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CHARITY.

PART OF MR. WESLEY'S SERMON ON THE I. CORINTHIANS XIII. c. 1-3 v.

1. We are, first, to consider what this charity is. What is the nature and what are the properties of it?

St. Paul's word is *agape*, exactly answering to the plain English word *love*. And accordingly it is so rendered in all the old translations of the Bible. So it stood in William Tyndal's Bible, which, I suppose, was the first English translation of the whole Bible. So it was also in the Bible published by the authority of King Henry VIII. So it was likewise, in all the editions of the Bible that were successively published in England during the reign of King Edward VI., Queen Elizabeth, and King James I. Nay, so it is found in the Bibles of King Charles the First's reign; I believe, to the period of it. The first Bibles I have seen wherein the word was changed, were those printed by Roger Daniel and John Field, printers to the Parliament, in the year 1640. Hence it seems probable that the alteration was made during the sitting of the Long Parliament; probably it was then that the Latin word *caritas* was put in place of the English word *love*. It was in an unhappy hour this alteration was made; the ill effects of it remain to this day; and these may be observed, not only among the poor and illiterate, but among the most cultivated and the most enlightened. Not only thousands of common men and women no more understand the word *charity* than they do the original Greek—but the same miserable mistake has diffused itself among men of education and learning. Thousands of these are misled thereby, and imagine that the charity treated of in this chapter refers chiefly, if not wholly, to outward actions, and to mean little more than almsgiving. I have heard many serious preachers upon this chapter, particularly before the University of Oxford. And I never heard more than one, wherein the meaning of it was not totally misrepresented. But had the old and proper word *love* been retained, there would have been no room for misrepresentation.

2. But what kind of love is that whereof the Apostle is speaking throughout the chapter? Many persons of eminent learning and piety apprehend that it is the love of God. But from reading the whole chapter numberless times, and considering it in every light, I am thoroughly persuaded that what St. Paul is here directly speaking of is the love of our neighbour. I believe whoever carefully weighs the whole tenor of his discourse will be fully convinced of this. But it must be allowed to be such a love of our neighbour, as can only spring from the love of God. And whence does this love of God flow? Only from that faith which is of the operation of God; which, whoever has, has a direct evidence that "God was in Christ reconciling the world unto himself." When this is particularly applied to his heart, so that he can say with humble boldness, "The life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me;" then, and not till then, "the love of God is shed abroad in his heart." And this love sweetly constrains him to love every child of man with the love which is here spoken of; not with a love of esteem or of complacency; for this can have no place with regard to those who are (if not his personal enemies, yet) enemies to God and their own souls; but with a love of benevolence,—of tender good-will to all the souls that God has made.

3. But it may be asked, "If there be no true love of our neighbour, but that which springs from the love of God; and if the love of God flows from no other fountain than faith in the Son of God; does it not follow, that the whole heathen world is excluded from all possibility of salvation? seeing they are cut off from faith; for faith cometh by hearing; and how shall they hear without a preacher?" I answer, St. Paul's words, spoken on another occasion, are applicable to this: "What the law speaketh, it speaketh to them that are under the law." Accordingly, that sentence, "He that believeth not shall be damned," is spoken of them to whom the Gospel is preached. Others it does not concern; and we are not required to do violence anything touching their final state. How it will please God, the Judge of all, to deal with them, we may leave to God himself. But this we know, that he is not the God of the Christians only, but the God of the Heathens also; that he is "rich in mercy to all that call upon him," according to the light they have; and that "in every nation, he that feareth God and worketh righteousness is accepted of him."

4. But to return. This is the nature of that love whereof the Apostle is here speaking. But what are the properties of it,—the fruits which are inseparable from it? The Apostle reckons many; but the principal are these: First, "Love is not puffed up." As is the measure of love, so is the measure of humility. Nothing humbles the soul so deeply as love: it casts out all "high conceits, engendering pride;" all arrogance and overweening; makes us little, and poor, and base, and vile in our own eyes. It abases us both before God and man; makes us willing to be the least of all, and the servants of all, and teaches us to say, "A mote in the sun-beam is little, but I am infinitely less in the presence of God."

5. Secondly, "Love is not provoked." Our present English translation renders it, "is not easily provoked." But how did the word *easy* come in? There is not a title of it in the text: The words of the Apostle are simply these, *ου καταφύεται*. Is it not probable, it was inserted by the translators with a design to excuse St. Paul, for fear his practice should appear to contradict his doctrine? For we read, (Acts xv. 36, &c.) "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take with them one who departed from the work. And the contention was so sharp between them, that they departed asunder one from the other: And so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed; being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches."

6. Would not any one think, on reading these words, that they were both equally sharp? that Paul was just as hot as Barnabas, and as much wanting in love as he? But the text says no such thing; as will be plain, if we consider first the occasion. When St. Paul proposed, that they should "again visit the brethren in every city, where they had preached the word," so far they were agreed. "And Barnabas determined to take with them John," because he was his sister's son, without receiving or asking St. Paul's advice. "But Paul thought not good to take him with them who had departed from them from Pamphylia,"—whether through sloth or cowardice,—and went not with them to the work. And undoubtedly he thought right; he had reason on his side. The following words are, *επειδὴ οὐκ ἀπεχόμενος*, literally, "and there was a fit of anger." It does not say, in St. Paul: "Probably it was in Barnabas alone; who thus supplied the want of reason with passion; so that they parted asunder." And Barnabas, resolved to have his own way, did as his nephew had done before, "departed from the work,"—"took Mark with him, and sailed to Cyprus." But Paul went on his work, "being recommended by the brethren to the grace of God;" which Barnabas seems not to have stayed for. "And he went through Syria and Cilicia, confirming the Churches." From the whole account it does not appear that St. Paul was in any fault; that he either felt any temper, or spoke any word, contrary to the law of love. Therefore, not being in any fault, he does not need any excuse.

7. Certainly he who is full of love is "gentle towards all men." He "in meekness instructs those that oppose themselves;" that oppose what he loves most, even the truth of God, or that holiness without which no man shall see the Lord: Not knowing but "God, peradventure, may bring them to the knowledge of the truth." However provoked, he does "not return evil for evil, or railing for railing." Yes, he "blesses those that curse him, and does good to them that despitefully use him and persecute him." He "is not overcome of evil, but always overcomes evil with good."

8. Thirdly, "Love is long-suffering." It endures not a few affronts, reproaches, injuries; but all things, which God is pleased to permit either men or devils to inflict. It arms the soul with inviolable patience; not harsh stoical patience, but yielding as the air, which making no resistance to the stroke, receives no harm thereby. The lover of mankind remembers him who suffered for us, "leaving us an example that we might tread in his steps." Accordingly, "if his enemy hunger, he feeds him; if he thirst, he gives him drink;" And by so doing, he "heaps coals of fire," of melting love, upon his head. "And many waters cannot quench this love; neither can the floods" of ingratitude "drown it."

From the London Patriot of July 11th.

THE SOCIETY OF FRIENDS.

THE EPISTLE FROM THE YEARLY MEETING, 1842.

Dear Friends,—We have, through the favour of the Lord, been again permitted to meet, and to examine into the state of our Religious Society. We acknowledge, that unfaithfulness to the Divine law still exists amongst us, and that hence many deficiencies are found within our borders: we nevertheless rejoice in the belief that the Lord is still caring for us, and owing us by tokens of his care. Let us then be of good comfort, and trust that, as we abide humble and steadfast before Him, he will enable us increasingly to show forth his praise. In a renewed sense of his loving kindness, of which we have been permitted sensibly to partake, we salute you, our beloved friends, desiring that grace and peace may be multiplied unto you, through the knowledge of God and of Jesus our Lord.

We turn in love and sympathy to our dear friends who are labouring under the infirmities of declining years. Some of you, we believe, feel your allotment to be very solitary; you have lost the companions of earlier days: those with whom you may have taken sweet counsel. May your faith be strengthened as you look towards the end of your pilgrimage! May the love of Christ our Saviour cheer you in your lonely moments, in the remembrance of the mercy and faithfulness manifested towards you through the whole course of your lives! Be encouraged to lean upon the Lord your

Redeemer; cast all your care upon Him; and believe, that, as faith and patience are maintained, you will be finally admitted, clothed in the robe of his righteousness, to the blessed company in heaven who inherit the promises.

The circumstances of some of our small meetings for worship, have afresh awakened our warm and Christian interest for those who are members of them. We affectionately encourage you, dear friends, to be diligent and punctual in coming together; and to present yourselves in reverence of soul before the Lord. Many of you, we doubt not, are at times comforted by his presence; and enabled to worship him in spirit and in truth. You may have very few companions in religious fellowship to hold up your hands in a true Christian course of conduct; but let this be an additional call upon you to be very careful that you bring no reproach on your high profession, and to strive from day to day to act in uprightness and consistency in all things. Then will you happily partake of heavenly peace, and know the Lord through the riches of his grace to supply all your need.

It is our earnest concern that we may, every one of us, be brought deeply to feel the sinfulness of sin; and to see, that, as we are, by nature, fallen creatures, and prone to evil, so we all need a thorough change of heart and affections, through the effectual working of the power of God in us. The Lord Jesus Christ died to save us from sin, and to restore us to the divine image in which man was originally created. Oh! then, that we may come in faith unto Him! He has declared of himself, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." But if we would know him to raise us up to spiritual life, we must be willing that He should lay to the root of the corrupt tree, baptize us with the Holy Ghost and with fire, and cleanse us from all iniquity; crucifying us unto the world, and the world unto us. The progress of this work is often gradual; many are the conflicts of flesh and spirit, and repeated the assaults of the enemy of our souls' happiness, before the deliverance from sin is wrought; before we fully know all things to become new, and all things of God. Great, however, is the blessedness of that life which is hid with Christ in God. We, therefore, earnestly covet that every one may be willing patiently to submit to the turning of the Lord's hand upon him. Then shall we be brought to feel in our own experience, as we follow on to know the Lord, that Christ is indeed our light and our life; that, according to his own declaration, He is the bread which came down from heaven, and that if a man eat of this bread, he shall live for ever: words of consolation to the hungry soul. Thus feeding on him the living substance, we shall clearly see that all the types and ceremonies of a former dispensation were the shadow of those good things which are already come; and we shall truly feel that "the kingdom of God is not in word, but in power;" "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

These are heavenly truths given forth by our blessed Lord and his apostles; but, at a very early period of the Christian Church, a gradual declension crept in, and the truth as it is in Jesus was obscured by the corrupt devices of men. Human wisdom and worldly power grievously interfered in spiritual things; a long and dark night of apostasy ensued; but, in the mercy of God, light and truth again broke forth, and we believe that He gave to our predecessors a further insight into the corruptions that had so long reigned among the professors of the Christian name, than had been given to any who had gone before them in the great work of reformation. By the insinuating of this light, they saw that the ministry of the Gospel of peace and salvation through our Lord and Saviour Jesus Christ is a gift from God himself; that the putting forth of the good Shepherd is to be waited for from one time to another in the exercise of this sacred office, and that it ought only to take place under the renewing of the Holy Ghost, and in the ability which God giveth. We thankfully believe, that from the early rise of our Society, the Lord has been pleased to bestow this gift upon servants and upon handmaids without respect of persons, and that it has been exercised in his fear, and to the honour of his name; and we would humbly acknowledge, that He does not at this day withhold from us this living ministry. We pray that He may be pleased to grant us its continuance and increase, and to keep us from ever desisting any other. That which is uttered under the qualification already set forth, will be delivered in the humiliation of the creature; it may sometimes be only a few sentences; but as a holy care prevails to move only under the leadings of the Spirit of Truth, unexcited by the activity and affection of the natural man, it will contribute to the edification of the body in love. May we all, dear friends, when met to worship God, be found so bowed in spirit before him, as to receive in simplicity and faith that which may be thus delivered, ever cherishing a tender feeling for those who are called to the ministry, and a sympathy for the exercises which all such, and especially those who are naturally of different minds, may have to pass through.

It was, we believe, under a deep sense of the righteousness of the law of Christ, that our early friends were led to an open testimony against all deceit and flattery, to truth-speaking in their language, to honesty and sincerity in their dealings, and to plainness in speech, in behaviour, and in apparel, for which they were conspicuous; knowing that it was required of them, as a part of this law, not to imitate the changing fashions of a vain and inconsistent world. And we believe that the more our testimony in these respects is thus received, the more it will be felt that it is our duty, as a Christian body, faithfully to uphold it.

A reverent fear of God, in deep self-abasement before Him, is a state of great safety. This fear not only subjects the will, and prepares the way to bear the cross, but produces a tenderness of conscience, in which there is great caution not to violate the divine law, and a quickness of understanding to perceive what this law is, and to distinguish that which, although it may have the semblance of good, is, at the same time, contrary to its purity. The conscientious follower of Christ is especially careful in no way to compromise his principles. Whilst treated with respect and esteem by those around him, and in the full enjoyment of his civil rights, he is anxious to be prepared, if trials should come upon him, to act with fidelity and firmness. He is more solicitous not to violate this law than to escape from suffering. He knows that if he would reign with Christ, he must be willing to suffer with him; he feels that, if this should be his portion, he can take comfort in these words of the Apostle, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

We have each a duty to fulfil in the church; and we shall have each to give an account of the right occupation of the gifts entrusted to us. Many by shrinking from the use of these gifts have suffered less themselves, and deprived the church of their services. We, therefore, in love, exhort our friends to be watchful in this respect; all are not called to the same office, but every living member has a place of usefulness in the body; and, as he is concerned to live not unto himself but unto Him who died for us and rose again, he will experience that the service of Christ is blessed; and that in it there is a joy, and peace, and holy settlement, which the world can never bestow.

The amount of the sufferings of our friends in the maintenance of our testimony against all ecclesiastical demands, including the costs and charges of restraint, is upwards of ten thousand eight hundred pounds. An unholiness interference with sacred things by the exercise of human authority, and the usurpation of an unwarranted influence on the mind of man in these matters, preventing the full surrender of the heart to the rightful government of our holy Redeemer, have long impeded the progress of vital Christianity on the earth. These evils are, at this time, showing themselves under various and specious forms in this and in other lands. Hence we feel it additionally incumbent upon us to maintain, through holy help, in meekness and firmness, that testimony to the free teaching of the Spirit of truth and to the undivided authority of Christ in his church, which our Society has always borne. Were we to abandon these principles, we could not expect to flourish or even to exist as a distinct religious body.

An Epistle from our dear friends in Ireland, and one from the several Yearly Meetings of North America, have been received in this as in former years, to our comfort and instruction.

We have been deeply affected by the consideration of the continued existence and extent of slavery in the colonies and dependencies of several of the nations of Europe, as well as in America; and we have been led into feelings of warm sympathy with the suffering victims of this cruel and Anti-Christian system, wherever they may be; we earnestly desire that the day may be hastened when every yoke of oppression shall be broken.

War still prevails in the East; we mourn over the calamities and miseries which it is producing. We think, with sorrow of heart, on the lot of those of our countrymen who are sent forth, not on works of mercy, to distant lands where the inhabitants of this favoured isle ought to show forth the fruits of the mild and peaceable religion of Jesus; but on errands of revenge and bloodshed from which they may never return. May it please the Almighty Parent of the universe so to influence the hearts of our rulers, as that peace may be speedily restored, and that they may maintain the bond of unity with every nation of the earth.

Whilst thus adverting to the distresses of the people of distant countries, we are not insensible to the sufferings of the poor at home. We turn with feelings of deep commiseration to the multitudes in this land who are pining from penury, and from an utter insufficiency of food and raiment. These privations are very hard to endure; but we may be instructed in observing the great patience with which they have been borne. Many of our members have taken an active part in alleviating the miseries by which they were surrounded; and we encourage all our friends liberally to perform this obvious Christian duty, of caring for and helping their distressed neighbours; ever remembering "the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Dear friends, we separate in love, and under a precious feeling of that harmony with which we have proceeded in various important deliberations. We cordially bid you farewell in the Lord.

Signed, in and on behalf of the Meeting, by

GEORGE STACEY, Clerk to the Meeting this Year.

From Dr. Harris' Great Commission.

NOTHING GIVEN TO CHRIST IS LOST!

Say, what of all the past is lost? the mites of the widow? True, the gift in itself was small, the act trivial; but she has, in high moral effect, been giving them daily ever since. They have multiplied into millions. What is lost? the labours of those who first took the Mission field, and who have already fallen? True, they failed in some of their immediate ends, and fell comparatively unwept. But, holy, honoured men, your day of moral power is yet to come. Already, your names are our titles; your memory is our inspiration; your noble deeds are our heraldry; your example a precious part of our inheritance. By the perusal of your tale shall many a youthful bosom swell with the sacred ambition of living to Christ in heaven lands; and, as he hears your name pronounced with benedictions, or touches the soil which contains your hallowed dust,—your memory shall fire his zeal, and in his labours shall you live again. What is lost? the blood of the martyrs?—True, they fell. The car of the demon to which they were sacrificed, rolled over them and on; "their ashes flew, no marble tells us whither;" the voices which bewailed them sunk into silence; the tyranny which crushed them waxed stronger and stronger; and age followed age apparently only to blacken their names, or to proclaim that they had lived and died in vain. But did they? Let the history of Truth struggling with Error ever since testify. Never have their sufferings ceased to thrill the general heart. Long have some of their faintest whispers at the stake, been oracles to support the suffering, and watchwords to animate the valiant for the truth.

And such shall be your honoured destiny, martyrs of Madagascar! Precious were your deaths in the eyes of your Lord. Precious in our eyes is every drop of your blood. And the time shall come when precious shall be the spot where you were speared in the sight of your own people. At present they deem you vanquished. But they never fail who die for Christ. That land belongs to Him. And when he assumes his right, your wounds shall plead for him; the spear that pierced you shall blossom and bud; your martyrdom shall give a restless impulse to the cause of truth.

That time will come; the time when Christ will have taken, not that island only, but the earth for his possession. The price has been paid—the transfer made—the time for actual possession appointed—the approach of that time divinely indicated. Let us imagine that corruption; India without its caste; There is Christendom purged of its corruptions; India without its caste; China without its wall of selfishness; Africa without its chains; earth without its curse. All its kingdoms, consolidated into one vast spiritual empire, are happy in the reign of Christ, and prostrate at his feet. And will it form no part of the employment of that blessed time, to trace back that grand consummation to all the trains of instrumentality which led to it? It will, doubtless, form a part of the occupation of heaven itself.

WESLEYAN TAKINGS.

We copy the following sketches from an anonymous, popular volume entitled "Wesleyan Takings: or Centenary Sketches of Ministerial Character, as exhibited in the Wesleyan Connexion, during the First Hundred Years of its Existence." Few books have caused more excitement in the Wesleyan Connexion at home by their novelty. The author of it has not been discovered; though we are pretty sure the style is Everett's. He has hit off the likenesses to the very life; but we think prudence never dictated the hitting off of some of them. In the extracts from the work we intend to give, from time to time, we hope to make such selections as will not be offensive to any person; for there are many passages in it which do the highest honour to the Ministers concerned.—Ed.

13. SAMUEL BARDSLEY: Let not the name and lipings of the man provoke the laugh of pride and vanity, nor yet his bulk, though of greater magnitude than that of "Egion King of Moab," force a smile. Here is wisdom, in opposition to Ascham in his "School-Master," without learning—experience without, perhaps, a knowledge of more than half-a-dozen volumes—the wisdom which cometh from above. Simplicity personified. A monument of filial affection to a widowed mother. Sound Christian feeling—a man essentially right in Christian doctrine—steady in his attachments;—without splendour and gaiety of colouring, yet, like the humble unassuming daisy, meets with a benignant smile from gentle and simple, from rich and poor, from the learned and illiterate, from infancy up to the patriarch in years. Noticed by Dr. Gillies, of Glasgow, with great respect and well the Author of "Historical Collections" knew how to estimate real worth, though in homely attire. Died in 1818. *And a little child shall lead them.*

14. FRANCIS WIGLEY: Low in stature. Good sense—rather hard in the mouth,—great integrity,—plain,—blunt,—straight-forward. The early, constant, faithful, affectionate friend of Samuel Bardsley; supplying the wants of the latter in every time of need; the two friends, in the poetic language of Wilson, moving by each other's side through the music of the waters, like two ships, with a sunny cloud of sail, in the beauty of friendship, in the storm and in the calm, till Bardsley, with shattered masts, and sore-riven canvases, sinks by his side—though not without glory; leaving him in his loneliness to plough the ocean a little longer. Throwing figurative language aside, after sixty years' closely-knit friendship, Bardsley dies in Wigley's arms, in the Junction Inn, Saddleworth, when both are on their way from Conference to Manchester, and Wigley himself dies in 1821; an instance—in these two men, of the truth of Bardsley's remark, that "some of the firmest friendships are found to have been contracted among persons of different humours." *He loved him as he loved his own soul.*

15. RICHARD BURKE: An enormous name in modern times! but a fine contrast to the Edinburgh fiend. Full of faith and love,—patient,—uniting the wisdom of age with the simplicity of childhood. A great sufferer. Like a beautiful flower, called into existence, as Campbell would say, by a transient sunshine, in an early spring; after which, the gloom of winter sets in, and bids it to death. Travelled 10 years; died in 1778. *That our sons may be as plants grown up in their youth.*

16. BARNABAS SHAW: Plain,—careless,—kind,—plodding,—persevering,—enduring. The Apostle of Wesleyan Missions to South Africa,—the founder, possibly, of a future empire. A man who has reared for himself an imperishable monument, in his "MEMOIR." *Harmless as doves.*

17. JOHN FLETCHER: A clergyman of the Established Church, yet a Methodist. A fair sketch of his character by Wesley!—a somewhat prosy Life of him by Benson;—some sketches by Cose. The public still left in the predicament of the Queen of Sheba, with only the "one-half" told. A delightful vision, and so uncharitably, he seemed scarcely to touch the orb on which he lighted.—Like one of Edmund Burke's personages, only much more heavenly;—seen just above the horizon, decorating and cheering the elevated sphere in which he moved;—glittering like the morning star, full of life, and splendour, and joy;—may more, like an inhabitant of heaven, to whom glorified spirits might have listened with delight. Died in 1786. *And Enoch walked with God.*

18. ALEXANDER STRACHAN: Shrewd,—harmlessly and demurely arch—can command gravity in the midst of the laughter of others. Loves an old book epiced with puritanism;—a good theologian,—an instructive preacher;—honest,—independent,—warm in his address. Rather fond of the double entendre;—a charming Christian companion;—cause, as his countryman Scott would say, his neighbour's blind side, and knows how to keep the lee-gage when his passions are blowing high. *Thou shalt not see a people of deeper speech than thou canst perceive.*

19. JOHN RICHARDSON: Bachelor of arts. A man of sorrows;—a uniform Christian;—simple in his manners;—meek in his spirit. Labouring 29 years in the city of London;—26 years the subject of asthma. The union from above always in his ministry. Terminated the voyage of life, 1792, in the 58th year of his age; when, safely harboured, and anchored in everlasting rest, the billows of the world were permitted to rave over him unheeded. *Peace, rest, pursuing.*

21. RICHARD REECE: Tall,—bony,—rather lank,—ruddy complexion;—a dazzling expression in the eye;—a lovely picture of patriarchal beauty, authority, and courtesy. Looks like the pure silver. A little fringed, not in his manners, but in his pronunciation. Speaks as if the organs of speech had experienced a partial paralysis. Dignified in his mien, but not haughty. Always respectable and acceptable. A high sense of honour and ministerial bearing. Good judgment as to what is fitting for time, place, and person. A useful, though not a striking preacher;—language good;—a fine volume of voice. Not always accessible to all;—something in reserve from Christian policy. Excited the laugh at the Manchester Centenary Committee Meeting, for calculating on £200,000, while others were modestly raising the mind to less than a third of the sum; the people confirming his expectations by contributing £215,000. Not one of those men, noticed in one of the periodicals, who has flattered his day like the melancholy poppy,—melancholy in all its ill-scented gaudiness; but one who towers like the sun-flower, and diffuses a fragrance like the rose. Entered the work in 1757. No sin for him to say, *I magnify mine office.*

From the N. Y. Christian Advocate and Journal.

RESPONSES—THE TITHINGMAN DISAPPOINTED.

In the town of W— the population was sparse, but they had the shell of a meeting-house, with pious boards for seats; and having no minister, the Methodists were invited, and occupied it on the Sabbath. Their preaching gave general satisfaction, except some of them spoke too loud; but there was a sore grievance, which called for a speedy remedy. The Methodists in those days were often heard to respond to the preacher by an audible "Amen," and at other times to shout, "Glory to God;" and this was so different from

the "still small voice," that it was judged by some to be an intolerable disorder. While some were devising a remedy, one more wise than his fellows intimated that if he should be appointed "tithingman," he would put a stop to such confusion. The next town meeting appointed Mr. A. (for so I shall call him) to that office. He pledged his oath for his fidelity in the office, and then requested the magistrate to give him definite instruction how to proceed. "Why," said the squire, "it is your duty to keep the people still in time of religious worship." "But what if they will not be still?" inquired the young officer. "Then have your staff, and rap them on the head." This was satisfactory, and he prepared his staff—which was a badge of office. These staves were sometimes six or seven feet in length, that the officer might reach the offender without leaving his place. As there were no pews in the meeting-house, the brethren sat together on one side, and the sisters on the other. Sabbath came, and Mr. A. walked in, staff in hand, and took his seat in the midst of the brethren. This was an eventful hour. Like modern office-seekers, he had come "pledged" to office, and was about to make his debut under the scrutinizing eyes of his constituents. To add to his calamity, it was quarterly meeting, and the members were in the habit of those days of travelling a great distance on such occasions. Brother S. Bostwick was the prevailing elder, himself a host, when the God of Sabbath was in his message, and I think brother J. Mitchell was the circuit preacher. When prayer was offered up all the Methodists fell upon their knees, (for this was formerly a universal custom,) but our young officer stood up with staff in hand to suppress all disorder. A brother said "Amen," and was instantly rapped upon his head. Another and another said "Amen," and each felt the rap. There was a shower of salvation before the preacher closed his prayer, and some shouted "Glory," and others "Amen," but each in their turn felt the rap, and to do his duty Mr. A. sometimes reached as far as he could to the right, then to the left; for they were kneeling around him so close he could not move. The case was, he had as much as he could do to punish those within his reach, leaving those beyond to transgress with impunity. This exhibition was fine sport to a certain class of the congregation, while our members seemed to care nothing about it. But during the preaching, our *lover of order* had some difficulties to contend with. When they had knelt with their eyes closed, he had stood, and wielded his authority with great adroitness; but now he was seated with them, and even his love of order is not sufficient to induce him to stand and rap the heads of the disorderly. But when a faithful officer cannot do all that he would, he will not readily yield the point until he has done what he could. Mr. A. fixed his eye upon brother S. Carpenter, of Rowe, as one of the most disorderly, and contrived to bring him to a better mind. Brother C. was a man of an ardent mind and a warm heart, and although he had crossed the line of "the old Bay State," he never dreamed that the Vermont statutes prohibited shouting, and of course felt himself perfectly at home among his brethren. He sat upon the seat before our officer, and about the length of his rod from him, the end of which he placed near his side, and whenever brother C. shouted he would give him a jerk under his short ribs. This could be done without exposing himself to the congregation generally. The power of God was present to quicken and sanctify his children, and great was their rejoicing. Brother C. was gazing at the preacher, the tears flowing from his eyes, and often gave vent to an overflowing heart by shouts of "Glory," while our friend of order gave him a faithful jerk for each transgression. The meeting closed after earnest prayer to God to have mercy on the tithingman, who found his task much more difficult than he had anticipated. His associates laughed at his ill success, and he appeared no more with his badge of office to compel the Methodists to keep the peace.

VOLTAIRE.

From a REVIEW OF CAMPBELL'S "FREDERICK THE GREAT AND HIS TIMES," in the Edinburgh Review for April 1842.

But of all who entered the enchanted garden in the inebriation of delight, and quitted it in agonies of rage and shame, the most remarkable was Voltaire. Many circumstances had made him desirous of finding a home at a distance from his country. His fame had raised him up enemies. His sensibility gave him a formidable advantage over him. They were, indeed, contemptible assailants. Of all that they wrote against him, nothing has survived except what he has himself preserved. But the constitution of his mind resembled the constitution of those bodies in which the slightest scratch of a bramble, or the bite of a gnat, never fails to fester. Though his reputation was rather raised than lowered by the abuse of such writers as Fréron and Desfontaines—though the vengeance which he took on Fréron and Desfontaines was such, that scourging, branding, pillorying, would have been a trifle to it—there is reason to believe that they gave him far more pain than he ever gave them. Though he enjoyed during his own lifetime the reputation of a classic—though he was extolled by his contemporaries above all poets, philosophers, and historians—though his works were read with as much delight and admiration at Moscow and Westminster, at Florence and Stockholm, as at Paris itself, he was yet tormented by that restless jealousy which should seem to belong only to minds burning with the desire of fame, and yet conscious of impotence. To men of letters who could by no possibility be his rivals, he was, if he behaved well to him, not merely just, but merely courteous, but often a hearty friend and a munificent benefactor. But to every writer who rose to a celebrity approaching his own, he became either a disguised or an avowed enemy. He slyly depreciated Montesquieu and Buffon. He publicly, and with violent outburst, made war on Jean Jacques. Nor had he the art of hiding his feelings under the semblance of good-humour or of contempt. With all his great talents, and all his long experience of the world, he had no more self-command than a petted child or a hysterical woman. Whenever he was mortified, he exhausted the whole rhetoric of anger and sorrow to express his mortification. His torrents of bitter words—his stamping and cursing—his grimaces and his tears of rage; were a rich feast to those abject natures, whose delight is in the agonies of powerful spirits and in the abasement of immortal names. These creatures had now found out a way of galling him to the very quick. In one walk, at least, it had been admitted by every itself that he was without a living competitor. Since Racine had been laid among the great men whose dust made the holy precinct of Port Royal holier, no tragic poet had appeared who could contest the palm with the author of *Zaire*, of *Attila*, and of *Merope*.—At length a rival was announced. Old Crebillon, who, many years before, had obtained some theatrical success, and who had long been forgotten, came forth from his garret in one of the meanest lanes near the Rue St. Antoine, and was welcomed by the acclamations of various men of letters, and of a capricious populace. A thing called *Catiline*, which he had written in his retirement, was acted with boundless applause. Of this execrable piece it is sufficient to say, that the plot turns on a love affair, carried on in all the forms of Sordery, between Catiline, whose confidant is the Prætor Loutinus, and Tullia, the daughter of Cicero. The theatre resounded with acclamations. The king pronounced the successful poet; and the coffee-houses pronounced that Voltaire was a clever man, but that the real tragic inspiration, the celestial fire which glowed in Corneille and Racine, was to be found in Crebillon alone.

The blow went to Voltaire's heart. Had his wisdom and fortitude been in proportion to the fertility of his intellect, and to the brilliancy of his wit, he would have seen that it was out of the power of all the puff-balls and detractors in Europe to put *Catiline* above *Zaire*; but he had none of the magnanimous patience with which Milton and Bentley left their claims to the unerring judgment of time. He eagerly engaged in an undignified competition with Crebillon, and produced a series of plays on the same subjects which his rival had treated. These pieces were coolly received. Angry with the court, angry with the capital, Voltaire began to find pleasure in the prospect of exile. His attachment for Madame du Châtelet long prevented him from executing his purpose. Her death set him at liberty; and he determined to take refuge at Berlin.

To Berlin he was invited by a series of letters, couched in terms of the most enthusiastic friendship and admiration. For once the rigid fastidiousness of Frederick seemed to have relaxed. Orders, honourable offices, a liberal pension, a well-served table, stately apartments under a royal roof, were offered in return for the pleasure and honour which were expected from the society of the first wit of the age. A thousand lions were remitted for the charges of the journey. No ambassador sitting out from Berlin for a court of the first rank, had ever been more amply supplied. But Voltaire was not satisfied. At a later period, when he possessed an ample fortune, he was one of the most liberal of men; but till his means had become equal to his wishes, his greediness for lucre was unrestrained either by justice or by shame. He had the effrontery to ask for a thousand louis more, in order to enable him to bring his niece, Madame Denis, the ugliest of coquettes, in his company. The indelicate rapacity of the poet produced its natural effect on the severe and frugal king. The answer was a dry refusal. "I did not," said his Majesty, "solicit the honour of the lady's society." On this Voltaire went off into a paroxysm of childish rage. "Was there ever such avarice!" He has hundreds of tubs full of dollars in his vaults, and haggles with me about a poor thousand louis! It seemed that the negotiation would be broken off; but Frederick, with great dexterity, affected indifference, and seemed inclined to transfer his idolatry to Baculard d'Arnand. His Majesty even wrote some bad verses, of which the sense was, that Voltaire was a setting sun, and that Arnand was rising. Good-natured friends soon carried the lines to Voltaire. He was in his bed. He jumped out in his shirt, danced about the room with rage, and sent for his passport and his post-horses. It was not difficult to foresee the end of a connexion which had such a beginning.

It was in the year 1750 that Voltaire left the great capital, which he was not to see again till, after the lapse of nearly thirty years, he returned, bowed down by extreme old age, to die in the midst of a splendid and ghastly triumph.

CHRISTIAN GUARDIAN.

Wednesday, August 17th, 1842.

OUR FIRST PAGE.

We are frank enough to acknowledge that for the permanent utility of the *Christian Guardian* our hope in a good degree rests on its First Page, and that for this reason and the attainment of that object we have no small solicitude in the selection of manuscript and stereotype articles for its columns. Our first duty is, from time to time, as space will allow, to exhibit the truths of Revelation, doctrinal, preceptive, and experimental; and the next, which is inseparable from it, Wesleyan Theology, with its influence on the heart, and its tendency in the life. These two duties discharged, we reckon ourselves at liberty to range through the entire field of sanctified truth, benevolence, science, literature, history, biography, and poetry, and place in the hand of the reader what will increase, or at least correct, his knowledge of God, of man, and of the Gospel. In doing this the labours of pious and able correspondents are of great service to, and highly appreciated by, us. Secondary to these are the most valued of our Connexional standard works. In a third class we place standard works generally. And in a fourth, the most influential, religious, and literary, of the Periodicals of the day. Of our manner of preparing the Page, we may be permitted to remark, that we have a growing antipathy to tediousness and monotony. Diversity, excellence, novelty, and usefulness, are words we wish to bear in mind, that the reader may week after week with approbation say of the Page what Dr. Knox said of a volume of short essays,—"It contains a variety of subjects treated in various manners, and suited to the dispositions of different readers, or of the same reader at different times."

It gives us great pleasure to say, that we have a promise of articles for the Journal from several ministers and gentlemen, whose labours for us we have no doubt will to no small extent conduce to its acceptability. Among those from whom we are expecting contributions are, the Rev. Anson Green, President of the Conference, and the Rev. Dr. Ryerson, Principal of Victoria College.

Our anxiety to please has lately prompted us to add to our library a number of superior volumes and periodicals, most of them new, among which are, *Harris's Prize Essays*, *Life of Charles Wesley*, *Hamilton's Prize Essay*, *Wesleyan Talkings*, *Robert Philip's Works*, *Metropolitan Pulpit*, *Life of Bishop Emory*, *Duff on Missions*, *Malcolm's Travels in India*, *Life of Wilberforce by his Sons*, *Grimshaw's Life of Leigh Richmond*, *Leitch's Life of Hughes*, *Johnson's Life of Sir Walter Scott*, *Tyerman and Bennett's Voyages*, *Edinburgh Review*, *N. Y. Methodist Quarterly*, *Wesleyan Magazine*, &c. From these, and other recent popular publications we shall shortly receive, we intend very frequently to make extracts, in preference to others; and thus, we hope, give an originality to our selections, and an attractiveness, which shall afford gratification and profit to our numerous esteemed subscribers and readers.

Depending on Divine wisdom and aid for success, and not on our own unaided endeavours, the adoption of Dr. Johnson's "Prayer on the Rambler" will not be deemed presumptuous—"Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech thee, that in this my undertaking, thy HOLY SPIRIT may not be withheld from me, but that I may promote thy glory, and the salvation both of myself and others: grant this, O Lord, for the sake of Jesus Christ. Amen."

INSTRUMENTAL MUSIC IN METHODIST CHURCHES.—We regret to meet with the following statement in the *London Watchman*, which has some readers in this country, where the statement will not be likely to do good but harm. If any people profess to be evangelical in their doctrines, spirit, and practices, they are the Methodists. Their excellence, in our opinion, is their SPIRITUALITY. But it cannot have escaped the notice of the christian world, that for several years, in some places, they have been giving unusual attention to what is material and showy. In England particularly, their churches have been built necessarily larger than formerly, but unnecessarily more splendid and costly; often as much having been expended in useless embellishment as would have built several churches in destitute parts of England, or on Missions: thus on the one hand cherishing the pride of the heart, and on the other, leaving souls to perish for whom Christ died, who would in many cases have been saved, had the misapplied—wasted money been expended for their benefit. Lavish expenditure in this thing has naturally been made way for musical display, and it is not known that the evil will be checked till God's house has become something like a theatre.

POSTSCRIPT.—The organ of the Wesleyan chapel having been enlarged and completed by the introduction of one octave and a half of large scale German pipes, together with five open diapason pipes, which renders the instrument, for its size, inferior to none in the country, was opened on Sunday week. Mr. Hampson, the newly-appointed organist, presided at the instrument. There was a full and effective choir on the occasion from the neighbouring parishes, assisted by others from *Leeds*. Mr. Hampson, during the day, by the correctness of his performance on the instrument, showed the high talents which he possesses, and the choir were equally happy in giving the attention of the congregation on the occasion. The Rev. John McLean, governor and chaplain of the Wesleyan Proprietary School, Sheffield, preached two sermons, one in the morning, and the other in the evening; after which collections were made to defray the expenses. A sermon was also preached on Monday evening, by the Rev. Peter McQueen, of Manchester. The whole of the collections amounted to £10.—*Watchman*.

Here it will be seen Sunday is the day for a performance—a performance on a wind instrument; we are told of "pedal pipes" and "diapason pipes"; the instrument is "inferior to none in the country"; then we hear of "neighbouring parishes," of Mr. Hampson showing "high talents," and of him and his choir "inviting the attention of the congregation"; and all this in a Methodist Church on the Lord's day, when the people are met to worship God in spirit. What! are oboes, and bellows, and fingers, the agency for convicting and converting sinners? The whole service is evidently held to hear a tune on the organ, and then, secondly, to hear the Gospel. Let this itching for the magic of music be encouraged in Wesleyan churches, and the spiritual glory of our solemn assemblies is seen no more. We are quite aware of the severity of the remarks we are now making; and it is intended; for we cannot consent to religious services being transformed into "Oratorios," and God being insulted in his own house.

There are occasions where a modest musical instrument or two may be necessary in a choir to aid the voice; not to lead, much less for exhibition.—Placed as we are to guard our people against anything, and every thing, which we conscientiously believe is an obstacle to the spread of holiness (their great work) either in a neighbourhood, or in the world, this is all we can say in favour of instruments. In large congregations where a choir should be commanding to be effective, and must be well sustained to be both, it is to be supposed that there are persons in sufficient number with good voices, who, if they were trained to use our "Sacred Harmony," would render the choir powerful enough. For majesty and melody nothing can exceed the human voice. So thought Haydn, when he, in ecstasy, once heard an assembly of children singing the tenor of the Old Hundred.

It is said, "David sanctioned instrumental music in Divine worship." He did; and was admonished for it by a prophet. Moses did not direct the use of it. But admitting that the Jews used it in worship; every body knows that their religion was chiefly ceremonial and exterior, and made for the senses. A statement which will hardly be made respecting the gospel dispensation under which we live. The Primitive Christians, though instruments could easily have been procured, used them not in worship. Lord King says of their times, "As for church music, for organs, and the like, those primitive ages were wholly ignorant of them." It is a recorded fact, that Mr. Wesley and his contemporary preachers, and the English Wesleyan preachers after his day, had almost insuperable objections to organs; and again and again it is said in their Minutes, "Let no organ be placed anywhere till proposed in the Conference." The present multiplication of organs in England is contrary to primitive Methodism. There is some extravagance in what Dr. Adam Clarke says on the subject of the use of instrumental music, yet much property in this observation:—"The whole spirit, soul, and genius, of the christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity."

We rejoice to know that these remarks have little, if any, application to the Wesleyan Methodists in Canada; and we make them, that our people may continue to shun the evil we deprecate. Our choirs let their moderation be known. Maintain your Methodist standing; maintain your simplicity; maintain your spirituality; and while you practise a modulation of the voice more harmoniously to sing the praises of God in his worship—public, social, and domestic, do all with the spirit and with the understanding also.

DISSENTER'S BAPTISM VALID.—At a Meeting of the Judicial Committee of Her Majesty's Most Honourable Privy Council, July 2nd, there was an Appeal against a decision of Sir Herbert Jenner, Judge of the Court of Arches, in a suit promoted by Frederick George Maastin, against the Rev. Thomas Sweet Escott, Vicar of the parish of Godney, in Lincolnshire, "for refusing to bury the corpse of Elizabeth Ann Cliff, the infant daughter of Thomas and Sarah Cliff, of the parish of Godney, convenient warning having been given him thereof." The Sentence of the Court below was, "that the Party (the Rev. T. S. Escott) be suspended for the space of three months from the time of publishing the suspension, from all discharge and functions of his clerical offices and the execution thereof, and that he do pay the Costs of the suit." On the Judicial Committee there were present Lord Brougham, Lord Wynford, Mr. Justice Erskine, and Dr. Lushington, and their decision was, that "the Sentence appealed from must, therefore, be affirmed, in all its parts, and the Appellant [Mr. Escott] must further pay the Costs of this Appeal." The child which was refused a burial, had been baptized by a Wesleyan Minister, and for that reason it was refused! The Wesleyans have acted with becoming energy in the matter; and the final decision proclaims this truth to the world, that their scriptural rights, and those of Dissenters, shall not be trampled upon with impunity by High-Churchmen.

The above was written for last Wednesday's *Guardian*, and deferred for want of space. Since then the *Church* has noticed the decision of the Privy Council, and in a manner we consider very objectionable. That paper says, "The case is one of persecution on the part of the Methodist dissenters. Mr. Escott? What will not partisanship do? We ask whether it be persecution for the father of the rejected child to pay Church-rates and otherwise support the Church of England in common with other persons, not Dissenters, in his parish? Was it persecution to require a burial which the law of the land secured for the child? Was it persecution for the father, sustained as he properly was by the Methodists, to ask that simple justice might be done him when Mr. Escott denied him what the law granted? Then the *Church* boldly says, "The Clergy, as a body, we are happy to learn, refuse to recognise the validity of Dissenting Baptism, and generally make a pretence of re-baptizing conditionally." The plain English of this is, that the Clergy condemn British law, and go in the face of it; and in re-baptizing, act ridiculously, and in contempt of reason, scripture, and the leading and holiest Churches of Christendom. And this spirit of outlavery is to utter its imperiousness in the *Church* paper of Canada! We know well why this is. The decision of the Council is the highest legal proof that Church of England Ministers are not the only Ministers of Christ in England—that Dissenting Ministers are Ministers of Christ, and that they are so without the airy honours of the visionary "Uninterrupted Apostolic Succession."

CIVILIZATION OF THE INDIANS.—We have met with between two and three columns on this subject in the *N. Y. Observer*, copied with a Letter from a Washington Correspondent, dated July 25th, 1842, and a lengthy extract from the Report of the House Committee on Indian Affairs, by the Hon. Jas. Cooper. We have not room for either; but they contain certain statements and statistics which we shall cull from the whole, believing they will be new and interesting to many of our readers, and increase their anxiety to aid in the improvement of a people, than which none have more just and affecting claims on the best and constant services of the white man. It is stated that the American cabinet has succeeded "in reclaiming the various eastern tribes of Indians from a wandering, savage life, and imparting to them the habits of civilization." Since 1819 \$10,000 a year has been expended for agricultural and educational purposes, and \$53,000 in the erection of school-houses. The money given has been expended through the various Missionary Societies of the Congregationalists, Presbyterians, Baptists, Moravians, Methodists, Episcopalians, Romanists and Friends, and these Societies have taken from their own funds for the same and similar objects about \$280,500. The number of Schools maintained in 1841 was 37. Teachers 35. Scholars 1233. It is believed this is an error, and that there are 5,000 children taught. Of the pupils, 131 are members of the "Choctaw Academy," or Indian College, on Col. Johnson's farm in Kentucky. Besides the amount already stated, there is a sum of \$10,200 annually appropriated to the same tribes, in pursuance of various treaties, of which \$12,000 is for education specifically, and the rest for the support of farmers and various classes of mechanics, for their instruction in the common arts of life. The total number of Indians benefited by these appropriations is 90,330, of whom more than 70,000 are west of Arkansas and Missouri; and more than 52,000 were removed west of the Mississippi by the Government. It is a pleasing fact stated by the Committee, "that some of the tribes are now increasing in numbers, in consequence of their civilized habits."

The extract from the Report is what is said by Capt. Armstrong, Acting Superintendent of the Western Territory, who acknowledges that in many portions of the Indian country a steady improvement is visible, while in others the tribes manifest great indifference to their condition. Very favourable accounts are given of the advance of civilization among the Cherokees, Choctaws, Chickasaws, Creeks, Senecas, Shawnees, and Quapaws; but what is said of the Cherokees and Choctaws is so gratifying that we shall make two interesting quotations; just observing that we fully concur in the conclusion of Captain Armstrong's very cheering statements, which is; "Justice requires at our hands that a faithful fulfilment of the various treaty obligations be strictly complied with. This done, and a mild and judicious policy observed towards the Indians, we may expect a continuance of peace, with a fair prospect of civilization, or at least improving the condition of a race of people that are entitled to our deepest sympathy."

"The Cherokees are considered as the most enlightened Indian tribe. The national council convenes on the first Monday in October annually. The legislative department is composed of two bodies—the committee and the council. The Cherokees are governed by a constitution, ratified by the people. Their laws are regularly printed, and based upon equal rights and privileges. Judges and sheriffs, and other officers, are elected, to execute the laws. Trials by jury for capital offences are guaranteed to meet individuals. Administrators and executors are appointed to settle estates, and indeed, every thing is calculated to give protection to the people and stability to the laws. Under circumstances so favorable, with a constitution and a code of laws in successful operation, the Cherokees may be considered as having established a permanent Government. The country they occupy is sufficient in extent for a much larger population than the present Cherokees number. A portion of the land is planted, very fertile, produces corn, wheat, oats, and also affords a fine range for stock, of which the Cherokees own quite extensively, consisting of horses, cattle and sheep. In some portions of the country fine dwellings have been erected, and even the common Cherokees have comfortable houses to live in. Mechanics of various kinds are to be found in the nation. A large quantity of the merchants are natives, who carry on trade with the whites, and in some instances have been elected to the legislature. There has been enacted a law prohibiting the introduction and sale of spirituous liquors, under very severe penalties."

"The Choctaws, like their brother Cherokees, have made many great efforts to throw off the Indian life. In many parts of the nation, and particularly on Red River, the most pleasing anticipations have been realized. Schools are to be found in the country, and the Choctaws are making rapid strides towards civilization. This is one of the principal agents by which any tribe of red people are to be reformed. Acting upon this belief, aided by the exertions of some pious and useful missionaries, the Choctaws, since their emigration, have made very rapid strides towards civilization. They have formed a constitution, upon which their laws are based, which lately has been printed both in English and Choctaw, and circulated through the nation. The general council convenes annually on the first Monday of October, and usually remains in session two weeks. The council which convenes in a few days will be an interesting one, as the Chickasaws, for the first time since their emigration, have elected councillors, and come into the general council, as the fourth district of the nation, with a full representation. The general council consists of forty members, elected from the four districts, including the population, and makes the only representative body. From their numbers a speaker is elected, who presides over the deliberations of the body; a clerk is also elected, who keeps a journal of the proceedings. Each of the four districts has a chief, who sit as a body for the approval of such laws as are enacted by the council. The general council-house is a spacious and comfortable building, erected by a treaty stipulation, with convenient rooms for committees, a gallery, and seats prepared for spectators. The members are paid a per diem of two dollars, and mileage, from the national funds. Judges are elected, who hold courts at stated periods. No compulsory laws have been enacted to collect debts. The system of credit, when extended between individuals, rests upon the faith of the debtor for payment. The country owned by the Choctaws extends from the Arkansas to Red River, commencing at Fort Smith, and running up the Arkansas to the Canadian, and up the Canadian to the limits of the United States, and with said limits to Red River, down Red River to where a dog yowls line from Fort Smith, with the State line of Arkansas, strikes Red River."

WESLEYAN CONFERENCE IN IRELAND.—In another column to-day we insert the Stations of the Preachers, for the satisfaction of our Irish friends throughout the Province, especially those of them who have lately left the land of their fathers; and shall insert what we can of the report of the proceedings of the English Conference, when received; and that we fear will be little, on account of our want of space. We shall in this place give a condensed view of the proceedings of the Irish Conference as we find them at length in the *London Watchman*, which we have no doubt will be welcome to many persons. The Wesleyan Methodist Conference for Ireland was held, this year, in the city of Dublin. The Preparatory Committee began their sittings on Tuesday, June 21. The report of the Schools was very encouraging, as there are now 52 Daily Schools under the care of the Society's agent, containing more than 4,000 children, besides the Sunday Schools belonging to the Mission Stations. The Conference was begun on Friday morning the 24th, at six o'clock. The Rev. James Dixon, President of the British Conference, was appointed to preside also in Ireland; he was accompanied by the Rev. ROBERT NEWTON and the Rev. JOHN SCOTT; the Rev. W. O. Grogan attended as the Superintendent of the Wesleyan Irish Missions and Schools. The Conference was favoured with the presence of Bishop Soule of the United States of America, and the Rev. T. SARGENT, from the same country. The Bishop and his companion attended the greater part of the sittings whilst they remained in Dublin. About eighty preachers were present. Two vacancies having to be filled up, to complete the number in Ireland of the "Hundred," the Rev. William Crook was appointed by seniority, and the Rev. R. Massey by vote. The Rev. Wm. Stewart was chosen Secretary to the Conference; the Rev. J. F. Matthews, Assistant Secretary; the Rev. J. Tobias, Journal Secretary. In the forenoon sitting of Saturday, Bishop Soule was introduced to the Conference, by the President. The Bishop expressed the great pleasure he felt in meeting his Irish

brethren; for, though separated by distance, they were the same in spirit, as Methodism was the same in America as in Ireland, with respect to doctrines, discipline, and mode of worship. . . . The address of the Bishop of the United States, which was read with interest by the Rev. W. Ferguson, M. A., and the Rev. A. Hamilton, seconded its reception; and they, as well as the Rev. Messrs. Stewart, T. Waugh, and M. A. A., spoke of the kindness that the connexion in Ireland had received from England, and they hoped that the union would continue to increase from year to year. The President replied, and referred to the assistance England had received from Ireland by the labours of T. Walsh, Dr. A. Clarke, W. Griffiths, H. Moore, and others, and reciprocated the feelings expressed by the brethren who had just spoken. The regular business then proceeded by asking the usual questions. . . . In the evening, the Rev. T. Sargent preached to a large congregation in White Friar's street chapel. On Sunday morning, the examination of the reports of the young men to be received in full connexion was proceeded with. It appeared that six, who had travelled four years, were recommended by their superintendents, after the approval of their respective districts, to be received into full connexion; three young men, who had travelled three years,—coloured, who had travelled two years, and seven, who had travelled one year, were all continued on trial; nine young men were recommended by their respective districts for the work,—one was appointed to a circuit, as well as another on the list of reserve last year,—two were selected for the Theological Institution in London,—and the remainder placed on the List of Reserve. . . . In reply to the question,—What preachers have died the last year?—it appeared there was only one whose name was on the minutes, the Rev. Thomas Wade. Doubtless a worthy man, highly respected and beloved by all who knew him; he was 59 years of age and had laboured in the ministry since the year 1803.

On Sunday, the Pulpits were occupied by the brethren, who preached to large and attentive congregations. Bishop Soule preached at Abbey-street chapel at noon; the President, at White Friar's street chapel in the evening; the Rev. Robert Newton, at Kingstown; the Rev. J. Scott at Hendrick-street chapel; and the Rev. T. Sargent at Abbey-street chapel in the evening; while the other chapels were supplied by other preachers attending the Conference. In reply to the inquiry,—What supernumeraries were to be placed on the list this year?—it appeared there were four, some of whom had long laboured in the work,—but there were three who were on the list of supernumeraries last year, that had resumed their work as travelling preachers. On Monday evening, the annual meeting of the Wesleyan Wesleyan Missionary Society was held in Abbey-street Chapel. The Rev. W. Stewart began the service by singing and prayer. The President took the chair. The Report was read by the Rev. W. O. Grogan. It appeared that the funds had advanced about 4000 this year, besides contributions to particular objects and legacies. Dublin city itself had sent, in one way or another, about 1,000 to the support of the cause. On Tuesday, the business of the Conference proceeded with the usual questions. On the same evening, the reception of the young men into full connexion, and their ordination, took place in White Friar's street Chapel, in the presence of a very large congregation. The service began by the President giving out the hymn on page 556, after which the Rev. R. Newton prayed. The names of the young men were called over, viz., W. Norwood, J. Walker, J. Atkins, J. Donald, G. M. Miller, and R. Hewitt. On Wednesday morning the Conference resumed the regular business. The stations were read, corrected, and confirmed; the chairmen were appointed by vote; and other affairs occupied the day. . . . In the evening, the Charge was delivered, by the President, to the six young men ordained on the preceding evening. This service was held in Lower Abbey-street Chapel. The hymns sung on the occasion were the 433rd and 23rd, beginning at the sixth verse. The Rev. R. Newton offered up the first prayer. The President's address was founded on 1 Tim. iv. 16. Bishop Soule concluded with prayer. The former part of Thursday was occupied with different affairs connected with parties directly connected with the Conference, viz., the Revs. Messrs. V. A. Stewart, T. Waugh, and F. Tackaberry. In the afternoon, Bishop Soule took leave, and gave a very interesting account of the progress of Methodism in America, where there are thirty-three annual conferences, and 3,000 travelling preachers, with about 900,000 members. He felt great pleasure, he said, in having visited Ireland, and thanked the friends for the kindness they had shown to him and his companion. Friday and Saturday were occupied in examining into the state of the societies, and into the accounts, by which it appeared the funds have all increased a little this year, and the Missionary fund was about 4000, more than last year. There has been an increase of 362 members, but there has been also 539 emigrants. The subscription to the General fund received in Ireland amounted to 15,000. The Conference did not finally close until Monday afternoon, when the Journal was signed, and the brethren separated.

REV. EGERTON RYERSON, D. D.—It affords us very great pleasure to give insertion to the following official announcement of the respected Secretary of Victoria College Board—an announcement honourable to the judgment of the distinguished University which has conferred the Degree, and to the merits of the able and influential minister on whom it is conferred. The diploma reached the Secretary last week. We learn from a letter just received by Dr. John Beatty from Francis Hall, Esq., of New York, that the commencement in the University, which took place on the 3d inst, "was a highly interesting occasion, and that the future prospects of the College are very flattering." From this and other sources we learn, too, that the Rev. Dr. Bangs having resigned the Presidency, the Rev. Dr. Olin was elected to that office. To the Editor of the *Christian Guardian*.

DEAR SIR,—As Secretary of Victoria College Board I have great satisfaction in communicating to its members, as well as other friends of our noble Institution at Cobourg, the gratifying intelligence that the Degree of Doctor of Divinity has been conferred upon the Rev. EGERTON RYERSON, Principal of Victoria College, by the Wesleyan University at Middletown, in the United States, at its late commencement. Hoping that our College may prosper more and more, I remain, dear Sir, as ever, yours affectionately, Toronto, 12th August, 1842. A. MacNab.

A WESLEYAN-METHODIST ALMANAC, in our opinion, has for a length of time been a desideratum in this country. We have therefore much satisfaction in calling the attention of the public to an advertisement of such a publication in another column, handed us by the Book Steward, in accordance with the decision of a late Meeting of the Book Committee. We are preparing a large edition, and shall need the earliest and best efforts of our Agents. Neither expense nor pains will be spared in the preparation; we may, therefore, look for an extensive patronage of the first undertaking of the sort on the part of the Book Committee, who have no doubt that it will be highly estimated for its interesting and useful character.

CAMP MEETINGS.—At the present time such meetings are being held in different parts of the country, and with success. We are convinced, however, that it is comparatively limited, owing to the indifference of some persons who attend them. In order to their being eminently useful, the persons who attend should be present at the commencement, and continue to the conclusion. If the greater number of attendants are not to be there before Sunday morning, field meetings for a day would almost answer the purpose, and save much expense and labour. Friends, be present the whole time in a spirit, and our Camp Meetings this year will exceed in utility what have been held heretofore. In another place we insert a notice of a meeting sent us by the respected Chairman of the Cobourg District, who says in his letter—

"After much deliberation and prayer we have concluded to have a Camp-meeting near Cobourg, and wish you to make the arrangement as to time and place, and to make a few statements respecting the importance of the friends being on the ground in good season, as near the commencement as possible. Those who come at the beginning of the meeting and remain through the whole, get into the spirit of revival, and are prepared to be useful in labouring for the conversion of sinners in the prayer-meetings and otherwise: those who come late on Saturday will not be apt either to do or get much special good."

TAVERN LICENSES.—There is an important letter on this subject in the last *Kingston Chronicle*, written by the Mayor of Kingston to the Hon. S. B. Harrison, which we hope to find room for next week. It applies to Tavern-keeping in that town; and should its suggestions be carried out, the evils attending it will be in a great measure remedied. It is stated that "four taverns formerly 1000 souls would be amply sufficient for the wants of the public." If Mr. Cooney can get this ratio fixed, he will deserve the thanks of the community for the act, as he already has, for other acts, intended to promote the morality and happiness of the inhabitants of Kingston.

THE SUPERINTENDENT OF EDUCATION, we are informed by the *Kingston Chronicle*, is suddenly and severely indisposed, and will be prevented from visiting the Districts according to his published plan.

THE ORGAN OF THE PAUPERS.—When we want specimens of vulgarity, ribaldry, and falsehood, we have only to turn to the *Hamilton Catholic*, and we are sure to find them, whatever number we may take up. The following are extracts from the number for August 10th, intended to apply to the Bible Society, and the readers of the Bible. It is well for Scriptural Christianity that the time of Rome's downfall is not distant. The Editor says, "We are not commanded by the Saviour to read, but to hear." Did not the Saviour say, "Search the Scriptures?"

"The Devil, who quoted the Bible to tempt the Saviour, makes use more successfully of the same sacred book, and its acknowledged authority, to tempt the unwary of truth, and lead astray; in a bewildering labyrinth of endless errors, the followers of the Saviour; those at any rate who, at the devil's suggestion, will not follow the only sure guide, nor listen to the soul inspired interpreter of that mysterious book, which he so clearly pointed out to them, *Thy word will not lead thee astray.*"

And for this purpose does the prince of this world, who sought to tempt the Saviour with the sight of all his riches (Matt. iv. 9.) heap upon his worshiping messengers, who propagate his delusion, the enormous weight of his mammon of iniquity; sums, capable, according to their own showing, of more than conquering the national debt; but which vanish quite as soon as counted, without producing the least visible good to the contributing public! Who could believe that rational and reflecting beings could be caught in such an obviously deluded snare?"

THE TREATY—SIGNED AND ON ITS WAY.—"The Great Western is a fortunate ship! We have said in a subsequent article, previously written, that the treaty between the United States and Great Britain would probably be communicated to the Senate in all this week. It affords us unqualified happiness, however, to say, that the treaty has been signed by the ministers to whom its negotiation was wisely confided, and was communicated to the Senate on Tuesday. We are also enabled to add, farther, that Captain Wright, one of her H. B. M.'s special messengers, is on board the Great Western, and is the bearer of a copy of the treaty, complete, and requiring only the ratification of the respective governments. Captain Wright left Washington yesterday morning. Prosperous gales and a good head of steam to our friend Capt. Henson, with such a freight!"—*N. Y. Com. Adv. Aug. 11.*

THE CHRISTIAN MIRROR, published by Mr. J. E. L. Miller, of Montreal, we are happy to see, has commenced its second volume. It is a neat, useful, semi-monthly paper, conducted piously and sensibly without sectarian bias, and we sincerely hope will extend its circulation.

GORE BANK.—Some time ago there were very false rumours unfavourable to this Bank. We are pleased to learn from the Annual Report of its Stockholders just published, that its affairs are in a highly prosperous condition;—a fact very creditable to the Company, and to Hamilton and its rising vicinity.

We are informed by the *Montreal Gazette*, that Mr. Murdoch, late Chief Secretary, left Montreal on the 9th inst. for New York, on his way to England. Mr. Rawson, the present Chief Secretary, we are glad to announce, has arrived in Canada.

The honorary degree of Doctor of Divinity was conferred on the Rev. A. N. Dehane, of Cobourg, at the late commencement of Geneva College, United States; and on the 2nd of July, the degree of Master of Arts was conferred by the University of Cambridge on the Rev. H. J. Grasett, of this City.

TO CORRESPONDENTS.—"G W B" will be acceptable to our readers every three or four weeks.

THE WESLEYAN-METHODIST ALMANAC, 1843.

On or before the 1st of October next will be published at the Guardian Office in Toronto, price six pence, *The Wesleyan-Methodist Almanac for Canada*, containing, besides the usual Solar and Lunar Tables for 1843, a large amount of Denominational, Provincial, and National Intelligence, and other matter both interesting and instructive.

Merchants in Eastern and Western Canada, desirous of a supply, will please forward their orders immediately. The regular Agents of the Establishment will have parcels suited to their localities forwarded to them without delay. The usual trade allowances will be made to all purchasers. A. MacNab, Book Room, Wellington Buildings, 15th August, 1842.

A CAMP-MEETING (by Divine permission) will be held on the farm of Mr. Bates, about 25 miles in the year of Cobourg, commencing Thursday the 2nd of September, at 2 o'clock, P. M., designed to accommodate the Clergy, Coloured, and Port Hope Circuits. It is hoped that it may be a season of quickening to the Church, and also a means of the conversion of sinners. The Preachers and friends on the adjoining circuits are earnestly requested to attend. A. HUBBERT, R. W. RYERSON, Wm. Young.

THE FIELD-MEETING for Washington's neighbourhood, Scarborough, will be held Sept. 4th, on Mr. Peter Scott's farm; and commence at 10 A. M.

A CAMP MEETING will be held in the Township of Gosfield, on the old ground, near the Gosfield Chapel, to commence on Friday the 26th August, at 11 o'clock, A. M. K. KRIGHTON.

Religious Intelligence.

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Bridged from the London Record.

The thirty-fourth Anniversary of this Institution was held on Friday morning, the 6th of May, in the Great Room, Exeter Hall, which, long before the hour for commencing business, was crowded with a respectable assembly. On the platform, amongst other eminent persons, were the Bishop of Ripon, the Earl of Chichester, the Marquis of Cholmondeley, Lord Ashley, the Chevalier Bunsen, Sir G. Rose, M. P., Sir R. Inglis, M. P., Sir E. Cockington, and a large body of Clergymen. On each side of the platform were ranged the Hebrew boys and girls belonging to the schools of the Society, who sang several hymns in Hebrew and English, accompanied by the fine-toned and powerful Organ erected in the hall. The Rev. W. AYERST read the Report, from which we give the following extracts:

After noticing the establishment of the new bishopric at Jerusalem, the Episcopal patronage enjoyed by the Society, the princely munificence of the King of Prussia, the services rendered by Lord Palmerston and Lord Ashley, and other topics referred to by the Chairman, the Committee say they must not pass, without notice, the self-denial and zeal of Dr. M'Caul, to whom, by desire of the King of Prussia, and with hearty concurrence of the heads of the Church, the bishopric in Jerusalem was tendered; he demanded, however, but short time for deliberation and refusal, declaring his firm belief that the episcopate of St. James was reserved, in the providence of God, for the brethren of the apostle according to the flesh, "I'll hear" and applaud. The aggregate amount of contributions received during the past year is 24,039. 2s. 9d., being an increase of 1,700. 8s. 7d. above the receipts of the preceding year. This, the largest sum ever received in one year, is a gratifying proof of the increased interest which is felt by the Church of Christ in the Jews. This amount has been contributed in the following proportions:—General purposes of the Society, including the Jerusalem Mission and Scripture Funds, 22,341. 13s. 8d.; Hebrew Church at Jerusalem, 1,312. 10s. 2d.; Hospital at Jerusalem, 120. 8s. 3d.; Jewish Converts' Relief Fund, Jerusalem, 511. 1s.; Operative Institution, Jerusalem, 511; School of Industry, Jerusalem, 534; Temporal Fund, 1972. 15s. 3d.; total, 24,039. 2s. 9d. Although there is a diminution of 2074. 14s. 7d., under the head of Jewish Church Accounts of 4332. 15s. 10d., and the sum of Temporal Relief, the increase of the General Fund actually amounts to 2,952. 10s. 2d. From the contributions of Auxiliary Societies, there is an increase of 2,505. 10s. 2d. From the Irish Auxiliary the sum of 2,202. 10s. has been received during the past year; an increase of 1012. 10s. over the remittances of the preceding year. After defraying the expenses of the year, the Committee have in hand, for general purposes to carry on the work of the Society, the sum of 8,000l., vested in Exchequer-bills, and 1,782. 19s. 2d. cash. On account of the Hebrew Church at Jerusalem, they have 1,342. 10s. 10d.; and on account of the different funds for Temporal Relief, 500l. in Exchequer-bills, and 3004. 11s. cash; making a total balance of 8,500l. in Exchequer-bills, and 3,004. 11s. cash. The sum of 11,504. 11s. is the sum of the year's accounts having died during the past year, the Committee had opened a separate fund to provide for widows and for disabled missionaries. From April, 1841, to March last, there were issued 3,091 copies of the Scriptures, whole or in parts, in the Hebrew, German, Dutch, Judeo-Polish, and English languages; eighty-one of the Hebrew Talmud, and 7,100 copies of the *Old Paths* and other tracts. A grant of 126 English and foreign Bibles was received from the British and Foreign Bible Society. The greatly increased circulation of the *Jewish Intelligence*, now amounting to 5,500 copies monthly, may justly be regarded as a cheering proof of the increased interest which is felt in the spiritual welfare of Israel. The Episcopal Jews' chapel was closed for a short time during the last summer to undergo severe repairs, alterations, and extensive independent repairs. The sum of 134l. was raised by private contributions towards defraying the expenses, and the remainder had been paid from the funds of the Society. It had not been re-opened many weeks when it was used on that memorable occasion when the Bishop of Jerusalem closed his ministrations among a congregation where he had often borne a part in preaching God's word and in administering Christ's ordinances, prior to his departure for the Holy City. On Monday morning, November 8, the Bishop administered the holy sacrament, in Hebrew, to a considerable Hebrew congregation; and in the evening of the same day his lordship preached his farewell sermon before your Society, from Acts xv. 22-24. There was a large attendance of the Committee, and the Chapel was so crowded that many could not get in. During the past year six adults and two children have been baptized at the chapel, making a total of thirteen individuals being admitted into the Church of Christ. Many applications for admission into the Boys' school have been refused for want of room. Six boys and eight girls have been admitted during the past year. Four boys have left, one being bound apprentice, and the others having been taken out by their relations. Two girls have left for service, and two others been taken out by their parents. There are now fifty-two boys and thirty-four girls in the school. The Hebrew College, after a second year's trial, confirms the hope that it will soon yield a regular supply of tried and well-trained candidates for the missionary office. In the course of the past year there have been nine resident students, of whom seven are Hebrews and two Gentile Christians, two candidates for missionary employment not resident, and the two senior boys from a Hebrew school, making a total of thirteen. Of the students mentioned, one has returned to Jerusalem as assistant in the medical department, one has himself voluntarily resigned his connexion with the College, and a third has been appointed to the important station of Beyrouth. The Rev. J. C. Reichardt, who has been engaged in the London Mission for the last fourteen years, finds his labours among the Jews in the metropolis every year increasing, and his connexion with the Operative Jewish Converts' Institution affords him an extensive field of usefulness. In consequence of the spirit of inquiry which has been excited among the Jews, and the frequent arrivals of pilgrims from foreign parts, who come over to England for the express purpose of investigating the truth of the Gospel, the number of applications for Christian instruction and baptism has very much increased. Mr. Reichardt has ten adult Jews under a regular course of instruction, whom he is preparing for baptism. The institution, which has been established for the purpose of teaching Christian Israelites a trade, so as to enable them to support themselves in some honest calling, could formerly accommodate only twelve adults, but it has lately been greatly enlarged, and is now capable of receiving thirty inmates. The number is at present twenty; of whom fourteen are baptized, and six are still receiving instruction as candidates for baptism. The whole number of adults who have been connected with this Institution since its commencement in 1831, is 131, of whom eighty-six have been baptized. Mr. A. Saul continues his year six adults and two children have been baptized at the chapel, making a total of thirteen individuals being admitted into the Church of Christ.

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THE BAZAAR, UNDER THE PATRONAGE OF LADY BAGOT.—Lady Bagot having kindly taken the Bazaar, in aid of the funds of the Institution, under her immediate patronage, the friends of the Institution are earnestly requested to use their best endeavours to co-operate in its support. The resources of the charity are at this time entirely exhausted, and it is with the greatest difficulty that the House is kept open. It is hoped therefore that a general effort will be made to render the proceeds of the Bazaar as large as possible. Due notice will be given of the exact day and place.

The Newspapers in the City are requested to aid the cause by giving the above a few insertions.

RELIGIOUS TRACT AND BOOK SOCIETY.—*Depository, 23, Yonge Street.*—A large supply of the publications of the London Religious Tract Society just received, including a number of New Works, a small supply of French books, and a variety of Gaelic, French, and German Tracts, all of which will be sold at very low prices.

A further supply of Libraries, suitable for Sunday School or village reading, have also arrived, and will be disposed of at about one-third less than the original price. By order of the Committee. **JAMES CARLESS, Toronto, 25th July, 1842.**

CUT NAILS.—The Subscriber has just received, and offers for sale, 116 Kegs Blue Cut, soft, assorted sizes. 116 Kegs Shingle Nails. **R. H. BRETT, Toronto, Aug. 4, 1842.**

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

INSPECTOR FOR FLOUR AND MEAL.—The undersigned, having been appointed a Board of Examiners to recommend a fit and proper person for the Inspection of Flour and Meal for the City of Toronto, [expressed in an Act of Parliament passed last Session.] hereby give notice, that they will hold a Meeting on the 24th day of September next, in the City Hall, at 10 o'clock, A. M., for the purpose of examining those who may apply for the office.

GEO. MONRO, THOS. CLARKE, WM. GOODERHAM, Toronto, 24th August, 1842. 666 4w

DOCTOR SCOTT, late House Surgeon to the London City and County Infirmary, and Physician to the Fever Hospital, REMOVED FROM 144 KING STREET, to *Neville Street*, opposite Brick Methodist Chapel. **May 24, 1842. 57**

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings, King Street.—G. W. has constantly on hand a variety of Superior Cloths, Cassimeres, Buckskins, Tweeds, Vestings, &c., to suit the taste of all customers. Also, a quantity of READY MADE CLOTHING, at Trimmings of all kinds. Also, all which he will sell cheap for Cash, or approved Credit.

COMMISSARIAT OFFICE, Toronto, 25th July, 1842.

SEALED TENDERS will be received at this Office, until Wednesday, the 17th of August next at noon, for the following SUPPLIES and SERVICES, during the period of One Year, commencing the 1st of October, 1842, and ending on the 30th September, 1843, in the service of the Commissariat Department at this Station, viz:—

BREAD.—To be baked from Government Flour, in loaves of two and four pounds each, to be delivered to the Troops at several Barracks by the Contractor, and at the Bakery to others entitled to the same. The Flour will be delivered to the Contractor in such quantities as may be required, free of expense; and the empty barrels will be retained by him (when not required for the public service) and paid for at the rate of two pence, currency, each.

Tenders will state how many pounds of Bread they will deliver as aforesaid for every one hundred pounds of Flour furnished by the Government.

Two Sureties will be required, who, with the Contractor, will execute a Bond in the amount of £500 currency, for the proper performance of the contract, and the bona fide signatures must be affixed to the Tender.

FRESH BEEF.—To be well fed and properly slaughtered Ox Beef, of the best quality, exclusive of the head, feet, and offal, and consisting of a due and equal proportion of all other parts of the animal, without reservation of the prime pieces. The Meat for the Military Hospitals to consist only of choice meat, without bones, selected under the direction of the Medical Department; and such pieces are not to be taken from the most intended for the effective Troops, but are to be altogether separately supplied. To be delivered at the Hospitals and to the Troops at the several Barracks by the Contractor, daily, or as may be required, (to the Troops at sunrise), and to all other persons on such days and at such places in Toronto as may be appointed by the Commissariat.

The Contractor will be required, at all times during the period of the agreement, to have in his possession in or near Toronto, a stock of Cattle of a proper description, equal to the estimated consumption of the Troops, &c., for one month; such stock to be always open to the inspection of the Commissariat; and in case the said stock shall at any time fall short of a month's supply, the Senior Commissariat Officer at Toronto shall be at liberty to withhold payment of any money due to the Contractor, until such supply shall have been made up. The rate to be stated in Currency per 100 lbs.

Two Sureties, whose real signatures must be affixed to the Tender, will be required to execute a Bond, jointly with the Contractor, in the sum of £1,000 Currency, for the due performance of the Contract.

FORAGE.—To consist of good, sweet and dry upland Hay, the produce of cultivated land—of good, sweet, dry and clean Oats and Straw, [Oaten or Wheaten.]

The Ration of Forage is to consist of 16 lbs. Hay, 6 lbs. Oats, and 9 lbs. Oats; or of 12 lbs. Hay, 8 lbs. Straw, and 10 lbs. Oats, at the option of the Commissariat; and when required, 14 lbs. Bran are to be delivered in lieu of the Oats.

The Forage to be delivered at the contractor's expense, once in each month to the Officers quartered in the Fort and new Barracks, and twice in each month at the latter place, if required; to all other Officers and Corps at such place and periods as may be appointed by the Commissariat.

The Contractor will be required to have always in his possession in Toronto, a Stock equal to one month's consumption of Forage as above described; to be at all times open to the inspection of the Commissariat; and if the said stock shall at any time fall short of a month's estimated consumption, the Senior Officer of the Commissariat at Toronto shall be at liberty to withhold payment of any money due to the Contractor, until such supply shall have been made up.

The rate to be stated in Currency per Ration.

Two Sureties, whose real signatures must be affixed to the Tender, will be required to execute a Bond, jointly with the Contractor, in the sum of £500 Currency, for the due performance of the Contract.

PALE SEAL OIL AND COTTON WICK, in such quantities as may be required, to be delivered on Cheques from the Commissariat, and paid for at the end of every month.

Rates to be stated in Currency per imperial gallon, and per lb.

TRANSPORT.

CARTAGE OF FUEL WOOD.—From the Commissariat Fuel Yard to the Barracks in the Fort, and to places more distant than the Fort. Persons tendering for this Wood, will state the rate in Currency, for every Cord of 128 cubic feet, of Fowl Wood, to be conveyed to the Fort, and to places not more distant than the Officers' Mess House, and to the Queen's Wharf, and New Barracks, are included; and to such rate 25 per cent. will be added, as the rate for the conveyance to places more distant.

CARTAGE OF PUBLIC STORES, BAGGAGE, AND WATER.—In the City and neighbourhood. A person tendering for this service will state the rate in Currency, for every Cart load, as at Waggon and will be considered equal to two Cart loads. A Cart load is Six Cwt. of Stores or Baggage, and 35 gallons of Water; the water to be conveyed at all times in vessels to be provided by the Contractor.

Two sureties will be required on behalf of persons tendering for the above cartage—whose real signatures must be affixed to the Tenders.

CONVEYANCE TO THE TROOPS, PASSENGERS, AND PUBLIC STORES.—From Barracks to the Fort, and to places more distant than the Fort. Persons tendering for this service, will state the rate in Currency, for every day's journey, when loaded, (except when moving with Troops when the distance will be regulated by the march route), and forty miles a day's journey returning empty. The Horses and Harness, Waggon and Sleighs to be of the best description, and to be furnished on the shortest notice on orders in writing from the Commissariat to that effect; and an article will be introduced into the Contract, further obliging the Contractor to furnish, when required to do so, Fifteen waggons or sleighs, on six hours' notice being given. Thirty 12 hours' notice, and Fifty on 24 hours' notice. The Contractor to hold himself responsible for the safe delivery, and in good order, of all such stores as may be delivered to him for conveyance; and should any of them be lost or injured, he shall make good the same at his own expense, provided he shall not be able to prove that the loss or injury was occasioned by extraordinary and unavoidable causes which could not be due care and diligence on his part have prevented.

Persons tendering will state the rate per day in Currency for every two waggons or sleigh with a driver, to be furnished as aforesaid. Twelve wts. is equal to one waggon or sleigh.

CONVEYANCE OF TROOPS, PASSENGERS, & PUBLIC STORES.—From Barracks to the Fort, and to places more distant than the Fort. Persons tendering for this service, will state the rate in Currency, for every day's journey, when loaded, (except when moving with Troops when the distance will be regulated by the march route), and forty miles a day's journey returning empty. The Horses and Harness, Waggon and Sleighs to be of the best description, and to be furnished on the shortest notice on orders in writing from the Commissariat to that effect; and an article will be introduced into the Contract, further obliging the Contractor to furnish, when required to do so, Fifteen waggons or sleighs, on six hours' notice being given. Thirty 12 hours' notice, and Fifty on 24 hours' notice. The Contractor to hold himself responsible for the safe delivery, and in good order, of all such stores as may be delivered to him for conveyance; and should any of them be lost or injured, he shall make good the same at his own expense, provided he shall not be able to prove that the loss or injury was occasioned by extraordinary and unavoidable causes which could not be due care and diligence on his part have prevented.

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ROYAL MAIL STEAM-PACKETS. LAKE ONTARIO.

The following are the arrangements for the Season of 1842, between KINGSTON AND TORONTO:

PRINCE ROYAL—CAPTAIN CLEGG.
N I A G A R A—CAPTAIN ELMSELEY.
CITY OF TORONTO—CAPTAIN DICK.

From Kingston, at 7 o'clock, evening, Monday, and at 8 o'clock, evening, Tuesday, at 8 o'clock, evening, Wednesday, and at 8 o'clock, evening, Thursday, at 8 o'clock, evening, Friday—*Niagara*;
From Kingston, at 8 o'clock, evening, Wednesday and Saturday—*City of Toronto*;
And arrive at Toronto early next day. The above Steamers await the arrival of the Montreal Mail at Kingston.

From Toronto, at 12 o'clock, noon, Monday and Thursday—*Niagara*;
From Toronto, at 12 o'clock, noon, Tuesday and Friday—*City of Toronto*;
From Toronto, at 12 o'clock, noon, Wednesday and Saturday—*Princess Royal*;
And arrive at Kingston early next morning. The Royal Mail Steam-packets call at Cobourg and Port Hope, each way.

At all places at the risk of the owners, unless regularly booked and paid for.

Kingston, April, 1842.

NEW LINE OF STEAMERS, FOUR TIMES A WEEK, FROM TORONTO TO HAMILTON AND ROCHESTER.

THE STEAMER AMERICA—CAPTAIN TWOHY.
Will, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Sunday and Wednesday evening, at 9 o'clock; will leave Rochester for Toronto, touching at Cobourg and Port Hope, every Tuesday and Saturday morning, at 9 o'clock.

THE STEAMER GORE—CAPTAIN KERR.
Will leave Toronto for Rochester, every Tuesday and Friday afternoon, at 6 o'clock; and will leave Rochester for Toronto, every Monday and Thursday morning, at 9 o'clock.

The above Steamers will also ply between Toronto and Hamilton.

At all places at the risk of the owners, unless regularly booked and paid for.

Kingston, April, 1842.

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

THE SUBSCRIBER RECEIVED, on the 10th instant, from the New York Markets, a full and complete Stock of COMBS, FRENCH AND GERMAN FANCY GOODS, PALM LEAF HATS, &c. &c.

Also—For Wholesale only:

110 Kegs Plug Tobacco, 10's and 13's	33 Boxes Pipes
61 Boxes Cavendish	210 do. Muscatel Raisins
33 do. Nails	112 Half Boxes do.
11 do. Lid's Twist	42 Kegs do.
67 Bags Scotch Snuff	8 Cases Ground Tumblers, on hand since last fall
50 Bags Coffee	40 Bales assorted Cotton Bating
38 Boxes Ground Pepper	35 do. Candle Wick
31 Bags Black do.	17 do. Wadding
10 do. Pimento	4 do. Cotton Twine
1 Br. Nutmegs	4 Cases Ground Mustard, in 16 boxes
1 do. Cloves	
60 Boxes Starch	

With many other Goods.

R. H. BRETT, No. 161, KING STREET, Toronto, May 17, 1842. 57

THE SUBSCRIBER is just receiving per the undermentioned ships from Liverpool—

Ex the Canada—the Minerva—the Alexander Watt—and the Lillian German.

1 Case, containing German Silver Spoons, &c.

1 do do Iron tin'd table and 1 do do

1 Case do Jewellery, Toy Watches, Fish Hooks, Awls, Needles, &c.

2 Cases do. Pocket Books

2 Cases containing Hair and Cloth Brushes

1 Case do. Whip Lashes

4 Bales, 360 lbs. assorted Shoes Thread

1 Case Buttons, each a fine shirt, &c.

1 Case Walking Cases

1 Case containing Hooks and Eyes, Steel Spectacles, &c.

1 Case English Dressing Combs and Shell side, &c.

6 Cases and 4 Cases assorted Cutlery, from Sheffield

2 Cases ass'd Goods, Razor Straps, Tooth and Nail Brushes, &c.

The whole of which are offered at WHOLESALE and RETAIL.

At the usual terms to the country trade.

R. H. BRETT, The Canada Comb Factory, 161, King Street, Toronto, June 5, 1842. 57

LEEDS CLOTH HALL, No. 173, King Street, Toronto.

DOWES & HALL, in announcing to the public their REMOVAL to the above establishment, beg to intimate that they are now in receipt of an assortment of STAPLE & FANCY GOODS, which will be found on inspection very complete.

Such is said (in advertisements generally) to convey small ideas, B. & H. prefer reversing the common custom, and merely request an examination of their Stock.

N. B. Every article in this establishment is marked at the lowest price, from which no reduction will be made.

Toronto, 22nd June, 1842. 3mo.

HARDWARE.—The Subscribers are now receiving their Spring supply of General Hardware, particularly a large assortment of Table Knives and Forks of Cutlery in general, directly from the manufacturers of Sheffield and Birmingham. Also Nails, Locks and Hinges, Saws, Edge Tools, Spades and Shovels, Axes, Poles and Two-Edged Axes, Spades and Axes, and other articles, which they will sell at very low prices.

Toronto, 1st July, 1842. JOHN REEDIE & SONS.

NEW CHINA AND EARTHENWARE.—The Subscriber offers for Sale a Large Assortment of the above Ware, lately received per Ships "Prince of Wales" and "Ary" from Liverpool—of the latest style and best quality. Also:—Groceries, Stationery, Dye-Staffs, Paints, Oils, Colours, Brushes, Window-Glass, &c.; all at the lowest terms for prompt payment.

ANDREW HAMILTON, Wholesale and Retail, Toronto, 21st July, 1842. 8, City Buildings.

PRINTERS IN K. LAMB & BRITAIN, Manufacturers of Lamb's Blacking, beg to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman, from England, commenced the MANUFACTURE OF PRINTERS' INK. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal in quality to the best, and as cheap. Ink of the various FANCY COLOURS supplied on the shortest notice.

At any price in British Canada giving the above one insertion, and sending their account to the Subscribers, will receive the amount in Ink.

Corner Yonge and Temperance Streets, Toronto, June 1, 1842.

TORONTO VINEGAR MANUFACTORY.—BENNETT & CO. beg to inform Merchants and Dealers in Vinegar that they are making a Superior Article of WHITE WINE VINEGAR, and will be able to supply the market in future much under the price of Imported or Foreign Vinegar, and in no way inferior either in Strength, Flavor, or Transparency. At a Stock will be kept on hand by their Agent, Mr. GEORGE SAWYER, Manchester House, 103 King Street, Toronto.

In convenient Packages—Barrels, 35 gallons, and upwards.

Toronto, May 17th, 1842. 654 13

REMOVED A L. WILLIAM HAMILTON has removed his BOOT and SHOE ESTABLISHMENT to his new Building on Yonge Street, three doors north of Mr. Ketchum's, where he intends to keep on hand a good supply of BOOTS and SHOES, and will always be found ready to receive the orders of his old friends and customers. Of course, new customers will always be very acceptable.

Yonge St. Toronto, Sept. 11, 1841. 620 4

NOTICE is hereby given, that five per cent of the Capital Stock of the Grand River Navigation Company is called in, payable at the Gore Bank, Hamilton, on or before the fifteenth day of September next. Also, that all forfeited Stock advertised for sale on the first day of August last, is now offered for sale on the first day of September next, and will be sold at 12 o'clock noon of that day, at the Company's Office, Seneca, as this Act directs.

JOHN JACKSON, Secretary G. R. N. Co. Office of the Grand River Navigation Company, Seneca, 5th August, 1842. 666 G-w.

FOR SALE at the **WESLEYAN-METHODIST BOOK ROOM, Wellington Buildings, King Street, Toronto**, the following assortment of **ENGLISH STATIONERY**, viz:

Writing Paper, consisting of large Post, Foolscap, and 4to. Post, wove and laid; plain, gilt, coloured, embossed, black bordered and black edged Letter and Note Paper; Music Paper, plain and coloured; Drawing Paper and Bristol Board, various sizes; Tissue Paper; Gold and Silver Colours; Coloured Demy; Blotting and Cartridge Paper; Parchment; different sizes and qualities; Pasteboards; Black, Blue and Red Sewing Papers; Waldo's Black and Red Ink; Penholders; Glass Ink Stands; ditto, with screw caps; Glasses for Ink Stands; Extra superfine Red, Black and Coloured Sewing Wax; Buttons assorted sizes and colours, in boxes or parcels of an ounce each; Ivory, Bone and Ebony handled Wafer Stamps, different sizes; Quills of every quality; Drawing Pencils; Silver Pencil Cases; Leads for do.; Slates and Slate Pencils of different sizes; Paint Boxes, in great variety; Patent Colours sold separately, Camel Hair Pencils, India Rubber Indian Ink, Ivory and Bone Folders, Penknives, Rulers and Printing Cards assorted Card Cases, Office Tops, Copy Books, Copy Slips, Blotting assorted sizes, &c. &c. &c. Also—Sketch Books assorted, Scrap Books, Albums; Foolscap, Post and 8vo. post Manuscript Books; Pocket Memorandum Books, plain or ruled, great variety; Assorted Pocket Memorandum Books with pencils, Day Books, &c. &c.

School Books of every description. Post Office Sealing Wax, cheap. **Toronto, June, 1842.**

A FEW SETS of Wilson's Tales of the Borders for Sale at R. BREWER'S, 168, King Street, Toronto.

THE "SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY."—The Third Volume of this work, on the near approach of the Second Coming of Christ, will be issued in weekly numbers, to commence on the 6th inst. As a help to the understanding of Prophecy, it is clear, bold, argumentative, and curious. Price 5s. in 12mo. bound, or 1s. 6d. per copy. Orders from A. J. WILLIAMSON, Agent, 4th July, 1842. 648 3w. Letter Box No. 104, Post Office, Toronto.

INFORMATION WANTED.—Any information will be thankfully received at the Guardian Office respecting a young lad, aged 13, who left the residence of his uncle, [the Subscriber], on the 13th of July, 1842, and has not been heard of since. When he left he wore a pair of Linen Drill Trousers, light coloured Tweed Jacket, and blue cloth cap; he had a bundle which contained a pair of blue cloth pants, and an olive-coloured frock coat, with sundry other articles. **WM. BEATTIE, 161 Street, Toronto, August 1, 1842.**

STRAYED OR STOLEN from the premises of the Subscriber, on the 25th July, a light-coloured Grey Gelding with black mane and tail, three years old. Any person giving information where he can be found will be suitably rewarded by **HOSEA SHAW, Reach, 4th August, 1842. 616 3-w.**

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

Mrs. ROBINSON has lately received a large assortment of BRAID and TUSCAN BONNETS, of the latest Fashions. **Toronto, December 22nd, 1840. 81 4**

LIVER COMPLAINTS, AND ALL SICKNESSES AND DISEASES.

Dr. LIN'S TEMPERANCE LIFE-BITTERS AND CHINESE BLOOD-PURIFIER.—The Greatest Secret Discovered!—Purge—purge—purge—has been the cry for the last few years. This has been effectually tried; and yet sufficient time must be given to the system to follow and sustain the system. Purge you must! The sickly humors of the blood must be carried off, or the accumulation of them prevented. Hence the necessity of a purgative. Why do the Chinese live to such immense ages, and still retain the powers of youth or middle age? Because they purify the blood. The Chinese Blood-Purifier—this Pills will do it; and the Liver Bitters—these will do it. Will strengthen the system and prevent the accumulation of the base humors which infect the blood, and which only increase by purges, unless the Bitters are taken after. Buy then these Pills and Bitters. Take them daily, and you will find the blood purified, and the system strengthened. There are cases of numerous of these brilliant effects, that time and space forbid an attempt to put them down. Buy and use these medicines, and you will find health and strength shall be yours. See wrapper and directions that come with them.

FRAUDULENT COUNTERFEITS Will be attempted. Buy no remedy of the kind unless it has my name—O. C. LIN M. D.—on the wrapper, and also the notice as above.

"Entered according to Act of Congress, A. D. 1841, by THOS. CONNELL, in the Clerk's Office of the District Court of the United States for the Southern District of New York." Warranted the only genuine.

For Sale by every Merchant in the Province, and by **LYMAN, FARR & Co. General Agents for Canada.** **DOCTOR O. C. LIN.**

DOCTOR TAYLOR'S BALSAM OF LIVERWORT FOR CONSUMPTION AND LIVER COMPLAINT. Coughs, Colds, Asthma, Difficulty of Breathing, Pains in the Side of Breast, Spitting of Blood, Catarrhs, Palpitation of the Heart, Oppression and Soreness of the Chest, Whooping Cough, Pleurisy, Hectic Fever, Night Sweats, Difficult or Profuse Expectoration, and all other Affections of the Chest, Lungs, & Liver.

This Medicine is for sale by the sole Proprietor, at No. 375, Bowery, between Fourth and Fifth Streets, New-York. George Taylor, M. D.; and by Comstock & Co., Wholesale Druggists, 71 Maiden Lane, New-York.

Liverwort, even in the common way of preparation, is universally known as the best article for diseases of the Lungs, ever discovered; and it is obvious that a highly-concentrated preparation, securing the whole virtue of this medicinal herb, must be invaluable. Moreover, this medicine contains the medicinal properties of the Bugleweed, Lungwort, Fever Root, and many other roots and herbs. It is also warranted not to contain any mercury, mineral, or mineral preparation; and \$1,000 reward will be given any person who will prove this medicine to contain minerals of any kind. Such has been the success of this Balsam, that it is now the staple of the trade in this country, and is imported from it, beyond precedent; and of its reputation sustained from Maine to Texas; thus proving the truth bestowed upon a simple medicinal preparation, purely vegetable, and the truly astonishing effect attending its use. Physicians, too, from a conviction of its mildness, safety and success, employ it in their practice, recommend it to their patients, and esteem this medicine safe and invaluable; particularly as it does not interfere with any other medicine patients may be taking at the same time, nor restrict them to any peculiarity of diet, confinement, &c., thus enabling persons to receive the full benefit of their medicine, and follow, at the same time, if they wish, the advice of their physician.

To persons of diseased nervous system, or those who are unable to rest well at night, this medicine is most emphatically recommended. The insupportable value of this celebrated medicine has been rightly tested, and a sound and lasting remedy. The Proprietor is daily receiving the most flattering accounts of its success; and it is truly gratifying to any this is emphatically the medicine of the PEOPLE! It is used by the Medical Faculty, supported by the Clergy, advocated by the whole New-York Press, and is in the houses of most of our citizens.

For Sale by Lyman, Farr, & Co.; Lesslie Brothers; and J. Beckett, Toronto, and by all other Druggists in Canada.

TO THE OLD AND YOUNG. Ho! ye Red Heads and Grey! Phenomenon in Chemistry! EAST INDIA HAIR DYE—Colors the Hair, and will not the Skin!

This Dye is in form of a Powder, which, in plain matter of fact, may be applied to the hair over night, the first night turning the lightest red or grey hair to a dark brown, and by repeating a second or third night, to a bright jet black. Any person, therefore, with the least possible trouble, may keep his hair as dark, or a perfect black; with a positive assurance that the Powder, if applied to the skin, will not color it. There is no trouble in removing it from the hair, as in all powders before made. By an occasional application, a person turning grey will never be known to have a grey hair! Directions complete with the article. There is no coloring in this statement, as any one can easily test. These facts are warranted by the gentleman who manufactures it, who is the celebrated chemist, Dr. Comstock, author of *Comstock's Chemistry, Philosophy*, and many other works well known and widely celebrated by the public.

For Sale by Comstock & Co., 71, Maiden Lane, New-York; and Lyman, Farr & Co.; Lesslie Brothers; and J. Beckett, Toronto; and by all other Druggists in Canada.

THE END OF DOUBT. I have been bald about five years—no more hair on the top of my head than on the back of my hand, and my head covered with a thick scurf. In this situation, about the 10th of August last, I began using the BALM OF COLUMBIA, from Comstock & Co. Since which I have used two or three bottles of the Balm, which has fully restored my hair, and freed my head entirely from scurf. My head is now covered with fine, flowing, long hair, which any one can see by calling on me at my residence in Stamford, Conn. Nov. 12, 1840.

TO THE BALD HEADED. This is to certify that I have been bald about twenty years, and by the use of the genuine BALM OF COLUMBIA my head is now covered with hair. I shall be happy to convince any one of the fact that will call and see me at Delhi village. The above article I bought at Griswold, Case & Co.'s store, who had it from Comstock & Co. **JOHN JAQUISH, Jr., Delhi, July 17, 1839.**

WHO WILL GO BALD? COLONEL SEAVER, Postmaster at Batavia, is knowing to the fact, that Dr. Bingham, of Genesee county, aged over 70, and for more than 17 years very bald, has had his hair fully restored by the use of one bottle of the BALM OF COLUMBIA, from Comstock & Co.

TO THE INCREDULOUS. New-York, Sept. 28th, 1838.—I have been entirely bald during 13 years; and I have now, by the use of the genuine BALM OF COLUMBIA, my head covered with fine flowing hair. I shall be happy to convince the most incredulous who will take the trouble to call at my house. I have bought the article of Comstock & Co., 2, Fletcher Street.

L. P. SCHMIDLING, 47, Attorney Street.

JUST PUBLISHED, and FOR SALE at R. Brewer's New Book Store, the Wesleyan-Methodist Book Room, High Street, and at H. S. Russell's, Toronto; Samuel Fairbridge, 11, M.