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## THE MOSAIC BOOKS.

The Mosaic books profess to be a public record, and to contain mainly well-known and public facts, though for a special religious purpose it extends its communication beyond the people to whom it particularly refers, and even beyond the sphere of tradition, to events and circumstances, concerning which no source but revelation could afford certain knowledge. But leaving what is strictly matter of revelation, we may find in that portion of its contents which related to the Jewish nation sufficient means of testing its credibility. We wish it to be particularly observed, that it did not first come to light as an ancient document; it did not come forth, professing to have been written at a certain remote period, and to detail extraordinary events, of which nobody had ever heard till it announced them; it had not remained buried, or locked up in some tomb, or cabinet, or in an unknown language, through many centuries, till some discoverer brought it to light. But it was written and made public, and generally appealed to during the lifetime of its author, and in fact had become, long before his death, the law of the people over whom he ruled. The whole nation of the French are not more certain of the genuineness of the Code Napoleon, nor the English of their Magna Charta, than the Jews of that age, and of every succeeding age, of the genuineness of their Mosaic history, their civil and ecclesiastical code. From the time of its first promulgation, during the life of their founder and legislator, the whole nation were either in possession of the record, or fully informed of its contents; had read it, or were accustomed to hear it read, and recognized it, both as a true history of their public affairs, and an exact account of that peculiar religion which they had observed and practised from the date of their sojourn in the wilderness. At the time of their first reception of this work of Moses, there were alive a large proportion of the parties concerned in the history. It was in fact the history of themselves, and the main part, therefore, of the circumstances related in it, were as familiarly known to themselves as to their legislator. The publicity of the recorded events, as well as the publicity of the record itself—followed by its immediate reception by the whole people at the time, and succeeded by its unquestioned authority through all their future generations—afford to us an ample guarantee, both of its genuineness and authenticity. The whole nation of the Jews were the witnesses to the authenticity of the detail contained in the books of Moses, as well as to the authorship—and they are accordingly often and openly appealed to, as the still living witnesses to the truth of the matters therein narrated.

The generations that immediately succeeded that first race, which witnessed the transactions and attested the truth of the public records, were competent judges of these two points, first, whether such a public document had been in existence before their time, had been spoken of by their fathers, and taught to themselves as containing both their law and their religion, or whether it had first been heard of in their own day. The total silence of their predecessors or elders upon the record or the matters contained in it would afford a convincing proof that it could not have had any previous existence, and certainly could not have been known as a public document, the only accredited standard of law and religion. It would be hard indeed to conceive that the first generation after that contemporary with Moses, could ever have been deceived into the belief, that their law had existed as a written document before their age, if it had only arisen to notoriety and been established in the times that themselves had witnessed. A nation may be persuaded to believe a thing on the credit of others—concerning which they could pretend to no knowledge themselves. But no people, we suppose, were ever yet persuaded to believe that a law, enacted in their own days, was enacted before they were born, or that an event they had themselves witnessed had really not taken place in their own age, but properly belonged to that of their ancestors. It would hence be impossible to gain general credit for any public document under such circumstances. The obvious fallacy of its statements would effectually preclude its reception. No nation would suffer itself to be imposed upon by a record so utterly false. Its authority never could be established, even among barbarians. The attempt to persuade them that they had received their religion from their fathers, and had heard them tell of a law, a religion, and a history, all of which had first been divulged and published in their own times, would be rejected as too absurd even for a fable. But the Jews of the time of Moses did receive his writings, as containing an account of facts which themselves had witnessed, and of the religious observances which commenced in their own age, as well as of the national polity by which they were first incorporated.

But the case is greatly strengthened when we advert to the nature of the facts recorded; for, their being extraordinary, and in some instances miraculous, and yet all alleged to have taken place openly and before the eyes of the whole people, it would become still more incredible to suppose that an immense number of persons, who had never witnessed any of them, should be persuaded to believe and admit they had. Can any one believe it possible for a living writer to produce, and cause to be universally accepted as true, a history which should state that all the contemporaries of his own nation, and of about his own age, had formerly lived in a state of slavery to a neighbouring nation; and that about forty years since, he had delivered them in a certain manner from that vassalage, and brought them into the possession of the land they inhabited;—that in their course they had witnessed the miraculous dividing of a large body of waters to admit their passage;—that they had for a number of years been living on a peculiar kind of food, which fell in the night upon the ground, and was gathered every morning for their daily supply? Not only would it be found impracticable to persuade a whole people that they had seen and experienced things so strange, when nothing of the kind had really occurred, but the very attempt would be ridiculed, and if it did not bring upon its author the indignation of his people, it would at least defeat itself, by sinking into immediate contempt and forgetfulness. It is not in the nature of things that it could be respected as true, or that the law, combined with it, could have exercised any authority over the understandings and consciences of men. The whole must have been instantly counted as a barefaced attempt at imposition. It could have gained credit and permanence among no people. Many false records have no doubt been fabricated, and many fabulous narratives have been believed,—but never by the parties to whom they principally related, when their own consciences supplied the evidence of that falsity. The detection of the imposture would be entirely in their own hands, and it is impossible to admit that a whole people could be brought to assent to the truth of a record essentially false, especially when its authority was employed to bring them under the restraints of a law, which its greater part of them loathed and complained of as an intolerable burden. The necessary inference is, that the Jews of that age must have known the truth of the Mosaic history, and have felt the divine authority of the code of law under which they were then placed, and that their successors of the next and of all following generations must have found it impossible to shake the foundation of their great legislator's authority; or to shake off from their own shoulders the stringent obligations to obey it, and to transmit it unimpaired and unimpeached to their descendants age after age; or otherwise, had there been a flaw in his statements, or a want of authority in his law, they would gladly and long since have delivered themselves from the yoke, under which they have so often groaned, but which has held them, as with an adamantine fetter, to the law and religion of their forefathers.

Some general rules have been laid down by learned men as applicable to the belief of such matters of fact as are recorded in the Mosaic history. When these four criteria meet in reference to any alleged facts, those facts may be admitted as certainly true.

1. If the things recorded be such as the witnesses might judge of by their senses.
2. If the transactions or events were open and public.
3. If some public monuments and national observances were expressly appropriated to keep up the memory of them.
4. If such monuments are known to have been erected, and such national observances to have commenced, at the precise period of the facts which they were designed to perpetuate, or immediately after, while the memory and impression of them was strong and universal.

Dr. Middleton is said to have endeavoured for twenty years to find out some pretended or fabulous narrative, to which these four rules should apply, but without success.

It may, therefore, be safely affirmed, that the genuineness and authenticity of the Mosaic records are substantiated by ample evidence, such as no other facts, or other records, of ancient history possess; and that, if these be set aside, all history must be abandoned as a fable. In the first place, the facts and circumstances were all public,—we speak of those which took place during the lifetime of Moses; secondly, they were of such a character that all could judge of their reality by their ordinary senses, and all were conscious of having witnessed them; they and their children were all concerned in them; thirdly, there were various monuments of the different events preserved from time to time as they occurred, and remaining from age to age; there were the overthrown walls of Jericho, the miraculous Aaron's rod that periodically budded, the feast of the passover, regularly commemorated every year from the night of their departure out of Egypt; there was circumcision, the annual feast of tabernacles, and that of Purim; there was the family of Aaron, and the tribe of Levites, the conquest of Canaan, and expulsion of the Canaanites; the twelve large stones set up in Gilgal, and many other memorials or observances connected with the different events of their extraordinary history, all attesting, at the time, the certainty of the facts they were intended to perpetuate, and the truth of the history that recorded them. The communicating of these monuments and observances in the very age of their occurrence, and their preservation down to the latest periods of the Jewish national history, afford full satisfaction to the fourth rule above laid down; and, in con-

nexion with the preceding, completely answer to the tests that have been established.

We might notice several other important topics intimately connected with the argument, especially the remarkable fact of the inflexible attachment of the Jews to their religion, amidst the great reverses of their fortune, and the abundant materials to be gathered from profane writers, attesting their national existence as far back as the time of Moses. But as we are merely introducing to the notice of our readers the subject of the canon, and the ascertainment of the text, we must cut short our observations, with briefly observing that the sanction given alike to the Mosaic writings and the rest of the Old Testament, by Jesus Christ, sufficiently authenticates it for all the sacred purposes for which we as Christians use it.

From the London Evangelical Magazine.

## NOTES ON THE LAST ILLNESS OF MRS. HEMANS.

For she was born beyond the stars to soar,  
And kindling at the source of life adore."  
It is peculiarly delightful to the intelligent and devout mind to learn, in any instance, that an individual possessed of superior acquirement, and eminent talent, is under the influence of the grace of the gospel, and that that individual enters eternally, reposing unshaken confidence in the love and atonement of the Redeemer; and when this person is one who exerts a commanding power over his age, as a writer, whether in prose or poetry, it is most refreshing to ascertain that the divinity of the Christian religion is recognized; and that the claims of that religion are experienced; and that, in the dying hour, the supports of that religion are enjoyed.

Few writers of the age, it is obvious, have imparted so much pleasure to persons of cultivated minds, poetic taste and sensibility, in every district of the land, as the late Mrs. Hemans; and in the productions of few female authors do we find more beautiful specimens of polished language, vigorous imagination, graceful, tender, and glowing thought. The versification of her poems, the imagery employed, the range of subject, and the vivid and impressive manner in which her principal compositions are penned, combine to render her one of the most captivating and influential writers of the British empire. How delightful, then, is it for the Christian to be able to cherish the hope that, during her last illness, she was brought effectually to the Saviour, and that when she expired, she died calmly and happily in the Lord.

—Scarcely to the world of light, and fearless joys above—

A few concise notes to exemplify the correctness of these observations, may prove interesting and beneficial to every enlightened believer in Jesus who peruses these pages, and may augment the gratification of those who often read her exquisite poems, "A Domestic Scene;" "The Graves of a Household;" "The Better Land;" "The Silent Multitude."  
Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine country of Wicklow, during a storm she was struck by one beautiful effect on the hills; it was produced by a rainbow diving down into a gloomy mountain-pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarked, "that it was like our religion piercing and carrying brightness into the depth of sorrow and of the tomb." All the rest of the scene around that one illuminated spot was wrapt in the profoundest darkness.

During her last illness, Mrs. Hemans delighted in the study of sacred literature, and particularly in the writings of some of our old and choice divines. This became her predominant taste, and it is mentioned respecting her, that the diligent and earnest perusal of the Holy Scriptures was a well-spring of daily and increasing comfort. She now contemplated her afflictions in the right manner, and through the only true and reconciling medium, "and that relief from sorrow and suffering for which she had been apt to turn to the fictitious world of imagination, was now afforded her by calm and constant meditation on what alone can be called 'the things that are.'"

When the cholera was raging in Dublin, she wrote to a dear relative—"To me there is something extremely solemn, something which at once awes and calms the spirit, instead of agitating it, in the presence of this viewless danger, between which and ourselves we cannot but feel that the only barrier is the mercy of God. I never felt so penetrated by the sense of entire dependence upon Him, and though I adopt some necessary precautions on account of Charles (her son), my mind is in a state of entire serenity."

While the work of decay was going on surely and progressively, with regard to the earthly tabernacle, the bright flame within continued to burn with a steady and holy light, and at times even to flash forth with more than wonted brightness. On one occasion she finely expressed, when there was a favourable change in her condition—"Better far than these indications of recovery is the sweet religious peace which I feel gradually overshadowing me, with its dove-pinnions, excluding all that would exclude thoughts of God."  
This gifted lady wrote, with peculiar beauty, on another occasion, "I wish I could convey to you the deep feelings of repose and thankfulness with which I lay, on Friday evening, gazing from my sofa upon a sunset-sky of the richest tints, silvery green and amber kindling into the most glorious tints of the burning rose. I felt his holy beauty sinking through my inmost being with an influence drawing me nearer and nearer to God."

Her confidential attendant, a most interesting young female, devotedly attached to her mistress, expressed herself respecting her in the following delightful and impressive manner: "It may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting place here. She often said to me, 'I feel like a tired child, wearied and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly; and then she would say, 'Oh, Anna, do you not love your kind Saviour? The plan of redemption was, indeed, a glorious one; humility was, indeed, the crowning work. I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with Him into those blissful realms with far more rapidity.'"

The sufferings of Mrs. Hemans, prior to death, were most severe and agonizing, but all were borne in the most uncomplaining manner. Never was her mind overshadowed by gloom; never would she allow those around her to speak of her condition as one deserving of commiseration.  
Her sister finally remarks, "The dark and silent chamber seemed illumined by light from above, and cheered with songs of angels, and she would say, that, in her intervals from pain, no poetry could express, nor imagination conceive, the visions of blessedness that fitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose."

At times her spirit would appear to be already half etherealized. Her mind would seem to be fraught with deep, and holy, and incommunicable thoughts, and she would entreat to be left perfectly alone, in stillness and darkness, to commune with her own heart, and reflect on the mercies of her Saviour. She continually spoke of the unutterable comfort which she derived from dwelling on the contemplation of the atonement, and stated that this alone was her rod and staff when all earthly supports were failing.

In the heaviest affliction, she desired the assurance to be given to one of her friends, that the tenderness and affectionateness of the Redeemer's character, which she had contemplated together, was a source, not merely of reliance, but of positive happiness, to her:

"The sweetness of her couch,"

The powers of memory, for which Mrs. Hemans had already been so remarkable, shone forth with increased brightness while her outward frame was so visibly decaying. She would lie for hours without speaking or moving, repeating to herself whole chapters of the Bible, and page after page of Milton and Wordsworth.

The conviction of the inestimable value of affliction, as the discipline of heaven, was ever present to her mind, mingled with the deepest humility, the most entire resignation, an equal readiness to live or die, a saying with the whole heart, "Behold the handmaid of the Lord. Be it unto me according to thy word."

"I feel," she would say, "as if hovering between heaven and earth," and she seemed so raised towards the sky, that all worldly things were obscured and diminished to her view, while the ineffable glories of eternity dawned upon it more and more brightly.

In her physician, Dr. Croker, Mrs. Hemans was wont to say, she had at once a physician and a pastor. He frequently read to her from a little book which she dearly loved, and which he had first made known to her—a selection from the works of Archbishop Leighton. The last time of her listening to it, she repeatedly exclaimed, "Beautiful! beautiful!" and with her eyes upraised, she appeared occupied in communion with herself, and mentally praying.

When her spirit was nearly gone, she said to her darling Charles, and her faithful sister Anna, that she felt at peace within her bosom. Her calmness continued unbroken, till, at 9 o'clock on the evening of Saturday, May 16, 1835, her spirit passed away, without pain or the endurance of a struggle, and the pleasing hope is cherished, was translated, through the mediation of her blessed Redeemer, to that uninterrupted "rest which remaineth for the people of God."

The remains of this gifted lady were deposited in a vault beneath St. Anne's Church, in Dublin, almost close to the house where she died. A small tablet was placed above the spot where she lies, inscribed with her name, her age, and the date of her death, and with the following lines, from a dirge of her own:—

"O! on the bosom of thy God,  
Pat's spirit rest thee now;  
E'en while with us thy footsteps tread,  
His seal was on thy brow."  
Dust, to its narrow house beneath:  
Soul, to its place on high:  
They that have seen thy look in death,  
No more may fear to die."

From the English Wesleyan-Methodist Magazine.

## TOWER OF BABEL.

Our horses were saddled soon after sunrise, and we set out on our way to the Temple of Belus, or Tower of Babel, which lies distant about six miles to the south-west of Hillah; crossed the Euphrates by the bridge of boats; and passed through the western quarter of the town. We had proceeded but a little way beyond the gate by which we took our departure from the suburbs, when we got on to the plain of Shinar. The ruin that we came to visit rose upwards in the distance like a great hill. Nine o'clock found us seated at the foot of the vast heaps and accumulations which may be said to form the outworks of the pile. The height and magnitude of this tower, "whose top should reach unto heaven," are exceedingly great, and convey an impression that, of all the edifices which may have belonged to Babylon, this has been by far the most distinguished. Before we ascended the eminence, or commenced our examinations, breakfast was ordered to be prepared; and, whilst the kettle was boiling, I hastened on a voyage of discovery, and strayed about for some time. The mass rises from the plain in a pyramidal shape, and recedes within itself from the base upwards. The whole of the mound, or body of the ruin, is covered with rubbish, and seems to have been a solid structure, composed in its various stages of different materials: towards the base, sun-dried brick, with layers of reeds, has been generally used; whilst, in the higher elevations, burnt brick, cemented with a lime-mortar and bitumen, has been chosen. The area of the summit does not occupy any very considerable space; and appearances indicate that the building has never been carried much beyond its present height. The masonry exposed is perforated by numerous lateral and transverse channels, as if to give a free admission to the winds. The uppermost stage of the pile is crowned by the section of a wall of considerable elevation, and which appears to have formed the wing of a turret or watch-tower. This wall is rent in twain by a large crack or fissure; the bricks which compose it are placed between very thin layers of lime-cement; and they are now so decayed that they may easily be broken by the slightest blow; some of them were marked with inscriptions in the arrow-headed character. On the extreme portions of the height are scattered large blocks of *molten walls* and vitrified masonry. These masses did not appear to have fallen *shivered*, as buildings generally do, but must, whilst standing, have been rendered liquid by fire. They were as hard as granite; and might, if seen near to an English factory, be taken for melted iron. We found it a work of labour to detach from them the smallest fragment. They bore ample evidence that the pile has been destroyed by fire, and must have been laid waste by a great and most consuming conflagration. Not alone did this part of the ruin bear marks of the flame; the devouring element appears to have passed over the lowest stages of the fabric. A large mound, on which is built the tomb of some Mohammedan peer or saint, runs south-east from the foot of the ruin; and traces of former foundations extend themselves in the direction of the Euphrates. This monument is called by the Arabs *Birs-i-Nimrod*, or "Nimrod's Tower;" and their tradition relates, that it was raised by that "mighty hunter before the Lord." Travellers recognise in it the Tower of Belus, or Temple of Jupiter, which once occupied a position within the walls of Babylon. However, should it not be acknowledged as a portion of that city, from the appearance of the materials employed in its erection, the *Birs-i-Nimrod* must be allowed, if not antecedent, to be, at least, coeval with, the Babelian age. In the vicinity of the ruins the plain of Shinar is covered with bushes and thorny brambles, which serve as a cover to partridges and wild hogs. The plain is partially cultivated, and loses itself in the adjacent desert. We returned to Hillah in the afternoon, and early the next morning we were on our way to Baghdad. Complete and signal has been the destruction of Babylon; and so truly have the prophecies concerning her been fulfilled that the traveller, in contemplating the almost undefinable evidences of her former existence, may look in vain, beyond a few broken mounds and heaps of rubbish, for more satisfactory proofs to assist him in his researches.

Genesis 11:1-9.  
A tower-headed or conical character; rather *outer*, but yet true.  
Behold, I am against thee, O destroying mountain, said the Lord, which destroy all the earth; and I will stretch out mine hand upon thee, and will bring thee down from the rocks, and will make thee a burnt mountain.—(Jer. 18:25.)

From the N. Y. Sunday School Advocate.

## VISITING SUNDAY-SCHOOL CHILDREN.

In the third number of the Sunday-School Advocate, under the above heading, the following questions are asked:—

1. "Is it advisable for the teacher of the absentee to visit, or to have one person as visitor-general for the whole school?"
2. "Should it be done on the Sabbath or any other day?"
3. "How long a time should elapse after the first omission in attendance before inquiry should be made?"

It is likely, Messrs. Editors, you will receive answers to the above from all points of the compass: I will, however, among the rest, offer the following to your consideration:—

**Answer to Question 1.**—The whole secret of success in Sunday-School teaching is love. If a teacher does not love his class, and love to teach it, his scholars will never love him. And if there be not mutual love, little good will follow. But if a teacher love his class, will he feel like sending a comparative stranger to look after the absent ones? And suppose he should, will that visitor be likely to be half as the teacher himself? The cause of absence may have arisen in the class, perhaps from something right, or wrong the teacher has done himself. Who then is so likely to set the matter in its true light as the teacher?

**Answer to Question 2.**—"Should it be done on the Sabbath?"—Yes, for a negative and a positive reason.

1. There is no harm in it. There is no more harm in going home to teach a scholar's duty, than in that scholar coming to Sunday-School to be taught it. The Saviour impliedly acknowledged it to be right to lift a beast out of a pit on the Sabbath; and if a scholar has fallen into the pit and snare of the devil,—such as had company—is it wrong to try and get him out on the Sabbath? "Ye are of more value than many sparrows." Should we turn from our path on the Lord's day to persuade your group of noisy wandering boys to go with us to Sunday-School?

2. There is good in it.—good that cannot be accomplished on any other day. The object of a teacher's visit to a family is not merely to see the scholar, but to see the parents and other members of the family, and get them to feel interested in the school; and when they are so, and the teacher is faithful, there are few absentees. He or she has also an opportunity of dropping a few words of religious counsel or instruction, of praying with them, and gaining their good will and respect. But in our manufacturing and agricultural districts this could not be done during the week, for the family would be scattered at their employment.

**Answer to Question 3.**—"How long" &c. Suppose that a shepherd saw that one of his lambs was missing, how long would it be before he went in quest of it? Suppose a father or guardian missed from the family circle one of the "little ones," how long would it be before he started to find it?—How many nights could he sleep at ease, not knowing what had become of it? As to "visitors-general," they can do no harm; on the contrary, they may do good; but *no one can do the work of the teacher*. From my experience and observation, I am satisfied that when a school goes down from absentees, it is the Superintendent's and Teacher's fault. Their motto should ever be PERSEVERE.

From the English Wesleyan-Methodist Magazine.

## GOD'S REVENGE AGAINST MUZINA.

An instance of their (the natives') keen sight and scent occurred when I was in New South Wales.

A settler on the great Western Road was missing from his small farm. His convict Overseer gave out, that he had gone off privately to England, and left the property in his care. This was thought extraordinary, as the settler was not in difficulties, and was a steady, prudent man. The affair, however, was almost forgotten, when, one Saturday night, another settler was returning with his horse and cart from market. On arriving at a part of the fence on the road-side, near the farm of his absent neighbour, he thought he saw him sitting on the fence. Immediately the farmer pulled up his mare, halted his friend, and, receiving no answer, got out of the cart, and went towards the fence. His neighbour (as he plainly appeared to be) quitted the fence, and crossed the field towards a pond, in the direction of his home, which, it was supposed, he had deserted. The farmer thought it strange, re-mounted his cart, and proceeded home. The next morning he went to his neighbour's cottage, expecting to see him; but saw only the Overseer, who laughed at the story, and said, that his master was, at that time, near the shores of England. The circumstance was so inexplicable, that the farmer went to the nearest Justice of the Peace, (I think it was to the Pentrich Bench,) related the preceding circumstances, and added, that he feared foul play had taken place. A native Black, who was, and I believe, still is, attached to the station as a Constable, was sent with some of the mounted police, and accompanied the farmer to the rails where the latter thought he saw, the evening before, his deceased friend. The spot was pointed out to the Black, without showing him the direction which the lost person apparently took, after quitting the fence. On close inspection, a part of the upper rail was observed to be discoloured; it was scraped with a knife by the Black, who next smelt at it, and tasted it. Immediately after, he crossed the fence, and took a straight direction for the pond near the cottage. On its surface was a scum, which he took up in a leaf, and, after tasting and smelling it, he declared it to be "whites man's fat." Several times, somewhat after the manner of a blood-hound, he circled round the lake: at last, he darted into the neighbouring

thicket, and halted at a place containing some loose and decayed brushwood. On removing this, he thrust down the ramrod of his musket into the earth, smelt at it, and desired the spectators to dig there. Instantly spades were brought from the cottage, and the body of the settler was found, with his skull fractured, and presenting every indication of having been some time immersed in water. The Overseer, who was in possession of the property of the deceased, and who had invented the story of his departure for England, was committed to gaol, and tried for murder. The foregoing circumstantial evidence formed the main proofs: he was found guilty, sentenced to death, and proceeded to the scaffold protesting his innocence. Here, however, his hardihood forsook him. He acknowledged the murder of his master; that he came behind him when he was crossing the identical rail on which the farmer fancied he saw the deceased, and, with one blow on the head, killed him; dragged the body to the pond, and threw it in; but, after some days, took it out, and buried it where it was found. The sagacity of the native Black was remarkable; but the unaccountable manner in which the murder was discovered, is one of the inscrutable dispensations of Providence.—*R. B. Martin's Colonial Library*, vol. ii., pp. 156-158.

## EVENING.

The moon shines brightly in the unclouded heavens, inviting the soul to sweet and holy meditation!  
All Nature reposes, serene and lovely, under the calming influence of her gentle breeze!

If we stretch our vision to the utmost ever creation, we behold the might and beauty of its formation—and, as we turn our eyes upward, towards the Throne of its Great Architect and First Cause—we behold innumerable worlds, bright and shining, covering the blue expanse—to which there is no termination.

How grand the sight! What wisdom doth it not bespeak! What astonishing sublimity of design doth it not exhibit! The soul is lost in devout admiration—and the tongue is speechless with amazement! And we are led to despise our comparative nothingness, in the presence of so wonderful a power, that only spake—and worlds on worlds sprang into bright existence at the lofty command!

Scepticism and infidelity vanish from the mind—and we are constrained to acknowledge that something mightier than "chance" called into being so sublime a universe!

Thus, "looking through nature up to Nature's God," we mentally exclaim with David the Psalmist—"The Heavens declare the glory of God; and the Firmament sheweth his handy-work!  
Day unto day uttereth speech, and night unto night sheweth knowledge!"  
*Cincinnati Watchman of the Valley.*

## A NEW WAY OF GETTING A SCHOOLMASTER.

"The passion for knowledge received not many years ago a singular and striking illustration. The people who inhabited a rude district of the Comera mountains, felt the necessity of a teacher for their children. They were a half-savage race, who had 'squatted' among the rocks and bogs, parts of which they had reclaimed, so as to afford them something beyond the means of existence. They could, however, offer very little inducement to a schoolmaster to settle among them; every temptation was tried without effect; at length they resolved upon a daring expedient to remove the evil of which they complained. They took forcible possession of a domain, and conveyed him by night from a distance of several miles to the vicinity of their rude mountain huts. He was freely and bountifully given every thing to make him comfortable; a cabin was built for him; his 'garden' was dug and planted; a 'strip of a pig' was added to his household goods; and he was told that he had only to order to have as much of the 'neighbours' could procure him. But he was closely watched, and given clearly to understand that until he had educated one of his new pupils, suit fitted him to supply his place, he was not permitted to wander a mile from his domicile. This imprisonment actually continued for five years; and it will, perhaps, surprise no one to learn that, when the dominion obtained permission to visit his old friends and communicate to them the fact of his being still in existence, he positively refused to stir, and died among the people to whom he had become attached, and whose children's children he lived to educate."—*Hall's Ireland.*

For the Christian Guardian.

## A PARAPHRASE ON THE 13th CHAP. OF FIRST CORINTHIANS.

"Though with the tongues of men and angels, I could speak,—and have not love, or charity, I in God's sight, as sounding brass become, Or tinkling cymbal,—still I nothing am. And though I have the gift of prophecy, And understand all kinds of mystery, All knowledge too,—and though all faith I have, So that I maintain could likewise remove,— And have not in me love, or charity, I nothing am,—unfit to dwell with Thee. And though I all my goods and store bestow, To feed the poor and desolate,—and though I give my body to the burning flame, And have not love, no profit have,—nor claim. Love suffereth long, yet charity is kind, It neither envies, boasts, nor puffs the mind; Itself doth not behave unseemly, is not prone To anxious care,—she seeketh not her own; Is not provoked,—no evil doth devise, Rejoiceth not in iniquity's rise; But, in the truth, rejoiceth constantly, Exults in all mankind's felicity; All things doth bear, all things for best believe, Hopeth all things,—all things endure in love. Love never faileth, but although there be Future events made known by prophecy, These all shall fail,—or whether tongues there be, They too shall cease, and knowledge also flee, For we know in part,—in part we prophesy; But when that perfect state doth come to pass, Then, that which is in part shall pass away, By the superior light of endless day. When yet a child, I spake, I knew, and thought Just as a child; but when to manhood brought, Such childish things I freely put away. As light and knowledge on my mind late away. For now we see but darkly through a glass, But then (above) we shall see face to face;— Now, I know in part,—(no more is shown); But then I'll know, even as I'm also known. And now abideth faith, hope, love,—these three,— The greatest gift of these is charity." J. W. York, 3rd Congession, January 23th, 1842.

## HOSANNA IN THE HIGHEST.

From Olivet's sequent's I came	The light of heaven in every breast,
What sounds of transport spread?	In fire on every lip,
What concourse moves through Salem's streets,	In useful chorus on thy breast,
To Zion's holy head?	A goodly fellowship;
Behold Him there in lowliest guise,	And still their pealing anthem raise,
The Saviour of mankind!	"Hosanna to the Son of Man!"
Triumphal shouts before him rise,	He came to earth, through life he past
And shouts reply behind:	A Man of griefs; and lo,
And, "Strike," they cry, "your loudest strain!"	A noble army following fast
He comes—Hosanna to our King!	His track of pain and woe;
Nor these alone, that present train,	All deck'd with palms, and strangely bright
Their present King adore!	That suffering host of heroes, bright
An earlier and a later strain	And stainless are their robes of white,
Extend the self-same Lord.	Though steep in blood and tears
Obedient to his Father's will,	And sweet their unry-anthem flows,
He came—he lived, he died;	"Hosanna to the Man of woes!"
And gratulating voices still	From ages past descends the lay
Before and after cried,	To ages yet to come;
"All hail the Prince of David's line!	Till far its echoes roll away
Hosanna to the Man divine!"	Into eternity.
He came to earth; from earliest years,	But O! white saints and angels high
A long and bright array,	Thy final triumph share,
Of Prophet bards and Patriarch seers	Amidst thy followers, Lord, shall I,
Proclaim'd the glorious day;	Though less and meanest there,
	Receive a place, and feebly raise
	A faint hosanna to Thy praise?

ALL MAY LEARN.—At a late ecclesiastical conference in Maine, says an exchange paper, a lay paper stated a fact, from which a valuable practical hint may be taken. He said, "Were you to enter the Sabbath-school with which I am connected, you might see in one new old and grey-headed people, with their spectacles on, studying the Scriptures; in another, their children, themselves parents; in a third, their grandchildren, all engaged in the same employment." It were well if this beautiful model of a school were more generally adopted.—*Philadelphia Repository.*

The best dowry to advance the marriage of a young lady, is when she has, in her countenance mildness; in her speech wisdom; in her behaviour modesty; and in her life virtue.

CHRISTIAN GUARDIAN.

Wednesday, March 2nd, 1842.

A LETTER FROM OUR PRESIDENT.

After an almost impatient expectation, we have had the pleasure of receiving the following very welcome letter from the Rev. WILLIAM RYERSON, President of our Conference...

London, Feb'y 21, 1842.

To the Editor of the Christian Guardian.

REV. AND DEAR SIR.—It was my intention, and perhaps my duty, to write to you long before this; but have been prevented by very severe family afflictions...

I was intending to send you an account of our missionary tour through the Niagara, Gore, and Home Districts; but as communications from the different circuits have already placed before you renders the most that I was wishing to say, it is unnecessary for me to repeat it again.

I think, on the whole, our prospects as a Church are quite encouraging, much more so than they have been at any period for the last seven or eight years. I was happy to learn that interesting revivals were prevailing in different places.

Yours, most affectionately, W. RYERSON.

OUR CHURCH—SUCCESS—RESPONSIBILITY.

It would be quite gratuitous, and perhaps recalled for, were we to give expression to this affirmation—Never did our admiration of the Wesleyan Methodist Church in Canada rise higher than at this time; but it would betray a thoughtless mind, if not an ungrateful heart...

For some years our Church has been in a state of adversity, mocked by brilliant hopes of sufficiency never realized, and even by promises of affluence from others never accomplished. The perfidy of friends has been more obnoxious and injurious than open hatred and attack.

Success is as much her present reward, as trial has been her painful lot—the success of preservation and of increase. 1. The success of preservation. The doctrines of our Church remain unadulterated. What Wesley preached with so much clearness, fervour, and effect, is better understood, defined, and enforced by our Ministry.

2. The success of increase our Church is favoured with. At no time was there so deep an interest taken in our Missionary operations, nor so generous a liberality shown in sustaining them. The entire amount raised for their support the first year after the Union was about £200. Last year, the first after the so-called dissolution of the Union, the amount was upwards of £2,300.

once have given that Institution a respectability, influence, and stability it could not otherwise have had. An augmentation of both on the part of Her Most Gracious Majesty in the incorporation of the Institution under the style of Victoria College, and in the bestowment of another gift for its aid, render it still more influential.

Success, however, brings responsibility; and the more remarkable the one, the weightier the other. We believe our Church is well aware of this, and will act accordingly. Our Missionary success requires that the most scrupulous attention be given to the expenditure for the Missions now in existence, and others which are called for.

A LAMENTATION.—Had we not so much to cheer us in our own Church, and so many proofs of liberality to it on the part of Churchmen, and other Christians, the dolorous statements made by the Church paper would make us melancholy. We have already noticed several articles by its editor complaining of the generous attention of Churchmen to our body; and its late Missionary Meeting held in Kingston by our people has called forth the following sorrowful effusion which we take from the Church of last Saturday.

"We have to thank some zealous friends of the Church for pecuniary contributions towards the printing of Tracts. Their bounty, in part anticipated, was soon exhausted; and we have again to call upon Churchmen throughout the Province to aid us in our humble undertaking.

"THE WESLEYAN" AND "THE CHURCH."—We smile at some of the signs of the times, and may as well just tell our readers what is doing. It is known to them that the Methodists of the Canada Conference have been pronounced illegitimate Wesleyans by the Church; placed in odious opposition to the so-called British Wesleyans, and attempted to be degraded by contrast.

"I concur with the Wesleyan of the 12th ultimo, 'that curiosity,'—(he should have said deep and anxious inquiry.)—is extensively directed in the present day, to the doctrine of Apostolical Succession, and that it is highly necessary it should be temperately discussed. I therefore, mourn the more over the melancholy instance he has given of human inconsistency and weakness, in departing from his own admirable rule, and rushing at once into unbecoming abuse and misrepresentation of the doctrine, and of those who, with

as much love of the truth, and intellect to comprehend the truth as the Wesleyans, firmly believe that Episcopacy is an indispensable mark, visible, satisfactory, and abiding, of 'The Church' founded by the holy and inspired Apostles, and concerning which, our Lord and Saviour Jesus Christ has said, 'the gates of hell shall not prevail against it.'

REVIVAL IN QUEBEC.—A respected friend in Quebec writes us on the 15th of February, saying, 'We have lately had very good times in Quebec. The people here are very well pleased with the Rev. Messrs. Lang and Brock. I think about sixty have been converted this last month, and the society is in a very good state.'

REVIVAL IN DUBLIN.—As we learn from the N. Y. Christian Advocate and Journal, the Rev. James Caughey, who was lately very useful in Lower Canada, writes to a friend in the States:—'An astonishing revival of religion is now in progress in this city (Dublin), and about six hundred persons have been converted to God within a short time.'

Boz, the most popular Novelist of the day, has lately come from England to the States, we suppose, to obtain fresh material for new works of mischief. No writer of his class has done more to enervate the public mind, and unfit it for religion; as is too evident from the fact, that many people are giving \$20 for admission to one of his many balls of welcome, and then dance all night as if mad with joy!

THE FALLS OF NIAGARA at present furnish a scene of unusual interest. Two weeks ago the wind blew strongly up the river, and, blocking up the ice then coming down from Lake Erie, formed a solid bridge across the stream extending upwards very near the cataract, and downwards as far as the eye can reach. It is expected to continue till May.

BISHOPS.—The Oxford Chronicle says, Sir Robert Peel intends to create a number of suffragan Bishops, or associates, without seats in Parliament, as soon as he can obtain the sanction of the representatives of the people. It is feared the plan is a concession to Puseyism.

It affords us much pleasure to say, that the Rev. Messrs. Green, J. Ryerson, T. Bevil, and Mr. Herberimer, have returned without accident to this city from their laborious and successful missionary tours.

Bombay papers mention the remarkable fact, that the last monthly mail conveyed no fewer than eight thousand newspapers from India to England: thus showing the interest taken in Indian affairs at home.

We direct attention to a "Coroner's Inquest," in another column.

TO CORRESPONDENTS.—We regret a pleasing letter from the Rev. A. Green came too late for insertion this week. The communication from the Rev. E. Adams shall appear. "A Steward on the Nelson Circuit" and "A Steward in the Wesleyan Methodist Church in Canada" are under consideration.

We should be gratified to receive shortly from some of our valued correspondents, articles for our first page.

Quarterly Meetings for the London District—4th Quarter. St. Thomas March 26th and 27th London April 30 and May 1st

Quarterly Meetings for the Toronto District—4th Quarter. Credit Mission April 1st Barrie Mission May 7th and 8th

ADDITIONAL MISSIONARY MEETINGS. Reservoir, Thursday, Mar. 3 6 | Hewitt's, Monday, Mar. 7 6

The Treasurer of the CENTENARY FUND acknowledges the receipt of the following Sums:

On his own sub- By Rev. Wm. Coleman, Oxford Circuit. £0 5 0

DEDICATION.—The Wesleyan-Methodist Church in Shell's Neighbourhood Toronto Circuit, will (D.V.) be dedicated to the service of God on Sunday the 6th day of March next. The Rev. EGERTON RYERSON will attend on the occasion.

Religious Intelligence.

MISSIONARY MEETINGS ON THE HAMILTON CIRCUIT. Hamilton, 23rd Feb., 1842.

DEAR SIR.—Our Missionary Meetings for this Circuit have just closed, and with a solitary exception, they have all done nobly. The Waterford Meeting, held some few weeks ago, was an excellent one, on account of the blessed religious influence that prevailed it, as well as the liberality of the contributions.

present year, will exceed £45. In the collection at Dundas were found three ten-dollar bills, carefully rolled up together, given evidently by some one benevolent individual. For several years past three five-dollar bills have been found together in the Missionary collections at that place, and was undoubtedly the offering of the same humble and devoted christian, who has now doubled the amount. Great will be his reward!

The aggregate avails of all the Missionary Meetings held on this circuit the present year will, at a moderate calculation, amount to £200. The Report of our Conference, for the year ending the 31st of Decr. 1841, is now published. The motto of our Missionary friends about the head of Lake Ontario is "Onward! Onward!" May this sentiment inspire the universal church of our Divine Redeemer until it shall be proclaimed, "Behold the Kingdoms of this world are become the Kingdoms of our Lord and his Christ!"

Before I close permit me to bear my humble testimony to the punctuality, faithfulness, and success, which have characterized the labours of our excellent brethren, the Rev. Messrs. John Ryerson and Peter Jones, the Deputation appointed to attend Missionary Meetings on the London District. Their acceptable sermons and interesting addresses will be long remembered by the lovers of our Zion on this circuit. Wishing you success in your department of the work, I am, yours affectionately, A. MACNAE.

P. S.—I have great pleasure in acknowledging the receipt of £3 from Philip Spaul, Esq. and family, to the Missionary Society of the Wesleyan Methodist Church.

KINGSTON MISSIONARY ANNIVERSARY.

Kingston, Feb'y 17, 1842.

To the Editor of the Christian Guardian.

REV. AND DEAR BROTHER.—As no doubt the members and friends of the Wesleyan Methodist Church in Canada and of her very important and prosperous Missionary operations, will experience more or less anxiety at the present time respecting the character and success of the Kingston City Branch Anniversary, I hasten to present a few facts, in a brief way, for general information; just remarking that I feel it to be quite impossible to give suitable expression to those mingled sensations of thankfulness and joy which, in common with many others, I experience in view of the continued favour of the Most High God, and the increasing intelligence and piety of the community, towards our Missionary efforts; and especially as manifested in the spirit which pervaded and the prosperity which marks the Kingston Anniversary.

The sermons on the Sabbath were preached by the Rev. Anson Green, the esteemed Secretary of the Society, and the Rev. Egerton Ryerson, Principal of Victoria College, Cobourg. Both of them were interesting, appropriate, and effective, and produced in collections the sum of £9. The Public Meeting on Monday evening was well attended, though there were no less than three other public gatherings convened in the City at the same time. On the platform were the Hon. R. B. Sillivan, M.P., Mr. J. C. Davidson, Esq., Mr. P. P. P., Captain R. Jackson, the Rev. Messrs. A. Green, J. C. Davidson, E. Ryerson, C. Van Deusen, H. Wilkinson, and Wm. Harkimer, the native Missionary. The Hon. R. B. Sullivan presided during the services of the evening with an ability and grace peculiar to that Hon. gentleman. In connection with introducing the business of the Meeting the Hon. Chairman used utterance to a flow of eloquence for a full half-hour which abounded with correct and pious sentiment, and was marked with sacred zeal in the great Missionary enterprises in general, and a heartiness in the operations of the Society in this City in particular, that gained for the Hon. speaker the most enthusiastic applause.

I shall attempt no epitome of the speeches on the occasion. The effect produced in their best part, and they require a fuller notice. I will only say the subsequent references to them, by our friends, evidence that they were very highly appreciated. The Hon. J. M. Harrison sent a polite letter of apology for not being able to attend, enclosing a check of £2 10s. The Hon. J. H. Dunn apologized through the Hon. Chairman on account of being unwell, and the next day forwarded his subscription of £5. Among the larger subscriptions at the Meeting may be mentioned, the Hon. R. B. Sullivan and Lady £12 10s.; T. Parke, Esq. M. P. £10; Capt. R. Jackson, £20; Mr. A. Wiker, £7 10s.; Mr. Brady, £7 3s. The proceeds of the Sunday-School Missionary Bazaar, which the Rev. Messrs. Ryerson and Miss Wainman conducted on the 11th of the Public Collection Meeting evening amounted to £12 18s. 6d. The total profits of the Anniversary Services at present is £108, being £44 10s. in advance of the former year. The collectors' duty of canvassing the Wards and receiving additional subscriptions is yet to be attended to. I have no doubt but they will be liberally sustained in discharging their very important part of the business included in a Missionary Anniversary. I will not anticipate their success. Kingston will do its part in filling the earth with songs of blessedness, and heaven with shouts of triumph and praise to the Missionary exertions. To God be praise for both the spirit and the means! Yours truly, H. WILKINSON.

MOUNT PLEASANT MISSIONARY MEETING.

Mr. A. H. Nelles writes us:—The Meeting was convened on the 15th inst. The Rev. John Bruning (Presbytery's Clergyman) was called to the chair, and stated that he felt great pleasure in assisting to carry on the grand work of Missions, particularly in connection with the Christianizing of the heathen. He stated that he had been in the country for some time, and had seen a number of the heathen, and that they had been equally manifested by any other Society. After which the Rev. Gentleman—John Ryerson, Thomas Spencer, James Musgrove, S. Crawford and Peter Jones, together with Lewis Barwell and Douglas Griffin, Esq., delivered addresses;—whose remarks, stating the advancement of the Missionary cause; advancing the high claims which it has upon us as a Christian people; and the incalculable good that has arisen from it in moralizing and Christianizing our native Indians,—were at once very appropriate and heart-stirring, calculated to call the attention of every Christian to the cause of Missions, and to his following as his avowed object. It was stated by the Rev. Mr. Ryerson, that the first resolution that ever he spoke from on a missionary platform was, "that the cause of Missions was the cause of God";—and that, after eighteen years' observation, he was more fully convinced that the cause of Missions was the cause of God. He said, the day had gone by when fear had been entertained that the labours of Missionaries among the heathen would fail; and many living witnesses would go to demonstrate that the cause of Missions was the cause of God, and consequently must, and would, prosper. It was stated again, that the heathen are almost all parts of the world were waiting for the Gospel; and among the Christians, the Mohammedans, the Pagans, and even the Pagists, there was an anxious, restless desire for the true religion of Jesus Christ. Their infidel systems of worship are trembling to the very centre, the foundation of which will read at the approach of the Christian Missionary. Men are ready to carry the Gospel to them;—money alone is wanted. The translation of the Bible into the different heathen languages has in a great degree removed the obstructions of Christianizing the heathen. The Rev. Peter Jones's remarks were very appropriate, and went to show the improvements that religion had made upon his people the Indians. He spoke of the attachment which they generally manifest towards the Scriptures after their conversion. Upon the whole, the remarks that were made were so full of truth and so full of promise, that we are confident, that we are as if the heathen were ripe for conversion. How great a stimulus certainly to our endeavours, to see the means that we have used owned and blessed, and a way open for future operations! Let none who acknowledge the title of Christians settle down in lethargy, living within the reach of the Gospel ourselves, while thousands of our fellow-beings are groping their way in darkness. We all have talents to improve; they that cannot preach, can give to send the Gospel to the benighted heathen. Let us deny ourselves of worldly superfluities, and the cry of "hard times" will not be so often sent into the missionary-box in room of that which would fill it to better advantage.

WARWICK AND ADELAIDE MISSION.

Feb. 17, the Rev. D. Hardie writes us:—Although our increase of numbers has not been so very great, yet I have reason to bless God that we have not been wholly destitute of his Divine power and presence among us. For he has watered the word, and by his Spirit has been stirring up some souls to seek their way to the kingdom. I have recently held a Protracted Meeting in some settlement, which has resulted in a general awakening in the neighbourhood, and a pleasing prospect of more being added to the Church. We closed with a Temperance Meeting, at which twenty signed the temperance pledge. In another neighbourhood a class have been gathered of eight members.

From the Banquet Class our dear Sister Vail has gone to her rest. On the 15th of January, when I called in to see her, after reading and prayer, I said to her, "How is the case with you?" She answered, "My case is a good one—I have a good hope, I am reconciled to God." Then laying her head back on the pillow, she lifted her eyes to heaven, and gently waved her right hand, and said—"My work is done. I have nothing to do to-night, and I am ready to go home to my God." About 2 1/2 will be called to see her, and found her in much pain, but resigned to the will of God—fast sinking into the arms of death. When I inquired the state of her mind, she raised her eyes, and with a weak voice said—"I am reconciled to God." These were the last words I heard her speak; and, about eight o'clock in the evening, she entered the world of spirits.

STAMFORD CIRCUIT. Feb. 14th, Rev. H. Biggar writes us:—Conversing with a valued friend of our Church, previous to the commencement of our Missionary Meetings, on what would probably be the result of these meetings the present year, he replied, "I think you may expect to find this year in the province, and the province was particularly called on to express its approval or disapproval of your proceedings; and it gave a tangible one in favour of the Canada Conference."

When we have compared the amount raised in the province the first year of the Union, with that raised the first year after the dissolution of that Union, a strong impression has been made on our mind of the Divine approbation. The first amount was about two hundred pounds,—the latter as many hundred over two thousand. This must tell loudly, on every well-regulated mind, the pulse of the Province. And from every information a still stronger proof is likely to be given of its attachment and confidence in the Canada Circuit, notwithstanding the many trials it has lately had to sustain. In no place on this circuit, owing to a very great failure of the crop, I expected a deduction, but was happily disappointed in finding an advance, and feel somewhat confident that this will be the result throughout this part of the work; and, should God grant us this year an advance, upon the whole, of last year's amount raised in the province, and also an increase of membership, of which I think there is every probability, should it not satisfy all that the work is of the Lord? And, if of the Lord, will He not let it appear more and more upon his servants, and his glory upon their children, and let his beauty be upon us, and establish the work of our hands upon us? Never in my whole life have I been led off to say that the hearts of all men are as hard as iron, and that they are not to be won by prayer, but that if we are not of His right-hand planting, he may turn the hearts of all men against us. If things that have actually taken place had been foretold us at our Special Conference,—the number and the individuals that have come forward to assist,—some, I doubt not, would almost have said, if God were to make windows in heaven might these things be. In my reverly, I see the church like a gallant ship of the first class, with all her canvass spread; receiving the delightful breeze; moving forward most magnificently;—receiving at every port an unusual number of passengers, and all on board singing in delightful strains. "We are all united heart and hand, joined in one bond completely."

Our prospects are in many places very flattering. We have peace in all our...

Our collectors are, I believe, alive to the interests of the Missionary cause.

THOROLD. February 10th, Mr. John Ker writes us:—The village of Thorold is situated on the Welland Canal, four miles from St. Catharines...

COBourg. Feb. 22nd, the Rev. Edwy Ryerson writes us:—Our Missionary Meeting was a very interesting one. G. Boswell, Esq., M.P.P., kindly consented to take the chair.

L'ORIGINAL CIRCUIT. The Rev. George B. Butler writes us: I am happy to say we have had refreshing showers from the spiritual heavens.

TEMPERANCE VINDICATOR. To the Editor of the Christian Guardian. MR. EDITOR,—A few weeks since I stated, through the medium of your columns...

Foreign and Provincial News. From the N.Y. Commercial Advertiser, of Feb. 21st. LATER FROM FRANCE.

The packet ship Bargeau, Captain Walton, arrived yesterday from Havre, whence she sailed on the 9th of January, bringing Paris papers to the 7th inst.

The King of the French had extended his clemency to Quenisset, Colombier and Brazier, the three who were sentenced to death by the Chamber of Peers...

The speech of the Regent of Spain, at the opening of the Cortes, is expressed in a manly and excellent spirit. It alludes to the payment of the public debt...

ENGLAND. LONDON, Jan. 4.—This being the 4th of the month, it was thought that money would have been in demand, but it was not so; on the contrary, people are all anxious to part with their surplus cash...

CONSTANTINOPLE, 17th Dec.—We learn that the Seraskier Pacha was about to go to Syria, to restore order in that distracted country; Tahir Pacha was to hold his place in his absence.

AGRICULTURAL PETITION.—The following correspondence will inform our readers of the steps which have been taken regarding the Agricultural Petition to both Houses of Parliament...

QUEEN'S COLLEGE.—We have great pleasure in being enabled to inform the numerous friends of this Institution, that the Trustees have rented that spacious and elegant building, situated at the west end of Kingston...

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where are now the drunkards that almost literally thronged our streets? A year only is gone by, and why is the sound of revelry and debauchery hushed?

A year ago, and who would have believed, had it been predicted, that nearly 500 of the inhabitants of this vicinage would have forsaken all the pleasures of dissipation, and habits imbibed by the drinking usage of society?

The interest and excitement has been kept alive and in operation by holding frequent business and other meetings of Committee, and by two celebrations, one of Her Majesty's birth-day in May last, and the other the celebration of the New Year and the both passed off well.

Your Committee desire to record their high sense of the very great influence exerted by the Montreal Temperance Society in the dissemination of so much intelligence and information through the excellent publications, (Advocate, Anti-Dissipation and Tracts) and believe that they have been mainly instrumental in the extension of the great movement in Canada.

They learn with the liveliest satisfaction of the success of the travelling Agents in different parts of the Province, but regret that none has been provided for this section, believing that it would have materially assisted the now existing societies in carrying the principles, and establishing Societies in the back townships and more remote sections of the Province.

Mr. Aylward writes us:—According to an announcement, a Temperance meeting was held in our place of worship on the evening of the 10th instant; the house was densely filled, and after the choir was taken by Mr. J. Aylward, we had five addresses delivered in favour of Total Abstinence.

THE EAST WILMINGTON TOTAL ABSTINENCE SOCIETY.—Feb. 14, Mr. Aylward writes us:—According to an announcement, a Temperance meeting was held in our place of worship on the evening of the 10th instant; the house was densely filled, and after the choir was taken by Mr. J. Aylward, we had five addresses delivered in favour of Total Abstinence.

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PROVINCE OF CANADA. REPORT OF STANDING COMMITTEE OF THE HOME DISTRICT COUNCIL ON EDUCATION.

Standing Committee on Education.—John W. Gamble, Esq., Chairman; Wm. Thompson, Esq., Dr. Crewe, Franklin Jackson, Esq., E. Skae, Esq., &c.

The standing committee on Education beg to report that they have duly considered the Act passed during the last Session of the Provincial Legislature, for the establishment and maintenance of Common Schools, and have had before them the Councilors from the several townships of the District with a view to obtain the information necessary to the properly dividing the several townships into School Districts.

It will be necessary to divide the several townships, which will be in round numbers about 400. That the number of school-houses now built, and which may be available is 239, leaving 161 to be constructed.

It is therefore of opinion that the division should be made with the object of retaining the school-houses now occupied in situations as nearly central as possible, and with a view to the means of access to the same, afforded by the roads now open.

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any exertions made by the Company in obtaining this boon will be gratefully acknowledged by the petitioners, who consider their best interests involved in its success.

The Canada Company, in complying with their request, will confer a lasting obligation upon the agriculturists of the Colony; and should the prayer of the memorialists be granted, no measure will be more likely to promote the advancement of a Province destined, at no distant period, to be one of Her Majesty's most valuable possessions.

Chairman of the Committee for the protection of Agriculture. To the Commissioners of the Canada Company.

Sir:—I have the honor to acknowledge the receipt of your letter of the 14th inst., transmitting to me a Memorial to Her Majesty and both Houses of Parliament, adopted and signed by upwards of 15,000 of the agriculturists of Canada, West of the Province, in relation to the proposed alterations in the Corn Laws, and for the protection of Agriculture in this Colony.

I have the satisfaction to inform you, that the Memorial is now on their way to Boston, to be forwarded by the Royal Mail Steamer "Caledonia," from that port, on the 1st proximo.

For your information, I beg to enclose a copy of my letter to the Court of Directors, dated 16th instant, on transmitting these Addresses, or Memorials. I have the honor to be, Sir, your most obedient servant.

W. B. JARVIS, Esq., Chairman Com. Protection of Agriculture, &c. Toronto. Coroner's Inquest.—The Jury summoned to inquire into the death of Alexander Ballantyne, after a close investigation of the matter, have returned the following verdict:—

The primary cause of the death of Alex. Ballantyne, was the beating he received from Robert Moore, James Christie, a man of the name of Kelly, and Anne Ballantyne, the wife of the deceased, on Wednesday, the 16th day of February, in the apartment of the said Alexander Ballantyne, occupied and rented in the house of George Moore, situated in Market Place in the said city, being the day after a Ball held in the house of the said George Moore, the death of the said Alexander Ballantyne was accelerated by impenetrable habits, and when in a dying state, by the immediate cause of falling down stairs in the house of William Griffith, in Market Lane.

Robert Moore, James Christie, and Anne Ballantyne are now in Jail, where they will remain to take their trial at the next Assizes. The Jury made the following presentation to the City Authorities and we trust they will use their utmost endeavours to do away with the nuisance complained of:—

We, the Coroner's Jury, called to inquire into the causes of the death of Alexander Ballantyne, and respectfully beg to present to the City Authorities, that we cannot but view with the deepest regret, the frequent occurrence of crimes and loss of life, that have their origin in a low class of what are called taverns and illicit dram-shops. These are a disgrace to this City, and if permitted to remain, we cannot contemplate where the evil is to terminate; therefore we earnestly and respectfully call on the City Authorities to use the most vigilant in putting down so crying an evil, and on the community at large, to discard that false sense of honour which at present prevents so many from giving evidence that will convict the illicit retailers of spirituous liquors.

The Sabboth.—A petition, signed by the Lord Bishop of Montreal, by the Clergy, many of the principal Merchants, by the Mayor, some of the Aldermen and a great number of other respectable persons in the Province, was lately forwarded to the Governor General praying His Excellency's interference in preventing the opening of the "Lost Office" for the reception and delivery of Letters on the Sabboth Day. About five hundred signatures were appended to the document. His Excellency has promised to consider the matter.—Quebec Mercury.

Noble Proposal.—In the Herald of yesterday, appears a proposition, emanating from Mr. Roy, Civil Engineer, to effect a cut from the river Hamlet to Toronto, by means of which no less than 22 mill sails, having each 15 feet, could be obtained. It is a magnificent proposal, and we only wish it were of as feasible a nature as to be carried into successful execution.—Toronto Chronicle.

Opening of the Navigation.—The steamer Transit, Capt. Richardson, is advertised to ply between this port and Niagara on the 1st March. The Hudson is open between Albany and New York.—Church.

Louis Michel Viger, Esq., of Montreal, Advocate, has been returned as Member for the County of Nicolet, without opposition, in the place of A. N. Morin, Esq., who has accepted the office of District Judge.

Toronto Market Prices.—MARCH 1, 1842. Flour, fine, per barrel, 25s. 6d. 27 6. Pork, per cwt., 12 0 17 6. Wheat, per bushel, 4 6 5 3. Butter, per lb., 0 6 0 6. Oats, do., 1 4 1 5. Eggs, per doz., 0 2 0 2. Potatoes, do., 1 3 0 0. Chickens, per pair, 1 0 1 0. Turkeys, do., 1 0 0 0. Pigs, per dozen, 7 0 8 0. Cattle, per head, 10 0 0 0. Sheep, per head, 7 0 0 0. Beef, per cwt., 16 3 17 6. Fire-wood, per cord, 11 3 12 0.

NEW YORK MARKETS, February 21. Ashes.—About 60 barrels of pots have been taken at a fraction below \$6 50. Flour.—The market is dull, and prices the same as quoted on Saturday. About 2,000 barrels of Georgetown were taken late on Saturday at \$6, on a few days credit, for the Liverpool market. We quote Canal at \$6 25.

OBITUARY. DIED.—At her residence, in Berlin, (Waterloo Township) Mrs. HARRIET BARNER, second daughter of Samuel and Lydia Bowers, on the 18th Jan. 1842, after an illness of about 22 hours, aged 23 years. Harriet embraced religion when about 13 years of age, at which time her parents did not know the saving power of Divine grace in their own hearts. Her uniform obedience, and steady conduct, had a good effect upon their minds; and soon after, they both embraced religion. In 1839 she was united in marriage to Mr. Davy, and shortly after joined her husband, through her instrumentality, he too obtained the same blessing and joined her and her husband in the promised land. Sister Barner was loving and obedient to her parents; kind, tender, and affectionate to her husband; and an exemplary, cross-bearing, and humble Christian; much attached to the church, and kind to the ministers, in making them comfortable at her hospitable home. Sister Barner, when attacked by the complaint which carried her off, as soon as she could speak, said, Jesus was precious; she had peace; and then said she would not recover; she would die; and wished her husband to send her parents, and nearly the first words her pious mother said upon her arrival, were, "Harriet, is Jesus precious; have you peace with God?" she answered, "Jesus is precious." Her mother asked again, "I have you any fear of death, or any doubt of your acceptance with God?" she replied, "I know I am going to Jesus; I will soon be with my precious Saviour." Her mother frequently asked her during the painful struggle, "Is all well?" and her reply as frequently was, "All is well;" and fell asleep in Jesus. She has left an affectionate husband; one child; with a large circle of friends, and the church, to mourn her loss; but their loss is her infinite gain. The occasion was improved in English, from Rev. H. J. and in German, by the Rev. J. Holycher, from Rom. xiii. 10, to a large and deeply-affected congregation. Let my last end be like hers. G. FERGUSON.

MARRIED.—At the residence of the bride's father, February 10th, by the Rev. J. Black, Mr. William Dempsey to Miss Charlotte Brickman, daughter of W. Brickman, Esq., both of Ameliasburgh. February 24th, by the Rev. W. McFadden, Mr. Thomas Young to Miss Mary Robinson, both of the township of Caven.

Letters received at the Guardian Office during the week ending March 1. D. Hardie, Edwy Ryerson, R. Corson, W. Coleman, P. Keefe, A. McNab (T. M. Owen 3d. 9d.), J. Scott, sen., H. Wilkinson, A. Davidson 2, W. McFadden, J. Black, J. Musgrove.

Books have been forwarded to— J. Spencer, I. parcell, care of E. Jackson, Hamilton. B. Spencer, 1 parcel, care of Rev. A. MacNab, Hamilton.

DOCTOR SCOTT, late House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144 KING STREET, three doors West of Yonge Street. 643 3m

PRICE & EWART, ATTORNEYS, &c. Office on the East side of Yonge St., between Newgate and Hospital Sts.

TORONTO MECHANICS' INSTITUTE.—A PUBLIC LECTURE will be delivered at the Society's Rooms, in the Market Building, on Friday Evening next, the 4th instant, at Eight o'clock, on "ASTROLOGY," by Mrs. D. W. F. W. WESTLAND, Secretary.

EXTENSIVE STOCK OF DRY GOODS SELLING OFF.—The Subscribers being about to discontinue the retail Branch of their business will commence this day, 1st March, to sell off their entire stock, comprising a large and varied assortment of Staple and Fancy Dry Goods, at a great sacrifice, for cash only. This will afford an opportunity never yet met with to families wishing to supply themselves with articles of the best description in the above line at an immense saving; and the public generally will find that here they can purchase suitable Goods for the country at lower prices than they could be imported: the whole will be found well worthy the attention of the public. J. L. PERRIN & Co. No. 8, Wellington Buildings, King Street, 1st March, 1842. 643

**PATRICK'S PURGATORY OF LOUGH DEARG.**  
The London Quarterly Review, in making the following extract, observes: "We borrow a sketch of the notorious Patrick's Purgatory of Lough Dearg—a sketch as faithful as it is striking—from Mr. Carleton, from whom no one has caught more accurately the lights and shades of Irish life; though, at times, perhaps, from the very nature of the facts, he exhibits a certain degree of irreverence, which to English ears is painful, even when the subjects spoken of are the worst errors of Rome. Of this Purgatory or place of penance, we can only say that it was in full vigor in the last year—1840!—as the account is no antiquated fiction!"—N. Y. Observer.

As soon as we were on the hill, says Mr. Carleton, "the whole scene was instantly before us; a large lake surrounded by an amphitheatrical mountain, bleak, uncomfortable, and desolate. In the lake itself, about half a mile from the edge next us, was to be seen the 'island,' with two or three steeple houses on it, naked and unplastered, as desolate-looking almost as the mountains. A little range of exceeding low hills, which the German dwarf could scarcely enter without stooping, appeared to the left; and the eye could rest on nothing more, except a living mass of human beings crawling slowly along like worms on a dead dog. The first thing the pilgrim does when he gets a sight of the lake, is to prostrate himself, kiss the earth, and then on his knees after up three *paters noster*, for the purpose of being permitted to see this blessed place. When this is done he descends to the lake, and after paying tribute to the ferryman, is rowed over to the purgatory."

"The first thing I did was to hand over my three cakes of oat-bread which I got made in Feitig, tied up in a handkerchief, as well as my hat and second shirt, to the care of the owner of one of the huts; having first, by the way, undergone a second prostration on touching the island, and greeted it with fifteen holy kisses, and another string of prayers. I then, according to the regulations, should commence the stations, prostrated as my feet were after so long a journey, so that I had not a moment to rest. Think, therefore, what I must have suffered on surrounding a large chapel, the direction of from east to west, along a narrow stone path, and great numbers of them making it weary along my nerves and muscles to my unfortunate brain. I was absolutely stupid and dizzy with the pain, the praying, the justling, the elbowing, the scrambling, and the uncomfortable whining of the whole crowd. I knew not what I was about, but went through the forms in the same mechanical dead spirit which pervaded all present. As for that solemn, humble, and heartfelt sense of God's presence, which Christian prayer demands, its existence in the mind would not only be a moral but a physical impossibility in Lough Dearg."

"When I commenced my station, I started from what is called the 'beds,' and God help St. Patrick, my stay upon them was no more than a few minutes, and I was in the earth, with the ends of my arms up to my neck, and the feet of my hands, and the manner in which the pilgrim gets for as the innermost, resembles precisely that in which school-boys enter the walls of Troy upon their sleds. I moved away from these upon the sharp stones with which the whole island is surrounded, keeping the chapel, or 'purgatory,' as it is called, upon my right; then turning, I came round again, with a *circumambulation*, to the spot from which I set out. During this circuit, as well as I can remember, I repeated fifty *paters noster* and *aves*, and five creeds, or five decades; and it is known that the *paters noster* were offered up to the Virgin Mary, and the odd five to St. Patrick. I then commenced getting round the external beds, during which I repeated, I think, a hundred and twenty *paters noster* and *aves*, and five creeds, in circumference, the prayers decreased in length, until a short circuit, which I really forget how many times each day the prison and these beds are to be surrounded, and how many thousand prayers are to be repeated during the circuit, though each circuit is, in fact, making the grand tour of the island; but I never shall forget that I was the best part of a July day at it, when the soles of my feet were lacerated, and the stones hot enough to broil a beef-steak!"

"The only luxury allowed me was the privilege of feasting on one of my cakes (having not tasted food that blessed day until then)—upon one of the cakes, I say, and a copious supply of the water of the lake, which, to render the feast more palatable, was made lukewarm."

"At last, night came; but here to describe the horror of what I suffered, I hold myself utterly inadequate. I was wedged in truckle-bed with seven others, one of whom was a Scotch Papist—another man with a shrunk leg, who wore a crutch—and afflicted with that disease which northern men that feed on oatmeal are liable to. I was just on the point of enjoying a little rest, when a man, ringing a large hand-bell, came round, crying out, in a low supernatural growl, which could be heard above the distance of the fustest shout, 'Waken up, waken up, and come to supper!' This cry was no sooner uttered, than the door of the truckle-bed was suddenly started, and a general scramble in the dark for the garments. When we got dressed, we proceeded to the waters of the lake, in which we washed our face and hands, repeating prayers during the ablution. This to me was the most impressive and agreeable part of the whole station. The night, while we were in bed, or rather in torture, had become quite stormy, and the waves of the lake beat against the shores with the violence of an agitated sea. There was just sufficient moon to make the 'darkness visible,' and to show the black clouds drifting with rapid confusion, in broken masses, over our heads. This, joined to the tossing of the billows against the shores, the dark, silent groups that came, like shadows, stooping for a moment over the surface of the water, and resting again in a manner which the severity of the night rendered necessarily quick, raising thereby in the mind the idea of gliding spirits—then the pronounced desolation of the surrounding scenery—the indistinct shadowy chain of dreary mountains which, faintly relieved by the lurid sky, hemmed in the lake—the silence of the forms, contrasted with the tumult of the elements about us—the loneliness of the place—the isolation and remoteness from the habitations of men—all this put together, joined to the feeling of deep devotion in which I was rapt, had really a sublime effect upon me. Upon the generality of those who were there, blind to the natural light and effect of the hour and the place, now showing it only through the medium of superstition, it was calculated to produce a deep and solemn notion of something not belonging to the circumstances and reality of human life."

"From this scene we passed to one which, though not characterized by its dark, awful beauty, was scarcely inferior to it in effect. It was called the 'prison.' On entering the prison I was struck with the dim religious twilight of the place. Two candles gleamed faintly from the altar, and there was something, I thought, of a deadly light about them as they burnt feebly and stillly against the darkness which hung over the other part of the building. Two priests, being the congregation, stood upon the altar in silence, with pale spectral visages, their eyes catching a momentary gleam from the spangle light of the slender tapers. But that which was strongest of all, and, as I said before, without parallel in this world, was the impression and effect produced by the deep, purring, hollow, hoarse, guttural, ceaseless, and monotonous hum which proceeded from about four hundred individuals half asleep and at prayer."

"[We should suggest that it is part of the superstition of the place, that whoever falls asleep during his stay in this prison is visited by madness.—Quarterly.] Now the poor pilgrims forget that this strong disposition to sleep arises from the weariness produced by their long journeys—the exhausting penance of the station, performed without giving any time to rest by the other natural consequence of not giving them time to sleep; and the dim twilight of the chapel—and by the distressing caught from the low peculiar murmur of the pilgrims, which would of itself overcome the lightest spirit. I was here but a very short time when I began to doze, and just as my chin was sinking placidly on my breast, and the words of an *Ave Maria* dying upon my lips, I felt the charm all at once broken by a well-meant rattle on the occupant, confounded through the instrumentality of a little angry-looking scold with sixty years, and a remarkably good blackthorn cudgel, which, along with his owner, was engaged in thrashing the heads of such sinners as, not having the dread of indignity, were cutting a merry time before the altar, were inclined to sleep."

"After I had really slept the better half of the night, and I not only slept, but dreamed. I experienced also that singular state of being in which, while the senses are accessible to the influence of surrounding objects, the process of thought is suspended, the man seems to enjoy an inverted existence, in which the soul sleeps, and the body remains awake and susceptible of external impressions. I once thought I was washing myself in the lake, and that the dashing noise of its waters rang in my ears; I also fancied myself at home, in conversation with my friends; yet in neither case did I altogether forget where I was. Still, in struggling to bring my mind back, so paramount was the dread of awakening and being given up to the fall sleep, that these occasional visions of the night, and the jumble of images and disconnected thoughts, though such an effect that I imagined several times the awful penalty was exacted, and that my reason was gone forever. I frequently started, and on seeing two dim lights upon the altar, and on hearing the ceaseless and eternal murmur going on around me, without being immediately able to ascribe them to their proper cause, I set myself down as a lost man; for on that terror I was provokingly clear during the whole night. I more than once gave an involuntary groan or shriek on finding myself in this singular state; so did many others; and these groans and shrieks were wildly and fearfully contrasted with the never-ending hum, which, like the ceaseless noise of a distant water-fall, went on during the night, and pervaded the whole of the island, which, in the morning, proceeded from every pore. About two o'clock in the morning, an unhappy young man, either in a state of lethargic indifference, or under the influence of these sudden paroxysms, threw himself or fell from one of the galleries, and was so smothered by the fall that he died next day at 12 o'clock; and what was not shared to the credit of the reverend clergy of the island, without the benefit of the clergy; for I saw a priest with his steeple and box of chrism, finishing off his extreme unction when he was quite dead. . . . The under jaw of the corpse hung down, his eyes were open, and I started with the wild glass look of death, his nostrils were distended and filled with mucus, his hair was on end, and about his brows and the upper part of his face he had the froth of the perspiration which exuded in the agonies of death. There was the priest, rubbing his oil over the dead body of this victim of superstition, confident that such an application would benefit his soul before the awful tribunal of eternal justice."

**TOMILLERS.—WANTED, a FLOURING MILL** (with a Store attached if possible) for a term of years, capable of manufacturing twenty barrels of flour per day. Possession wished in May or June. For further particulars apply to H. E. NICOLLS, Land Agent, near the Post Office, Toronto.  
Toronto, Feb. 22nd, 1842. 642 4 w

**DISSOLUTION.**—Notice is hereby given, that the Partnership heretofore existing between the undersigned MERCHANT TAILORS, is this day dissolved by mutual consent.  
Toronto, Feb. 17th, 1842. GEO. SIMPSON, GEO. BALFOUR, The Subscriber will continue the business in the same place, in his own name. No. 2, Church Buildings, GEO. SIMPSON, Feb. 21st, 1842. 42 f.

**PURCHASERS for a CORNET or CORNOPEAN,** a G TROMBONE, and a SERPENT, may be heard of by applying at this Office by letter, post-paid.

**MEDICAL HALL, LONDON, U. C.—LYMAN, MOORE,** & Co., Wholesale and Retail Dealers in Drugs, Medicines, Paints, Oils, Dye-stuffs, Glass and Garden-seeds, Books, Stationery, &c. &c.  
London, U. C., 1841. 538

**QUEEN'S COLLEGE, KINGSTON.**  
It is hereby publicly intimated that the First Session of Queen's College, Kingston, will be opened on the first Monday of March next, and that the Professors and Lecturers are prepared to receive students in the following branches of Study:—Latin and Greek, Mathematics and Natural Philosophy, Logic and Moral Philosophy, Theology, Church History, and Oriental Languages.  
It is particularly requested that those who, for some time past, may have been expecting to attend the previous arrangements, at an earlier opening of the first Session, which has been prevented by circumstances over which neither the Trustees nor the Professors have had any control, will lose no time after the appearance of the advertisement, in intimating their intention to enroll themselves as Students. Communications from students or their friends, relative to the mode of receiving or enrolling, or in writing, previous to the day of commencement, to ALLEN'S PRINTING, Esq., Secretary to the Trustees of Queen's College, Kingston, who will also give information as to the probable duration of the first Session of College.  
Kingston, 25th Jan'y, 1842. 639 THOS. LIDDELL, P. Principal.

**OAKVILLE TEMPERANCE INN.**  
The Subscriber takes this opportunity to intimate to the Travelling Community that he has opened a House for the ACCOMMODATION, and COMFORT of Travellers, and hopes, by unremitting attention to business, to merit a share of public patronage. N. B. Cheap Stabling.  
Trafalgar, Dec. 27, 1841. JOHN FOREMAN, 35 f.

**TEMPERANCE HOTEL, RICHMOND HILL, YONGE STREET.**  
THOMAS HARRIS begs to announce to the Friends of Total Abstinence from all Intoxicating Drinks, and to the public generally, that he has opened the above Establishment for the accommodation of Travellers, at the well-known stand, Raymond's Tavern, and hopes, by attention to his guests, to merit a liberal share of patronage.  
Richmond Hill, Dec. 22, 1841. 34 f

**ELLIOT'S TEMPERANCE HOUSE,** No. 67, Yonge Street, Toronto.

**GEORGE AND JOHN DUGGAN,** Solicitors in Chancery, Barristers at-Law, Notaries Public, &c. &c. 110 1/2, King Street, Toronto, two doors East of Messrs. Leslie Brothers.

**DENTAL SURGERY.—A. V. BROWN, M.D.** Surgeon Dentist.—Teeth inserted, from one to an entire set, upon the new and approved principle of Atmospheric Pressure. And in addition to Gold, &c., for filling Decayed Teeth, Dr. B. uses numerous Fusible Metals and Composites, which will entirely arrest decay and prevent them from coming. TOOTHACHE CURED, and in most cases the Tooth preserved for life.  
Office one door East of the Commercial Bank, Toronto. Sept. 22, 1841. 62 f

**M. R. WOOD, SURGEON DENTIST,** Chesnut's Buildings, King Street West. 630 f

**TO THE PUBLIC.**—Recently arrived from Great Britain Street Lying-In Hospital, DUBLIN, MRS. MAHON, MIDWIFE; where she has had an extensive and successful practice in her line of business among the higher and humbler classes of Ladies, for upwards of twenty years, both in town and country, which is well known to many of the respectable inhabitants of this city.  
Mrs. M. will at all times be in readiness and cheerfully attend to any calls for her, at No. 29, Richmond Street; and assures those who may be kind enough to favour her with their commands, that from real knowledge, experience, and attention, she will give general satisfaction.  
Terms moderate, according to circumstances  
Toronto, 15th Sept., 1841. 620

**CAUTION.**—The public are cautioned against purchasing a LOT of 200 Acres of LAND in Chatham, from ROBERT KELLY, as the Heir-at-Law some time since made over his right equally to said Robert and his two younger orphan brothers.  
Editors in the Province generally will serve the orphans by publishing the above.  
Toronto, Feb. 14th, 1842.

**CASH paid for TIMOTHY SEED,** by LYMAN, FARR, & Co., No. 5, City Buildings.  
January 10, 1842.

**BLACKING, WATERPROOF PASTE, VIOLET BLACK, BLUE and BLACK WRITING INKS, &c. &c.**—The Subscriber has the honor to announce to the public that he has commenced in business, and as a proof of his gratitude he has determined to lower his price for the above articles twenty per cent. The great increase lately experienced in the demand for his writing inks, has induced him to enlarge his establishment, he now offers his manufactures to Merchants and Shopkeepers at the following prices:—  
Oil Paste Blacking in Tin Boxes, 3 1/4 inches diameter by 1 in. deep, per gross, £2 14 0  
Oil Paste Blacking in Tin Boxes, 1 1/2 inches diameter by 7/8 deep, per gross, £2 10 0  
Oil Paste Blacking in Penny Boxes, 1 1/2 inches diameter by 1/2 deep, per gross, £2 0 0  
Liquid Blacking—quarts, per dozen, 0 9 0  
do do pints, do do, 0 6 0  
do do galls, do do, 0 6 0  
Sponge Blacking of Leather Varnish, in 6 oz square bottles, per dozen, 0 9 0  
Sponge Blacking, per gallon, 0 12 0  
Ivory Black, per cwt. 1 2 0  
Blue and Black Writing Inks equally low.  
All the above articles warranted equal to any in the world.  
Merchants purchasing to the amount of £25 or upwards will be entitled to a discount of 10 per cent; to the amount of £10 to a discount of 5 per cent; and three months credit on giving approved notes.  
Orders by post in accordance with the above terms, punctually attended to.  
630 St. P. R. LAMB, New Street, Toronto

**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, Foli and 4to. Post, wove and laid; plain, gilt, coloured, embossed, black bordered and black edged Letter and Note Paper; Tissue Paper, plain and coloured; Drawing Paper and Bristol Board, various sizes; Music Paper; Gold and Silver Paper; Coloured Draw; Blotting and Cartridge Paper; Payment different sizes and qualities; Fastboard; Black, Blue and Red Ink in bottles; Walcott's Black and Red Ink Powders; Glass Ink-Stands; ditto, with screw top; Glasses for Ink-stands; extra superior Red, Black and Coloured Sealing Wax; Wafers assorted sizes and colours, in boxes or parcels of an ounce each; Ivory, Bone and Ebony handled Water Stamps, different sizes; Quills of every quality; Drawing Pencils; Silver Pencil Cases; Leads for do.; Slates and Slate Pencils of different sizes; Palm Books, in Great variety, Patent Colours sold separately; Camel Hair Pencils, India Rubber Indian Ink, Ivory and Bone Holders, Penknives, Vialing and Printing Cards assorted; Card Cases, Office Tape, Copy Books, Copy Slips, Rulers assorted sizes, &c. &c.  
Also—Sketch Books, Scrap Books, Albums; Foolscap, Post and 8vo. post Manuscript Books; Pocket Memorandum Books, Books, &c. &c.  
Pocket Memorandum Books with pens, Dye, Pen, &c. &c.  
School Books of every description. Post Office Sealing Wax, cheap.  
Toronto, September, 1841.

**LEECHES.—1,000 FRESH LEECHES** just received by LYMAN, FARR & Co., No. 5, City Buildings.  
Toronto, Nov. 16th, 1841. 639

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

**THE following articles FOR SALE at No. 5, City Buildings, 2000 Gallons Boiled and Raw Lined Oil,**  
1000 Gallons Cod Oil, 15 casks Venetian Red,  
1000 Gallons Olive Oil, 10 do Lampblack,  
500 " Fish-Scale Oil, 6 tons Whiting Salt,  
100 Kegs Plug Tobacco, 4 " Epson Salts,  
1000 lbs. Maceboob Snuff, 2 " Coppers,  
20 Bags of Pepper and Spice, 1 " Alum,  
500 lbs. Ground Ginger, 1 " Sulphur,  
With a complete and extensive assortment of Drugs, Medicines, Paints, Dye-stuffs, &c. &c.  
LYMAN, FARR & Co.

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

**LIFE SAVED!**—Read the following Certificate, and then buy the Syrup:—One year ago, last Spring, I was attacked with an affection of the lungs; in a few weeks the violence of the disease was such that my attending physician (one of the most skillful in the city) said to me "that he could do nothing more to help me, and that in all human appearance I should be dead in a few days." I was, however, so much recovered, that some friends from a distance were sent for, and I made a last effort. At this time one of my neighbours (who had tested it) advised me to take Fisher's Lilly Syrup; my friends thought it could not help me, but we were at length induced to try it. In two days I was decidedly better, and before 24 had taken two bottles, I was able to make my own bed—in a few weeks my health was restored—and since that time—more than eighteen months—my health has been remarkably good, and with the utmost confidence I can say, that the above medicine saved my life, for by its use alone I have recovered my health. The above statement can be attested to by my attending physician, who is now called by his own name. W. H. FERRIS, 11, Rochester, Oct. 9, 1841.

I hereby certify that the above statement made by my wife is true, and that the testimony of numerous friends who were attending upon her at the time, fully substantiate the facts. I would further say that since the time referred to, the use of Fisher's Lilly Syrup in a case of pthisis in my family has been eminently successful. Also that my youngest child, about nine months old, has been saved from the grave by the use of the same medicine; he died of a severe attack of inflammation of the lungs.  
I. B. FERRIS, 11, Rochester, Oct. 9, 1841.

**LOST,** on King Street, between the Office of Robert Baldwin, Esq., and the Office of Henry Latham, Esq., on Saturday last, for £10 each, dated 1st Dec., TWO RECEIPTS from Mr. William Ward, for £10 each, dated 1st Dec. The papers can be of no use to any person but the Subscriber, who will give a Reward of One Pound to the finder on leaving them at either of the Offices of Messrs Baldwin or Latham, Toronto.  
Springfield, Feb. 14, 1842. THOS. K. LUSTY.

**J. L. PERRIN & COMPANY** respectfully inform their Customers, and the Public generally, that they have now nearly completed their Fall Importations, comprising an Extensive and varied Assortment of DRY GOODS.  
Their Wholesale department will be found replete with every article suitable to the Country Trade.  
They have also received, in addition to their present Stock, a large Assortment of *Travelling Trunks, Trunks, Luggage, Suits, Paints, &c.*, all of which they are enabled to sell at very low prices for Cash or approved credit.  
To those who are purchasing their Assortment offers a great inducement—and, from their acknowledged low prices, they feel confident will command a preference.  
Toronto, 1st November, 1841. 6m 627

**MACHINE CARDS.**—The subscribers have just received a Large Assortment of MACHINE CARDS, and will furnish to order any kind or quantity.  
Agents Springfield Card Manufacturing Co.  
Toronto, December 4th, 1841. 631

**DYE STUFFS, JUST RECEIVED at No. 5, City Buildings,**  
100 lbs. Duro Nicarauga, 400 lbs. Nutgalls,  
100 " " Logwood, 10 carboys Oil Vitriol,  
20 " " Gum, Turmeric,  
40 " Camwood, Red Sandals,  
20 " Madder, Verdigris,  
2 cots Alum, Red Asahe, Ashes,  
2 " Blue, Copperas, Oil of  
Pearlash, Press Papers,  
2 sacks Sulphur, Clothier's Jacks,  
500 lbs. Indigo, Tenter Hooks, &c. &c.  
Toronto, 21st June, 1841. LYMAN, FARR & Co.

**REMOVED A L.—WILLIAM HAMILTON** has removed his BOOT and SHOE ESTABLISHMENT to his new Building on Yonge Street, three doors west of Mr. Keen's, where he intends to keep on hand a good supply of BOOTS and SHOES, and will be pleased to be called on by his old friends and customers. Of course, new customers will always be very acceptable.  
Yonge St. Toronto, Sept. 11, 1841. 620 f

**GARDEN SEEDS.**—A supply of fresh GARDEN SEEDS just received by LYMAN, FARR & Co., No. 5, City Buildings.  
Toronto, 7th Feb., 1842.

**L. ROBINSON, MERCHANT TAILOR,** has removed to his new place, No. 4, Wellington Buildings, where, by diligent attention to his business, he hopes to receive a continuance of his orders. L. R. keeps constantly on hand a large Stock of READY-MADE CLOTHING.  
Mrs. ROBINSON has lately received a large assortment of Straw and Tussan Bonnets, of the latest Fashions.  
Toronto, December 22nd, 1840. 81 f

**MOFFAT'S LIFE MEDICINE'S** LYMAN, FARR, & Co., AGENTS, No. 5, City Buildings, Toronto.  
These Medicines are indicated for their name to their manifest and sensible action in curing all kinds of Biliousness, and all kinds of Disorders of the Liver and Stomach, and to the undoubted fact that at a very early period in their history they had rescued sufferers from the very verge of an untimely grave, after all the deceptive nostrums of the day, prescribed by physicians, had utterly failed; in which cases they also relieved the most distressing and agonizing symptoms of Biliousness, which had been a partial blessing. So great indeed had their efficacy invariably proved, that it was scarcely less than miraculous to those who were unacquainted with the beautifully philosophical principle upon which they were compounded, and upon which their efficacy was based. The PHENIX BILIOUSNESS is so called, because they possess the power of restoring the expiring energies of health to a glowing vigour throughout the constitution, as the Phoenix is said to be restored to life from the ashes of its own dissolution. The Phenix Bitters are entirely vegetable, and free from all kinds of Mercury, and all kinds of powerful preparations of Sassafras, and will immediately cure the determination of Blood to the Head, and all kinds of Disorders of the Liver and Stomach, and will be found to be a remedy in all cases of nervous debility and weakness of the most impatience constitutions. As a remedy for Chronic and Inflammatory Rheumatism, the efficacy of the Phenix Bitters will be demonstrated by the use of a single bottle, and will be found to be a remedy in all cases of Biliousness, and all kinds of Disorders of the Liver and Stomach, and to the undoubted fact that at a very early period in their history they had rescued sufferers from the very verge of an untimely grave, after all the deceptive nostrums of the day, prescribed by physicians, had utterly failed; in which cases they also relieved the most distressing and agonizing symptoms of Biliousness, which had been a partial blessing. So great indeed had their efficacy invariably proved, that it was scarcely less than miraculous to those who were unacquainted with the beautifully philosophical principle upon which they were compounded, and upon which their efficacy was based. 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