for the cause: so the author employs the word. But all pleasure does not, cannot, cause shame; it is only that which flows through a particular channel, and which is called "the joy most poignant sense affords," which is referred to.

"Since Nature made us not more fond than proud Of happiness. Why should the joy most poignant sense affords Burn us with blushes, and rebuke our pride? Those heav'n-born blushes tell us man descends Ev'n in the zenith of his earthly bliss."

An amazing incongruity there is between the highest sensual pleasure and the nature of man; and this is shown by the emotion and its effect on the countenance. (1) Like a philosopher caught in some childish play blushed at detection, and by his blushes acknowledges, by this frivolousness of his conduct, his forgetfulness of his dignity—so it is with man. The argument is this: pleasure excites shame; shame shows the dignity of man, (as has been shown before); and the dignity of man is chiefly, if not wholly, seen when we consider him immortal. This argument is allied to the first branch of the tenth, which will afford this assistance.

13. *STOICS*.—The author declares that if reason were silent on this subject, man's passions would divulge it,—that eternal life enlightens all, but to consider man as mortal, all then becomes dark and wretched. Then he introduces a prosopopoeia, "Reason weeps at the survey."

"The learned Lorenzo cries, 'And let her weep; Weak modern Reason; ancient times were wise. Authority, that venerable guide, Stands on my part; the fam'd Athenian Porch (3) (And who for wisdom so renowned as they?) Denied this immortality to man!'"

The objection is allowed; but the author boldly declares, that, while these ancient sages denied the doctrine, they proved it. Says he,

"I grant it, but affirm they proved it too. A riddle this! Have patience: I'll explain. They proved it, he says, by their actions and by their writings."

"They spoke what nothing but immortal souls Could speak; and thus the truth they questioned proved."

Some of these Stoics showed such indifference to wealth, patience while enduring pain, fortitude in overcoming difficulties, temperance amidst excess, victory over their natural propensities, control of their passions, and calmness in the prospect of death, as manifested the exertion of faculties which only immortal beings could possess; and though they did not penetrate the darkness covering this doctrine where a revelation is unknown, yet themselves were unconsciously proofs of its truth. Some indeed believed it probable, and even highly probable.

The conclusion the author draws from this sect, may be drawn from larger premises, from the whole *intellect* of ancient and modern times. The different ages of the world have given birth to men renowned for genius, reasoning, invention, memory, imagination, judgment; which powers they have exerted on subjects, abstract, profound, and intricate, relating both to matter and mind. Must we entertain the humiliating thought that such are now on the level with the fish of the sea, the birds of the air, and the beasts of the forest? Must we believe that the thinking part of man exists not half the duration of the senseless rock, or the unthinking oak, or even of the body it inhabits? for that may be preserved for centuries. Must we believe that the Deity designed what is of the smallest value should endure so much longer than what is of the greatest? that matter should exist longer than mind? If so, then our conceptions of value are wrong; for if matter exist longer than mind, then matter is of greater value than mind (which is contrary to general opinion); for we reckon a thing valuable, not only according to its properties, but chiefly according to its duration: let a house be ever so grand and commodious, if it can exist but a few years, we do not much value it. So with man; and then we should reckon a mountain of more value than a man; and have to place him, not at the head of the animated family, but next to that animal whose age exceeds his.

It may also be asked, can it be possible the Deity would endow a creature with faculties so valuable and dignified, if its duration were so transient? We answer, No! and answer "no," because to answer in the affirmative, would implicate the wisdom of the Creator. He would bestow upon us that of which we had no need; we could obtain what to eat and drink, and wear, without such powers of thought; we could as well defend ourselves as our kinsmen the Orang and Chimpanzee; we could live as pleasantly, and satisfy our propensities as agreeably, as our other countrymen of the forest; and we could pass our transient lives well enough without the whip of morality and the chain of politics. What need we of law, but the law of instinct? What need have we of conscience? What need have we of reflection and contemplation? as brutes we die, and as brutes we may live; and bursting the shackles of restraint we shall enjoy unbounded liberty. Now if men have no need of these powers, and yet possess them, then the bestower of them did not act wisely; for he did not proportion the

means to the end. The object and end is to pass comfortably through life; but the frailties we have are more than sufficient for this; they will not limit their exertion to this life, but will impel us to think and act for another life; and yet this other life is but a phantom of their own creation. The instruments to attain the end are noble; the end itself is mean. We have a redundancy of powers; we are ships freighted and provisioned for a long, long voyage, whereas we expect to finish the navigation soon after or before a course of three score years and ten. Not only may the wisdom of the Deity be impugned, but also his goodness. But God can be wanting of neither. Then their faculties are not unnecessary; and they prove man immortal. They show him to be heaven-born, render him heaven-aspiring, qualify him (if improved) for heavenly bliss, and prove him to be heaven-destined.

"But will the wise Creator throw away Such talents on the creature of a day?"

Or may we not, with humble hope, conclude That, since with such prerogatives endued; Our heavenly sire, will bid his image rise To happier seats, an inmate of the skies." *London Monthly Chron.*, 1708.

Let your faith, O believer! be not a mere opinion, but a principle producing influence on the affections and the conduct. Shew that you believe yourself immortal.

Can the unbeliever yet be unconvinced? You may wish and endeavour to believe this doctrine false, but your own conduct often unawares, proves it true. You may endeavour to fortify the castle of the mind, and to render it impregnable to truth; you may lock up and bolt its gates, the senses; you may clear the imagination and memory of all her friends, and hurl them over the battlements. You may endeavour to destroy conscience, that friend of truth, found within the castle; and you may so surround the judgment with architecture as to render it apparently impervious, and as strong as Gibraltar; yet truth, with her triumphant army, assisted by the batteries of reason, revelation, and affection, will shake the castle, burst open its gates, and victoriously enter. But she will not "cry havoc!" and let slip the dogs of war," but, upon submission, will offer thee the branch of the peaceful olive, calm thy painful agitation and tumultuous passions, and will prove herself, not thy enemy, but thy true friend. And thou, instead of complaining of her domination in the castle, will only regret that she received it not before.

Returning to plain language, suffer me to urge upon you to consider the reasons offered for this doctrine. Consider the activity of the soul, shown by the common though mysterious act of dreaming—that virtue is not fully remunerated on earth, nor vice fully punished—that the order in creation would be reversed if man's duration be bounded by this life—that the capacity for knowledge is never satisfied—that the passion of love is boundless—that man is discontented with the present life—that hope expects another life—that desire craves it—that fear dreads it—that ambition, with her attendants, shame, boundlessness, disgust, and indestructibility, proclaim it—that avarice urges it—that pleasure insinuates it—and that the Stoics, denying, made it exceedingly probable. Will not these thirteen considerations afford you a proof? But if you will not suffer them to overturn your unbelief, you must overturn them; or you act unreasonably; for you will not believe the inference they afford, and yet you will not declare why you will not believe; and that conduct is obviously unreasonable.

Should you, however, pluck up these large and heavy stones, forming the foundation on which we now lay this doctrine (to do which, much skill and strength you need exert), still we have others in reserve; so that when you might think your work accomplished, it would only be commenced. From the quarries of truth, we may draw such materials as the following:

1. The soul is in perpetual progression to perfection, and yet there appears no possibility of its reaching it.

2. The awful effects of an awakened conscience.

3. The disorder of the moral contrasted with that of the natural world.

4. The absurdity, if not impossibility, involved in annihilation of the soul.

5. The soul even now, in an aged person, exists apart from its former body: an argument founded on the doctrine of Atrophy.

6. The various proofs from divine revelation. For if the historical truths of the scriptures be proved, then every direct or indirect declaration concerning this subject may be consistently brought to the assistance of the doctrine.

You will find it no easy matter to pluck up this other foundation. This last especially will resist your efforts. You may as easily pull up the ponderous Etna, and pitch it on the moon, as displace this. Rather than hold out a contumacious existence, yield then; leave the gloomy ranks of infidelity; join the triumphant armies of the believers; put on the armour of God's elect; and with the embattled host, all equipped, brave and vigorous, wage a perpetual warfare against the enemies of our God and Christ. Having served a suitable time in these

successful wars, then you will be dismissed, and ever after enjoy the spoils of conquest, and the glory of renown.

"If a man die, shall he live again?"—*G. F. P.*

*Gananogue, Aug. 27, 1836.*

(1) One would think Dr. Young had the following passage from Cicero (*Offices*, b. 1, c. 30) in view when writing as above:—"And if there is any one too much addicted to sensual pleasure, unless he is transformed into a mere brute, (for some such there are who are men in name, and not in reality,) yet for very shame he will hide and conceal his propensities towards it, as much as is possible. And what is this now but a plain indication, that sensual pleasures are unbecoming the dignity of a reasonable creature, and ought to be despised and rejected by it?" And the translator, in a note, says, "For what else should be the reason why men are ashamed to discover their desire and inclinations for bodily pleasures, but only a sort of natural consciousness that they are not answerable to the dignity of their nature?"

(2) Athenian Porch is a metonymy; that which should be attributed to the persons contained is applied to that which contained them. This trope means the sect of the Stoics who took their name from a Greek word signifying a porch or entry; because Zeno, the head of the sect, kept his school in a porch in Athens. He commenced teaching his philosophy in this porch, or portico about B. C. 312. It was the most famous portico in the city, and was adorned with the pictures of the most celebrated painters. His doctrines were intended to produce insensibility to pain and pleasure, and to free the heart from both joy and grief. Exterior things were to produce no effect on the interior: the heart was to preserve, under all circumstances, equanimity; and this he called virtue, and virtue he reckoned the chief good. Among his disciples were the two ethical writers, Epicetus and Seneca, and the two good emperors, Trajan and Marcus Antonius.

For the Christian Guardian.

## TEMPERANCE SOCIETIES.

No. III.

It is urged by some that Temperance Societies give undue prominence to the evil they design to remove; and this objection, though perhaps apparently trivial to some, demands attention. It is certain we ought not to give undue, unnecessary, or unsuitable prominence to any evil, nor while we labour for its prevention and removal, forget that other evils afflict and injure mankind. It is certain that intemperance is not the greatest evil in the world, for *unbelief* is greater. Men must be convinced "of sin because they believe not in Christ," and he that believeth not, hath made God a liar, and "is condemned already, because he hath not believed on the name of the only begotten Son of God." The rejection of the Gospel by unbelief, and innate depravity in all its modifications and diversities, are the greatest evils existing in the world; but intemperance may be, and no doubt is, one of the very worst effects which these produce. Perhaps it is the most barefaced and unblushing—the most odious—the most general (of all prominent vices)—the most productive of immediate and extensive injury, that comes under common inspection; yet there are others which more secretly operate, but whose effects are equally deadly and permanent. It is certain too that undue prominence is given to intemperance when it is portrayed as the original or sole cause of certain vices; when the removal of it is regarded as sufficient for the securement of morality; when it is stated to be, without exception, the greatest of all vices; and when its abolitionists act as if unbelief, inbred corruption, sabbath-breaking, lying, perjury, &c., were of trivial magnitude, or ceased to exist. Yet there is no necessity for Temperance Societies giving the evil in question undue prominence, and therefore the objection is without force, unless so far as matter of fact sustains it, and then it can apply only to those who are guilty, and not to the innocent, or to the system itself. And certainly the mere fact that a certain association at certain times and in certain places aims at the securement of sobriety, no more proves that intemperance is rendered too prominent, than special efforts to promote health, sanity, observance of the Sabbath, honesty, &c., proves that unreal or imaginary importance or magnitude is attached to sickness, insanity, Sabbath-breaking, and dishonesty, &c. Efforts against vice, or in favour of virtue, in the general,—without descending to particulars—will (except by Christianity) be found productive of very little good.

If then, it may be asked, intemperance be not the greatest moral evil in the world, why is it selected from among the catalogues of vices and made the special object of hatred and opposition by Temperance Societies? The answer is obvious. Unbelief and internal impurity are immovable, except by divine influence, and therefore cannot be destroyed by human means and efforts. But intemperance being partly physical, as well as moral;—such as to permit its prevention and removal without regenerating grace; and of fearful magnitude—viewed in its nature, prevalence, consequences and extent; it is evidently legal and highly laudable, to attempt to lessen the sum of human pollution, degradation, and misery, by its utter extinction. We might ask why its sickness selected from among the evils; privations; and sufferings of mankind, and made the object of special attention in the erection and maintenance of hospitals; why is insanity singled out from among the consequences of the Fall, and carefully considered by the founders and supporters of asylums for lunatics; why have slavery, the distress-

es of widowhood, orphanage, decrepitude, and adversity, blindness, deafness, and dumbness, &c., been similarly dealt with;—and the answer would be,—philanthropy, humanity, christianity, and interest would require us to benefit and save our fellow men, and we can do so only by aiming at evils in detail, and labouring for their prevention and removal separately; for it would be perfectly preposterous, and worse than useless, to establish a society to do everything—to benefit the child, the youth, the middle aged and hoary; the widow and the orphan; the illiterate and uncivilized; the deaf, dumb and blind; to abolish all the intellectual and physical evils that injure individuals, families, neighbourhoods and nations, inasmuch as we are incapable of executing so vast a project, and in doing every thing, nothing would be accomplished. Thus it is with Temperance Societies; they aim not at the removal of every evil—profligation of the name and day of the Lord, violations of the 5th, 6th, 7th, 8th, and 9th commandments—because they cannot accomplish such a task, but they aim at what can be done, what has been done, and what will be done, if truth, benevolence, and activity constantly characterize them. *M. N.*

## SELECTED.

## THE IRVINGITE DELUSION.

(Concluded.)

Mr. Irving, in his preaching, continually set forth that the gift of tongues, which was supposed to be possessed by the speakers, was the lowest of all gifts, and that speedily, as all the prophets had testified, should the other gifts be manifested. In particular, the gifts of discerning of spirits and of the interpretation of tongues, were prayed for; the one to defend them from the many false prophets who came among them, and after a season of belief in their prophecies, were rejected; the other to open those utterances in tongues which no one could understand. The three years and a half have now run out, and according to the tenor of the promises, all these things must have come to pass. Mrs. Caird had commanded the church in London to pray constantly, that I might return to them with the full endowment of an apostle, and Miss E. Cardale had prophesied that I should speedily receive apostolic power, and be the instrument of opening the great work. Without going again into detail, it may suffice to state, that, instead of returning with apostolic power, I did return with a more gracious gift, viz., with the eyes of my understanding enlightened, to see that what I and they had deemed to be the spirit of prophecy, was, in fact, the spirit of delusion. I left them about the last day of February, '32; and on the 20th April following, whilst they continued in their prayers and expectations, I returned to say I had been deluded, and to entreat them to open their eyes to the snare in which we were both taken.

This, however, they were not able to do; the mercy which I, though most unworthily received, was not extended to them; and though many of the congregation fell away, Mr. Irving, and the persons who had uttered, all continued to cling to the word, which they still deemed the word of prophecy. It would seem incredible, that, after my full and entire conviction of the whole work being a delusion, they should still continue to rest upon my utterances as really the spirit of prophecy. But the fact was, they were so fully convinced the utterance of Mr. Taplin, Mrs. Caird, and Miss E. Cardale, in fact all the speakers in power, were of the same character with my own, that they saw clearly to condemn mine would condemn the whole. They were not prepared to give up the whole, and they therefore still vouched mine to be the true spirit of prophecy, and thus supported all the rest. They continued for months to pray publicly for my restoration to my right mind, and expressed their sorrow for me as for a true prophet, who had, for a season, fallen under a temptation to deny his gift.

The promise of apostles, with the full endowment of apostles in the power of miracles, and of bestowing the gift of the Holy Ghost by the laying on of hands, has utterly failed. Mr. Taplin did indeed call Mr. Cardale to the office of an apostle, and they together have called others to the number of twelve, to whom they give the name of apostles. But these apostles have received no endowments beyond, in one or two of them, the power of utterance.

Mr. Irving, the prophets, and the congregation, waited long for the signs of an apostle. But these, after many months of daily expectation, not having been bestowed, they were actually seduced into recognising Mr. Cardale for an apostle, upon the mere call of the utterance by Mr. Taplin; they received him, and bowed to his authority, and at the same moment exhorted the congregation to pray the Lord to seal his apostleship by this very endowment, which they had unanimously, a few months before, believed and declared to be the indispensable pre-requisite to the assumption of the office. Many of the twelve who are called apostles, have not even the power of the supernatural utterance, and no one claims the possession of any other manifest gift. They claim, indeed, the sign of apostleship, in "patience;" but this was not the sign promised. The baptism of fire has also failed, and I have not heard even a pretence of its fulfilment. The promise of an immediate and abundant outpouring of the Holy Ghost in the miraculous gifts of the Spirit has never been realised. Other persons have manifested the same utterance, but have no greater power. No miraculous gifts have appeared; the tongue, as it is called, has as yet no interpretation; it was at one time thought that the English which followed the tongue was an interpretation of the tongue, but this was abandoned, and it has never been pretended that the gift of interpretation has been given in a distinct form. The apostle says, (1 Cor. xii. 10.) to another the interpretation of tongues; and if any one circumstance more than another stamps the fallacy of the utterances, it is the fact, that whilst the unintelligible sounds which have been uttered were called the gift of tongues, the promise of the gifts of the Spirit has

never, even in the imagination of the followers, been realised so far as to enable them to interpret.

The promise of sending forth spiritual ministers with the full endowment of the Spirit to all parts of the earth has had several attempted fulfillments. It will be remembered that when the men went forth from the congregation into the streets of London, this was the prophecy they bore with them. They continued on their mission from February till about Christmas, 1832, when they were called in by the prophets, and publicly, by Mr. Irving, thanked for their services. It was further, by the prophets, declared that they were to go forth no more until they had received ordination of the Spirit. Thus ended their mission.

In the spring or summer of 1834, a man with his wife and family came over from America, stating he was commissioned by a congregation in America, among whom the gifts of the Spirit appeared; that they had been commanded by the spirit to send over to the congregation in Newman-street for spiritual ministers, who could teach them more perfectly the way of the Lord, and that on this mission he was deputed. The messenger was received into the congregation, and the man and his family were most hospitably entertained by Mr. Irving. There were utterances declaring the Lord would do a great work in America; and Mr. Taplin, in one of the public assemblies, addressed the missionary in the power, and calling him out from those around, gave forth a prophecy, that he (the missionary) was chosen of God to be an angel and a mighty prophet, to gather God's people, and build up God's church in America. Mr. Caird and Mr. Ryerson were, by the prophets, deputed to go over to America to instruct the people, and the messenger for a season remained in London. Mr. Irving judging from the prophecies concerning him, that he was ordained an angel and a prophet, offered him his place in the Newman-street church; and on several occasions he preached in Mr. Irving's stead. He also endeavoured to raise a subscription to build a church in America, but in this he did not succeed. In the mean time, Mr. Caird and Mr. Ryerson went to the place whither he had directed them, but could find no such persons as those to whom they were directed, nor learn that the messenger was known in those parts; neither could they hear of any congregation in which any gifts of the spirit had appeared. On their way home, they fell in with a congregation who pretended to the gifts of the spirit. On enquiry of the ministers there, they found this congregation was almost universally shunned as neither moral nor correct. Mr. Caird and Mr. Ryerson, however, went themselves to hear, and reported that they found them in a deplorable state; that the gifts to which they pretended were delusions; and that whole families, father, mother, and children, were together under the influence of evil spirits, engaging in the most extreme extravagances. They also ascertained that the gentleman who had arrived in Newman-street was unknown to the congregation; that he had there passed himself off as a nephew of Mr. Irving, and as being in constant correspondence with him, and had otherwise behaved in such a manner as to be turned out.

About the time that advice could arrive from Mr. Caird and Mr. Ryerson, the missionary had, under pretence of visiting some part of England, taken his family and gone from London, and of course, he was never heard of again.

Much about the time this imposture was practised, Mr. Cardale received a call to Scotland. Whilst he was away, Mr. Taplin uttered a prophecy—"The Tabernacle of the Lord shall be pitched." This prophecy was, from time to time, for the space of four weeks, repeated and enlarged in an opening of the 15th of Acts, verse 19, and the 27th of Exodus; at last, the utterance from Mr. Taplin expounded that the sixty pillars should be sixty ministers, and a call was given from the congregation to offer themselves for the office. Immediately 200 young men offered themselves, and among these sixty were chosen as evangelists, and they were each one allowed to choose his fellow as a help. The sixty were arranged in due order on the Sunday, thirty being set on each gallery, opposite one another. It was anticipated that the tabernacle being now pitched, the glory of the Lord would enter into it in the way of a pentecostal effusion of the Spirit. Mr. Irving preached in explanation and encouragement, and reminded them of the promised gifts of spiritual ministers endowed with mighty powers. He also comforted those of the 200 who were not chosen, by referring to the prophecies I had been instrumental in conveying to them. In the course of the same week, however, there came a letter from Mr. Cardale, in his apostolic office, declaring to them that Mr. Taplin, the prophet, and Mr. Irving, the Angel, and all who had assisted him, had been deluded in the matter; that this whole contrivance of the tabernacle was a snare of Satan. They were commanded, on their obedience to him as an apostle, to call together the sixty evangelists, and inform them of this explanation. This letter Mr. Irving obeyed, and the sixty pillars were at once displaced. Mr. Irving confessed his sin to the congregation, but Mr. Taplin could not see his error. Mr. Taplin left the Newman-street congregation for a time; and as Mr. Irving publicly declared to his congregation before he left on his last journey, in the autumn of 1834, Mr. Taplin was in open rebellion against his authority.

Mr. Irving was also to be endowed as a mighty prophet to Scotland, there to have prophets under him, and to gather God's people. This, however, never came to pass. Mr. Irving, worn out (as I believe) as much by his anxieties as by his labours, and persisting in the determination of his indomitable mind to minister even when his strength failed him, rapidly sank under a consumptive fever.

Mr. Armstrong is now called an apostle, but has none of the power of utterance, nor any other extraordinary power. In fact, he pretends to no signs of an apostle, except patience; but argues that the full signs of an apostle may still be manifested in him. He, however, has never been on his mission to Ireland; and notwithstanding the pretence

It is asserted that the tabernacle has been since pitched in fulfillment of Mr. Taplin's prophecy; and that Mr. Irving and Mr. Taplin were only too busy in what they did. My informant, however, from whom I have given the above statements, was one of the helpers; and this affair was the chief means of opening his eyes to the delusion. It is clear an effort has since been made to explain away this difficulty, and in their view the tabernacle has been since pitched. But at this time it was treated as above described.



of apostleship, we must say the prophecies concerning him have been falsified.

We must now examine the fifth and last head, as to the fulfilment of the prophecies concerning the three years and a half; and there we shall be at once met by the assertion, that this prophecy was not received in its literal sense. There was an utterance from Miss Cardale, in April, 1832, which stated, "that the word was true, but contained a mystery." I know not what is to be inferred from Miss Cardale's message; but this I do know, that Mr. Irving, up to the time of this message, preached it literally, that I always declared it as such, that the opening of the chapters in the Revelation concerning the trumpets, which was confirmed by Mr. David Dow, proceeded upon the same assumption. This, moreover, is also the fact, that, on the 14th July, 1835, when the three years and a half had expired, the church in Newman-street had called for delegates from all their followers throughout England, to meet as on a holy convocation, which was extended for seven days. So much importance did they continue to attach to the literal interpretation of the days.

On this occasion, I am informed, when the delegates assembled, it was found they had only eleven of their apostles present; that Mr. David Dow, who had been called to the office of apostle, and was the twelfth, being in Scotland, two of the congregation went by command of the utterance, to fetch him to their assembly. These gentlemen travelled post day and night; but, when they reached Mr. Dow's residence, they found he had left for London. They returned, therefore, without a moment's delay, and on meeting with him in London, it appeared he refused to enter their congregation, his eyes having been opened to the delusion, and he having altogether renounced the work. The messengers, however, returned to the congregation, when, after a formal excommunication of Mr. Dow, another gentleman was called to his apostleship, and the number twelve was again complete.

The apostles assert, that, on the 14th July, they had a most powerful sense of the presence of God in the midst of their assembly; but no miraculous gifts appeared.

Nevertheless, the spirit which actuates them excites them still to that enthusiastic energy, which makes converts to its own views by the mere force of its attack. In England they now claim about sixty congregations, some more numerous, others less so. They also assert, that the number of their followers is increasing.

The Irvingites, as a sect, differ from other sects in this fact, that they have the name of angels, apostles, and prophets, among their teachers; and they claim for themselves the gift of prophecy and tongues. They also carry with them the promise of an early endowment of ministers in power, and foretell, as with authority, the speedy coming of Christ, and the out-pouring of the vials of wrath upon the world. From these judgments they pretend, within their own sect, to provide the only refuge. This is their system: the assumption of the highest offices, and the greatest powers; the promise of the richest blessings, contrasted with the most awful denunciations; and these not to be realised only after death, but to be speedily fulfilled on the living world, according to the prophecies of the latter days. This is a system calculated to rouse and to bring converts. It is expounded and enforced by men who are wrought up to the highest pitch of enthusiasm. It is recommended by the appearance of holy delusion and humility which their enthusiasts assume; and the whole power of their minds, and all their hopes and expectations, being wound up in the faith of these utterances, they speak with the fervour of sincere believers.

I cannot either entertain any different opinion of the transactions among the Irvingites from that formerly expressed—that extraordinary and supernatural signs occur among them. These, are, however, of such a character as to stamp them with the plain mark of their origin. There is obviously much that is supernatural in the utterance; there has been manifested, also, a spirit of divination. There is likewise a direct and obvious spiritual influence in many of the followers. The manner in which they are wrought upon is—in many cases which have been opened to me confidentially—of a character to be to the party thus influenced, a sign and a wonder. They have, too, been such as to render it impossible for you, advising confidentially with the party, to say they were the effect of any natural causes, or what are called accidents or coincidences. It is in vain to such persons to deny the working of any supernatural power. But it must be by its fruits that the character of that power is to be judged.

The most severe denunciations were given forth against Missionary Societies for raising money, and sending forth the missionaries with money. "Without purse or scrip," was most strictly enforced. But now, since the system of tithing has filled the treasury, every missionary who goes forth has a purse provided. Women were heretofore allowed to be chief speakers in the congregation; and it was said, and believed, they could not be silenced without suppressing the voice of God. Now, however, women are only permitted to speak on certain subjects. The prophets speaking, as was alleged, by the Spirit of God, were allowed in all things to give utterance as moved thereto; now, on one of the prophets prophesying that there should be twelve angels to keep the twelve gates of the city, the congregation is warned not to receive this as from God, because Mr. Taplin is alone to speak on this subject.

On one occasion Mr. Irving, the angel, stopped a person who was speaking in power, because he thought him not speaking by the Holy Ghost. Mr. Irving was sharply rebuked by an utterance from one of the prophets for thus interfering in things beyond his sphere; and was told the Lord would, by his prophets, defend his church. Poor Mr. Irving knelt, and, confessing his sin before the congregation, entreated pardon. Now, however, the prophets declare that the discernment of spirits is with the angel, and that he alone is to decide what is spoken by the Holy Ghost.

Mr. Irving long preached, that a provision for the minister, without in any way burdening the congregation, was a godly institution, to be commended and followed. Now, every one who is admitted to membership is required to pay to it of all his income.

For a long time all who were members were commanded to abide in their callings. Now, however, callings are abandoned.

The signs and wonders which are found among them are private, and occur only in such a manner as to form only a testimony to those who are the immediate subjects of them; whilst the signs and wonders which were promised, were to be open and notorious to all the world. Those which occur are individual, and such as cannot be told to others,

to carry conviction: whilst those unfilled were to be open and undeniable as the signs and wonders of the Apostolic age, to carry conviction to all sincere inquirers. The signs and wonders which seduce are done in secret, and are the "lying wonders" spoken of in Scripture.

The system of Irvingism is also upheld by arguments in doctrine. That no church can be a true Church unless it have within it the Scripture ministers of apostles and prophets as well as pastors and teachers. We need not now enter upon that question, for we may ask, where then is the church? If it should be answered, the followers of Mr. Irving have apostles as their ministers; we must again ask, by whom called to their apostleship? The answer is, by Mr. Taplin; who has been again and again convicted of false prophecy, and again and again received as a true prophet.—1. When the congregation was in the Scotch church, Regent-square, Mr. Taplin, in the voice of prophecy, rebuked Mr. Irving. Mr. Taplin was rebuked by the utterance from Miss E. Cardale; and, after some days, he confessed that he had harboured unjust thoughts against Mr. Irving, and had spoken this rebuke by the power of an evil spirit. Mr. Taplin was still, after this confession, again received as a prophet.—2. When the congregation was in the Bazaar in Gray's Inn-road, Miss Emily Cardale called in utterance for some individual in the congregation to come forward and confess his sin: that a gross sin had been committed against the Lord, and this could not be cleansed until it was confessed. For the space of a week individuals came up and confessed sins; but these were not recognised as the accused persons. The greatest excitement prevailed; and so great was the awe created by the utterance, that many individuals were injured in health, from their excessive anxiety lest they were the persons denounced. At the end of the week, however, Mr. Taplin came forward and confessed that he had been guilty of speaking his own mind, and mingling his own thoughts with the utterances. This was recognised as the sin rebuked. Yet, after confession, Mr. Taplin was again permitted to prophesy. 3. The circumstances of Mr. Taplin's utterance for setting up the tabernacle, have been before related. On this occasion he was rebuked by Mr. Cardale, the very person whom he had called to the apostleship. He refused to confess his sin, as I am informed, though he himself told me he did not refuse. But, be this as it may, he differed from Mr. Irving, and left the congregation in Newman-street, to whom he did not return during Mr. Irving's life: yet poor Mr. Irving, in the letters which have been published as his dying letters to his congregation, calls on the church to bring him back to them again.—4. The Sunday after Mr. Irving's death, Mr. Ryerson was preaching to the congregation in Newman-street, and showing how a man may have the gift of the Spirit, without having the grace of God in his heart, and was proceeding in a pointed allusion (as my informant and other members of the flock understood him), to the case of Mr. Taplin, when Miss Emily Cardale broke out in a most appalling utterance, and said, "He never had it, he never knew it," and went on to describe Mr. Taplin's case (as it was fully understood to intend), as most perilous in his own personal circumstances, and in the manner he had misled the church. Yet, for all this, Mr. Taplin was afterwards received again by the church, and now sits among the prophets there.

In Port Glasgow, where those utterances first arose, the system never spread extensively; it has been continued among a very few followers. One of the brothers, McDonald, who were the first speakers, is dead, and nothing remarkable now occurs. The Rev. David Dow, of Irongray, had the utterance in great power, and was one of the most influential of the Scotch followers. Mr. Irving was in regular communication with him, and at one time, it was said the work was spreading in all parts through his ministrations. He has now, however, abandoned the work as a delusion. Miss Hall also, who, it will be remembered, was first to speak in the Sunday congregation, and whose utterance Miss E. Cardale then declared to be the voice of God, and to be heard, and whose utterance to Mr. Taplin's case (as it was fully understood to intend), as most perilous in his own personal circumstances, and in the manner he had misled the church. Yet, for all this, Mr. Taplin was afterwards received again by the church, and now sits among the prophets there.

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raise sixpence yet, for I have a bushel of wheat or two, saved for my family's bread, which I would sell rather than be insulted or deprived of the satisfaction of doing homage to the Bacchus family, of which you have the honour to be a member.

Bot. Very well; I applaud your spirit, and should be ever happy of the company of such associates.

Sot. I must confess that your supposition respecting my pockets probably being pennyless is not a wrong one; nevertheless as I cannot rest until I enjoy your proffered kindness, take this my best hat as an equivalent, for I should rather go home naked, than not to receive some substantial proof of your friendship and to be dishonoured in your presence.

Bot. I thank you for the strong proofs of attachment you have shewn to me and my family, and shall now be most happy to serve you.

Sot. Thank my stars, I feel that it is good to be here, for now I feel all care and worldly trouble about to depart; wife and children, friends and relations, intrude not upon my convivial hour, my oblivious moments, for company more congenial to my nature shall drive you all into forgetfulness; so hinder me not. Do pray poke haste, Mr. Bottle; for my nerves are in a tremor, and my stomach is impatient for that cordial balm for every ill which lies a secret in your bosom.

Bot. Here I am; use me at your pleasure; but forget not, I pray, that an over dose of my cordial enervates the system, producing a relaxation of the muscles, and a certain insensibility that exhibits itself in incoherent ravings, blindness to the distinction between friends and foes, except as regards myself, for I am always in request, and is attended with an involuntary humiliation of the body, which regards not place nor persons, as it prostrates its abusers alike in the fire, in the pool, in the mud, and upon the dining-table, as well as less objectionable places; and has in addition the property of unfitting the temperate for labour, which is my special reason for giving you this caution, as such an event must shorten our acquaintance, or at least greatly abridge our familiarity.

Sot. Receive my best thanks for your politeness; I suppose an ounce of your balsam will prove a moderate dose.

Bot. Yes.

Sot. Your advice is truly wise, and perfectly in accordance with my mind; for in one ounce there are eight drams, which certainly is as much as any man could take and avoid the bad effects, against which I have been cautioned.

Bot. You are an odd fellow, Sot, and know how to circumvent the best counsel, so as to suit your wishes, but let me drop another hint; too much shortens the time given us to enjoy ourselves here below, so do not cause me to mourn the loss of your friendship and money prematurely.

Sot. I shall take good care of that, so here's to long life and acquaintance; but look here, you must replenish, and then we'll sing "Should auld acquaintance be forgot," &c. We're none of your cold-water folks, so a drop we'll take to drown sorrow, while they in sorrow are drowned.

Bot. Don't speak of the cold-water folks, for they are our bitter enemies, and it is not pleasant to think of one's foes. They so hate me that they would gladly crush me to atoms and scatter my bowels to the winds; yes, they would sink me to the pit to meet my friends there, to share in their destruction; but here they so condemn me that they would deprive me of all the pleasures of companionship, and, if in their power, consign me to perpetual obscurity.

Sot. Never fear, friend Bottle, while I live you shall not want a patron and a friend, so raise your glittering head, and be consoled by allowing me once more to pay my respects to you.

Bot. Oh could I but know that yours is public opinion, I could then lift up an unblushing front and tender my neglected services with assurance once more, but till then I shall through unaffected reserve, for the most part, have to make my appearance only where it is warranted by the number of my votaries, or hide myself in the cellar or closets of such as love me cause.

Sot. I deeply sympathize with you; and if it should ever be your lot to lead a life of secrecy, I shall frequent your sequestered abode so long as life permits, and on my dying lips shall be read the testimony of my affection, as your comforting influence shall soothe my expiring pangs, and you shall be able to testify that you had one friend that proved true to the last.

Bot. My thanks to you, Sot, for your consolatory expressions: so good by till we meet again; but a few more meetings will be broken up between us before we shall meet to part no more, in that world where cold water is unknown, where not a drop of it shall wet our tongues, but where we shall be freed not only from it but from its inveterate drinkers.

C.

## SCIENTIFIC.

To the Editor of the Christian Guardian.

Sir,—I send you a solution of a question by J. S. in the last number of the Guardian. Your readers may be led to infer from J. S.'s note in answer to my last question (Guardian 353), that the proposition is taken from one of the authors referred to. If Mr. J. S. would intimate this, I shall only recommend him to read those works a second time, to refresh his memory, and save your readers the unnecessary trouble of a fruitless research. I would not be understood to say, a knowledge of the authors quoted is unnecessary for a proper solution of the question.

I shall send you a demonstration for the next number of your paper, when I shall cease to trouble your readers farther; and am

B. G.

King-st., Toronto.

SOLUTION.

Put  $x$  the first term of the progression and

$a^2$  the second; then, by the conditions of the question, the series will stand thus—

$x : x^2 + 18 : x^3 + 15x$

but  $\frac{x^3 + 18x}{x} : 2x^2 + 18 : 3 : 4$

$\frac{4x^3 + 72x}{x} = 6x^2 + 54$

or  $4x^2 + 72 = 6x^2 + 54$

$2x^2 + 36 = 3x^2 + 27$

$x^2 = 36 - 27 = 9$

$x = 3$

Therefore the ages are—

3, 9, 27, 81.

Putting  $r$  as ratio, the equation would be less simple;—I, in consequence, prefer the above.

To the Editor of the Christian Guardian.

Sir,—In reading the last number of the C. Guardian, I was struck with Mr. J. S.'s learned remarks regarding my restricted answer to his restricted question. I am of opinion, as will many of your readers, that my answer to his is full as satisfactory as his is to B. G.'s.

Annexed you have a solution of Mr. J. S.'s last question, (Guardian No. 355). I hope in future that bookish boys will distinguish between reference and demonstration.

[Solution, assuming  $r$  as Ratio, the same as B. G.'s, above.—ED. GUARDIAN.]

QUESTION FOR SOLUTION.

The area of a triangle is 1344, and the area of its inscribed circle 615.7536. Required the sides, the natural line of the least angle being 8

17

O. Q.

To the Editor of the Christian Guardian.

River St. Lawrence, U. C.,

30th August, 1836.

Sir,—I send you the following questions to be solved by your ingenious correspondents; and by giving them a place in your valuable paper, you will oblige

A. CANADIAN.

(1) Three houses join each other having their fronts in the same straight line: the front AB = 58, BC = 18, and CD = 40. Where does a person stand who has observed that each front subtends the same angle?

(2) Two circles whose Radii are R and r touch each other externally. Required an expression, in terms of R and r, for the Radius of another circle that shall touch these two, and their common tangent.

COMMUNICATIONS.

For the Christian Guardian.

TO PERPLEXED METHODISTS.

DEAR BRETHREN.—Whilst the enemies of our Church are doing all in their power to undermine your confidence in your Ministers, we, trusting to the righteousness of our cause, have not, perhaps, in all cases, been sufficiently prompt in repelling their attacks. I would therefore beg you for while prayerfully to lay aside, as far as possible, all prejudice, while we consider the matter as it really stands.

And, first, I would make a few remarks as to the motives of our opponents. I say motives, for of these we may form some judgment by their conduct; as to their words, you know it is the easiest thing in the world to make loud pretensions to love and purity; but ought you not to doubt the sincere piety of those who can so easily endeavour to blast the Church where themselves profess to have found salvation?—of those who, in defiance of all Christian precept, eagerly rake up and publish to the world the very worst view of every transaction in our Society, seldom troubling themselves as to their accuracy?—of those who, in the vast majority of cases, were, even while members of our Society, Diabolical like, ever seeking the pre-eminence?—of those who, with the loudest professions of zeal, are far more intent upon crying within the borders of our otherwise peaceful Zion, "To your tents, O Israel," than they are upon going to the wilderness to seek the lost sheep of the house of Israel?—and, lastly, of those who, to accomplish their ends, openly appeal to the degrading and anti-Christian passion of avarice, endeavouring to gain proselytes by cheapening the Word of Life?

But it was left to this age of enlightened and Christian liberty (3) to purify the house of the Lord by STARVING his Ministers into compliance! "O tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the uncircumcised triumph!" Look at the thing calmly. If we understand anything of the office of the Christian Ministry, as laid down in the sacred volume, it is that they are the pastors, the teachers, and spiritual guardians of the people;—and that they will have to answer to God, and to Him only, with their own souls for the manner in which they discharge their fearful trust! Who, then, are these that would coerce them? Are they indeed appointed by God as the directors, judges, rulers of his ambassadors? Will they, in very truth, answer to God for those shepherds whom they would thus force to guide the flock of Christ as they direct? I make no attack upon the right of private judgment, for they who disapprove have, doubtless, every right to withdraw from the ministry and pastoral care of those whom they distrust; but, in the name of the Judgment seat of Christ, I would ask, how can they, how dare they, attempt to force those for whom they will not venture to answer at that fearful bar?

And further, what can be said of the piety of those who can adopt such an expedient; for were they to succeed in their unhallowed attempt to starve their Ministers into compliance with their views, they state their willingness to return to or remain under the pastoral care of those whom themselves would thus have indeed proved to be an "hireling priesthood"; and on the other hand, if defeated, they will at once break off from those who have thus given them no mean proof that they are superior to corruption, even when presented in its most trying forms.

But again, where is the moral honesty of those individuals who thus act; inasmuch as while they receive the services of the Ministry, they refuse to maintain them; and that frequently without any previous knowledge of the intention on the part of their Minister? Let them try this principle by the maxims of mere commercial honesty,—of honour we say nothing, they know not the word. O my soul, come not thou into their secret. For little can they know of the character of that Jehovah who cries, "Do ye Prophets no harm," if they do not tremble at the account they must render Him; for a truth, he knoweth that the spirit of such is all one with those who stoned his servants of old.

Mark the consistency of these men. They are the men who continually cry of liberty and justice, and yet endeavour to bind hand and foot the Ministers of Christ, the overseers of his flock.

Now, my Christian friends, think on these remarks, examine their justice and act accordingly. Allow in conclusion one word of advice, and that is this, if you conscientiously believe we are the fallen people our enemies say—LEAVE US, for your own souls' sake LEAVE US! for absent you may pray for us, and when your confidence is gone, little is the good we can do you; and as for endeavouring to improve us by such means as those above alluded to, sure I am, that your own good sense will teach you, that though they might (which God forbid) make us hypocrites, they never, never can make us holy men, or useful Ministers of Christ.



if the counsel on both sides could not agree to the suggestion he had made, but drove him to decide at that moment, he should do what he believed was usual in such cases, direct the Jury to find for the plaintiff. He desired it to be understood that he expressed no opinion either one way or the other as to the rights of either side. The defendant's counsel would of course move against his direction, when the whole question would be argued, and a deliberate judgment might be formed upon it.

The Jury, after some hesitation, found for the plaintiff, and the verdict will be moved against next term, where, we have no doubt, the affair will be fully discussed and we hope set at rest.

The trial was conducted by the learned counsel on both sides with their usual and well-known ability.—Messrs. Kirkpatrick and Cassidy for the plaintiff; and Messrs. Solicitor-General Hagerman, Draper, and Cartwright for the defendant.

## TO CORRESPONDENTS.

A "Northumbrian" shall appear next week.

Several other communications shall have an early consideration.

## Foreign &amp; Domestic News.

## WESLEYAN METHODIST CONFERENCE.

**BIRMINGHAM (Eng.) July 29.**—The Wesleyan Methodist Conference commenced its sittings on the 27th. The Rev. Jabez Bunting, D. D., was elected President of the Conference for the ensuing year, by a very large majority of votes—the numbers being, for Dr. Bunting 209, for other candidates 24. The Rev. Robert Newton was re-appointed Secretary. Dr. Fisk is present, and was introduced yesterday as the Representative of the Methodist Episcopal Church of the United States. He spoke at some length, in a very happy manner. The slavery question occasioned some debate, and Dr. Bunting closed with an admirable speech.—*Correspondent of N. Y. Com. Ad.*

The *Robertson*, Neill, by which the Rev. Mr. Lord, President of the Wesleyan Conference, the Rev. Edward Black, with several ladies and gentlemen from this city, were passengers, arrived at Liverpool on the 23d July, after a very pleasant passage.—*Mont. Gaz.*

**Requests to the Moravian Missions.**—Two benefactions of £10,000 each have recently been made to the United Brethren's Missions—one by Mrs. Sophia Vansittart, the other by a sister of Lord Exley. In the committee room of the Biele Institution, (says the Missionary Register), are suspended on the walls, portraits of ninety-eight missionaries sent out by the German branch of this Society to the heathen world, in the last nineteen years. Of these missionaries, seventy-five are still labouring in different parts of the world, but chiefly in India. A noble example this! How should they blush in the contemplation of it whose numbers and wealth so much exceed those of the few and poor Moravians, who, by the bye are rich in faith.

At a recent sale in London of Barry O'Meara's effects, a scrap of Napoleon's handwriting was sold for seven guineas.

The Cholera is said to be committing great ravages in the Mexican army at Metamoras.

## LATE FROM PORTUGAL.

By the arrival of the ship *Metamora*, Captain Fletcher, at Alexandria, Lisbon papers to the 16th of July have been received by the editors of the *Alexandria Gazette*. On the 14th of July, the treasury buildings were entirely destroyed by fire. The public documents were fortunately saved; the loss is estimated at £70,000. Accounts from Spain represent the Queen's cause to be in a bad state.

## UNITED STATES.

At the recent annual commencement of the Wesleyan University at Middletown, Connecticut, the degree of A. M. was conferred on the Rev. Matthew Rice, Principal of the Upper Canada Academy at Cobourg.

**Niagara River Suspension Bridge Company** are limited by the act of this State, have all been taken up. An election of Directors will be held at the Frontier House, in Lewiston, on the 8th of September.

**Piracy on the Lakes.**—We learn by the *Detroit Daily Advertiser*, that a suspicious looking schooner was taken last Saturday night in the St. Clair river. In consequence of the conduct of the crew, the Sheriff of St. Clair, and a number of citizens, chartered the *Gen. Gratiot*, and pursued her.

The *Gratiot* proceeded as directed, and when about six miles below the mouth of Black River, about 10 o'clock at night, the vessel was discovered under full sail. On coming up with her, Capt. Robinson hailed her in the usual manner, but no satisfactory response being made, they were ordered by the sheriff to come along side, which was done with reluctance. Upon enquiry it was found that she had no papers. Process was then issued upon her by the Sheriff, and they were towed into Black River, where they were held in custody to await an examination, which was to have taken place yesterday.

Whatever may have been the occupation or design of these men, it is certain that their appearance and that of their vessel was such as to create mistrust in the minds of those who met them. The schooner bore no name, was painted black, with a red streak just above the water-line, and appeared to be well built for sailing, and apparently an old vessel. The crew were generally armed, and the officers wore blue coats, in uniform with American buttons, but otherwise British trimmings, and all ornamented with huge mustaches. They were commanded by one whom they called General Dixon.—*Buffalo Patriot.*

**The Cholera at Charleston.**—The southern mail of this morning brings a confirmation that the cholera prevails in that city. The following is from the official statement of the Board of Health.

August 31, 1836.—The Board of Health having pledged themselves to give immediate notice to the citizens, should sufficient evidence be exhibited of the existence of cholera asphyxia in our city, feel it their duty to report that eleven cases of that disease have been announced to their special committee since yesterday (Tuesday) at 1 o'clock, P. M., of which two have terminated fatally.—[N. Y. Com'l Advertiser.]

**Wheat.**—This staple seems to be in good demand. It was selling at Rochester and Albion, last week, for \$1.63 per bushel; at Baltimore, for \$2.00.

**Canine War.**—The N. Y. Courier and Enquirer says that from 23d July, when this war commenced, down to 26th August, 2000 dogs were put to death in New York, and there are 10,000 in the city yet unbutchered.

It is calculated that 15,000 persons arrive in New-York every day, and that as many, or nearly as many, leave it.

**Mathias.**—This noted impostor is working at his trade, as a carpenter, in Halifax, N. S.

**A Hard Case.**—A woman whose husband was in the penitentiary, enumerating his sufferings said, "He is allowed no visitors on Sunday; and worse than that, he is obliged to go to church, which the poor fellow has never been accustomed to."

## LOWER CANADA.

**Departure of the 79th Highlanders.**—After a residence of eleven years in the Canada, during which period the 79th Highlanders have rendered themselves beloved and respected by all classes of the inhabitants, that distinguished regiment embarked on Saturday morning last on board the *Maitland* transport, on their way to England. They marched out of the Jesuits' Barracks at half-past ten, and were accompanied by the bands of the 1st Royal and 66th Regiments, and an immense concourse of people among whom were a large number of strong men, went on a visit to this city. The appearance of the regiment as they marched through the streets was such as gave unbounded gratification to every one who had the pleasure of seeing them—a pleasure alone alloyed by the fact that they were leaving our shores. On arriving at the King's Wharf, where the transport lay, the rush to obtain admission through the gate was tremendous, and it was with difficulty that the sentinels could keep order, so anxious were the citizens to obtain a last look at the gallant fellows who were then leaving them. The regiment, however, having got on the wharf, as many were admitted as the wharf could conveniently allow. The regiment then deployed, and the three first companies proceeded to board the transport, the three bands simultaneously striking up the soul stirring air of "Rule Britannia." The remaining companies followed after a short interval, and the general impression was that the whole ceremony was over when a most pleasing occurrence took place. The band of the 66th Regiment which had previously departed, proceeded up to the ruins of the Castle of St. Louis, on the balcony of which they struck up "Auld Lang Syne" and gave three hearty cheers, which was responded to by the band of the 79th, playing "Good night and joy be with ye," and cheers from the men of the regiment and the citizens on the wharf. With hearty wishes for their safe voyage to England, the crowd then dispersed, giving three cheers to the gallant 79th Highlanders.

The *Maitland* got under weigh this forenoon at half past eleven, with a fine North wind, and was soon out of sight.

The remaining part of the corps, (52 rank and file), with Lieutenants Grant and Cameron, embarked in the *Marquis Huntley*, about the 12th inst.

Quarter-Master A. Cameron, retires from the service, to settle in Upper Canada.—*Quebec Gazette Sept. 5.*

## UPPER CANADA.

His Excellency Sir Francis Head arrived at Kingston on Friday last, from his visit to Peterborough and the surrounding country. We understand it is His Excellency's intention to proceed by the Rideau Canal to the Ottawa, and return by the latter to Toronto. Sir Francis, we are told, expressed himself highly gratified with Peterborough and the fine country in its neighbourhood. On the day after his arrival at that place, he visited the Indian village on Chemung Lake. From Peterborough, His Excellency travelled by water to the Bay of Quinte in a bark canoe, via the River Trent.

It is to be remarked, that Sir Francis is the first Governor of Upper Canada that has passed in this river, although its improvement, in connection with the internal navigation of this District has been an object of so much solicitude with his predecessors, particularly His Excellency Sir John Colborne. This is a good augury in favour of the proposed undertaking.—*Cobourg Star, Aug. 31.*

The Port Hope Gazette says, that the agricultural accounts from every part of the Newcastle District are most cheering. The crops were never known to be more abundant, and the principal of them are secured.

Last night, about ten o'clock, we had a thunder storm, and one tremendous clap of thunder shook the town to its foundation. The lightning struck the house of Capt. Cameron, shattering the chimney and tearing out the timbers of the roof; then it passed through the Captain's bed room, breaking the stove and stove pipes, and other furniture; it then passed down through the kitchen, breaking most of the windows in that end of the house, and went through the back door, near which the servant maid sat, who escaped uninjured. The Captain was in his room at the time, and he also happily escaped any injury. That the lightning should thus dash through the house, and break for much of it and its furniture to pieces, without injuring any one, is very remarkable.—*Kingston Herald, Aug. 30.*

On Monday evening after dark a Schooner laden with lumber from Oswego for Lewiston, which about three miles from this port, was completely waterlogged in a tremendous gale of wind; the rudder was quite unmanageable, and the crew (five in number) were for two hours standing up to their breasts in water, whilst the heavy waves were continually breaking over their heads. Providentially the Schooner drifted towards our Harbour, and then struck on the bar, whence the crew were rescued in the Boat of Mr. Andrew Heron Janr., who hearing the cries of the men had gallantly put off to render assistance. Part of the deck lading was lost, but we are glad to hear the disaster extended no further. On Tuesday morning the schooner was found ground on our shore.—*Niagara Reporter, Sept. 1.*

Wellington Rose, a fine little boy, the son of Mr. Rose, Cooper, of this town, was drowned in the river Hope, or Smith's Creek, above Mr. Hawley's new dam.—*Port Hope Gaz. Aug. 30.*

On Friday last two deserters from that part of the 15th Regiment now at Toronto were arrested in this neighbourhood by Capt. Kingsmill of this town; and on Saturday morning other four, from the same Regiment were, by the same gentleman, arrested as they were about to leave this port for the *Traveller*. These men told the Captain that they had no cause for deserting, excepting that they had been advised to it by certain disaffected persons, whose names we are not authorized to publish. They, however, told the constables to whom they were given in charge, that they had cause of complaint against the Colonel, and that they deserted on account of it.

A reward of Five Pounds is offered by the Colonel of the 15th for every deserter that shall be delivered up to him, or to a magistrate.—*Port Hope Gazette, Aug. 30.*

**Small Pox.**—There have been three or four cases of this disease in this City within the last few days.—*Toronto Courier.*

## GOBE DISTRICT ASSIZES—CONVICTIONS.

**Grand Larceny.**

1. George Ramsay, Penitentiary, one year and hard labour.
2. Francis Crane, to be imprisoned in the District Jail for 3 months.
3. Thomas Hill, Penitentiary for 2 years.
4. William Barnes, and Thomas Joslin, Penitentiary, and hard labour for two years.
5. James Macdonald, Penitentiary, one year.
6. William Johnson, Penitentiary, 2 years.
7. Horace Murphy, Penitentiary, 1 year.
8. Jacob Leach, Penitentiary, 3 years.
9. Samuel McLeod, Horse stealing, Penitentiary, 5 years.
10. Joseph Lickers, Horse stealing, Penitentiary, 5 years.
11. John Wirrock, Horse stealing, Penitentiary, 3 years; and at the expiration of which

period to be further imprisoned for a period of ten years, on a second indictment, for having returned from transportation, and to be kept to hard labour.

## Petit Larceny.

12. Benjamin Lancaster, 4th months imprisonment in District Jail.
13. Richard H. Manchester, 2 months do.
14. John Donaghy, 4 months do.
15. George Crookshank, 4 months do.
16. Andrew Peterson, a coloured boy of about 18 years of age, for Rape, sentence of DEATH pronounced—to be executed on the 15th September.
17. Thomas Gibbs, attempting to commit burglary, 4 months imprisonment in District Jail.
18. John Wirrock, returning from banishment, [see No. 11.]
- 21 & 22. James Wiley and Richard Ryan, Cheating at Play—to be imprisoned in the District Jail for 2 months.

Twelve of the convicts found guilty at our last Assizes were taken down to the Penitentiary in Kingston by one of our Steamers on Saturday, a good riddance to the Gore District. They were nearly to a man strangers in this part of the country—4 or five men of Color—an Indian, 4 Americans, one Irishman, and we believe one Scotch.—[Hamilton Gazette.]

The following commendable answer was returned by the Hon. Chief Justice Robinson to a request from the Grand Jury of the London District, that he would transmit to His Excellency an address, containing, as we suppose, some allusion to party politics. We believe that the address has not been made public.

**Gentlemen of the Grand Jury.**—I beg to call your attention to an Address received from you by me on the day before yesterday, accompanied by a request that I would be the medium of its transmission to His Excellency the Lieut. Governor. Being at the time of its presentation, me, engaged in the trial of a cause, I had not then an opportunity of perusing the document to which I advert. I of course concluded that it related solely to matters connected with the administration of justice, otherwise I should on no account have received it. I have since read it, and find that it expresses opinions and embraces views of General Policy, entirely unconnected with the duties in which we are engaged, and as the Individuals who compose the Grand Jury are always supposed to be of great respectability, I will state to you my reasons for not complying with your request.

In all free Governments there will be periods of agitation, which agitation in many cases proves detrimental to the interests of the country in which it takes place, and perhaps in some instances this agitation may be excited for unworthy purposes; but since I have presided in this Court, which has been during a period of seven years, I have never alluded to the political and debatable subject of politics; and I now feel very unwilling in any way to sanction so dangerous a precedent, and this being the first attempt of the kind ever made to identify me in my Judicial Character, I feel it necessary to prevent a recurrence of any similar attempt. It is important that the administration of Justice should be entirely free from suspicion: that Suitors should feel that in this Court all parties are viewed with equal favour, whatever may be their creed—whatever political opinions they may entertain.

As individuals, you have an undoubted right to express your opinions on all subjects; but considering the nature of your office, and your address you will agree with me in thinking, that while acting in your present highly honorable and important capacity it would be very improper for you, to interfere in any way as a body with party politics, or to allow yourselves to be in any wise influenced by party feeling. You will I trust see the propriety of at once withdrawing from me your address.

## Appointments for Quarterly Meetings on the London District—2nd QUARTER.

Oxford, ..... October 1st and 2nd.  
London, ..... " 7th and 8th.  
St. Thomas, ..... " 15th and 16th.  
Thames, ..... " 22nd and 23rd.  
Gosfield, ..... " 29th and 30th.  
Howard, ..... November 5th and 6th.  
Warwick mission, ..... " 17th and 18th.

## D. WRIGHT, Chairman.

## Quarterly Meetings for the Bay of Quinte District—2nd QUARTER.

Belleville, ..... September 25th.  
Sidney, ..... October 1st and 2nd.  
Peterborough, ..... " 8th and 9th.  
Murray, ..... " 15th and 16th.  
Cobourg, ..... " 22nd and 23rd.  
Hallowell, ..... " 29th and 30th.  
Bay of Quinte, ..... November 5th and 6th.  
Waterloo, ..... " 13th and 20th.  
Kingston, ..... " 26th and 27th.  
Gananoque, ..... December 3rd and 4th.

It is expected that the new Chapel on the Carrying Place will be solemnly dedicated to Almighty God on Sunday the 16th of October next. The hours of service, and the names of the Ministers who will officiate on the occasion, will be timely announced by the Superintendent of the Circuit.

## ANNON GREEN, Chairman.

## OBITUARY.

Died, in the Township of Reach, County of York, August 13th, 1836, in the 29th year of her age, Mrs. Margaret Jones, wife of Mr. David D. Jones. Mrs. Jones was brought to the knowledge of the truth as it is in Jesus, about ten years ago, and soon after joined the Methodist Church in Reach, and has remained a faithful and useful member of it ever since. Her health had been declining for several months. A few weeks previous to her death she told her husband that she felt the need of a deeper work of grace, for which she engaged in earnest fervent prayer, and obtained a bright and clear evidence of her acceptance, and could "read her little card to manna in the skies." The morning previous to her death, her husband told her that he thought she must soon go; she replied, "My soul would leap for joy if I thought I should go to-night," and requested that the day should be spent in prayer for supporting grace and an easy passage; and while her father and friends prayed, she clasped her hands and shouted the praises of the Lord, and continued to do so through the day. About 6 o'clock, she shouted, "Glory, glory, glory, glory! I am tasting angel's food." She called her husband and gave him the parting hand, saying, "Farewell, farewell, my kind husband—take good care of my little children!" then bid adieu to a final farewell, shaking them by the hand, father, mother, sister, and friends—praising the Lord for a kind mother—giving all her dying charge—pleading earnestly with her sister to meet her in heaven. About an hour before her death she said to one present, "Brother, I shall soon be in heaven; don't you forget so!" On being answered in the affirmative, she said, "Now pray!" and while we prayed she prayed and praised aloud, and continued to praise the Lord until her voice was lost in death. She died without a struggle or a groan.

## ANNA HURD.

Died, at Whitby, of consumption, Sarah Hill, wife of Wm. Hill, in the 30th year of her age. She had been a professor of religion eight years, and a consistent member of the Methodist Church. During her short pilgrimage, she gave

evidence to the Church to which she belonged that her profession was not a vain one. She was truly an example of patience and resignation, and died in peace, August 7th, 1836.

## ROBERT CORSON.

## MARRIED.

By the Rev. Mr. Long, on the 14th ult. Mr. Adam Hill to Mrs. Elizabeth Bennett, both of the city of Toronto.

By the same, on the 8th inst. Mr. Joseph Simons to Mrs. Susan Wiles, both of the township of Trafalgar.

At Kingston, on the 16th ult. by the Rev. R. D. Cartwright, Daniel Hursey to Mary Ann Popple, both of that township.

On Wednesday evening, the 7th inst. at St. George's Church, by the Rev. Jonathan Shortt, Rector of Franktown, U. C. Thomas Spinner Shortt, Esq. of Woodstock, U. C., to Caroline, second daughter of the late Charles Bowman Esq. of Little Court, Herts, England.

On the 27th ult. by the Rev. H. Urquhart, Mr. William Grant to Miss Christina McIntosh both of this place.

On the 26th ult. by the same, Mr. Francis Stewart to Miss Charlotte Grosset, both of Dorchester.

On the 6th inst. by the Rev. William King, Mr. Timothy Cooper, Postmaster at Nelson, to Miss Barbara Bell, eldest daughter of George Chisholm, Esq., of Flamboro' East.

## DIED.

In this city, Mrs. Roddy, wife of Mr. John Roddy, King-st. During her illness she evinced the true spirit of a Christian—she bore her sufferings with patience and resignation, and Friday night last departed this life, respected and deeply regretted by all who knew her.

## BIRTH.

On the 24th August, Mrs. (Rev.) Alva Adams, Rideau circuit, of a son.

## Letters received at the Guardian Office during the week ending Sept. 7.

D. Wright, W. Patrick, J. Messmore, J. Currie.

## Books have been forwarded to—

D. Hardie, 1 parcel, care of A. Graham, Barrie.  
S. Huxington, 1 parcel, per steamer Great Britain, care of G. Pope, Cobourg.  
J. Carroll, J. McIntyre, T. Harmon, D. Berney, and J. Currie, each 1 parcel, per steamer Cobourg, care of J. Carroll, Brockville.  
J. Armstrong, 1 parcel, care of A. Davidson, Port Hope.  
J. Messmore, 1 parcel, care of E. G. Swayze, Barford.

## Advertisements.

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

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

All advertisements without written directions will be inserted until forbidden, and charged accordingly.

THE GUARDIAN is not responsible for the contents of the Proverbs and anonymous advertisements, rendering it a very desirable medium for advertising.

## GRAND VOCAL AND INSTRUMENTAL CONCERT.

Patronized by a number of the most respectable Ladies and Gentlemen in Toronto.

**JULIUS VON HOLTZT,** from Saxe Weimar, (Professor of the Piano and Guitar, and pupil of the celebrated Professors and Composers, Hummel, Müller, Boehmer, and Von Weber,) respectfully acquaints the Ladies and Gentlemen of Toronto and vicinity, that he will give a CONCERT in the CITY HALL, on Thursday Evening, 22nd inst.

\* Tickets can be had at Mr. Stanton's, Messrs. Leslie & Sons, and Mr. Rowell's, Booksellers; also at Cotto's British Office House, North American Hotel, Ontario House, and the City (late Steam Boat) Hotel.

For particulars see small bills.

Toronto, Sept. 14, 1836.

## ENCOURAGEMENT TO MECHANICS.

The New Village of Strathroy, in Adelaide, at Mr. Buchanan's Mills.

THE Proprietor proposes to Lease to approved Mechanics, as to character and capacity, having families, five acres of valuable Land, at the annual rent of only five dollars a year, for the term of His Majesty's life, or 21 years; and should the lessee not purchase the lot, or agree on the terms of renewal, at or before the termination of the lease, the Proprietor is to pay for any frame or permanent buildings which may be erected thereon. Lumber to the value of thirty dollars will be given to aid the buildings, to be repaid by five yearly instalments free of interest. Twenty dollars will be added to build a Smith's Forge or Wheelwright's shop, to be repaid on the same terms as the lumber.

Building Lots eligibly situated will be sold on truly liberal terms.

In the Leases, or deeds of sale, a clause will be inserted to preclude the sale of spirituous liquors by any inhabitant of the Village of Strathroy. Aware of the baneful effects and ruinous consequences which arise to communities and individuals, the proprietor is determined to enforce the exclusion of the sale of spirituous liquor, and hopes to establish a prosperous and happy community, as the situation is well adapted to that end.

Five acres will be granted for the erection of a House of Worship, reserving ground for a School-house.

A Sawyer, a Blacksmith, a Wheelwright, a Shoemaker, and a Miller, having a family, are invited to a situation where good employment will be found. A family who would board Mechanics and labourers is particularly wanted.

None but persons of undoubted character need apply at the Village, to

JOHN STEWART BUCHANAN.

September 1st, 1836.

N. B. A Miller who would take boarders can be accommodated with a house and fifteen acres of cleared land. All communications must be post-paid, to Delaware Post-Office. 356-4wp

**MR. WALTER TELFER, SURGEON,** HAS REMOVED from NIAGARA to 44, Newgate Street, TORONTO. July, 1835. 296f

## JUST RECEIVED, and on Sale

J. at the Wesleyan Methodist Book Room, No. 4, Toronto Street, the following Works:

Crabbe's Synonyms, 1 vol. 3ro. neat £1 0 0  
History of England, Hume and Smollett's, continuation by Miller, 8vo. 4 vols. neatly bound, 4 10 0  
Hall's Works, 3 vols. 8vo. do. 2 5 0  
Rollin's Ancient History, 1 vol. royal 8vo. bound, 1 8 0  
Hannah More's Works, 1 vol. do. do. 1 1 3  
Horne's Works, 2 vols. port. folio, neat 3 2 6  
Combe on Digestion and Dietetics, 1 vol. 12mo. bound, 0 4 6  
Aug. 30, 1836.

H. SHEPARD has a large quantity of BEST AXES, selling cheaper than ever.

Toronto Axe Factory, Aug. 31, 1836. 51

## CATALOGUE OF BOOKS

FOR SALE at the Wesleyan Methodist Book Room, No. 4, Toronto Street.

Toronto: £ s. d.

Alleine's Alarm, stiff covers, 20 1 2  
Aunt's Advice, do. 0 7 3  
Annals of the Poor, cloth, 0 4 6  
Bingham's (Miss) Memoirs, cloth, 0 4 0  
(John) do. 0 2 9  
Brainerd's Life, boards, 0 4 0  
Baxter's Call, stiff covers, 0 0 9  
Brookes' Remedies, half bound, 0 2 0  
Buck's Theological Dictionary, 0 8 9  
Child's Magazine, 3 bound, 5 vols. per v. 1 10 4  
Child's New Series, 5 vols. per v. 1 10 4  
Carver's Memoirs, cloth, 0 0 5  
Captivity Maid, stiff covers, 0 4 0  
Child's Reward—Paris 1 to 4, 0 0 7 3  
Clark's Promises, boards, 0 2 0  
Catechism, Wesleyan, 3 in 1, roan, 0 2 0  
Cruden's Concordance, ryl. 8vo. cloth, 1 0 0  
Companion to the Bible, 0 3 9  
Cecil's Remains, boards, 0 7 6  
De Renty's Memoir, stiff covers, 0 1 0  
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J. S. HOWARD, Post Master

**China, Glass, & Earthenware.**  
 THE Subscribers are receiving, direct from the Manufacturers in England,  
**500 PACKAGES**  
 OF CHINA, GLASS, & EARTHENWARE,  
 forming the largest and best assortment ever  
 offered for sale in the Province, which they will  
 sell at the lowest Montreal wholesale prices,  
 for cash, or approved credit.  
 SOUFEY & PATERSON.  
 Toronto, July 5th, 1836. 347 12

**TOBACCO MANUFACTORY.**  
 WILSON R. ABBOTT begs leave  
 to inform the citizens of Toronto and  
 its vicinity, that he has commenced the above  
 business in King Street, nearly opposite the  
 Commercial Bank; where he intends carrying  
 it on in all its branches. From long experience,  
 he flatters himself that he shall be able to present  
 his customers with as good an article as can be  
 procured in the United States, and respectfully  
 solicits the patronage of the public.  
 N. B. Five or Six JOURNEMEN TO-  
 BACCONISTS wanted. Two good SEGAR-MAKERS,  
 who also understand the manufacture of Snuff  
 and Cut Tobacco, can have immediate employ-  
 ment. Apply (if by letter, post paid) to  
 W. R. ABBOTT.  
 Toronto, U. C. Aug. 22, 1836. 354 1/2

**SAW-MILL FOR SALE.**  
 AN Excellent New Mill, situated in a  
 new and wealthy settlement, warranted to  
 cut upwards of 4000 feet of Lumber in 24 hours,  
 built on a stream sufficient to drive it 6 months  
 in the year; together with 50 Acres of a Clergy  
 Reserve, thickly covered with first rate Pine  
 Timber, being the North West quarter of Lot  
 No. 25, in the 5th Concession of Darlington,  
 Newcastle District. Apply to the owner on the  
 premises,  
 WILLIAM COLEMAN.  
 Darlington, Aug. 17, 1836. 334 3p

**Millinery and Dress Making.**  
 MRS. SCOTT, late from Montreal,  
 begs leave to announce to her friends,  
 and the respectable inhabitants of Toronto and  
 its vicinity, that she is now commencing the  
 MILLINERY and DRESS MAKING business, *Seven  
 doors West of the Commercial Bank*, on the  
 South side of King Street, where she will hold  
 herself in readiness to fulfil punctually any or-  
 der committed to her charge with neatness and  
 despatch.  
 Toronto, 24th August, 1836. 354 1/2

☞ Six or Seven SEWING GIRLS Wanted.  
**Toronto Boot & Shoe Store.**  
 SIGN OF THE GOLDEN BOOT,  
 91, King Street,  
 JAMES FOSTER begs leave to in-  
 form his numerous customers, and the  
 public, that he has now on hand a large and  
 general assortment of LADIES' GENTLEMEN'S,  
 and CHILDREN'S BOOTS and SHOES, which,  
 from his facilities in the Trade, he is enabled to  
 sell at the lowest possible prices.  
 ☞ All orders punctually attended to.  
 Toronto, Aug. 31, 1836. 55 1/2

**FOR SALE,**  
 30 ACRES of Excellent LAND,  
 about 18 of which are under cultivation,  
 situated in the rear of Lot No. 5, 2nd Conces-  
 sion, west of Yonge Street, in the Township of  
 York. 30 feet on the Lot a convenient Frame  
 House, 30 feet by 30, not four years built, and  
 Shed, Stable, and other out-buildings. Also,  
 about 10 tons of choice, well-saved Hay, and  
 upwards of 100 cords of good Fire Wood.  
 The situation would answer any gentleman  
 wishing to live only 6 miles from the City, the  
 distance being only 6 miles from the City of  
 Toronto.  
 Application to be made to the owner, on the  
 premises, by whom a good title can be given.  
 N. B. The house stands close to the proposed  
 route of the Rail Road from Toronto to Lake  
 Huron.  
 York Township, Aug. 17, 1836. 354 1/2

**WHOLESALE & RETAIL ESTABLISHMENT.**  
**CHEQUEURED HOUSE, KING STREET.**  
**J. L. PERRIN & Co.** thankful for the patronage they have hitherto received, have now the pleasure of announcing to their friends and the public the arrival of their new and extensive stock of **DRY GOODS**, consisting in part as follows:  
*Superfine Woollen Cloths and Cassimeres, Gros de Naples, Thibet Wool and Silk Shawls, Printed Muslins, Crape Silk and Gauze Handkerchiefs, 1000 pieces Prints, Hosiery, Moleskins, Factory Cotton, &c. &c. &c.*  
which have been carefully and judiciously selected by their partner residing in Liverpool, from the principal manufacturing Districts, and which they now offer at unprecedented low prices for Cash.  
**J. L. P. & Co.** wish particularly to call the attention of the public at large to their stock of Fine and Superfine Broad Cloths and Cassimeres, which they are now selling at very reduced prices, being determined to extend this branch of their business which they are convinced their connexion with England enables them to do.  
Country Merchants will find it their interest to call and examine their Goods before they buy, to whom a liberal deduction will be made.  
No second price.  
Toronto, June, 1855. 344-45.

**ISAAC ROBINSON, Merchant Tailor,**  
No. 193 King Street, three doors east of Yonge street, opposite Ridout, Brothers & Co., returns his grateful thanks to his friends and a discerning public for the distinguished patronage received at their hands, and respectfully solicits a continuance of their favours, which it shall be his duty to merit by strict attention, punctuality and neatness in the execution of any order entrusted to his care.  
A large assortment of **READY-MADE CLOTHES** constantly kept on hand.  
Mrs. ROBINSON carries on the Straw, Tossan, Leghorn and Bonnet business in the same place, where she will be happy to receive any orders, which shall be carefully and punctually attended to. She has now on hand a large assortment of the above articles, of latest fashions  
Toronto, March 24th, 1855. 280

**G. WALKER, MERCHANT TAILOR,**  
No. 125 King Street, opposite the Court House, TORONTO.  
**BEGGS** leave to announce to his friends and the public in general, that having recently enlarged his establishment, and having now on hand a good assortment of *Cloths, Cassimeres, Vestings, &c.*, of various shades and qualities, and expects in a few days greatly to enlarge his present stock, he hopes he can accommodate any who may favour him with their patronage.  
G. W. has just received from London the latest Fashions, and has made arrangements to have them out periodically, which will enable him to have a perfect knowledge at all times of the Fashions in every particular.  
N.B.—Garments made at the shortest notice and made in the best style.  
A large stock of Ready-made Clothing constantly kept on hand.  
Toronto, 18th May, 1856. 310-6m.

**CLOTHING PANOPTICON AND FASHIONABLE TAILORING ESTABLISHMENT, 77, King Street, Third house East of the Market Square.**  
The Subscriber, in returning thanks to his friends who have so long favoured him with their patronage, and the public generally for their support, with he has hitherto received, begs leave to inform them that he has removed to the house formerly occupied by J. W. Brent & Co., three doors East of the Market Square; and the better to ensure a continuation of general support, has lately engaged Mr. THOMAS CUMMINGS as his Foreman Cutter, formerly in a similar situation with Backmaster, New Bond Street, London, whose experience in the trade warrants the subscriber to say, that a trial will, on his part, ensure success. By the first arrivals, he expects a general assortment of *West of England Cloths, fine and superfine*, with every other article suitable for the Summer Trade; and hopes, by punctuality to business, to render general satisfaction.  
ROBERT HAWKE.  
Toronto, May 7, 1856.  
N.B. All orders executed with neatness and despatch. 329

**CUTLERY AND SURGICAL INSTRUMENT MANUFACTORY.**  
**THE** Subscriber respectfully informs the inhabitants of this City and the surrounding Country that he has commenced the above business in all its various branches, in the house formerly occupied by Messrs. Henderson & McKenzie, No. 120 King street, a few doors east of Yonge street.  
Medical Gentlemen favouring him with their orders may rest assured that no exertion will be spared to merit their approbation. Surgeons' instruments constantly kept on hand or made to order, to any pattern required. First rate Razors, Pen Knives, Scissors, Table Knives and Forks, with almost every other article in the above line, constantly kept for sale. As every article manufactured by the subscriber will be warranted, any article not equal to the guarantee will be taken back.  
N.B.—Surgeons' Instruments carefully repaired; Razors, Pen Knives, Scissors, Table Knives and Forks, &c. &c., ground and set in the best manner; all sorts of damaged hardware polished and repaired on reasonable terms; brass acquired, &c. All orders will be thankfully received and punctually executed.  
Trusses of every description manufactured to order. SAMUEL SHAW.  
Toronto, Dec. 2d, 1855. 317 6m

**WHOLESALE AND RETAIL BOOT & SHOE ESTABLISHMENT**  
No. 183, King Street, 5 doors East of Yonge St.  
**THE** Subscriber has now on hand an extensive assortment of Gentlemen's, Ladies', and Children's Boots and Shoes, to which he solicits the attention of the public.  
THOMAS THOMPSON.  
Toronto, May 27 1855. 289c1

**WANTED, A TEACHER,**  
for the Mission School at Rice Lake. For character and ability respectable references will be required. Apply to the Rev. Wm. CASE, Belleville—if by letter, post paid.  
Toronto, July 36, 1856. 250tf

**A FARM TO LET:**  
LOT No. 6, 9th Con. Gore of Toronto, Sixty Acres improved, well watered, with a good Dwelling House and out buildings. Apply on the Lot to Wm. FOSTER.  
Gore Toronto, Aug. 17, 1856. 354tf

**BLANK DEEDS AND MEMORIALS (WITH AND WITHOUT EAR OF DOWER.)**  
For Sale at this Office.

**MR. WOOD, DENTIST,**  
**PRACTICES** in all the Branches of  
**DENTAL SURGERY.** Office at 48,  
Newgate Street, directly opposite the Methodist  
Chapel. 321st

**WHOLESALE AND RETAIL WAREHOUSE.**  
**S. E. TAYLOR,**  
**Importer of Dry Goods.**  
181, KING STREET.

**S. E. TAYLOR** begs leave to ac-  
quaint his numerous customers and friends  
as also the public generally, that in consequence  
of having had a considerable portion of his Ex-  
tensive supply of Dry Goods detained by the frost in  
Brackville, and being obliged to send for them by  
land, he has not been able to announce the  
arrival of his FULL STOCK until the present time.  
His NEW ARRIVALS per the *Sophia* and *Eather*,  
of Liverpool, of BEVERTEENS, MOLESKINS, FUSI-  
ANS, PAINTED CALICOES, 6-4 MERINOS, 6-4  
BED TICKS, and GREY COTTONS, are very ex-  
tensive; as also is his well selected Stock of  
BROAD AND NARROW WOOLLEN CLOTHS, all of  
which, together with a large assortment of every  
article in the Dry Goods line, he is determined  
to sell either at WHOLESALE or RETAIL, at prices  
so well suited that he can guarantee and increase  
the liberal support he has hitherto received.  
Country Merchants would do well to call and  
examine his goods and prices before they deter-  
mine on where to purchase.  
N.B.—The lowest price which can or will be  
taken, is asked at first.  
January 14, 1836. 332-1f

**NEW SPRING GOODS.**  
THE Subscriber takes this opportunity of  
respectfully intimating to his customers  
and the public generally, that he has just re-  
turned from Great Britain with an extensive and  
choice assortment of **STAPLE GOODS**, com-  
prising almost every article in the Dry Goods  
line, which will not be found inferior to any in  
either of the Provinces. Having been carefully  
selected by himself, they are particularly adapted  
to the country trade;—and are confidently  
recommended to the attention of Merchants,  
under an assurance that the assortment will be  
found as good, and disposed of at as low prices,  
and on as liberal terms, as any other house can  
offer, either in Upper or Lower Canada.  
**GEORGE MONRO.**  
Toronto, 6th June, 1836. 344

**SELLING OFF AT, AND UNDER  
FIRST COST.**  
**JAMES DEATTY** being determined  
to retire from business in this City, has  
now the pleasure of returning his best thanks  
to those who kindly patronized his establish-  
ment, and begs leave to inform them that he  
purposes disposing of his present extensive  
Stock of  
**DRY GOODS,**  
at and under first cost, for *Ready Money*.—  
Being nearly all imported during the late Fall,  
and of a superior quality, they will be found  
worthy of attention.  
ALSO, FOR SALE,  
Best London Beaver Hats, from 15s. to 25s.  
Ladies' Stock made Fannel Boots and Shoes,  
3s. 4d. to 7s. 6d. per pair.  
J. D. respectfully requests those persons  
who are indebted to him, to call and pay their  
respective accounts, with the least possible  
delay.  
Toronto, January 9, 1835. 332-1f

**THE** Subscribers will receive, per  
first arrivals from England, part of their  
Full Supply of **HARDWARE**, which will com-  
prise an assortment of  
Nails, Chains, Hollow Ware;  
Tin Plates, Canada Plates, Iron Wire,  
Shelf Goods, (consisting of Locks, Latches,  
Hinges, Screws, Bolts, &c. &c. &c.)  
Cutlery, (a very large and general as-  
sortment.)  
Which, with their present Stock, will be sold  
at Wholesale, at their usual low prices, for Cash  
or approved Paper.  
**CHAMPLIN, BROTHERS, & Co.**  
Importers of Hardware.  
22, Yonge Street, Toronto,  
6th August, 1836. 52

**ON H AND,**  
*Naylor & Co.'s very celebrated Cast Steel,*  
" " *Coach Spring Steel,*  
" " *German Steel,*  
*Cutlery, Joiners' Tools, and Saws,*  
*Warranted Axes, Cut Nails, &c. &c. &c.*

**VEGETABLE OINTMENT.**  
*For Sore Eyes, Scurvey, Sall Rheum, &c.*  
THE Subscribers, having become the  
Agents of Mr. John McPherson, Proprie-  
tor of the above valuable remedy, will be con-  
stantly furnished with a supply. On reference  
to a copy of Certificates in our hands, it will  
be found that the efficacy of this Ointment has  
been tested on many occasions, and that the  
relief afforded by it to persons afflicted with  
such distressing complaints as it is intended to  
cure, gives it a claim to the confidence of the  
public.  
Sold in Boxes of from 1s. 6d. to 8s. each.  
**J. W. BRENT & Co., Druggists.**  
It may also be purchased at Mr. McPherson's  
residence, No. 50 St. John street, Upper Town,  
Quebec. Messrs. Carter & McDonnells, St.  
Paul street, Montreal; Mr. David Fairbairn's,  
corner of Church and Perth streets, Brockville;  
Mr. Harkes', Market Square, Kingston; Brent  
& Co., Port Hope; Robert Fairbairn, Esq., Dr.  
Kingston; and Agents will be appointed in the  
principal towns of Upper and Lower Canada,  
and the United States.  
Toronto, Sept. 1835. 305

**FASHIONABLE TAILOR-  
ING ESTABLISHMENT.**  
No. 104, KING STREET,  
(Next door to the English Church.)  
THE Subscriber respectfully begs  
leave to return his sincere thanks to the  
Inhabitants of Toronto and its vicinity, for the  
very liberal support he has received since he  
opened in the above line; and begs to assure  
them, that no pains shall be wanting on his part  
to render his Establishment one of the first of  
the kind in the Province, both for quality and  
durability of articles and workmanship. His  
prices are unpretensioned low, and cannot fail of  
giving general satisfaction.  
**JUST ARRIVED,**  
and on hand, a large assortment of the best  
West of England Broad Cloths, consisting of  
*Blue, Black, and other Cloths; Cassinet, Cam-  
elotte, Barragon, Fustian, &c. &c.* Fancy  
Fest Patterns of all descriptions, &c.  
The Subscriber keeps on hand a large assort-  
ment of ready made Clothes of all sizes to suit  
purchasers; and he also keeps constantly em-  
ployed upwards of thirty Journeyman. His  
objection to being in the gentlemen wishing  
out of Clothes at short notice, may be accom-  
modated.  
He trusts that his exertions to render his  
establishment worthy of patronage will be duly  
appreciated by a discerning public.  
**SAMUEL EVANS,**  
Toronto, June, 1835 344

**N O T I C E**  
*Commissioner of Crown Lands Office,  
Toronto, 10th May, 1836.*

**T H E** times and places for the Sale  
of CROWN LANDS and CLERGY  
RESERVES, during the present year, will be  
as follows:

*In the Western District.*

For Crown Lands and Clergy Reserves in the County of Kent, and Town Lots in Chatham and Errol—at Chatham, on the first Tuesday in June, and on the first Tuesday in July, August, September, and October following.

For Clergy Reserves in the County of Essex, and Town Lots in Sandwich and Amherstburgh—at Sandwich, on the third Wednesday in June, and on the third Wednesday in July, August, September, and October following.

Reference may be made to the Agent for the Crown for this District, Mr. HENRY JONES, residing in Chatham, for further information.

*In the London District.*

For Clergy Reserves, in the County of Norfolk, at Simcoe, on the 1st June; and on the 2nd July; 2nd August; 1st September; 1st October, and 1st November following.

For Clergy Reserves in the County of Oxford, at Blandford, on the 4th June; and on the 5th July; 5th August; 5th September; 4th October, and 4th November following.

For Clergy Reserves in the County of Middlesex, and Town Lots in London, at London, on the 8th June; and on the 8th July; 9th August; 7th September; 7th October; and 8th November following.

Reference may be made to the Agent for the Crown, for this District, JOHN B. ASKIN, Esquire, residing in London, for further information.

*In the Home District.*

For Town Lots in Port Credit, and Brontë; in this City on the 23rd May, instant.

And For such Crown Lands, and Clergy Reserves, as are for sale; at this City, on the second Tuesday in June; and on the second Tuesday in July; August; September, and October following.

*In the Newcastle District.*

For Crown Lands, Clergy Reserves, and Town Lots in Peterborough and Lindsay; at Peterborough on the first Tuesday in June; and on the first Tuesday in July; August; September; and October following.

For Town Lots in the Village lately Surveyed at the mouth of the Trent; in that Town on the 15th June; and on the 2nd Wednesday in July; August; September; and October following.

Reference may be made to the Agent for the Crown, for this District, ALEXANDER McDONNELL, Esquire, residing at Peterboro', for further information.

*In the Bathurst District.*

For Clergy Reserves in the Counties of Lanark and Carlton, at Bytown, on the 2nd Wednesday in June; and on the 2nd Wednesday in July; August; September; and October following.

For Town Lots in Richmond; at that Town, on the same days.

*In the Ottawa District.*

For Clergy Reserves in the Counties of Prescott and Russell, at Bytown, on the 2nd Wednesday in June; and on the 2nd Wednesday in July; August; September; and October following.

Reference may be made to the Agent for the Crown for these Districts, JOHN McNAUGHION, Esquire, residing at Bytown, for further information.

Schedules of the particular Lots to be sold in each Township, specifying also the Terms of sale, have been printed and will be put at the Court House, at the Offices of Clerk of the Peace and Sheriff, and in other conspicuous places in each District, which Schedules may be had on application to the Commissioner for Crown Lands, or any of the above-named Agents.

Schedules are preparing for the Midland and other Districts, in which there are Crown Lands or Clergy Reserves for Sale, and Notices of these Sales will speedily be given.

340 20 PETER ROBINSON.

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**N O T I C E.**  
*Commissioner of Crown Lands Office,*  
Toronto, 10th May, 1836.

**T H E** times and places for the Sale of  
Crown and Clergy Reserves, during the  
present year, will be as follows:

*Midland District.*

At Belleville, for Crown Lands in the County of Hastings, on the 20th June, 20th July, 20th August, 20th September, 20th October, and 21st November.

At Napanee, for Crown Lands in the Counties of Lennox and Addington, on the 24th June, 25th July, 24th August, 24th September, 24th October, and 25th November.

At Kingston, for Crown Lands, in the County of Frontenac, on the 30th June, 28th July, 29th August, 29th September, 28th October, and 29th November.

At Belleville, for Clergy Reserves, in the County of Hastings, on the 30th June, 20th July, 20th August, 20th September, 20th October, and 21st November.

At Napanee, for Clergy Reserves, in the Counties of Lennox and Addington, on the 24th June, 25th July, 24th August, 24th September, 24th October, and 25th November.

At Kingston, for Clergy Reserves, in the County of Frontenac, on the 30th June, 28th July, 29th August, 29th September, 28th October, and 29th November.

Schedules of the particular Lots to be sold in each Township, and specifying also the terms of sale, have been printed, and will be put up at the Court House, at the Office of the Clerk of the Peace, and Sheriff, and at other places in the District, which Schedules can be had on application to the Commissioner of Crown Lands, or to Samuel S. Wilnot, Esq. Deputy Surveyor, who will reside in the District, and superintend the several sales.

PETER ROBINSON.

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**F O R S A L E ,**

**25 ACRES OF EXCELLENT LAND,**  
being part of Lot No. 37, in the 2nd Concession of Etobicoke; 28 acres of which are under cultivation. Apply to  
**JOHN MILLS,**  
Hatter, King-street.  
Toronto, April 9, 1835. 335-1f.

**C H R I S T I A N G U A R D I A N .**

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**T E R M S :**

The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance; or, fifteen shillings, if paid in six months; or, seventeen shillings and six pence, if paid by quarterly subscriptions; and one penny postage. Subscriptions paid within one month after receiving the first number will be considered in advance.

The Postage is four shillings a year; and must also be paid within one month after receiving the first number of those who wish to be considered as paying in advance.

\* \* All travelling and local Preachers of the Wesleyan Methodist Church are authorised Agents to procure ad- vertisements, and forward their names and subscriptions; and all authorised Agents who shall procure ten responsible subscribers, and add in the collection, &c. one copy gratis, will be sent gratis. No Subscriber has a right to discon- tinue until all arrears are paid up.—Agents will be careful to attend to this.

All communications, unless from authorised Agents will be sent gratis.

\* \* The proceeds of this paper will be applied to the support of Superannuated or worn-out Preachers of the Wesleyan Methodist Church in Canada, and of widows and orphans of those who have died in the work, and to be re-countrolled by the Board.