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Christian Guardian.

WEDNESDAY, JANUARY 2, 1839.

It is well to begin a new year with some good work; and to commence serving God after a new manner.—JAY.

The commencement of another annual period of time suggests reflections of a humbling, solemn, awakening, encouraging character. A self-inspecting retrospect of the past, in respect to pursuits, dispositions, tempers, time, opportunities, privileges, and means of usefulness, is calculated to humble; the uncertainty of the future in respect to health, comforts, friends, and life itself, is a solemn reflection; the conscious defectiveness of present moral and spiritual state and attainments ought to awaken; and past experience, and the sure word of promise that God will be the same hearer of prayer this year that he was last—the same defender, comforter, deliverer, may well inspire humble confidence and encourage grateful hope.

On the present occasion, we earnestly solicit the reader's serious and practical attention to the following advices by the venerable WILLIAM JAY:

"Let us begin the year with solemn reflection—and say, with Job, 'When a few years are come I shall go the way whence I shall not return.' Let me not only believe this; but think of it, and feel the importance of the sentiment. Yes, in a little time I shall be no more seen. How—where—shall I be disposed of? The seasons will return as before; but the places that now know me will know me no more for ever. Will this be a curse? or a blessing? If I die in my sins I shall return no more to my possessions and enjoyments; to the calls of mercy; to the throne of grace; to the house of prayer! If I die in the Lord, I shall, O blessed impossibility! return no more to these thorns and briars; to this vain and wicked world; to this aching head; to this throbbing heart; to these temptations and troubles, and sorrows and sins.

Let us begin the year with self-inspection—and say, with the chief butler, 'I do remember my faults this day.' We are prone to think of the failings of our fellow creatures, and often imagine because we are free from their faults that we are faultless. But we may have other faults; we may have worse; and while a mote is in our brother's eye a beam may be in our own. Let us be open to conviction. Let us deal faithfully with our own hearts. Let us not compare ourselves with others, and especially the more vile of our fellow-creatures; but with our advantages; with our knowledge; with our professions; with the law of God.

Let us begin the year with a determination to abandon whatever appears sinful—and say, with Elihu, 'If I have done iniquity, I will do no more.' Should the evil course or the evil passion solicit, let it plead in vain while the Saviour-Judge says—'If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'

Begin the year with pious and personal dedication, and say with David, 'Lord, I am thine; save me.' Through him who is the way yield yourselves unto God. It is your reasonable service. He has infinite claims to you. You will never truly be your own until you are his.

Begin the year with relative religion; and if the worship of God has never been established in your family, now commence it—and say, with Joshua, 'As for me and my house, we will serve the Lord.' A family without prayer is like a house without a roof. It is uncovered and exposed; and we know who has threatened to pour out his fury upon the families that call not upon his Name.

Begin the year with fresh concern to be useful—and ask with Saul of Tarsus, 'Lord, what wilt thou have me to do?' Let me look at my condition; my resources; my opportunities. How can I glorify God and promote the welfare of my fellow-creatures? Is there not a Bible to circulate? Are there not Missionaries to support? Are there none perishing for lack of knowledge that I can myself instruct? Have I no irreligious neighbours to reclaim? Are there no poor to relieve? No widows and fatherless to visit?

Begin the year with more conduct in the arrangement of your affairs, and resemble Ezra and his brethren, who "did according to the custom, as the duty of every day required." God has said let every thing be done decently and in order. Much of your comfort will arise from regularity in your meals, in your devotions, in your callings; and your piety will be aided by it. Have a place to receive every thing; an end to simplify it; a rule to arrange it. Leave nothing for to-morrow that ought to be discharged to-day. Sufficient for each period will be its own claims; and your mind ought always to be at liberty to attend to fresh engagements.

Finally, Time, this short, this uncertain, this all-important time, upon every instant of which eternity depends, will not allow of our trifling away any of its moments. Resolve therefore to redeem it. Gather up its fragments that nothing be lost. Especially rescue it from needless sleep; and if you have hitherto accustomed yourself to the shameful indulgence of lying late in bed, begin the new year with the habit of early rising; by which you will promote your health and improvement of every kind, and live much longer than others in the same number of days—and say, with David, 'My voice shall thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.'

And if this be your determination, the season will be the date of your happiness. God himself says, "From this day will I bless you."

COMPARATIVE EFFECTS OF PAGANISM AND CHRISTIANITY ON THE MIND.—Through the senses and imagination paganism has ever aimed at bringing the spirit of man into bondage, and its darkness has ever been charged with horrors which have prostrated the mind under the dominion of the most disgusting superstitions. But "the mysteries of godliness" at once humble and exalt; and while they inspire fear, elevate, strengthen, and sanctify. Abraham feels that he is but dust and ashes in the presence of Jehovah; and yet is emboldened "to speak unto God," and present his requests. Moses "exceedingly fears and quakes;" and yet puts up the boldest prayer that ever escaped human lips: "Lord, I beseech thee show me thy glory." John falls at the feet of his glorified Saviour as "one dead;" but the respondent Being before whose majesty he faints lays his right hand upon him, and says unto him, "Fear not, I am the First and the Last."—Richard Watson.

THE MORAL ADVANCEMENT OF MAN BY THE GOSPEL.—It finds us in degradation and shame; no words can paint our moral wretchedness, till the Gospel comes into our help. It finds us wholly ignorant, or walking by the insufficient light of human science, too dim to direct our steps,—a faint, meteor-like corruption, which leaves the surrounding gloom unbroken;

it brings us to the feet of Him "who spake as never man spake;" of Him who has so truly said, "I am the light of the world; if any man follow me, he shall not walk in darkness, but have the light of life." It finds us subject to the shameful bondage of sense and passion; and it sets us upon the honourable throne of self government and moral dominion. It finds the powers of an immortal mind possessed and polluted by the evil spirit which worketh in the children of disobedience: it expels the unholy usurper, and gives back the spirit to the healing and hallowing influence of God. It invests us with the privileges of "sons of God," gives us access to his throne of grace, and confers a covenant right both to pray and to be heard by him; it brings us under his eye, his hand, his wing, his care, his jealousy, his love, his vindication. It gives even our mortal dust an interest in the great redemption; for even that shall be raised again at the last day; and on that day the glory which it has obtained for man shall be completed, for publicly shall the Church be acknowledged, publicly presented to the Father, and publicly received, crowned with "glory, honour, and immortality."—Ib.

THE COVETOUS MAN.—If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught, for fear of lessening his pond. If you should see him wasting his time and strength, in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond. If you should see him grow gray in these anxious labours, and at last end a careful, thirsty life, by falling into his own pond, would you not say that such an one was not only the author of all his own disquiet, but was foolish enough to be reckoned among madmen? But foolish and absurd as this character is, it does not represent half the follies, and absurd disquiet, of the covetous man.—Law.

SUPERNATURAL OBSTACLES IN REBUILDING JERUSALEM.—Alypius was the learned and virtuous friend of Julian the Apostate; and, possessing the entire confidence of Julian, was the one selected by him to rebuild and beautify Jerusalem with its temple, in defiance of the prophecy of Christ. But history furnishes not only abundant evidence that this order was never executed, but that it was prevented by supernatural obstacles. Julian himself, it is true, died within six months of the order. But Ambrose, Chrysostom, and Gregory Nazianzen, testify that the order was prevented by earthquakes, whirlwinds, and fiery eruptions. The same is confirmed by a witness less exceptionable to the infidel. Amianus Marcellinus, as says Gibbon, "a philosophic soldier, who loved the virtues, without adopting the prejudices of his master, recorded, in his candid and judicious history of his own times, the extraordinary obstacles which interrupted the restoration of the Temple of Jerusalem:—'Whilst Alypius, assisted by the governor of the Province, urged, with vigour and diligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.' Such authority should satisfy a believing, and must astonish an incredulous mind."—M. W. Journal.

CONTENTMENT.—Is that beast better that hath two or three mountains to graze on, than a little bee that feeds on the dew or manna, and lives upon what falls every morning from the store-houses of heaven, clouds, and providence?—Can a man quench his thirst better out of a river than a full urn; or drink better from the fountain which is finely paved with marble, than when it swells over the green turf?—Bishop Jeremy Taylor.

From Butlerworth's Concordance.

The Lord's Prayer Illustrated.

- Our Father,.....Isa. 63. 16.
- By right of creation,.....Mal. 2. 10.
- By bountiful provision,.....Psal. 145. 16.
- By gracious adoption,.....Eph. 1. 5.
- Who art in Heaven,.....1 Kings 8. 43.
- The Throne of thy glory,.....Isa. 66. 1.
- The portion of thy children,.....1 Pet. 1. 4.
- The temple of thy angels,.....Isa. 6. 1.
- Hallowed be thy name,.....Psal. 115. 1.
- By the thoughts of our hearts,.....Psal. 86. 11.
- By the words of our lips,.....Psal. 51. 15.
- By the work of our hands,.....1 Cor. 10. 31.
- Thy kingdom come,.....Psal. 110. 2.
- Of Providence to defend us,.....Psal. 17. 8.
- Of grace to refine us,.....1 Thes. 5. 23.
- Of glory to crown us,.....Col. 5. 4.
- Thy will be done on earth as it is in Heaven,.....Acts 21. 14.
- Towards us, without resistance,.....1 Sam. 3. 18.
- By us, without compulsion,.....Psal. 119. 36.
- Universally, without exception,.....Luke 1. 6.
- Eternally, without declension,.....Psal. 119. 93.
- Give us this day our daily bread,
- Of necessity for our bodies,.....Prov. 30. 8.
- Of eternal life for our souls,.....John 6. 34.
- And forgive us our trespasses,.....Psal. 25. 11.
- Against the commands of thy law,.....1 Tim. 3. 4.
- Against the grace of thy gospel,.....1 Tim. 1. 13.
- As we forgive them that trespass against us,.....Math. 6. 15.
- By defaming our characters,.....Math. 5. 11.
- By embezzling our property,.....Philim. 18.
- By abusing our persons,.....Acts 7. 60.
- And lead us not into temptation, but deliver us from evil,.....Math. 26. 41.
- Of overwhelming affliction,.....Psal. 130. 1.
- Of worldly enticements,.....1 John 2. 15.
- Of Satan's devices,.....1 Tim. 3. 7.
- Of error's seduction,.....1 Tim. 6. 10.
- Of sinful affections,.....Rom. 1. 26.
- For thine is the kingdom, the power, and the glory forever,.....Jude 25.
- Thy kingdom governs all,.....Psal. 103. 19.
- Thy power subdues all,.....Phil. 3. 20.
- Thy glory is above all,.....Psal. 143. 13.
- AMEN,.....Eph. 1. 11.
- As it is in thy purposes,.....Isa. 14. 27.
- So it is in thy promises,.....2 Cor. 1. 20.
- So be it in our prayers,.....Rev. 22. 20.
- So it shall be to thy praise,.....Rev. 19. 4.

"The Church."

Vero VII.—The Church of England.

"Reluctantly I throw away the Scabbard."

The prefatory remarks in my last brought us to the particular, and, I think, objectionable, form of the Church of England Constitution. What I have to advance respecting it is comprised in three propositions:—It is not Christian; it is not Scriptural; it is not efficient. To save my meaning from misapprehension, I here distinctly state, that when I speak of the Constitution of the Church of England, I do not comprise her Doctrines, Articles, and Liturgy; I mean her ecclesiastical machinery—her form of Church government. The former,

with few exceptions, I believe and extol. And lest I should possibly be mistaken on the latter, I say, I mean the alliance of the Church with the State—the Sovereign at the Head of the Church, civil powers legislating for her, the Bishops legislating for the nation, the barter in Livings, unjust preferment and corrupt patronage, giving to the parishes men uncalled of God, the universal demand of Tythes from willing or unwilling persons—from Churchmen and Dissenters! Of the Constitution, in this sense, I say—

IT IS NOT CHRISTIAN. Much has been said at different times by the supporters of the English Hierarchy, but they have only a single argument which I think deserves any attention, and which, in a sense, is scriptural; but that, for only one reason—it is grounded on what is in scripture: They set it forth and defend it, because it is supposed to be the counterpart of the Jewish Institute. This is the threadbare comparison long made by the hierarchy, and his subordinates, of good old England; and an importation of it to this country has lately been made, as will appear from *The Church*. That paper, (No. 13, vol. 11.) in a "Summary of Scripture Testimony concerning Establishments," has this paragraph: "In the Mosaic dispensation, we find God distinctly and positively enacting an established priesthood; a fixed contribution for its support; and a law against blasphemy and idolatry." This I do not deny; but I deny the justness of the inference made. God commanded that the Jews should have a tabernacle of certain parts and dimensions, and that it should be put up and taken down after a particular manner. I must admit this, because I find it in scripture; but when you should say, God's people now-a-days must have such a place where to approach him, I must at once contradict you. This, however, is just your mode of arguing. You live under the Gospel dispensation, and adopt the Jewish economy, and say it is Christian because you adopt it; but your adoption of it just leaves it, in its nature, the same: It is Jewish after all; and I can demonstrate that it was long since abolished by Him, who was the end of the law. Place your argument in the true syllogistic form, and what is it? We will see:

What has been appointed by God is Christian; Judaism has been appointed by God; therefore, Judaism is Christian.

But your major is worth nothing; of what force then is your argument? If this be sound argument, we should not be very long in proving that the sun and moon, and stars, are christian; for I believe all admit they shine by God's appointment! But we must proceed to particulars and authorities.

It would seem that the Jews themselves are the fathers of this sort of logic, and thereby are the rivals of Aristotle; and that it originated in disappointment and chagrin, and was fostered by a love of applause and wealth; and it very early appeared under the Christian dispensation. Dr. Mosheim, in his *History*, informs us, that "The Christian doctors had the good fortune to persuade the people that the Ministers of the Christian Church succeeded to the character, rights, and privileges of the Jewish priesthood; and this persuasion was a new source both of honours and profit to the sacred order. This notion was propagated with industry sometime in the reign of Adrian, when the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former lustre, and their country arising out of ruins. And accordingly, the Bishops considered themselves as invested with a rank and character similar to those of the High Priest among the Jews, while the Presbyters represented the Priests, and the Deacons the Levites." "The errors to which it gave rise were many; and one of its immediate consequences was, the establishment of a greater difference between the Christian pastors and their flocks than the genius of the Gospel seems to admit!" This extract is valuable, not merely because it teaches us with whom this artful parallel originated, but for the information we get as to the effects of it: and the effects which appeared in the first centuries have been wonderfully multiplied since. It may be well to bear in mind what Mosheim says.

The Jewish constitution, then, is made the model of Christians. And what is the comprehensive substantive to be applied to this model? Nothing less or more than A THEOCRACY. But this is so antiquated a word, and nothing, for many an age, has been seen on our wide earth warranting us to use it, that we must turn to an old dictionary, or to the Old Testament, to know what it means. Johnson says it means "Divine Government." The Old Testament polity means the same.—*Divine Government*. To amplify a little: Theocracy means, that God is sole King in politics, that he is sole Hierarchy in religion, and that what is done, is done under only his suggestion, and only by his authority. Dr. Adam Clarke, a profound divine, says, "No man attempted to do any thing in that state without the immediate inspiration of God." It would not make the case any more favourable for *The Church*, to say, "Saul was placed at the head of the Jews, and therefore we may do the same." Saul was a man disapproved of God, though chosen as King: "He gave him in his wrath, and took him away in his displeasure." And to boast of Saul's supremacy is needless. High Church-men must be told, God did not leave his Throne for Saul! The same divine says, "God never gave up the supreme Government; he will see King in Israel; and the King, so called, was only the Vicegerent or Deputy, of the Lord. That no King of Judah attempted to be supreme; therefore, they never made new laws, nor altered the old; which was a positive confession that God was supreme Legislator." Fully to show that the Theocracy ought not to be adduced in proof of the propriety and christianity of the English system, I very again for an authority to the Church champion, Paley; and his very first passage on establishments is this: (And Churchmen, mark it!) "A religious Establishment is no part of Christianity: it is only the means of inculcating it. Amongst the Jews, the rights and offices, the order, family, and succession of the Priesthood, were marked out by the authority which declared the law itself. These, therefore, were parts of the Jewish religion, as well as the means of transmitting it. NOT SO WITH THE NEW INSTITUTION." "Though this is conclusive, it must not conclude what I have to say on this subject. As such stress is laid on the argument of theocracy, I shall not leave it, but exhibit its characteristics, for the sake of assisting others to appreciate the beautiful consistency of *The Church*—or rather, her absurd inconsistency. There belonged to the Jewish Theocracy three grand characteristics: it was Divine, Political, and Representative.

It was Divine. No one can read the books of Exodus, Leviticus, and other sacred ones, without being convinced that God was the King of the Jews, nor without seeing that their civil polity was not merely added to, but blended with their religious. The State was the Church, and the Church was the State: to distinguish them is impossible. Hooker says, the "people was not, part of them the commonwealth, and part of them the Church of God; but the self-same people, whole and entire, and both under one chief governor, on whose supreme authority they did all depend." The Almighty, with majesty and awfulness, displayed his perfections, and proclaimed his prerogatives as King. Sinai smoked, and quaked, and the trumpet waxed louder and louder, and law was proclaimed,—his law—his law to his law, the people; and on many occasions he added to, or amplified his own law. The ritual, the worship, the ministry of the Jews, were all under his cognizance, and supervision, and controul. The people were not left to legislate, nor when he had legislated, to alter or repeal, much less to disobey. Those who performed the functions of the priesthood, were from elect families, and their honours hereditary. There was nothing to enact, or arrange: God did that; the people had only to submit! Will *The Church* still defend herself on these grounds? Will she compare herself with God in all this? Dare she extol either her head or her system, in this view of the subject? Hushed be every impious voice!

God was their ruler in politics. As a numerous people, on a great nation, they needed many laws on many subjects, and on many occasions. They, as individuals, had precepts to observe. There were laws needed between man and man. They needed them in their intercourse with other nations, individually, and as a commonwealth. And many were those to be practised by them, in their daily walk as persons owing much to God. In all these particulars, they were directed and commanded by God: He constructed their polity. Moses gave the law to the people; but God gave it to him. Samuel was a Judge in Israel; but God was King. Saul was a Sovereign; but God was supreme. God himself was the legislative and the executive in One! Can this be said of the Sovereign of Britain, however excellent and wise? Ought it to be said of any? Can it, without blasphemy? And can the British, or any nation, be brought to the same visible nearness to Jehovah as the Jewish? Can her inhabitants be said to be, in matters of polity or piety, as chosen and favoured? Every thing advanced to show that they are, is foreign in its application, and false in its reasons. Cease every pretension!

The Theocracy of the Jews was Representative. Its persons, altars, and sacrifices, were the shadows thrown from a mighty substance; they were types of future realities, they were "figures for the time then present." In Moses, was seen the "Teacher;" "who spake as never man spake;" in Aaron, was seen the "High Priest of our profession;" in David, was seen the "King of Saints;" in the lamb for a

burnt offering, the "Lamb of God." All was an adumbration of what was to come; and the Teacher, the Priest, the King, the Lamb, the glorious and ineffable Substance, is come. But if the English Church and State Institute be like the Jewish, it is typical, and there is something more to come. Now, I have proved that the old institute, as being typical, is honoured with fulfillment. What is there more to come after this? If the English Church be proper, because it is Jewish in its constitution, it is typical; and if so, what, I ask, is there yet to come? And what records are there to be shown to prove her typical? And what is the type of? Is our Sovereign the type of some greater Sovereign? Is the Archbishop of Canterbury the type of some Melchisedeck? Is the whole system a type of one surpassing glory? What! are we going to be favoured with a second Epistle to the Hebrews, which shall announce that another sacrifice has been offered for the sins of the world, and that another High Priest is passed into the third heavens! But enough of an argument which is puerile, and epistolical, and disgusting! Those types no more!

I wonder much that the logician obtruding this argument do not see it in all its ramifications and bearings. But what do I say? Some have seen them, and given heart-rending proof that they have! Where has the Papist, sycophant, and the Protestant too, procured his license to pursue, and punish, and extirpate, those who differ from him? Beyond doubt from the theocracy. Some have pleaded the example of Joshua and David, in exculpation of their guilty conduct! They have done what has been congenial with the spirit of their system! Heretics must be slain, non-compliers must be burnt, because the Israelites slew the Canaanites! Yes,—and execration! extermination! bloodshed! can be vindicated, if *The Church's* reasoning for a Theocracy be sound! "If then a Churchman will take the Theocracy as his defence, he is quite welcome to it; the Dissenters may leave him to himself, since the only use he can make of his trusty and well tempered weapon is to commit a *felo de se*." So much for the aristocracy plan.

(To be continued.)

RELIGIOUS INTELLIGENCE.

North Western Indian Mission.

Letter from Rev. Jas. Evans to the President of the Conference.

Meskubegatooing, 13th October, 1838.

DEAR BROTHER,—As we are daily expecting the Hudson Bay Company's vessel from the Sault, and understand that she is to return thither this fall, I send you a few remarks.

Having written you since our arrival here, I need say nothing respecting our journey. God has been very gracious to us. We are, as we have been, all in good health; and endeavouring, according to our humble abilities, to advance the great work in which we have the honour to be engaged.

I shall endeavour to give you a condensed account of this vast field for Missionary exertion, with our prospects, our discouragements, (or to speak more properly our difficulties, for I hope we shall never be discouraged,) our hopes, and offer some suggestions respecting our future operations in this region of moral darkness and human degradation.

The sphere of labour here is almost boundless: eastward to Labrador, and westward to the Rocky Mountains, thousands of poor benighted heathen, already lifting up their longing eyes to see the dawn of Gospel day, are scattered as sheep having no shepherd. From the shores of Lake Superior northward to Hudson's Bay, and westward to Swan River above Lake Winnepeg, the country is inhabited by the Ojibway or Kindred Tribes, who generally understand the Ojibway language, as the Crees, the Muskegoes and others. Among these, our native converts, who are now lying upon their oars,—might find ample scope for usefulness in spreading the savour of a Saviour's name. The Indians, I am informed, are universally impressed with the belief that the true religion which has been received by the Indians in Canada will soon reach them; and, as an old Chief from the head of Lake Superior expressed himself, they are "stretching their eyes to see some teacher to tell them the way." Thus much for the field before us.

As it regards our prospects, we have, through the Divine blessing, found favour in the eyes of the Hudson Bay Co.'s factors; and, as they command the entire influence of the Indian Country, our prospects, as far as they are concerned, are good. Whatever may have been the course pursued by these men toward the Indians formerly, of which I have heard much not very creditable if true, I can only say, that all I have seen has tended to bias my mind much in their favour. I find that spirituous liquors are no longer sent into this country;—the H. B. Co. discontinue, at least as far as we have gone, the use thereof among the Indians. The aged who can no longer hunt or provide for themselves, are fed and clothed at the Establishments, as I had the satisfaction to witness a few days ago at this post; and, in my opinion, it would be a happy circumstance were their territory allowed to embrace the whole of the hunting and uncultivated coast of Lake Superior and Lake Huron even to Penetangwesheen, as thereby those villainous fortune-hunters, whose sole object is to make wealth at all hazards, would thereby be prevented from succeeding in inducing the poor Indian to destroy his hunting grounds, to destroy his health by drinking, and reduce his posterity to beggary and starvation, and his tribe to extinction. The interest of the H. B. Co. is amalgamated with that of the hunters; and their unremitting exertion, where they have the exclusive right of trade, has been, and still is to preserve the fur animals, and thus advance at once the interest of the Company and the happiness of the Indians. The old proverb, that "Opposition is the life of trade," will not hold good in this country;—for opposition, by inducing the poor, improvident, and thoughtless savage to destroy his fur-bearing animals at once, is the death of trade, as the once-burthened and excellent hunting country of Saugueeng and other regions, now impoverished, fully testify. But I have digressed a little: And to return to our prospects, the Indians are everywhere anxious to be instructed—they are the very antipodes of those residing in the immediate vicinity of the white settlements:—There the Missionary must hunt them; here they hunt him: There he must entreat them to hear; here they will urge him to speak. Several have been in since our arrival, in order to obtain their fall credit—that is, their supply of clothing, &c., for the winter; they are all not only ready to hear the truth, but they manifest the greatest willingness to be instructed. In several instances, immediately on their landing, they come to us, and express their gratitude for our having come to instruct them. A great and effectual door is open before us. Seldom have we had family worship in the evening without seeing in our little room all the Indians in the place—not standing around, or sitting in sullen carelessness or contempt, as I have often witnessed below, but all devoutly kneeling with us at the throne of the Heavenly grace.

Last week the Chief, a fine-looking fellow, arrived. He came to see us, and expressed his satisfaction in our arrival. He remained, with two others who accompanied him, over Sabbath. On Monday morning he told us that all his people would rejoice to hear of our arrival, and that they would do anything which we told them, and that they would gladly leave their children next fall when they went to hunt, could we take and instruct them in the white man's wisdom.

Our congregation last Sunday numbered over thirty. We had present one man who is a cannibal, having killed, and, in company with an old woman, eaten two Frenchmen; but the Gospel can make him a man, and a Christian. There are belonging to this place about thirty hunters, who, with their families and children, would make a good mission and school; and this, being the great thoroughfare to and from Hudson's Bay, is important as a Mission Station, although the Indians may not be so numerous as in some other places. The next

OPINIONS OF THE CANADIAN PRESS.

From the Quebec Gazette of Dec. 21st.

A SOBER VIEW OF CANADA DIFFICULTIES AND PROBABLE RESULTS.—The third attack on Canada from the United States this season, has failed. These attacks have been in continuation of the attempts made last year, in Lower Canada and Upper Canada, to expel the British Government from the Provinces.

The leaders in these attempts are men who were at the head of the opposition to the Colonial Governments in the representative branches of the Colonial Legislators; in Lower Canada they had, for many years past, a decided majority in the popular branch, which was easily perpetuated by appeals to the French origin of the majority of the population. In Upper Canada, the majority obtained by the opposition was only occasional, and they lost it at the general election of 1836. On the breaking out of the insurrection in Lower Canada some of the ex-leaders of the majority resorted to the same course of violence; but they were defeated by the loyal inhabitants of that Province without the aid of British troops, while in Lower Canada the rebels were dispersed by the regular forces, aided by the loyal volunteers.

The Chiefs of the insurrection from both Provinces fled to the United States. A community of language, customs and manners, and the great intercourse between the people of Upper Canada and the United States afforded these Chiefs an opportunity of exciting a strong feeling of sympathy in their favour, among the frontier inhabitants of the American Union. The grievances which they alleged were nearly resembling those which is the theme of every person from infancy to age in the United States, and annually read and commented on at their celebrations of independence. The result aimed at by the rebels was clearly that which the old Colonies had obtained, after a severe struggle, in favour of which the feelings of the whole population is still decided, viz: the expulsion of the British Government, and the establishment of a Government founded on the popular will of the Colonists.

It is in vain to quarrel with this feeling. It is of the order of things which exist, and which we cannot alter. All that we can do is to protect ourselves, as much as possible against its injurious effects. It is the duty of Government to control it, within these bounds. The United States Government, in our opinion at least, depends too much upon popular feeling. We have no better right, however, to find fault with the institutions of the United States than they have with ours. All that we can ask of the Government there is, that it bona fide employ the means in its power to support international law, and prevent injury to the possessions of a friendly power from within their limits. In truth, the injury inflicted on the British possessions is a consequence of the disorders which have been suffered to prevail in the Canadas, and is as burdensome to the United States as it is to us. Had the British Government maintained peace in its possessions adjacent to the United States frontier, that country would have remained quiet, and Canada would not have been disturbed from them.

It can hardly be expected that the refugees from Canada who have been disappointed in their views, so unreasonable and turbulent before, will now remain quiet. Hope is the last thing that deserts men who have a favourite object in view; and there are always amongst them persons devoid of principle or driven by want, who give rein to all the furious and malignant passions, and delight in mischief. Thousands of dupes, from the sympathy to which we have alluded, the love of adventure, the pressure of want, and the desire of acquiring by violence and rapine what they should earn by honest industry, will always be found, in a populous country, to listen to the falsehoods and misrepresentations of the refugee leaders and their associates.

These leaders play a double game. A successful rebellion in Canada, even with foreign aid, might turn to their advantage. Repeated attempts, although they fail, by the injury which they occasion to the inhabitants of the Province, gratify their revenge, increase the difficulties of the Government, occasion heavy expences to England and tend to disgust the nation with the possession of the Canadas. In the latter hope these leaders are encouraged by a traitorous correspondence with persons in England, and by the declarations of some public men in the British Parliament.

We may, therefore, expect that the game of the refugees from without, and traitors within the Province, will be kept up so long as they can, utterly regardless of the sufferings which they bring upon those they pretend to befriend, and who become their instruments.

The United States Government cannot entirely control their disorderly citizens on a frontier of several hundred miles with a navigable river and lakes only for a boundary; a Chinese wall would be necessary to shut out these new Tartars. But the honest inhabitants of the Canadas and the United States, and their respective Governments, are not, therefore, to submit to the continual violations of law and order, and the growth of a description of men, whose conduct and example is subversive of civilized society. The United States have already augmented their regular army, to keep order on the frontiers; they have amended their laws for the same purpose, and we have no doubt will endeavour to comply with the requirements of international law. The British Government will probably find it necessary to establish a strong and just Government in Lower Canada, promoting the interests of the whole population; and all classes will perceive the advantages of quiet, of protecting authority, and the renewal of public prosperity.

With the restoration of the feeling of fidelity to the existing authority, which was so prevalent in Canada before the turbulence of ambitious leaders and the spread of revolutionary doctrines had corrupted the minds of a portion of the people, confidence will revive. The militia force alone will then be sufficient to maintain internal peace, and repel predatory incursions, and the whole expense of the British Treasury will be confined to the military force necessary for the garrisons. Canada will still have had the good fortune to have escaped one of those revolutionary crises, of which almost every other country has repeatedly been the victims; and this we will entirely owe to our being a dependency of the British Crown.

From the Montreal Gazette.

REPLY OF HIS EXCELLENCY SIR GEORGE ARTHUR, TO THE ADDRESS OF CERTAIN METHODISTS IN TORONTO.—The reply of Sir George Arthur to this Address, is a long but not an unimportant one, considering the state of the question, with respect to the Clergy Reserves, and the recent establishment of the Rectories in Upper Canada; and is, therefore, deserving of some notice. This is more necessary, on our part, in consequence of an allusion made in the Reply to the conduct of the public press, in relation to the question at issue. It is there stated by His Excellency, that it has given him "the greatest pain to observe the uncharitable and unchristian spirit, in which the discussion respecting the disposition of the Clergy Reserves has been some time conducted by the public press, and to see, that while the Government in England and in the Colony, is freely professing the desire for the settlement of the question, by the means provided by the Constitution, it is fiercely attacked, because it will not arbitrarily and illegally throw executive power into the scale, to gratify the impatient zeal of the contending parties."

Now, with every respect to the personal character, and civil authority of the author of these observations, we must be permitted to pronounce them as very extraordinary and unjustifiable on such an occasion as the present, and considering the parley which we understand to have existed on the whole question of both Clergy Reserves and Rectories. We do this, because, as a portion of the "public press" which has taken an interest in the present question, we find that we have been animadverted upon, in terms which we both feel and know to

be undesired; and because a merit is assumed by both the Local and Imperial Governments, which we can never admit they are entitled to claim, in as far, at least, as the Church of Scotland are concerned. In the first place, a rebuke for either uncharitable or unchristian conduct, in the vindication of what we conceive to be an undoubted and unquestionable right, we will not submit to receive from any quarter; and we candidly avow ourselves as the last who will be put down or silenced by flattery or oppression, let the attempt come from what quarter it may. In all that we have said and done in respect to the question at issue, we are perfectly and altogether unconscious of ever having behaved ourselves in an uncharitable or unchristian spirit.—We had only one great object in view; and that was the maintenance of the right of the Church of Scotland to be placed in these Provinces in the same rank, and on the same footing with the Church of England. In support of this claim, we adduced an Act of the Imperial Parliament; the Constitutional act of both Provinces—the Great Bond of Union between England and Scotland—the opinions of the law officers of the Crown, confirmed by a committee of the House of Commons, and by the repeated admissions of the Governments of Her present Majesty, and Her two immediate Royal predecessors.—From upholding this just and simple claim we never went aside to circumvent or depreciate the rights and claims of others, or deviate into any field of controversy with the Church of England, the only Church that stood between us and our rights. We had nothing to do, and never claimed intercourse, or made common cause with the various dissenting sects from the two established Churches, who, from the tampering and conciliating policy of Government, venture to lay claim to our joint inheritance. We knew nothing of such sects; for they are not recognized by the law and Constitution of the country, in as far as the present question is concerned; nor did we urge the claims of our own Church, except as an establishment of the Empire, and whose rights had long ago been explicitly, and even practically acknowledged by the highest authority.—Why, then, should we be blamed for displaying an uncharitable and unchristian spirit, while only endeavouring to uphold an undoubted right? With the utmost respect for the source from which the reflection has proceeded, we cannot, in justification to ourselves, and the cause which we have espoused, do less than repudiate this attempt to condemn us, as if we were unchristian men and uncharitable disseminators of every bad principle and feeling.

As to what is said, with respect to the fierce attack made upon the Provincial and Imperial Governments for not throwing "power into the scale, to gratify the impatient zeal of contending parties," we have only to observe, that, in as far as the rights of the Church of Scotland are concerned, she is the only legal and constitutional contending party in the present question—no other Protestant church, if there be such a church, have any right of intervention—and that, therefore, the influence, power and authority of both Governments, ought long ago, to have been exercised in her behalf. A solemn promise to this effect on the part of the Imperial Government, is in possession of the Church of Scotland in these Provinces; and if her members have displayed any uneasiness on the subject of its non-performance, that, surely, ought not to have been a charge against them on the present occasion. But the fact seems to be, that the Executive Government of Upper Canada are desirous of placing the claims and rights of the Church of Scotland, in respect to the Rectories and Clergy Reserves, on no higher rank or level than those urged by dissenters. To this we shall never submit. The church to which we belong, and of whose rights we are the humble advocates, is entitled to be placed on the same footing with the Church of England. To none other will she submit—to no other conditions will the Church of Scotland ever become a party. Let her rights not be mistaken. They are identical with those of the Church of England; and, whatever that Church may do, the Church of Scotland in these Provinces will never submit to be deprived of an inheritance secured to her by the laws and Constitutions of the country.

ADVERTISEMENTS.

JOSEPH C. MORRISON, ATTORNEY, & C. At the office of the late S. WASHBURN, Esq. Deke Street, 50.

MOFFAT'S LIFE MEDICINES.—REANIMATION.—When the most important functions of life are suspended, and those who are invalids by inheritance or imprudence are reduced to a deplorable state of nervous debility, they should not even then despair, for it is not in despair that relief can be found. No! let them first look around, and laying aside all prejudices, seek themselves this question—If my physician cannot help me, is his reputed skill my only resort?—At that moment the heading of this advertisement, "Moffat's Life Medicines," would catch their eye, and were they in truth, divested of foolish prejudices, they might, perhaps, be induced to inquire whether Mr. Moffat's timely and judicious treatment of diseases differed from that of their own physicians. They would then learn that it did differ, and very widely, and with most happy results, too.

If they pursued their enquiries still further, they would find that all practising physicians of the present day prescribe MERCURY, in some form, for almost every disease, and they would learn, too, that mercurial medicines, though they give present relief, undermine the constitution, and always leave the patient in a precarious state of health.

A GOOD VEGETABLE MEDICINE is just the reverse of all this. For hundreds of years before that average of "Mercury" was employed in the healing art, Physicians used nothing but simple herbs. Even the Bible recommends as the "skilful physician" he who prepareth his medicines from herbs. Witness Ecclesiastes, chap. xiii.

V. 3. The skilful physician shall lift up his head, and in the sight of the great men he shall be in admiration.

V. 4. For he hath prepared his medicines out of the HERBS of the earth, and he that is wise will not abhor them.

MOFFAT'S VEGETABLE LIFE MEDICINES possess qualities of the most mild and beneficial nature. They are composed of articles the most antiputrescent, combined with ingredients known as the only certain antidote for fevers of every description. When the disease is produced either from cold, obstruction, bad air, swampy and damp situations, or putrid miasmata, whether malignant or epidemic, or by other causes, these medicines are certain in their operation or effects. They are possessed of peculiar qualities, which not only expel all disease, but at the same time restore and invigorate the system. When first taken into the stomach, they immediately diffuse themselves, like vapour, through every pore, producing effects at once delightful, salutary, and permanent. When the spark of life begins to grow dim, the circulation languid, and the faculties paralyzed, these medicines are found to give a tone to the nerves, exhilarate the animal spirits, invigorate the body, and re-animate the whole man.

THE LIFE MEDICINES have also been used with the most happy success in Nervous and Dyspeptic diseases, Consumption, Asthma, Liver Complaint, Rheumatism, (chronic and inflammatory) Dropsies, &c. &c. For full particulars, the reader is invited to call at Mr. Moffat's office, 357 Broadway, and receive a copy of the Good Samaritan, published gratuitously.

For sale by J. W. BAZEN, King Street, Toronto, and T. EICKLE, King St., Hamilton.

The following letters are lately selected from a very large number which Mr. Moffat has lately received from different parts of the United States. New York, April, 1838.

Dr. Moffat—Sir: Since your Life Medicines have been introduced in this neighbourhood, they have done wonders. I will merely state a few cases. The wife of my neighbour, Mr. Cornelius S. Roe, who was supposed to be in a decline for the last two years, after taking two bottles of the Phoenix Bitters and one of the Life Pills, says she had her health entirely restored. Mr. Milo B. Root, my next door neighbour, who was laid up with inflammatory rheumatism, by taking two bottles of the Bitters, and one 25 cent box of the Pills, told me he was as well as he ever was, and told a gentleman in my store who was afflicted, that as soon as he would take the Pills and Bitters, just so soon he would be a well man.

Also, Mrs. Florida, wife of John Florida, was two years since taken sick and often had fits, and lost the use of one of her arms. In six weeks after taking your Pills and Bitters, so far recovered that she has been on a visit to one of her neighbours.

As for myself, I have been in bad health for 27 years, and though I am not now in perfect health, still I am better than I have been for ten years past, which I believe to be the consequence of taking your Pills and Bitters. The above is a true statement of a few of the many cases which have come under my observation. You are at liberty to publish this letter, and reference can be had to me as Postmaster at Claverhook, Columbia Co., N. Y. With respect, J. A. VAN VALKENBURGH.

Mr. W. Moffat—Sir: I have been afflicted with the fever and ague about three months, and used a good deal of quinine, which did me no good, but I still grew weaker and weaker until I was recommended to try your Life Pills, and Phoenix Bitters, and after taking two Boxes and two bottles of Bitters, I am very thankful to inform you and the public at large, I consider myself completely cured. Yours truly, JOHN TENNENT, N. Y.

NEW WHOLESALE AND RETAIL GROCERY ESTABLISHMENT.—The subscriber respectfully begs to intimate to his friends and the public, that he has lately opened the shop, No. 110, King Street, next door to Messrs. E. Leslie & Sons, and offers for sale on the most reasonable terms, for prompt payment, a GENERAL ASSORTMENT OF GROCERIES, &c. which have been carefully selected of the best quality, and on the most advantageous rates, consisting of—

- Muscovado and Refined Sugars, Mustard in jars and bottles, Cloves, Cinnamon, Pouchong, Fine Congou, Root and Ground Ginger, Cassia, Souchong, and Bohea Teas; Ground Cinnamon, Peimento, and Ganpowder, Hyson, Young Hyson, Ground Allspice; Hyson Skin, and Twankay Teas; Rice, Vermicelli, Macaroni, and Arrow Root; Green, Roasted, and Fresh Ground Coffee; No. 1 Herrings, Dry salted Cod Fish; Plug, Cavendish, and Cut Tobacco; Indigo, Salsaparilla, Button Blue, and Scotch, Rappee, & Macaboy Snuffs; Black Lead; Molasses; Chocolate; Tobacco pipes; Salspêtre, Brimstone, Sulphur, Alum, Wax, Sperin, Mould, and Dipped Eggs Salt; Scrubbing Floor, and Shoe Brushes; Candles; Shoe Thread, Hambro' Lincos, Bed Cord; and Small Lines; Pat and Pearl Barley; Corn Brooms and Whisks, Table Figs, Raisins, Currants, Almonds, Salt, &c. &c. and Filberts; Scrubbing, Floor, and Shoe Brushes; Mace, Nutmegs, whole and ground Stove, White wash, and Plasterers' do. London Pickles; Warren's Liquid, Fine, common, and fancy cloth do. and Falmer's Penny Paste Black. Dusters, Ground Painters, and Sash ing; Tools.

Families and Country Storekeepers supplied on most favourable terms. ANDREW HAMILTON, 471 Toronto, Nov. 20th, 1838.

DIANOV FORTES.—TWO SPLENDID HORIZONTAL GRAND SQUARE PIANO FORTES, just opened and for Sale, No. 23, Yonge Street. September 19th, 1838. J. MEAD, 641f

S. MAYHEW.—MILINERY AND DRESS ESTABLISHMENT, 21 BAY LINE MANUFACTORY, and TOY WAREHOUSE, Yonge Street, between Richmond and Newgate Streets.

TWELVE APPRENTICES wanted immediately at the above establishment. Toronto, Oct. 18, 1838. 50

ALEX. GRANT, BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House. March 28th, 1837. 385-1f

JUST RECEIVED, NEW BRITISH GOODS, suitable for the FALL AND WINTER TRADE, and, as usual, Cheap for Cash, at the Chequered House, King Street, Toronto. GEO. B. SPENCER, 66 October 16th, 1838.

UPPER CANADA ACADEMY.—The present Term of this Institution will close on the 16th of November. It is, therefore, extremely desirable that all who wish to enter at the commencement of the second Term, the 17th inst., should be as punctual in their attention to the time as possible, as well on their own account, as to facilitate any modification that the accession of Students may render necessary in the arrangement of the Classes. TERMS. 1. Board, Lodging, and Washing, per Annum, £22 0 0 2. Tuition—English Education, including Reading, Writing, Arithmetic, Book keeping, Geography, and English Grammar, per Term, 1 0 0 Higher Branches of do., including Natural and Moral Philosophy, Astronomy, Chemistry, &c., 1 5 0 Including Latin, Greek, or Mathematics, 2 0 0 Extra Charges. French, do., do., do., per Term, 1 10 0 Drawing and Painting, do., do., do., 1 0 0 Music, do., do., do., 1 10 0 Book binding, and Printing, do., do., do., 2 0 0 Use of Piano, do., do., do., 0 10 0 * The charge will be the same whether one or all of these Branches be taught. A Term is eleven weeks. MATTHEW RICHIEY, Principal. U. C. Academy, Nov. 3rd, 1838.

HIS EXCELLENCY THE LIEUTENANT GOVERNOR has been pleased to grant a Licence to practice Physic, Surgery, and Midwifery within this Province, to GEORGE HERRICK, Bachelor of Arts of the University of Dublin, and Doctor of Medicine of the University of Edinburgh.

GEO. HERRICK, M. D. and Surgeon A. B. T. C. D., and Lito of the City of Cork, respectfully informs the Citizens of Toronto, that he has opened an office for the practice of Physic and Surgery, at No. 42 Lot Street, adjoining the house lately occupied by Dr. Rolph, where he will give his undivided attention to the practice of the profession in its various branches. Dr. H. having brought from England a supply of the most genuine Medicines, which will be compounded by an experienced assistant, he trusts that the confidence which a generous public may repose in him will not be misplaced. Dr. H. will give gratuitous attendance to the poor, afflicted with eye diseases, from 8 to 9 every morning. Toronto, October 3d, 1838. 165 6m South Charitable Infirmary.

At a MEETING OF THE TRUSTEES OF THE SOUTH CHARITABLE INFIRMARY, held on Wednesday the 6th June, 1838.

Sir JAMES PITCAIRN, M. D. in the Chair. The Resignation of Dr. HERRICK having been received, it was unanimously resolved—that while we accept the resignation of Dr. HERRICK, as Sent a Physician to the South Infirmary, we cannot help expressing our regret that this Institution should be deprived of the valuable services of a Physician, whose energies have been so long devoted to its best interests, and that at a period when his extensive and enlightened experience is capable of affording such great advantages to the sick poor. It was also resolved—that the above Resolution be communicated to Dr. HERRICK, through the Secretary, accompanied by an assurance of the high esteem of this Board, and of their warm thanks for his long continued and valuable services to the Infirmary; and that it likewise be published in all the Cork Newspapers. J. PITCAIRN, M. D.

At a MEETING OF THE PHYSICIANS to the CORK LYING IN HOSPITAL, held June 19, 1838.

Dr. HERRICK'S resignation having been received, it was unanimously resolved—that cannot record the retirement of our respected Colleague, Dr. HERRICK, without sincerely and deeply lamenting the loss which this Hospital sustains in being thus deprived of the benefit of his valuable services—services which have been at all times, for a period of more than twelve years, afforded to the patients with benefit to them and honour to himself. (Signed) JOHN COPINGER, M. D., Chairman.

SELLING OFF AT REDUCED PRICES, at 173, King Street.—In consequence of the death of the late SAMUEL E. TAYLOR, the whole of his large and well-selected Stock is selling off. To persons wanting any description of Dry Goods, and country Storekeepers wanting to replenish their stock, a rare opportunity is offered of supplying themselves at unusually low prices FOR CASH by applying immediately.

All persons having claims against the Estate are requested to present them as soon as possible, and all indebted to the Estate are requested to call and settle immediately at the same. MARGARET TAYLOR, Executrix. ALEX. HAMILTON, Executor. RICH'D. WOODSWORTH, Executor. Toronto, Aug. 7, 1838. 456-1f

THE Subscribers are now receiving 1000 STOVES, from the Foundry of J. VAN NORMAN, of Normandale, Long Point, Upper Canada, consisting of 20, 22, 24, 30, 33, and 40 Inch PLATE STOVES—elegant patterns. Oval Stoves—Double plate.

Also.—All sizes of the very justly celebrated VAN NORMAN COOKING STOVES, which for simplicity of construction, economy in fuel, and really good oven, cannot be excelled, if equalled, by any other stove in the Market. Dog Irons, Belly Pots, Bake Pans, Spiders, &c. &c. which will be offered to the trade on advantageous terms.

CHAMPION, BROTHERS & Co. Wholesale Hardware Merchants. 22, Yonge Street, Sept., 1837. 409

STOVES.—The Subscribers are now receiving from the Foundry of J. VanNorman a well assorted stock of STOVES, of neat Scotch patterns, from 20 to 40 inches; Dog Irons, Bake Pans, Cauldrons, Sugar Kettles, &c. &c. Also the VanNorman patent COOKING STOVE, of various sizes, which, having stood the test of competition and experience, has proved its superiority to all the other kinds in use. CHAMPION, BROTHERS, & CO. 466 Toronto, Oct. 1838.

KAY, WHITEHEAD, & Co. beg leave to inform their Upper Canada friends, that they expect, by the first Vessels, a very Extensive and Choice Assortment of DRY GOODS. Montreal, 20th April, 1838. 42-1f

NOTICE.—THE Undersigned, having authority to arrange the affairs of the Estate of the late SIMON WASHINGTON, Esquire, deceased, requests that all persons having claims against the said Estate, will send them to the Subscriber, properly authenticated, with every necessary information concerning the same. And it is also requested that those persons who are in any manner indebted to the Estate will make immediate settlement, otherwise steps will be taken to enforce payment. JOS. C. MORRISON. Toronto, 9th October, 1837. 141f

An individual who has passed the Board of Education in Toronto, and who has been in the habit of teaching for a considerable length of time, is desirous of taking a School in the Home District for any length of time that may be agreed upon. He is capable of teaching the Latin, Greek, and English Languages, together with the more common branches of Education; and can give the most incontestable references as respects character, ability, &c. Communications addressed to B. D. E., at Cooksville Post Office, will be thankfully received and immediately attended to. Cooksville, U. C. Sept. 6th, 1838. 4611f

COURT OF CHANCERY.—W. C. KEELE, Esq., Solicitor and Equity Draughtsman, Bishop's Buildings, Toronto. Mr. K. having practised in the Supreme Courts at Westminster, offers his services to the profession as CHANCERY AGENT on the usual terms.

PAINTING—HART & MARCH, House, Sign, and Ornamental PAINTERS, GLAZIERS, GRAINERS, and PAPER HANGERS, respectfully inform the inhabitants of Toronto and its vicinity, that they have commenced business at No. 206, King St., nearly opposite the Farmers' Bank, where they hope, from a competent knowledge of their business, strict attention, and moderate charges, to merit a share of public patronage. Toronto, September 10, 1838. 461y

MR. WOOD, DENTIST, Chewitt's Buildings, King Street. Mr. W. on his return to the city begs leave to state, that he has made arrangements for a constant supply of Incomparable Enamel Teeth, from the best manufacturers in London, Paris, and Philadelphia; and for immediate information of any improvements in the different branches of Dental Surgery. Besides the usual materials for filling decayed teeth, gold, platinum, silver, and tin-fills. Mr. W. has the Royal Mineral Cement, which, in certain cases, is preferable to any other substance. Mr. W. may be consulted at his office any hour of the day. Toronto, 21st May, 1838.

WORDS! SWORDS!! SWORDS!!! The Subscriber respectfully informs the Military Gentlemen throughout the Country, that he is now prepared to execute any order he may be favoured with for Swords of every description. New Regulation Swords constantly on hand, with Steel or Leather Scabbards; also, Sword Belts and Scabbards for the Shoulders made to order, and forwarded to any part of the Country. SAMUEL SHAW, Toronto, March 16, 1838. 436 No. 120, King Street

MISSING IN—TWO CASES OF GOODS, marked T C B and J & T C & S and J & T W forwarded from Montreal last fall. Any information respecting them will be thankfully received by CHAMPION, BROTHERS, & Co. Toronto, Oct. 5, 1838. 466

BOOT AND SHOE STORE.—JOHN DODSWORTH tenders his grateful acknowledgments to his friends and the public of Toronto and its vicinity, for the liberal patronage he has received since his commencement in business, and begs to apprise them that he has removed to 192 King Street, three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favour. Toronto, Nov. 6, 1837. 4171f

NEW ESTABLISHMENT.—R. HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, No. 144, King Street, (opposite W. CORNELL'S & Co.) a large and general assortment of BOOTS AND SHOES. Also, SOLE and UPPER LEATHER.—All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere. Toronto, May 23, 1837. 3931f

SUPERIOR PATENT PUMPS, for Wells, Cisterns, Tanks, &c.—The Subscriber invites the attention of the Public to the above article—an assortment of which he has now on hand, at his Manufactory in St. Catherine's U. C.—where he is also prepared to execute all orders for the same, at wholesale or retail, on short notice. The superiority of these pumps over all others, consists in their cheapness, durability, the quantity of water and ease with which it is raised, and their not being liable to freeze in the coldest weather. They occupy but a small space, do not injure the purity of the water, and are not liable to get out of order. N. B.—It is necessary that all orders for Well or Cistern Pumps, should give accurate measures of the same, from the top of the platform to the bottom of the Well, &c., so that the length may be formed suitably, at the Shop. A low, but uniform and fixed price is put on these pumps, when taken at the shop; or, as is more common, they will be conveyed wherever ordered, and set in operation at a moderate charge. St. Catherine's, Jan. 4th, 1838. A. M. MILLS.

The following named Gentlemen will act as Agents, for the sale of the above Pumps, at their respective places of business, viz:—Messrs. WATKINS & HARRIS, Toronto. A. CARPENTER, Hamilton. All kinds of Iron Turning, Drilling, Cutting Screws and Spur Gears, done to order, at the above Establishment, with neatness and despatch. The above Pumps may be seen in operation at the Stores of SAMUEL E. TAYLOR, WILLIAM WARE, and WATKINS & HARRIS. Price for Cistern Pump £3 0 0, and 75d per foot for pipe. Price for Well Pump £3 10 0, and 75d per foot for pipe. Toronto, January 17th, 1838. 431y

WILLIAM AUGUSTUS, FANCY DYER and RENOVATOR of Gentlemen's and Ladies' Apparel, takes this opportunity to inform his numerous patrons that he has removed from his old stand in York Street, to No. 212 King Street, opposite Mr. Tuton, Druggist, where he hopes to continue to merit a liberal share of public patronage. Toronto, March 23, 1838. 437y

FARM FOR SALE.—Lot No. 10 in the 7th Concession of Kitley, District of Johnston, 116 Acres.—The farm is well watered, and has 60 Acres improved, with good House and Barn. Terms may be known by applying to John Morgan on the premises, whom I authorize to sell the property. GEORGE MORGAN. Scarborough, H. D., July 4th, 1838. 451-1f

ROBE SOLE.—A very desirable FARM, consisting of One Hundred and Twenty-Three Acres of well cultivated Land, with a good House, Barn, Stables, and other requisite out-buildings—situated on the Niagara Frontier between Queenston and the Whirlpool. Particulars may be obtained on application (Free of Postage) to Dr. HAMILTON, Queenston Heights. February, 1838. 1y431

LANDS FOR SALE.—In the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, ALBANOUGH, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A.; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division. The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black Walnut and White Oak Timber thereon. Also.—In the Township of Reach, Home District; Lot No. 12, in the 2d Concession, an extremely valuable Lot. The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon. For further particulars apply to H. STAFFORD, Esq., Brockville. April 20, 1837. 389

FIVE POUNDS REWARD! Strayed from the subscriber, TWO MARES; one sorrel, with white hind feet, a large white stripe on her forehead, middle size, ten years old; the other, light bay, large star on her forehead, crooked hind legs, full breast, four years old. They were seen last in the Grand River Swamp. Whoever will give information where they may be found, shall receive Five Pounds reward. Oakland, Nov. 5th, 1838. 70 1f JOHN VIVIAN.

CHRISTIAN GUARDIAN. The price of this paper is Twelve Shillings and Sixpence a year, if paid in advance or Fifteen Shillings, if paid in six months; or Seventeen Shillings and Sixpence, if not paid before the end of the year, exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The Postage is Four Shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance. All travelling and local Preachers of the Wesleyan Methodist Church are authorized Agents to procure subscribers, and forward their names with subscriptions; and to all authorized Agents who will procure subscribers, and forward their names with subscriptions, one copy will be sent gratis. No subscriber has a right to discontinue until arrears are paid up.—Agents will be careful to attend to this. All communications, unless from authorized Agents, must be post paid. The proceeds of this paper will be applied to the support of the Contingent Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of poor Clergymen which are unable to support their Families, &c., and to the general spread of the Gospel. J. H. LAWRENCE, PRINTER.