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## Christian Guardian.

WEDNESDAY, DECEMBER 19, 1838.

### State of the Work.

**OTTAWA DISTRICT.**—The Rev. R. Jones writes—"As it respects the state of religion in the District, I think I can conscientiously say, that we are in the strength of the Lord moving forward. Our Quarterly Meetings are generally seasons of refreshing, and at some of them sinners are converted to God."

**AUGUSTA DISTRICT.**—The Chairman writes, that, amidst many discouragements from the peculiarity of the times, there are some conversions of souls to God in various places.

**WATERLOO CIRCUIT.**—The Rev. Wm. H. W. writes, that the work was advancing in several places on that Circuit, and about twenty conversions at a protracted meeting lately held on one part of the Circuit. We regret to learn that our beloved brother, the Rev. E. Healy, has been confined some weeks to his house by illness.

### Methodist and Church Ministers.

To the Editor of the Christian Guardian.

DEAR SIR,—In a late No. of the Guardian, I found a sentiment and an emotion which I have often felt well expressed by my friend M. N. at the conclusion of his second article on the Clergy Reserves. He says "he cannot resist \* \* \* the imaginary superiority which they (Church ministers) appear to feel, and the consequent reserve and disdain with which they treat the ministers and members of other denominations." I say, and others say, the same. But while Methodist ministers disapprove of the contempt, it must not be imagined that they are anxious for the esteem, of Church ministers; for having so long endured the presence of the former, and the absence of the latter, a habit is obtained, and what is habitual is easy.

That Church ministers feel themselves superior to other ministers in general, and to Methodist ministers especially, is known to all; and the effects of this feeling I have often witnessed. And, if required, this could speak each of a large majority of Wesleyan Methodist ministers in Great Britain, Ireland, and the Colonies. But is this feeling founded on fact? or is it born of fancy, and nursed by vanity? When I consider the ability dwelling in our ministry and connexion, to give these questions a triumphant answer, I must say, Sir, that I "durst not show you mine opinion." But wishing public attention directed to this subject, observing no one directing it this way, and thinking an indifferent attempt to promote this end better than none, I venture to say, "Hearken even to me, I \* \* \* will show mine opinion."

1. I suppose no one will deny my premises, that Church ministers believe themselves superior to Methodist. (By the first mentioned class, I mean, those composing the English, Irish, and Canada Conferences.) Therefore, in proof of the premises, I need only say, that they are inferred from the opinion received and nurtured by Church ministers, that they, and they only, are of apostolic descent; and from their conduct towards Methodist ministers, displaying condescension or contempt. But is their superiority fancied or real?

2. Are they superior in character? Let us enquire. (1) The Church requires morals in her bishops, priests, and deacons. \* Yet, through laxity in her executive and head, men were and are allowed to ascend the desk and the pulpit, to distribute the signs at the altar and the font, whose morality is imperfect and whose piety is unborn. Long before the Methodist era, the character of the national clergy was disgraceful. This fact caused Mr. Wesley to write and publish a soothing sermon "On attending the Church Service;" in which he answers, to the advantage of the clergy, the question, "Should we attend the Church when the Service is administered by an ungodly minister?" Since, confessedly owing to Methodism, that character has improved. Yet who will prove, or assert, that the Church ministers of England, (comprising 2 archbishops, 24 bishops, 700 dignitaries, and about 10,000 parochial men) of Ireland, Scotland, and of the colonies, are now free from immorality? that each has renounced "the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh"? Sorrowfully do I say, that the evidence to the contrary is strong; evidence of many who have shared and relished the employments of the chance table, the ball room, the theatre, the course, the horn, and similar carnal vocations. However, I do not believe this body of ministers is so deficient in morality as piety. The moral may form a majority, but the pious certainly constitute a minority. In the capital of the west of England, six years since, out of 39 parochial ministers, besides a number of prebendaries, priests, vicars, lecturers, but one or two had the reputation of piety. This is a sample. Instead of a want, the possession, of piety is reckoned the exception to the general rule. Indeed, while the Church requires character, she provides for, and therefore expects, a deficiency; or why the 26th article, declaring the unworthiness of ministers hinders not the effect of the word and sacraments? Painful thought that these of apostolic descent have so little of the apostolic character! (2) The Methodist Conferences require every candidate to bring, and every member to retain, a moral and religious character; or the consequence is, the rejection of one, and the expulsion of the other. These conferences are resolved to keep a pious ministry; and to obtain this end, they yearly investigate the conduct of each of their members. On the ground of the last investigation, we may challenge the world to produce an immoral Methodist minister! Let church ministers inquire; and if they find otherwise, let them expose us. (3) What conclusion do the preceding remarks bring? That Church ministers are superior to the Methodist in character? No. That they are equal? No. That they are inferior? Yes.

3. Are they superior in learning? Let us inquire. I do not mean—does this body contain more knowledge than the other body of Ministers? For this, I have no objection to allow, seeing it is seven times larger, and that shame must cover it, if the contrary were true. But I mean—is there more suitable knowledge in 1838 of the former, indiscriminately selected, than in the same number (for so many are employed by, or compose, the English, Irish, and Canadian Conferences,) of the latter? When the contents of each body are weighed, we shall find a satisfactory answer; but not before. Such a proceeding has not been, and, of course, cannot be, instituted; therefore all conclusions, in its absence, must be doubtful. Why, then, do some conclude themselves superior without premises? I will grant Church Ministers two things: (1) That most of them may have visited and walked the academic groves, and lived in, and enjoyed or endured the instructions of the porch; (2) That some of them are eminent for learning. Yet the majority seem deficient ministers. They seem deficient of mental parts. Or why do others write their discourses? Why do they cater and modify "other men's stuff"? Why, if they think, are their sermons so superficial, immethodical, cold, and so little calculated to instruct and persuade? They seem deficient of elocution: hence the unsuitable and

unscriptural mode of reading, instead of preaching, what they have thought or obtained. Like their predecessors, the Apostles, they should think and then speak, and not write and then read. As it was in the time of Queen Elizabeth, so it is now: "All they which are appointed ministers have not the gift of preaching sufficiently to instruct the people which is committed unto them." Few are "apt to teach." Few show ability "to exhort and to convince the gainsayers." They seem as deficient in praying as preaching. Who of them does, or can, pray when the prayer-book is absent? The employment of Church Ministers is so simple and trifling, being a series of readings, that a child or childish man is almost qualified for it.

On Methodist Ministers the charge of ignorance has been, and now is, often cast; but, in general, by persons ignorant of them, or ignorant themselves. Mr. Wesley had often to refute the charge. Some years after his death, the *Examiner* periodical published a series of Essays to show the folly and danger of Methodism; the first of which was on the vulgarity and ignorance of the Methodist and their preachers. The charge is repeated in "Mill's Apology for the Church of England," published 1830. But Methodist Ministers are not an ignorant body of men. Several proofs may be adduced. (1) Their writings show that they love and cultivate learning. Methodism has existed but a century, yet it has produced numerous respectable writers, and many valuable works. Among these are three excellent and popular commentaries of the Scriptures. It is doubtful whether Church Ministers, according to their numbers, have issued so many and useful books in the same time. (2) The qualifications required in a probationer before admittance into the Conference. I will mention only what is required in Canada. He must be versed in the philosophy of his own language; in various parts of polemical divinity; in ecclesiastical, ancient, and modern history; in geography; in natural and moral philosophy; in logic and rhetoric; and the knowledge of the original Scriptures is recommended, but not required. Now a man who adds this knowledge to some previously acquired knowledge of the Bible, of doctrinal and practical divinity, and of himself and God, should not be called ignorant. (3) The discourses they extemporaneously deliver; which may vie with those read, in sense, style, and piety, and which excel them in the manner of delivery. In this respect the least informed and eloquent excels the best reader in the Establishment. (4) The formation and stability of the Methodist body. Surely 400,000 persons would not become or continue members of a Church whose ministers were vulgar and illiterate men. The consideration of these four facts must convince any of the falsity of the charge that Methodist Ministers are ignorant men. The Methodist Conferences are resolved not only to keep a pious, but a well-instructed, ministry. Hence the question, to be answered yearly relative to each member, "Has he suitable abilities for our itinerant work?" Have Church Ministers any grounds for thinking themselves superior? I believe not.

4. Are they superior in usefulness? If so, it may be a proof of superior ability. Let us inquire. A minister's duty and work is, by oropose and scriptural exertions, to promote the conversion of the ungodly, and the sanctification of the pious. And he who obtains most frequently this end, is the most successful minister. Is an equal number of Church Ministers more or less successful than an equal number of Methodist? Against the success of the former, there lie three formidable obstacles. (1) Their want of piety, but a minority possessing it. An unconverted minister is spiritually blind and dead; and how unfit is he to enlighten and revive others! (2) Their want of ability, arising from a want of piety. They may read ethical sentiments from Solomon, or Epictetus, or Seneca, or even sound theological discourses; but these will never convert or sanctify. A man personally ignorant of Christ is incapable of making others acquainted with him. (3) Their want of exertion. Each employs himself but on a small area. Each employs himself but seldom. I will offer an instance:—On the Ottawa circuit, there are three Church Ministers. One lives in Vaudeuil, attends two small congregations, and preaches, or reads, regularly four times a month. Another lives in Argenteuil, attends one congregation, and does likewise. The third lives in Grenville, and imitates the last. Here are three ministers to four congregations! Three perform the work of one. One might perform even more. I do not say but they occasionally may read a discourse on some day, not Sunday; but I am not certain. By way of contrast, look at what two Methodist Ministers have performed for years. They have not confined themselves to four places, but have visited four seignories, Papineau, Argenteuil, Longueuil, Vaudeuil; and six townships, Chatham, Grenville, Wentworth, Chatham Gore, Hawkesbury, Plantagenet. In each of these seignories and townships, they have established from one to four preaching-places, which they have visited once in two weeks, making a monthly route of about 300 miles. No complaint is made of this labour: what they do, they should and will do, while their strength comes from on high. But why are not Church Ministers equally willing and laborious? The contrast in the labours of the two classes of ministers is not peculiar to this circuit, but is nearly the same throughout Canada and England. Before I pass from this subject, I will venture to offer some advice to our fifty Church Ministers in Canada. Condescend to imitate your (supposed) inferiors. Let each of you enlarge the boundaries of your work. Instead of one or two places, seize on twelve. Preach or read twice or thrice on one Sunday, and three times on the evening of working days; and thrice on the next Sunday, and the remainder, as before. Thus will you visit twelve places, and supply twelve congregations, in a fortnight. You may think this an arduous work; but remember that you will be more useful. You must not be too careful, any more than your inferiors, about roads, or manners, or food, or sleeping, or lodging; but resolve to "endure hardness as a good soldier." You will thus visit these 12 places twenty-six times a year; and that is not too seldom, considering that you complain of labourers being few. Supposing each of the fifty to hearken to this advice, the number of places visited will be six hundred. What a contrast! Now the fifty visit about sixty or seventy, or a hundred; then six hundred places and congregations! If the fifty thus work, four important ends will be obtained. (1) Many who do not visit other ministers, may visit them, and be benefited. (2) It will save men; save at least 250 men! "Impossible!" most true. I will allow the 50 to occupy two places each, which makes 100. Then there are 500 places left; and allowing two places to each, these would require 250 men to supply them. But if the 50 supply the 600, they would save two hundred and fifty men, who might occupy places where spiritual death is felt. (3) It will save money; save at least £25,000 a year; for each of the 250 would require at least £100, and 250 salaries amount to this large sum. (4) It will prevent Mr. Bettridge revisiting England, exciting the laughable pity, and receiving the misemployed generosity of an English public. I hope the bishop will notice and approve this recommendation, and that, at his next visitation, he will insist on its adoption, saying to the demurring, "If any will not thus work, neither shall he eat." At the first Conference in Ireland, this question was proposed: "What if a preacher be unable to preach twice each day?" The answer, "He can only be a local preacher." Though willing, if unable, the itinerant work must be relinquished. Besides these four things, it will be found that the ministry and members of the Church of England are well proportioned. Allowing 300 worthy communicants to each of the fifty, makes the total 15,000; and this number must exhaust Canada of

its Church deposit. These sheep are not too numerous for the shepherds,—shepherds descending from, and inheriting the blood of, the apostles. Why then do the shepherds cry that they are too few to save their sheep from the sectarian folds, when they would, perhaps, accomplish this end, if they abridged themselves of ease? Do they love ease more than the sheep? I hope not. I return to the question. As the three obstacles lying in the way of Church ministers do not lie in the way of Methodist ministers, I immediately conclude that the latter are more useful than the former. This conclusion is confirmed by constant observation and frequent private and public acknowledgments.

5. I have now, Sir, shown my opinion on the question. From what I have read, seen, and heard, I believe, considering the unequal numbers of the two bodies, that Church ministers are not superior, nor equal, but inferior to Methodist ministers, in ministerial character, ability, and usefulness. That the latter have silently submitted themselves to this indignity, proves their humility; and that the former have believed and proclaimed themselves above others, proves their vanity and their folly. "They measuring themselves by themselves, and comparing themselves among themselves, are not wise."

6. I conclude this letter with an inference suitable to the spirit and discussions of the day. If Church of England ministers, in this province or elsewhere, be not superior to Methodist or dissenting ministers, in ability and usefulness, then they have no superior claim to patronage and aid from the people, church, or government. G. F. P.  
*L'Original, Nov. 29th 1838.*

\* This appears from the licence, which runs thus: "Christopher, by divine permission, Bishop of Exeter, to our well beloved in Christ (name) greeting. We being duly certified of your morals, learning, and knowledge of the scriptures, do by these presents, give and grant to you a licence and faculty to preach and expound the Word of God, and to be a public preacher in and throughout our diocese."

† Preface to the Homilies as printed in 1562. This was the reason why the homilies were re-printed by the Queen, because the Clergy in general were incapable of writing their own sermons.

‡ In his 105th Sermon, he clears one body of men, and lays it on another. "It has been loudly affirmed, that most of those persons now in connexion with me, who believe it their duty to call sinners to repentance, having been taken immediately from low trades; tailors, shoemakers, and the like; are a set of poor, stupid, illiterate men, that scarce know their right hand from their left; yet I cannot but say, that I would sooner cut off my right hand, than suffer one of them to speak a word in any of our churches, if I had not reasonable proof, that he had more knowledge in the holy Scriptures, more knowledge of himself, more knowledge of God and of the things of God, than nine in ten of the clergy men I have conversed with, either at the universities, or elsewhere."

§ The Examiner says, "How are their ignorant preachers to know what to reject, or what to retain? Not only is their want of education a sore upon almost every word they utter, but their superiors, who have really had an education, confirm them in all their ignorance, by teaching them to despise scholastic learning." "Ignorance produces vulgarity; a want of rational conviction produces vehemence; and accordingly our Methodist preachers are vulgar and vehement."

¶ Mr. Mills says, "Not only are the doctrines maintained by our Wesleyan brethren at variance with the more sober, more rational, and I hope, more evangelical doctrines preached by the great majority of the Clergy of the Church of England \* \* \* but they differ from them \* \* \* in their style of preaching those doctrines, and in their mode of delivery. In their style of preaching, not merely because that in descending to the capacity of their hearers (who consist almost exclusively of the lower orders) they employ colloquial phrases and expressions better suited to common conversation than to the solemnity of public instruction, but because (unlike our Saviour and his apostles) they address the passions of their congregations, instead of appealing to their judgment." More vulgarity of style is attributed to them.

### The Day of Christ's Power.

Such a day of power was the Pentecost, when the Holy Spirit was poured out, and three thousand souls were converted to Christianity. Such were the earliest ages of the Church, during which a rich effusion of Divine influence was vouchsafed to believers; in consequence of which, men in great numbers were raised up to preach Christ crucified, a way was opened for the exercise of their ministry, and the Lord mightily gave testimony to the word of his grace. Such was also the time of the Reformation, when suitable instruments were raised up to revive primitive Christianity; men who chose rather to pass through the fires of martyrdom than deny the truth,—who succeeded in delivering whole nations from the tyranny of the "man of sin,"—and by whose instrumentality a new and irresistible impulse was given to the cause of true religion. Such, also, is our own day, in which we witness a great and blessed revival of apostolical Christianity; but we are taught to expect still greater things.

Hear the animating language of prophecy:—"the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it;" Isaiah xl. 3-5. Fulfilled in part as this prediction was, in John the Baptist, and the personal appearance of Christ, no one supposes that it then received its full accomplishment. It belongs to a class of predictions which have a successive and a germinant accomplishment. Its full meaning is to be displayed only in the latter day. Heralds shall precede the full manifestation of our Lord; and their voices shall be heard in the wilderness of pagan lands. Such are the missionaries of modern days. Into how many of these wildernesses have they penetrated! Behold them in the wilds of the west, in the deserts of Africa, in the distant islands of the South Seas, in the steppes of Tartary, on the verge of China, in the jungles of Ceylon and India, crying, "Prepare ye the way of the Lord, make his paths straight."

Special operations of Providence seem likewise to be promised in this prophecy, to be effected in the day of the Lord's power. "Every valley shall be exalted, and every mountain and hill shall be made low." Old systems of government, hostile to Christianity, shall be overthrown; commerce shall bring pagan nations into beneficial intercourse with Christian people; and a way shall thus be opened for the general spread of "the glorious Gospel of the blessed God." Kings shall become nursing fathers, and queens nursing mothers, to the Church; and in various ways, under a secret influence from above, "the earth shall help the mystical woman." And then "the glory of the Lord shall be revealed, and all flesh shall see it together." Precisely the same ideas are contained in a subsequent part of the chapter, containing the striking prophecy to which we have just referred. When "Zion gets up into the high mountain," rouses herself to exertion, and looks out for the opportunities of usefulness; when Jerusalem, the depository of "good tidings," lifts up her voice with strength, and no longer hides the word, and whispers only, as though half ashamed of it, but obeys the Divine command, "Lift it up, and be not afraid,"—then, "Behold," says the prophet, "the Lord God will come with a strong hand; his arm shall rule for him, his reward is with him, and his work before him;" or, as Lowth renders the passage, "Behold, the Lord Jehovah shall come against the strong one," the god of this world, "and his arm shall prevail over him." Then, too, when he has thus gathered Jew and Gentile into one fold, "he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Richard Watson.

We ought not to attempt to draw down or submit the mysteries of God to our own reason; but the contrary, raise and advance our reason to the divine truth.—Lord Bacon.

### Good Hearing makes good Preaching.

Every one must have been struck with the freedom with which preachers of the Gospel are criticised in the present day, not only by those who may be competent to the task, but by all others. Neither experience, or wisdom, are requisite to constitute a modern critic; the art comes by a kind of intuition; and hence every one who takes his stand in the sacred desk, must calculate that his auditors, from the oldest to the youngest, from the wisest to the most ignorant, are sitting in judgment on the style of his composition, the manner of his address, the relevancy of his arguments, and the justness of his views. It never seems to be suspected by them, that some little study is requisite to form a fair judgment in these matters. They know precisely how a minister should preach, and they can, or at least think they can, point out all his merits and defects. This prevalent habit of criticism is productive of two pernicious effects, one of which is to embarrass the preacher and make him forget the sole object of his high commission; and the other, to confirm the false impression of hearers, that the pulpit is to minister to their entertainment, rather than their instruction. We have often seen ministers run up or run down in popular favour, by their self constituted critics, without much regard to the true merits of the case; and they becoming aware of this power in their audience, must possess much virtue and piety, if they do not, to the neglect of more evident duty, study the modes of catching the popular breeze. It is to this critical mania that we trace the very common inquiry, why is it that we have so few good preachers? With much greater propriety might we ask, why have we so few good hearers? Let an audience be well prepared to hear the Gospel, and we will engage without difficulty to supply them, with what they will esteem a good preacher, for every Sabbath in the year. Good preachers are by no means scarce! wherever we turn our eyes, we can find many who preach Christ with godly sincerity, and who present the great truths of revelation in a plain but edifying manner; and yet they do not pass current with the multitude, from a lack of disposition to improve by their instructions. Perhaps, ostensibly, they may be pronounced wanting, from some deficiency in oratorical grace, but the real objection lies further back, and is found in a heart which is not prepared to receive the sincere milk of the word. Good seed, if cast on a good soil, will always spring up and bear fruit when accompanied by the fertilizing dews of heaven, but is a very different thing when cast upon a rock or a beaten path-way. It is under this view that we say, good hearing makes good preaching. The qualifications for a good hearer are something like the following, humility and self-diffidence; prayerfulness, and a desire to receive spiritual profit; a just view of the nature and design of the ministry and the fear of God; where these meet in the heart, the word of the Lord will distil "as the dew of Hermon, and as the dew that descended upon the mountains of Zion." Their absence, however, will render the preacher's duty most difficult; his efforts will be like water spilled on the ground which cannot be gathered. Great indignity is often done to God and to that ministry which he has appointed, by hearers casting blame on their pastors which they should assume to themselves. Thus they will say, "our minister gave us a poor sermon to day—he don't arouse us as some ministers do—he is so dull, that I could scarcely keep awake—I do not profit under his hearing." But suppose the same hearers should tell the precise truth, they would probably say, "I have been so much engaged during the week, that I have not read one chapter in my Bible or visited my closet once for secret prayer. I am becoming so worldly minded that I take less and less interest in religion—my temper is peevish, and I was made quite angry just before I came to church, by my disobedient servants and unruly children—the minister said some very severe things to-day, which offended me, because they reflected on my conduct." A thousand things of the latter kind will occur to disturb the mind, distract the attention, and harden the heart of hearers; and then, because they are not profited by the sermon, the lash is applied to the preacher! It was the remark of a pious lady, whose religion was more than an outward garment put on for set occasions, that she had never heard a sermon from which she could not derive profit, for in the absence of every thing else there was the blessed text; and so it will be with every one, who goes up to the sanctuary of God in a right frame of heart. The Lord will speak to them the words of instruction and consolation, and instead of murmurings against the matter and style of the preacher, their hearts will swell with gratitude, and they will see the stately steps of the king in the sanctuary, and their exclamation will be, "how amiable are thy tabernacles, O Lord of Hosts!"—Presbyterian.

MR. WESLEY'S DEFINITION OF THE CHURCH OF ENGLAND.—"What is the Church of England?" It is that part, those members of the universal Church, who are inhabitants of England. The Church of England is that body of men in England, in whom "there is one Spirit, one hope, one Lord, one faith;" which have "one baptism," and "one God and Father of all." This and this alone is the Church of England, according to the doctrine of the Apostle.

But the definition of a Church, laid down in the 20th article, includes not only this, but much more, by that remarkable addition: "In which the pure word of God is preached, and the sacraments be duly administered." According to this definition, those congregations in which the pure word of God (a strong expression) is not preached are no parts either of the Church of England, or the church catholic; as neither are those in which the sacraments are not duly administered.—*Sermon on the Church.*

In the above definition Mr. Wesley does not acknowledge its revenues or connexion with the State as forming any part of the Church of England even in England, much less in the Colonies. When Mr. Wesley's authority is appealed to, in this sense in which he defined and employed the phrase "Church of England," must always, in justice and honesty, be taken into the account.—Ed. Guard.]

TAKEN BY SURPRISE.—At the time when Mr. Peale was exhibiting his beautiful picture of the "Court of Death," in Boston, he sent the late Rev. Dr. Osgood a ticket, on which was inscribed—"Admit the bearer to the Court of Death." The old gentleman, never having heard of the picture, was utterly confounded. "I expect to go before long," said he, "but I was not prepared for so abrupt a summons." Alas! how many thousands are taken by surprise, and wholly unprepared!

THE SABBATH.—Mr. Philip Henry used to call the Lord's Day, the queen of days, the pearl of the week, and observed it accordingly.

"Sweet day of rest, for thee I'd wait;  
Emblem and earnest of a state,  
Where saints are fully blest'd!  
For thee I'd look, for thee I'd sigh,  
I'd count the days till thou art nigh,  
Sweet day of sacred rest."

A STRING OF COMPARISONS.  
How brittle is glass, and how slippery the ice!  
How fleeting a shadow—a bubble how thin—  
So brittle, so slippery, so fled in a trice.  
Are the joys of the world, and the pleasures of sin,  
How glorious the sun, and how pure is the light!  
How firm is the rock, and how boundless the sea!  
But more fall and more firm, and more pure and more bright,  
Are the blessings, Religion, created by the thee.







SPIRIT OF A DOMINANT CHURCH.—THE PETITIONS.—REV. RICHARD WATSON.—It will be seen, under the head of "Opinions from the Country," that in one place, a rector exhorted the People to "burn the Christian Guardian," &c.—in another place, another rector charged the British Government with the guilt of American infidelity; in another place we are informed by a gentleman present, that an Episcopal Rector from his reading-desk denounced the Editor of the Guardian by name. This same Clergyman threatened our informant (who was a volunteer on duty all last winter) with imprisonment for sedition for circulating the Clergy Reserve Petition. The man was actually apprehended by several militiamen at a muster, and taken to the Colonel, who said he had seen the petition—there was nothing seditious in it—and the man could not be taken up for circulating it, although he ought not to do it in these times.

The United States Congress assembled on the 5th inst. The President's Message is an elaborate document. He anticipates an amicable settlement of the North Eastern Boundary Question—probable at considerable length the invasion of Canada by American citizens—says, "In the mean time, the existing laws have been, and will continue to be, faithfully executed, and every effort will be made to carry them out in their full extent. Whether they are sufficient or not to meet the actual state of things on the Canadian frontier, it is for Congress to decide."

Judges PANET and BEDARD have been suspended by Sir John Colborne until Her Majesty's pleasure shall have been known. It is said the Judges will proceed to England to vindicate their late decision.

ADBEY and GEORGE (Colonel and Paymaster amongst the Precoc invaders) were executed in Kingston on Wednesday last. A Water-town correspondent of the N. Y. Commercial Advertiser says, ABEY was a man of considerable property, with a very interesting family of one son and two or three daughters.

IMPORTANT FROM JAMAICA.—The Jamaica Legislature was assembled on the 3rd ult. The House of Assembly refused to proceed to business, until they should learn from Her Majesty whether they were to be treated as a 'conquered Colony or as British subjects,' alleging, in a series of resolutions, that their constitutional rights had been invaded by an act of the Imperial Parliament and by Royal Proclamations. The Governor prorogued the Legislature a short time, with a view to dissuade the members of the Assembly from their purpose.

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"Associated in this instance with the Editor of the Patriot, as is generally believed, is an individual, who is a well known promoter, and supporter of Faction; notorious even for creating schemes in the Church of which he is professedly a Member, who, not long ago, endeavoured to promote a quarrel between the Revs. Drs. Harris and Strachan, when he received such a severe castigation from a Mr. F., as I should think has not been obliterated from his memory up to the present time. Extracts from it would detail at large his past history, relative to his conduct to his creditors at home, in one or two instances, but at present I forbear. Suffice it to say, that he was always associated at home with a party at war with the Irish Conference—that his first place of destination was Bostany Bay—next the United States, from whence he returned to Upper Canada as better for his business, to which his loyalty has ever been made tributary."

It being evident that judicious legislation in England, during the next Session of the Imperial Parliament, in relation to our affairs, will depend very much upon a correct understanding of the affairs of Upper Canada in contradistinction to those of Lower Canada, we propose shortly to commence a series of Letters on the affairs of Upper Canada, with a view to their republication in England, addressed to Members of the British House of Commons. We will publish them here, that they may undergo a thorough scrutiny; and we will endeavor to invest them with that internal evidence which cannot be successfully controverted in England by such men as Sir F. B. Head. Lord Durham and Mr. Beller will also be witnesses, if need be, of the correctness of what we shall advance. It appears that the Rev. Mr. Bettridge has put a "History of the Church in Upper Canada" into the hands of the Members of both Houses of Parliament. We purpose not to forget this gentleman's history or doings in our cursory review. The British Parliament ought not to be deceived, nor a generous nation robbed, for the benefit of a few, and the injury of the many in this Province.

LAST PAGE.—CIVIL GOVERNMENT.—At a time when there is an evident wish and effort to suppress free discussion, and by official and other intimations to prevent a fair and unobscured expression of public sentiment, with an obvious view to promote a theory on the Church question which is unsuited to the circumstances, and incon-

genial with the feelings, of the great body of the inhabitants of this Province,—at such an eventful and portentous time, we have thought it advisable to occupy a column, on the last page, with extracts from standard writers on some important principles of Civil Government which are now in most danger of being abridged or infringed; also important principles and precepts in relation to Government and public affairs which ought to be well understood and practiced by our fellow-subjects.

THE UNITED STATES CONGRESS assembled on the 5th inst. The President's Message is an elaborate document. He anticipates an amicable settlement of the North Eastern Boundary Question—probable at considerable length the invasion of Canada by American citizens—says, "In the mean time, the existing laws have been, and will continue to be, faithfully executed, and every effort will be made to carry them out in their full extent. Whether they are sufficient or not to meet the actual state of things on the Canadian frontier, it is for Congress to decide."

Judges PANET and BEDARD have been suspended by Sir John Colborne until Her Majesty's pleasure shall have been known. It is said the Judges will proceed to England to vindicate their late decision.

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As to the latter wicked propensities, nothing can be said in palliation, unless it be their no longer existing; the French, of the present day, at least, being the most dull, business-like, matter-of-fact people conceivable. A less gay, more habitually quiet and sober race does not exist. The peasantry of all that part of France called Brittany and Vendee have given up dancing altogether; the richer inhabitants of towns being almost the only persons yet indulging themselves in that way. I must, however, confess the consumption of a large quantity of tobacco, under the shape of cigars, snuff, &c. May this extraordinary propensity meet with your indulgence! As to the monstrous cruelty of the French, the general behaviour of all parties, during and since last revolution, has proved—1. That the French (different in that from all other nations) do make civil wars; 2. infandum dictu! kill each other whilst fighting. I do not know of much killing under other circumstances. There is one fact, however, of dire import, which candour will not allow me to pass unavowed. On certain occasions Frenchmen assemble around oblong tables, and after devouring the corpses of slaughtered animals, drink a crimson fluid, doubtless the blood described by you as their pretence! I sometimes also heard very ferocious expressions from students in medicine and law, attorneys' clerks and apprentices. The most remarkable circumstance was, that a few additional years, and a profession radically cured their verbal ferocity. I hear there is in this town a person who writes articles of a most sanguinary hue, calling for gallows and slaughters by wholesale, and fire and faggot for entire districts. Should you know such a person, inform him of the sobering effect of age on French youths: he may profit by the example, being doubtless very young himself.

Enough of trifling. All men of correct sense and feeling must think, Sir, that you, the Editor of a semi-official paper, would be more worthily engaged in calming the deplorable exasperation of parties, than in giving food to the worst passions, national hatred and revenge. Before damning an entire nation for a cruelty, visible only to your jaundiced eye, re-consider your own continual calls for the indiscriminate destruction of your misguided countrymen. Recollect that you pretend to be the staunch supporter of the Church of England, whose doctrine you deprecate by advocating a murderous policy; yes, murderous, for it involves in the same ruin the innocent and the guilty. E. DE ST. REMY.

P. S. Being informed that Mr. Dalton is in the habit of questioning the loyalty of all those who are bold as to call murderous lip loyalty by its own name, I will only state that, learning, on my landing at New York last Dec., of the rebellion of both Provinces, through the American border press, I immediately repaired to Chippewa and volunteered in Captain Benson's Company of Port Hope, and only left when not a single man of that corps remained there. I am a British born subject, having Stradford in Essex for birth-place. My father is a French loyalist emigrant who was wounded fighting for the united cause of England and his native King, and whose head was at a later period put at price by the Consul Buonaparte. E. DE ST. R.

FOREIGN AND DOMESTIC NEWS.

UPPER CANADA.

Invasion of the Western Frontier.—Official Account.

DISTRICT GENERAL ORDER. To-wit, Dec. 10, 1838.

The Excellency Major General Sir George Arthur feels much pleasure in communicating the peculiar facts and militia, the gratifying information received by him from the Western Frontier. A large body of pirates and brigands belonging to the hostile combination in the neighboring frontier, which has of late so much disturbed the peace of this province, after assembling in the neighbourhood of Detroit, and showing themselves at different points in the vicinity, at length had the hardihood to attempt landing near Windsor, about three miles from Sandwich, on the morning of the 4th inst., where they immediately commenced their work of destruction, by burning a steamboat called the Thames, and a house, used as a barracks, making prisoners a number, but gallant party of militia, quartered therein, who, in defending themselves against the attacking banditti, shot their leader, and eventually effected their escape.

During the short time the brigands remained unmolested at Windsor, they used every effort in vain, to induce the inhabitants to join them; and murdered one man upon the refusal to take up arms against his country.

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It is pleasing to the Excellency the Lieut. Governor and Major General Commandant, to announce, that the loss of Her Majesty's subjects, with the exception of the victims of the burning of the Thames, and the burning of the house, was only two men being killed, and two slightly wounded, in the pursuit of the enemy.

By Command. C. FOSTER, Colonel, Assistant Adjutant General.

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in hearing this, and her soul appeared to be exceedingly happy. After an hour or so spent in this, she requested to be removed to her chair, saying, "I am tired of the bed." Accordingly she was helped from the bed, and while walking to the chair, she remarked to her partner, "If it were not for my weakness, I should be very comfortable." Scarcely had she been seated, when it was observed that she was becoming faint. Every assistance was immediately afforded, but all in vain. She was then removed to her bed, around which all in the house were soon assembled. Casting her eyes upon her friends, she said, "Can this be death? Her parents replied, "Matilda Ann, you are going!" Her afflicted companion, in whose arms she then lay, asked her what were her enjoyments and prospects in reference to that eternal world into which she was so swiftly passing. She replied with a sweet composure, and in a most emphatic manner, "Jesus is precious!" and casting her eyes upwards, without a struggle or a groan, she closed them on all worldly things, while her happy spirit took its everlasting flight to dwell on high.

She had often, owing to her constitutional weakness, expressed a fear that she should shrink in the struggle with death. But her who tempers the wind to the storm lamb, having prepared her for the mighty change, took her almost through the dark veil before she observed the change. For from the moment at which she became in the least uncomfortable, except her weakness of body, occasioned by the decay of nature, till her happy spirit took its flight home to glory, the time did not exceed 10 or 15 minutes. O the mercy and goodness of God! The disposition of our esteemed departed friend, sanctified by the grace of God, was such as commanded the respect of all who knew her, for those who knew her best loved her most. As a child, she was ever dutiful and affectionately fond of her esteemed parents. It was enough for her to know her parents' will in order to do it. As a sister, she was loving and kind; and as a wife, it was her anxious solicitude to render for society desirable and always agreeable—the home of her partner such as to make his return from his pastoral labours refreshing and acceptable. As a christian, she was humble, devoted, and pious. She strove to be an every day christian, ever living the life which she lived in the flesh by the faith of the Son of God, who loved her and gave himself for her. On the 27th, a funeral sermon was preached by the Rev. J. Norris, from 1st Cor. xv. 26, to a large, attentive, and deeply affected congregation; after which, her mortal remains were carried to the house appointed for all living, and deposited by the side of her three elder sisters, with them to sleep till the dead shall hear the voice of the Son of Man and come forth. Blessed are the dead which die in the Lord! Amen, and amen! May reader and writer fully possess the triumphant faith she possessed; then, like her, their end shall be everlasting peace. Malahide, Nov. 20th, 1838. A NEAR RELATIVE.

DIED, on the 29th of November, in the Township of Malahide, London District, at the residence of her son-in-law, Dr. Dancy, at an advanced age, Mrs. Betsey Joyce, leaving behind her a satisfactory evidence that she has gone to join the blood-washed company who sing "The Song of Moses and the Lamb."

Just as Mrs. Joyce was in the agonies of death, and while all in and about the house were arrested by the solemn call of death, it was discovered that the house was on fire. The fire, it appears, took in an apartment in which two joiners were at work, but who, on hearing the call and lamentation of Mrs. Dancy, had left the room and ran to the apartment in which the expiring aged mother lay. On learning that the house was on fire, the men ran down stairs to discover, if possible, the cause of the conflagration. The discovery was not, however, made in time to arrest its progress. The room in which the fire broke out, being full of dry shavings, was soon filled with a blaze. The smoke now began to rush into and fill the room in which the dying mother and her weeping daughter were, which admonished the living that that was not their abode. The frightened and afflicted daughter, in the absence of the men, was now compelled to leave her expiring mother to be consumed in the flames or carry her with her down stairs. She tried the latter, and succeeded in removing her to the foot of the stairs, when her strength failed her. At this moment Dr. D. arrived at the scene of suffering and conflagration, only in time to carry the dying mother and his fainting companion from the place of destruction to the main road, to escape total destruction. It was now discovered that, during this removal, the spirit of our departed friend had made its escape and left "the poor body inactive and dead."

The neighbours by this time began to assemble, in time only to snatch from the decaying element a small portion of Dr. Dancy's goods, leaving, however, all his medicine, to the amount of some £40 or £50 worth, and all the goods belonging to the deceased mother, which, as I was informed—including money, plate, and apparel—was of considerable value. The Doctor's loss, it is thought, cannot be less than from two to three thousand dollars. Among the other losses occasioned by this sad occurrence, and which created much sympathy, was that of a young mechanic, who had that morning taken into the unfinished apartment a complete set of joiner's tools, comprising his all by which he was to provide for a young family. These, with some valuable clothing, were all consumed. Thus was furnished, not only to the sufferers, but to all around, indubitable evidence of the vanity of worldly aggrandizement, and how subject earthly riches are to take to themselves wings and fly away—yes, and the great necessity of laying up treasures where the devouring element cannot destroy. On the 30th this mournful and afflictive occasion was improved by a Sermon from the Rev. S. Rose to a large and deeply attentive congregation, when the mortal remains of our esteemed and aged friend were deposited in the silent grave, free from the noise of the contending elements, to sleep until the final dissolution of all things. A BYSTANDER. Malahide, Dec. 4, 1838.

MARRIED.—By the Rev. A. McNab, on the 13th ult. Mr. Jacob Lowden of Rochester, to Miss Phoebe Ann Smith of Glasgow. By the same, on the 28th ult. Mr. John Clinton to Miss



CIVIL GOVERNMENT.

The Constitutional and Scriptural Right of free Discussion, Petition, &c.—Both the right and duty of exercising the privileges recognized and secured by law, and on some occasions, of even lawfully, and constitutionally resisting the measures of a government...

General Voice of the People in Matters of Government.—I am not ignorant, that it hath been made a Point of Debate, whether, in political Matters, the general Voice of a People ought to be held worth much regard.

Thus runs the Writ of Summons, to the Parliament of the Twenty-third of Edward the First.

A noble Acknowledgment from an English King, which ought never, surely, to be forgotten or trod under foot by English Subjects!

There are two manifest Reasons, why, in a degenerate State, and a declining Period, the united Voice of a People is, in general, the surest Test of Truth in all essential Matters on which their own Welfare depends, so far as the Ends of Political Measure are concerned.

First, because in such a Period and such a State, the Body of a People are naturally the least corrupt Part of such a People. For all general Corruptions, of whatever kind, begin among the Leaders, and descend from them to the lower Ranks.

Secondly, a still more cogent Reason is, that the general Body of the People have not such a Bias upon their judgment by the Prevalence of personal and particular Interest, as the Great, in all Things which relate to State Matters.

Hence then it appears, that the United Voice of an uncorrupt People is, in general, the safest Test of political Good and Evil, and therefore, the best Aid and Assistant to an upright Prince, in the Choice of such Ministers as may secure to them the Good, and divert the Evil.

True Spirit of Reformation.—A system of fundamental reform will scarcely be effected by massacres mechanized into revolution. We cannot therefore inculcate on the minds of each other too often or too too great earnestness, the necessity of cultivating benevolent affections.

Liberty.—Liberty is to the collective body, what health is to every individual body. Without health, no pleasure can be tasted by man; without liberty, no happiness can be enjoyed by society.—Beltingbrooke.

Want of Public Spirit.—It would be a happy thing if such as have real capacities for public service were employed in works of general use; but because a thing is every body's business, it is nobody's business; this is for want of public spirit.—Addison.

Innovations.—Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils; for time is the greatest innovator; and if time, of course, alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?—Lord Bacon.

Opinions ought not to be formed without Examination.—Our first and great duty then is, to bring to our studies, and to our inquiries after knowledge a mind covetous of truth; that seeks after nothing else, and after that impartially, and embraces it, how poor, how contemptible, how unambitious soever it may seem. This is that which all studious men profess to do, and yet it is that where I think every man miserably.—Locke.

Honour to be conferred on Merit only.—For who shall go about To cozen fortune, and be honourable Without the stamp of merit! Let none presume To wear an undesired office.

Free Discussion.—Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinions than with truth.—Bishop Watson.

Freedom of the Press.—The liberty of the press is the true measure of the liberty of the people. The one cannot be attacked without injury to the other. Our thoughts ought to be perfectly free; to be bridled, or stifled, or in their sanctuary is the crime of free humanity. What can I call my own, if my thoughts are not mine?—Mercier.

On the Liberty of the Press.—Now without the absolute unbounded freedom of writing and publishing, there is no liberty, no shadow of it; it is an empty sound. For what can liberty mean, if it does not mean the liberty of exercising, improving, and informing our understandings? "A people have liberty," said a truly good king of England (Alfred) "when they are free as thought is free." "What is it makes a city? (saith the good Alcibiades a poet, whose muse was always sacred and faithful to the best of causes,) it is not walls and buildings: no! it is being inhabited by men; by men, who know themselves to be men, and have suitable notions of the dignity of human nature; by men who know what it is that alone exalts them above the brutes."

On the Liberty of the Press.—Can we be either virtuous or religious, without the free use of our reason, without the means of knowledge? and can we have knowledge if men dare not freely study, and to freely communicate the fruits of our studies? What is it that distinguishes human society from a brutish herd, but the flourishing of the arts and sciences, the free exercise of wit and reason? Is it indeed, that we may merely eat, drink, sleep, sing, and dance, with security, that we choose governors, subject ourselves to their administration, and pay taxes? Yet take away the liberty of the press, and we are all, at once stripped of the use of our noblest faculties: our souls themselves are imprisoned in a dark dungeon; we may breathe, but we cannot be said to live.—James Thomson, author of the Seasons.

ADVERTISEMENTS.

MRS. JORDAN, MILLINER AND DRESS-MAKER, 213, North side King St., Opposite Chouett's Buildings, Toronto.

THE SUBSCRIBERS have for SALE, at their STORES IN HAMILTON, A VERY LARGE STOCK of Common, Fine, and Superior CLOTHS and CASSIMERS, which they recommend to the attention of those who have contracted for the supply of MILITARY CLOTHING.—Also, Pilot Cloth, Canadian Grey Cloth, Flushing, Padding, Blankets, Rugs, Flannels, Serges, Fur Caps, Cloth Caps trimmed with Fur, Lined Mitts, Overall Hose, Buffalo Robes, Ready-made Winter Clothing, Sheetings, Sacking.—And a General Assortment of other DRY GOODS, LIQUORS, GROCERIES, &c. &c. &c. COLIN FERRIE & CO. Hamilton, Nov. 1838. 5-4w.

LIST OF LETTERS containing in the Post Office, City of Toronto, December 5, 1838. Persons calling will please ask for Advertiser Letters.

- Acheson James Decker Henry Knapp Wm Purdon Captain
Adair George Dovnish William Knott Mrs E
Adams Samuel Dick Thomas Quirke James
Adson Daniel Dickson Miss Lane Edward J
Allison James Dibs John Rankin William
Anson Thomas Dixon George Lambton John
Anderson David James Lambert Wm
Anderson William Doberly John Lambton Henry
Armstrong J. W. Dobson John Lenox H. & Robt
Armstrong Geo. Dwyer Joseph Lewis Eastor
Arnour J. G. Donoghue Joseph Lesley John
Arless Richard Dronnan David Lemm John
Aukjind Henry Driskale Eleanor Leen Mrs
Auljo John Durva (or Du- Leon Mrs
Awburn William veo) Antoine Linn John 2
Dunn Thomas J. Lindsay James
Baylan Patrick Duff John Livee Barkles
Baker William Duncanson George Robertson David
Baker William Duncanson George Robertson David
Baker William Duncanson George Robertson David
Baker William Duncanson George Robertson David

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 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, £2 0 0
2 Tuition—English Education, including Reading, Writing, Arithmetic, Book Keeping, Geography, and English Grammar, per Term, 1 0 0
Higher Branches of the, including Natural and Moral Philosophy, Astronomy, Chemistry, &c., &c. &c. 1 5 0
Including Latin, Greek, or Mathematics, &c. 2 0 0
Extra Charges. French, per Term, 1 10 0
Drawing and Painting, each great advantage in the week poor, 1 10 0
Music, Drawing, and Painting, 1 10 0
Use of Piano, 1 10 0
The charge will be the same whether one or all of these Branches be taught. A Term is eleven weeks.

U. C. Academy, Nov. 3rd, 1838. MATTHEW RICHEY, Principal.

Government House, 25th September, 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 late 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 3rd, 1838. 465 6m

South Charitable Infirmary. At a MEETING of the TRUSTEES of the SOUTH CHARITABLE INFIRMARY, held on Wednesday the 5th June, 1838.

Dr. HERRICK having been received, it was unanimously Resolved—that while we accept the resignation of Dr. HERRICK, as Senior 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 (as far as a period when his extensive and enlightened experience is capable of affording such great advantages to the sick poor.

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 we 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 its 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.

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 Store.

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

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.

FOR SALE, by the Subscribers, to which they will continue to receive additions, until the close of the navigation—10 Bales Hope, first quality, 15 Bales Scotch Snuff, 15 Do. Candle Wick, 50 Boxes Tobacco Pipes, 300 Reams Wrapping Paper, 100 Bags Coffee, 500 Wheat Bags, plain & twilled, 70 Boxes and Kegs Raisins, 150 Kegs and Boxes Tobacco, 40 Bags Pearl barley, 30,000 Segars, various kinds, 150 ps. Brown Sheetings, 36 inch. A L S O.—Cassia, Currants, and Rice, Cut Tobacco, (in papers and bulk.)

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.

STOVES.—The Subscribers are now receiving from the Foundry of J. VanNorman a well assorted stock of STOVES, neat Scotch patterns, from 20 x 40 inches; Dog Irons, Bake Pans, Cauldrons, Sugar Kettles, &c. &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.

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.

PIANO FORTES.—Two SPLENDID HORIZONTAL GRAND SQUARE PIANO FORTES, just opened and for Sale, No. 23, Yonge Street.

MAYHEW.—MILLINERY AND DRESS ESTABLISHMENT, BABY LINEN MANUFACTURE, and TOY WAREHOUSE, Yonge Street, between Richmond and Nowgate Streets.

ALEX. GRANT, BARRISTER AND ATTORNEY AT LAW, Notary Public, &c., King Street, Toronto, opposite the Court House.

NOTICE.—THE Undersigned, having authority to arrange the affairs of the Estate of the late SIMON WATSON, 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.

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 unexceptionable references as respects character, ability, &c. Communications addressed to B. D. E., at Cookville Post Office, will be thankfully received and immediately attended to.

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COURT OF CHANCERY.—W. C. KEELE, Esq. Solicitor and Equity Draughtman, Bishop's Buildings, Toronto.

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.

MR. WOOD, DENTIST, Cheviot'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 Inexpensive 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.

MISSING.—TWO CASES of GOODS, marked C B T C S and J & T C W and T forwarded from Montreal last fall. Any information respecting them will be thankfully received by CHAMPION BROTHERS, & Co. Toronto, Oct. 5, 1838. 456

BOOT AND SHOE STORE.—JOHN DODSWORTH P. D. 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 122 King Street, three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favours.

NEW ESTABLISHMENT.—R. HOCKEN, from Montreal, has opened, and now offers for Sale, at his Store, No. 144, King Street, opposite the Bank, 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 soliciting intending purchasers to call and examine his stock before purchasing elsewhere.

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. Catharines' U. C., where he is also prepared to execute all orders for the same, at wholesale or retail, on short notice.

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.

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. Tutton, Druggist, where he hopes to continue to merit a liberal share of public patronage.

ROLET.—The Premises in the North East corner of the Market Buildings, lately occupied by Messrs. Murray, Newbigging, & Co., consisting of a Store fronting King Street, with two extensive Granaries attached, and spacious Cellars extending underneath a considerable portion of the front wing of the said buildings—the whole being well adapted for a mercantile establishment.

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 authorise to sell the property. Starbore, H. D., July 4th, 1838.

TO BE SOLD.—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.

HANDS FOR SALE.—In the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, Altonborough, 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.

Also.—In the Township of Reach, Home District; Lot No. 12, in the 2d Concession, an excellent tract of 150 Acres.

FOR SALE.—AN EXCELLENT FARM, being the North-West Half of Lot No. Two, in the Third Concession in the TOWNSHIP of TORONTO, within half a mile of the Village of STREETVILLE, containing One Hundred Acres, sixty of which are in a high state of cultivation; with a good two-story Frame House and Log Barn, and a very fine young Orchard.

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.

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