

Christian Guardian.

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

Vol. XIII. No. 51.

TORONTO, WEDNESDAY, OCTOBER 12, 1842.

Whole No. 675.

CHRISTIAN GUARDIAN.

Wednesday, October 12th, 1842.

We have met with a sensible and conclusive article in the *N. Y. Christian Advocate and Journal* on the subject of Millerism, which, to make room for it, we have abridged, and now present to our readers, with certain parts of it italicized by us, and otherwise rendered emphatic, to draw out its full meaning. This *ignis-fatuus* error has been imported to Canada; and we shall expose, denounce, and oppose it—believing sincerely, as we do, that its tendency is to deceive the unwary, disturb the peace of religious society, increase the already too large number of infidels, bring into derision the Sacred Scriptures, and give exultation to hell. Were Satan himself to assume a human body, and with the Bible in hand, harangue the multitude, we believe he would get followers! He too often appears as an "angel of light." But, says the Apostle Paul, though "an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." We say then to Christians generally,—Discountenance Millerism in every way, and everywhere, and abide by the plain, unsophisticated meaning of the Word of God. What is new in divinity is false. And to the members of the Wesleyan-Methodist Church and our congregations we say, "Hold fast the form of sound words;" and be not seduced into the belief of a pernicious heresy, which will most assuredly in 1843 result in disappointment, chagrin, and disgrace to its deluded votaries.

A CAUTION TO THE CREULOUS, WHO ARE EXPOSED TO THE DELUSIONS OF MILLER.

Messrs. Editors.—For some time past my mind has been considerably exercised in view of what I deem a *very dangerous error*, into which many serious and well-disposed persons appear to have fallen, and which, if I mistake not, will, in the event, be productive of very unhappy consequences to the individuals themselves, and to the cause of truth in general. I refer to the belief, which is prevailing to a considerable extent, that the end of the world will transpire in 1843. It is well known that there are many persons who, from the peculiar structure of their minds, are exceedingly liable hastily to embrace whatever is novel and imposing on any subject, especially on that of religion. "Nothing could be better calculated to take with this class of persons than the imposing and awful scenes of the Final Judgment, represented as at the very door! Admitting the propagators themselves to be honest, what must be their feelings when, after the lapse of a few short months, they find that they have been *wholly mistaken* in their calculations?—when they reflect upon the *false alarms* which they have given, and the superstitious and unnecessary fears they have wakened up in the minds of many sincere and honest people! They will have gained for themselves an unenviable notoriety indeed. If we could believe that they are dishonest in the propagation of this sentiment, why, then, of course, they care nothing whatever for the consequences. But this I am unwilling to admit, if it were only for the honor of the Christian name. But what must be the consequences to those honest-hearted persons who have embraced this doctrine? After a few months these people will have to sit down and reflect that they have been *grossly deceived* by their teachers! Probably many of these people never embraced Jesus Christ as their righteousness, sanctification, and redemption, with a more sincere heart than they have the doctrine in question. How strong, then, will be the temptation to give up their whole experience as a delusion, and fall back into the dark shades of infidelity! True, the failure of these false prophecies by no means involves the failure of Christian principles. The latter are true, being based upon a broad and permanent foundation; while the former, as we believe, are *false*, being based upon calculations from periods of time which were never designed for the purpose for which they are used by these men, and upon a mistaken application of certain highly figurative language of the Holy Scriptures, especially of the book of Revelation. We therefore warn all honest believers in the sentiment we oppose, not to place such confidence in these calculations of time and applications of Scripture as will necessarily involve, in their minds, the falsity of the Scriptures, with the failure of these predictions. *These predictions, I am persuaded, will fail; but though heaven and earth pass away, not one jot or tittle of God's word shall fail.* Be not, therefore, shaken in your faith when you shall witness the failure of these predictions. It is no new thing for false alarmists and false prophets to arise in the world, and in the Church. We read of some who affirmed that the Resurrection was already past, and overthrew the faith of some. Our Lord also informs us that *false prophets shall arise, and deceive many*. And the apostle faithfully warns the elders of Ephesus, that of themselves should men arise, speaking perverse things to draw away disciples after them. Therefore, says he, watch and remember. Be not, then, as soon shaken as that the day of Christ is at hand." Watch and pray, and be always ready for death and judgment, and leave the time of these solemn events wholly with Him in whose hands are the destinies of men.

But look once more at the consequences resulting from the failure of this prediction with regard to unbelievers. These are of two classes—the hardened, scoffing infidels, and those whose minds are upon the point between the belief of Christianity and its rejection. The former will doubtless become still harder, and more confirmed in their infidelity; and who can tell how many of the latter will be driven over to the side of infidelity altogether! Where is the heart that does not tremble at the prospect of consequences so fearful!—consequences which are likely so seriously to affect the present and eternal interests of a large class of our fellow-beings? Truly the responsibility of propagating such a sentiment must be great indeed.—That it will be exceedingly unfair, as well as unbecoming, for any one to conclude that Christianity is false because of the failure of this or any other like prediction, is obvious enough. But what can be expected from infidels and semi-infidels but unfair and unbecoming conclusions! So much the greater the responsibility of the man who puts into their hands any thing out of which they can form a weapon which may be turned against Christianity. If infidelity be left to draw its weapons from its own empty resources, we have but little to fear from its opposition. *It is when it can draw these from the theoretical and practical errors of the professed friends of the Christian cause that we have reason to fear the result of a contest.* Save us from our professed friends, and we have little to fear from our open enemies. The errors and vices of professed Christians have done more to retard the progress of Christianity in the world than all other causes combined. But for these Christians had long since triumphed over every part of this rebellious world. But when, by the united efforts of the Church, the Gospel seems to be spreading with rapidity, and promising soon to be preached in all the world for a witness to all nations, up will start some well-meaning, and go off upon a tangent into the regions of speculation and error. And it is impossible to propose a theory so absurd, an error so palpable, touching religion, that will not find its sympathizers and its advocates. Witness MONOTHEISM, and a thousand and one errors besides, which have found their advocates in the credulous minds of men—and now that the time is coming to an end next year! If the propagators of these wild theories could be left alone in their glory, and alone be made to bear the shame and disgrace of their errors, one might pass them by without a word; but, alas, poor human nature in its dark and fallen state is so prepared to drink in the error as the thirsty ox drinks in the water; and having once gained a lodgment in the human mind, it spreads with the rapidity of an infectious disease through the community, fastening itself upon every individual whose moral habit of mind predisposes him to take the disease.

And now, Messrs. Editors, with your permission, I will offer, for the consideration of your numerous readers, a few of the arguments which induce me to believe that the prediction that the world will come to an end in 1843 is a gross mistake. The first is drawn from the following declaration of Jesus Christ, viewed in connexion with the present state of the world.—"And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." According to this declaration of our divine Master, the end will not come till the Gospel shall have been preached in all the world, and for a witness to all nations. Now, there never has been a period in which this has been done; therefore, "the end is not yet." I am not unapprised of the manner in which this passage is disposed of by the advocates of the opposite theory. It is in one of two ways; either that it refers to the general spread of the Gospel immediately preceding the destruction of Jerusalem, or to the preaching of the Gospel in the different parts of the world successively from the ascension of Christ to the present day. That it cannot mean the former is evident, from the fact that the Gospel was not preached among all nations prior to the destruction of Jerusalem. It is believed, therefore, that the text in question refers to the universal spread of the Gospel which shall precede the close of time. Now, with this view of the meaning of the passage, in what way do the advocates of the near approach of the second advent dispose of it, so as to make it harmonize with their theory? Why, by asserting that the Gospel has been preached in all the world, and among all nations! Has it not ever been the faith of the Church, that, before "the end shall come," the doctrines, precepts, and ordinances of Christianity are to prevail among all nations at the same time?—that heathen idolatry, Mohammedan imposture, Jewish blindness, Romish superstition, and infidel darkness, are all to give place to, and be subverted by, the glorious Gospel of the blessed God? In a word, are not the Jews to be brought in with the fullness of the Gentiles? And are all these desirable and interesting events likely to take place in the course of a few months? It is estimated that about five-eighths of the globe are involved in the darkness of

idolatry. THERE ARE MIGHTY REVOLUTIONS IN THE POLITICAL AND MORAL WORLD YET TO TRANSPIRE BEFORE THE CONSUMMATION OF ALL THINGS.

Another argument in opposition to the sentiment I oppose is drawn from the following declaration of Jesus Christ—that "of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." While you bear in mind that (Jesus Christ) had just given the infallible signs of the time when Jerusalem should be destroyed, hear him declare how *totally unexpected* to mankind THE TIME OF HIS SECOND COMING WOULD BE.—But the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away—so shall the coming of the Son of man be. Watch, therefore, for ye know not what hour your Lord doth come. Be ye also ready, for in such an hour as ye think not the Son of man cometh." The advocates of the opposite sentiment think he will come next year; therefore he will not come next year, because the time of his coming is to be *wholly unexpected*. They themselves, by raising expectation among the people, have fully proved that he will not come next year! St. Paul and St. Peter both confirm the declaration of Jesus Christ on this subject: "But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly the day of the Lord so cometh as a thief in the night."—"But the day of the Lord will come as a thief in the night." Now what do we learn from all these express declarations of Christ and his apostles, but that the time of his second coming is a *profound secret*, and known only to the eternal God himself. How vain, how unwise, how cruel, how presumptuous, in view of these inspired declarations, to attempt to fix the time of the second advent! How much better it would be for us to be labouring for a preparation for death and the final judgment, than to be amusing ourselves, or disturbing the public mind with speculations of this sort. What valuable end is proposed to be answered by this noise about the end of the world being at hand? Why, say the advocates of this sentiment, we propose to awaken a slumbering world, and induce men to prepare for the coming judgment. This is certainly an all-important object; but how singular that these men should adopt a method for the accomplishment of this most-important object, so *entirely different from the one adopted by our Lord himself*! He awakened a slumbering world by declaring that the time of his coming was a *profound secret*! "Be ye also ready, for in such an hour as ye think not the Son of man cometh."—"Watch, for ye know neither the day nor the hour!" This was his method of awakening a slumbering world.—Whose method, think you, is the wisest and safest to adopt?

But what will be the practical results of this alarm respecting the time of the second coming of Christ? Suppose a sinner is induced to believe that the judgment day will take place next year, and by that belief is awakened, and brought to a profession of religion; and yet when the time arrives no such event transpires—*Have ye not deceived him? WAS HE NOT AWAKENED BY BELIEVING A FAULTHOOD?* And whatever a merciful God may do for one under such circumstances, I ask, in the name of Christian candor and honesty, are we, as teachers of religion, at liberty to practise *PIGUS FRANSUS* upon mankind? "Shall we do evil that good may come?" O leave these pious stratagems with Rome, whence they emanated. Let Protestant Christians know their calling better. The Gospel needs none of these methods, for it is the power of God unto salvation to every one that believeth on the Lord Jesus Christ, and not the time of his coming, but the *fact*. All these efforts to bring sinners to repentance, by methods not authorized by the Holy Scriptures, partake of the doctrine of the rich man in hell, who, when Abraham said of his five brethren, "They have Moses and the prophets, let them hear them," said, "Nay, father Abraham, but if one went unto them from the dead they will repent." But he repeated, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." If the preaching of the Gospel, including the *fact* of the second advent and the day of retribution, without regard to time, proves ineffectual with mankind, we may not hope to move them by a method wholly unauthorized by the great Head of the Church. We may *frighten*, but cannot *convert* them, except by his own appointed means.

Again: Is it likely that God would have devised such a scheme of redemption and salvation as that of the Gospel, adapted as it is to the moral condition of all men, and have actually commanded it should be preached to every creature, and then suddenly cut short this great work in the very midst of its onward progress, before the joyful sound had reached more than three-eighths of the human family? No, there is a mighty conflict but just begun. It is a war of principles.—Truth against error, light against darkness, the kingdom of God against the kingdom of the devil. And this world is the battle-field. Here the enemy is to be vanquished—here the world is to be conquered, and Christ is to triumph and reign King of nations, as he now reigns King of saints. Other intelligences are doubtless anxious spectators of this moral conflict, while principles of the Divine administration are yet to be developed, and dispensations consummated which will connect themselves with every part of God's moral universe, and harmonize every portion of his vast dominions! The distant lion's roar already blazes with the approaching light of a brighter day than Zion has ever yet seen. War and oppression shall cease from under heaven.—Glory be to God! the lion and the lamb shall lie down together, and none shall hurt or destroy in all his holy mountain. *And this glorious day is to be brought about through the instrumentality of the Church herself.* She is to send the Bible, and preach the Gospel in ALL THE WORLD for a witness to all nations. The millennium, what is it? Why, it is the full triumph and splendor of the Gospel of the blessed God. It is Christ reigning from sea to sea, and from the rivers to the ends of the earth.—Not a *fancied* bodily presence, but in the truth and triumph of his doctrine, in the power of his PRECEPTS, and in the rich and saving influences of his GRACE. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things." How absurd to suppose that God has reserved the time of these grand and interesting events wholly to himself, as his word declares he has, and yet left means in his word by which men may, by calculations, find out, and publish, beforehand, this profound secret! Many great and interesting events are to transpire before that day shall come. Instead, therefore, of laboring to wake up expectation that the second advent will take place at a particular time, let us be more earnest to be found in a state of constant preparation; for, I repeat, in such an hour, as we think not, the Son of man will come. *Leave the time of that solemn event where it is—LOCKED UP IN THE DEEP COUNSELS OF THE ETERNAL MIND.*

Troy, Sept. 9, 1842. N. LEVINGS.

From Bishop Dober's Works.

"THY KINGDOM COME."

In the Divine prayer for which these words are taken, there is a twofold recurrence of the term God's kingdom. In the former instance we desire of our Father that His kingdom may come, and in the latter we acknowledge and recognize the kingdom of the Almighty as, together with His glory and His power, existing for ever and ever: a circumstance which should seem to point out to us two distinct and different manifestations of celestial authority; the one which is now and has been from the beginning of time, the other which is yet future, and is advancing to take place among men. That the name of kingdom is familiarly and appropriately applied to the relationship which God bears to all created things as their Maker, Preserver, and Governor, is plain not only from the natural reason of mankind, but from innumerable passages of Scripture. Even the heathen had so far a perception of this propriety, that they called their Jupiter the king of gods and men; and to the Lord Jehovah the prophet David, in his address to his son Solomon, ascribes the same distinctive title in a splendid strain of pathetic eloquence: "Thine, O Lord," are his words, "is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all." The establishment of this kingdom, however, being the subject of our prayers, not of our prayers, has no place among the petitions which our Lord has taught us to offer up, but is reserved with more propriety to the glorification or doxology by which those petitions are concluded.

But out of this universal empire over nature there was to arise, in process of time, an especial kingdom over the moral world, to which all the prophets of olden times bore witness, and which is described by the evangelists, as it was already familiarly spoken of by the Jews, as the kingdom of Heaven or of God. The good old Simeon waited for this consolation of his people when it was foretold to him that he should not depart before he had seen the Christ, or anointed prince of Israel. It was the argument by which the Baptist moved his hearers to repentance: that the kingdom of Heaven was fast approaching, and our blessed Lord himself, on His first appearance in Galilee, came preaching, as we are told, the good tidings of His Father's kingdom. We cannot, therefore, be at a loss to determine that by this kingdom is meant the world under the Gospel dispensation. The person who rules over it is our Savior, the Son and the Anointed of the Most High. His laws and statutes are the Gospel which He has given, and its subjects are those who believe in and are called by His name. The beginning of this empire is to be dated from the time at which Jesus ascended into Heaven, and sat on the right hand of God, all power and rule over the Church being then committed to Him. The exercise of that power shall remain in the hands of the Messiah till all His enemies shall be put under His feet, and death itself shall be destroyed by Him: "Then cometh the end," when the Son shall deliver up again His mediatorial kingdom to Him from whom He received it, when, having put all things under His feet, He shall Himself be subject unto the Father; and God, in His threefold Unity, shall be thenceforward all in all. The plain and natural meaning, then, of entreating our Heavenly Father

that His kingdom may come, is that, by His grace, the religion of His Son may be extended, supported, and established. It is the endeavouring to aid by our prayers that great and good work in which the Apostles laboured, and in which the best and wisest of mankind have, in imitation of the Apostles, esteemed it a glory and happiness to endure hardship, contempt, and martyrdom: that work which was the subject of the latest charge given by the Lord Jesus to his followers. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

It is true that, in its fullest sense, the prayer which we offer thus to God embraces for more than the outward establishment and profession of His faith among the sons of men. It comprises a devout aspiration for the establishment, or renewal, or preservation of Christ's kingdom in our hearts, as an internal, a ruling, and overmastering principle of faith, of feeling, and of deportment. It comprises a desire to be admitted, in God's good time, to the society of that blessed portion of His Church which, having been faithful unto death, is already rejoicing in Paradise. It implies, above all, a longing after that triumphant return of our glorified Saviour, when, having completed the number of His elect, He shall hasten His more perfect kingdom, when God shall visibly take unto Himself His great power and shall reign, and when we, with all those that are departed in the true faith of His holy name, may have our perfect consummation and bliss both in body and soul, in His eternal and everlasting glory!

SYSTEMATIC STUDY OF THE BIBLE.

The systematic study of Holy Scripture is a subject which deserves the attention of all who believe the Bible to be the word of God, and who endeavour to ascertain its contents, and that not merely to defend and explain it, but in order to become wise unto salvation. The study of Holy Scripture in Sabbath-schools, in our apprehension, would be much more availing than it now is, if a systematic course were pursued. For the family or for individuals the same or a similar system might be taken up with abundant fruit. And in academies and colleges, we believe, a systematic course of Biblical instruction is indispensable, in order to adopt the Bible as a class-book. It is now very generally believed, that the Bible should occupy a place among the studies of colleges and academies. But then, as far as we know, the Biblical course is reduced to no system. It is taken up in some undefined way, and recommended to be read and studied; but there is no methodical plan adopted, by which the Bible is studied in a scientific manner. All is miscellaneous, no order—no system—no arrangement of those topics or departments which would embrace clearly and fully the subjects of Scripture, and by this means conduct the student through the entire contents of the Bible in such a way, that he may interpret its contents with satisfaction to his own mind, so as to have full, clear, and impressive views of the Holy Scriptures.

By these remarks, it is not intended to say, that the plan of reading the Scriptures in families or by individuals is to be discarded. By no means; for whatever claims systematic arrangement may have, it will be always necessary to read the word of God in regular order as well as promiscuously, and to mark, learn, and inwardly digest what it contains, while thus perusing it. What we mean is, that the student of the Bible should pursue such a course of systematic arrangements in the study of the Bible as to embrace those kinds of knowledge that would enable him to comprehend, in the best manner, the truths contained in Scripture.

It is true, that Biblical study has been systematized by theologians, and especially by theological seminaries. Yet the system adopted supposes the student to be acquainted with the original Scriptures, and that he is to be a professional teacher of Christianity. What we would aim at, would be the course which is best adapted to teach a man to be a good Christian, who knows only the English language, without any direct reference to the ministerial office—a course too which could be introduced into Sabbath-schools, as well as into families; so that the rising generation might be thoroughly imbued with the principles of Christianity, and a wiser and a better generation of Christians might be raised to benefit our world.—*Western Christian Adc.*

ROBERT HALL.

Mr. Hall showed me his copy of Walton's Polyglot, and explained some of its various readings.—This led to a discussion of several passages in the Hebrew text. I asked his opinion of the 84th Psalm, part of which appeared to be unintelligible, both in the common English version, and in the version by Cranmer. He immediately turned to the Psalm, and translated it into English. When reading the fifth verse, he said, "You are right, sir; there is a difficulty; I think the sense cannot be given without a paraphrase." On my expressing my surprise at the facility with which Mr. Hall read the original, he replied, "Why, sir, it has become familiar to me by practice. I make a point of translating a chapter or psalm every day; and if you remember, I took lessons from Lyon, the Hebrew professor at Cambridge. I studied the language when at Bristol, but afterwards neglected it." Mr. Hall insisted on the importance of reading with points, and of paying great attention to the irregular verbs.

He used to say, "Task yourself to fifty pages a-day, sir, and secure the interstices of your time, and you will be astonished how much reading you get through in a year."

A maxim which Mr. Hall frequently urged, was, "Do a thing well, whatever it may be, and then learn to do it in the least possible time." Another was, "Whatever labors you may have acquired, practise the opposite, and you will soon find the good principle increase from the exercise."

Mr. Hall considered that Adam Smith's Wealth of Nations was founded on sure principles. He recommended Doddridge's Evidences of Christianity, as a better book, in some respects, than Paley's; particularly for young persons who had some religious knowledge.

He would not allow of indiscriminate reading on the Sabbath, but prescribed, in addition to the Bible, what may be called Sunday books, such as were either devotional, or had an aspect and bearing upon religion: Barrow's Sermons, Saurin's, &c., the Evidences of Christianity, Church History, and Religious Biography.

Mr. Hall's plan of reading was different from that of Dr. Johnson and some other great men. He generally read regularly through a book, but with great rapidity. Speaking to him one day on the comparative merits of the Rambler and Spectator, I expressed my preference for the Rambler. "Yes, sir, so do most young persons; but when you arrive at my age, you will prefer the Spectator; there is a pomp and swell in the rounded periods of Johnson, but a beauty, simplicity, and true taste in Addison."

When at Cambridge, Mr. Hall generally expounded the Scriptures on a Sabbath morning, and preached from a single text in the afternoon; the exposition generally suggested a subject for the sermon. I found him expounding the Gospel of St. John, afterwards the Acts of the Apostles; then he went to the Epistle to the Philippians, and the two Epistles of St. Peter: the three Epistles of St. John closed his labours at Cambridge, previous to his indisposition. I have preserved the leading ideas in his exposition of the Epistle to the Philippians, making more than one hundred pages of post paper, which I consider a great treasure. I inquired his reason for omitting the Epistle to the Romans?—he replied, "I do not understand it, sir. The Apostle Peter says there are many things hard to be understood: I shall reserve the exposition of that Epistle for the last work in my life."—*Greene's Reminiscences of Rev. Robert Hall.*

FELIX NEFF.

A person said to him one day: "Do not expose yourself on the road; the weather is rainy; the rocks on the mountains are loose and ready to fall; I fear for your life."—"Do not fear," said Neff; "the apostle made no account of his life, if he might win Christ: I would do the same. The God whom we serve is Lord of the rocks and of the rain; I place myself under his protection."

Then, having prayed, he said to his friend: "Let us go, dear friend, we have nothing to fear; the Lord protects us." Some persons intend to beat you in such a place, said a person to him one day. He smiled and replied: "They have plotted to beat me, without knowing if God will let it; I pity them: let us pray for them." After having prayed for his enemies, he added: "Fear not for them who can kill the body; but fear Him who can cast both soul and body into hell."

One day, as he was exhorting a woman to turn to the Lord, he replied: "I have, no doubt, committed many little sins to which I paid no attention." "Ah!" he exclaimed, "do you talk of little sins? All sins are offensive in the sight of God! He is of purer eyes than to behold iniquity. Search in the Bible if you find any sin more small apparently than the sin of Adam and Eve; they had only eat some fruit; they had not injured their neighbour, because they were alone; and yet this little sin ruined the human race; a mighty victim was needed for its expiation."

You have often confessed your faults to a priest, said he to a Catholic woman: "do you believe that this priest has taken away your sins?" "No," said the woman; "I have always been afraid of death, because I feel that I have sinned against the God of heaven, and I dare not appear before him, fearing to be cast in the dreadful abyss, as I justly deserve." "Well, you see, my dear, that a man cannot pardon your sins." But the Lord Jesus can and will, because He is Almighty and All-merciful. Go then to him, just as you are, as the penitent Mary Magdalene, and, like her, you shall find a Saviour full of compassion, who will tell you: Go in peace; thy sins are forgiven thee. And, like her, you will love much, because you have been forgiven much."

One day, being in a house, after begging those present to receive the word of reconciliation, and seeing that they attached no importance to his words, he became sad and dejected. "Do you feel sick?" said the people to him. "Yes, I am sick when I consider your obstinacy in remaining estranged from God, without hope in the world." "Ah! I often read my Bible," said one to

him, "and I cannot remember it."—"Oh! if you loved this Word, you would retain it in your memory. If you had an intimate friend, who was absent, surely you would often think of him. If he wrote you that soon he would return to reside constantly with you, you would read and read again his letter; you would remember it; you would speak of it to your friends; you would hasten by your signs the moment of his coming." So it will be if you truly love the Lord Jesus!"

Felix Neff was often heard singing praises to God, when alone in his room. Worthington said of him: "What a singular being! he seems unhappy, and yet, when he is alone, he is always singing!" It was because Neff rejoiced in the Lord. Yet his friends relate that he had also great spiritual trials. He said that he was sometimes so assailed by the adversary of souls, that he seemed to himself to be surrounded with ruins, and he lost for a moment even the hope of being saved. But soon he resumed courage. "He who has taken me into fellowship with himself is faithful," said he; "and if, on account of my many unfaithfulnesses, he hides for a moment his face, I hope ever in him: I know in whom I have believed!"—*Corres. N. Y. Observer.*

A LIVELY FAITH.

Let me invite you to the cultivation of a lively and vigorous faith. It was this that gave to the preaching of the first ages all its resistless power; this which bore along, as on a march of triumph, the apostles and primitive evangelists, amidst the scoffing and the mockery of the world. Their faith it was which taught them to glory in disgrace; enabled them to rejoice in tribulation; filled their lives with labour and their death with peace; this which made them impenetrable to every assault, and inaccessible to every fear. Actuated by this power, they were superior to ambition, to interest, to the love of ease, to the allurements of speculation, and even to the affections of nature, so far as those affections would have neutralized or hindered their efforts in the cause of Christ.

If we were required, on the other hand, to assign the reason of our comparatively inefficient efforts, and our languishing zeal, we should trace them all to the defect and weakness of our faith. We are dwarfish as Christians; and it is not surprising if we do not achieve, as ministers or as missionaries, what demands a giant's strength. We want that faith which outstrips the speed of ages; which seizes on the imperishable, and apprehends the infinite; which leans upon the arm, or grasps the mantle of Omnipotence; which brings the distant near, and turns the invisible into a present substance; which gives swift wings to hope, and swifter to devotion; strengthens the hand for labour—braces the nerve for endurance—and dilates the heart with emotions, the very germs and pledges of our immortality; which rears us up from the dust of human frailty, to become as princes and prevail with God—and teaches us, while halting and wearied in the contest, still to retain our hold, and say, "I will not let thee go unless thou bless me!"—although it is an angel's might with which we struggle, and an angel's pinion that is half unfolded, and already spreading to the wind.—*Dr. Hall.*

EXPERIMENTAL RELIGION.

Is experimental Christianity, then, the one thing needful? Is it the one thing needful to the perishing sinner, of whom Inspiration hath said, that he "must be born again," or "never enter into the kingdom of God?" Is it the one thing needful to the prosperity of Zion, to the strengthening of her stakes, and the lengthening of her cords, and the beauty of her appearance? Is it the one thing needful to the joy of angels, when they descend from their native heavens to witness what is passing among the dwellers on the earth? Is it the one thing needful to the ultimate triumph of the Redeemer's mediation, to the preparation for that jubilee which shall be kept when the ransomed are all gathered home? Then let the Church fall upon her knees, and noitely supplicate a revival of experimental Christianity. While she clings to the truth with undiminished pertinacity, and labours to the extent of her power to promote sound doctrines, let her regard all this as subsidiary to the interests of vital godliness. Let her renew her zeal to send the gospel abroad to earth's remotest bounds; but, with every effort in this hallowed cause, let her connect a prayer that the power of the gospel may spread with its light, till the last moral desert on earth shall disappear, and the angels shall again take up the song of "Glory to God in the highest," because Christianity, daughter of the skies, has done her perfect work.—*W. B. Sprague.*

SOLILOQUY.

The following beautiful lines are from a new Poem by LONGFELLOW, published in the last No. of the *Magazine*—It is late at night. The person speaking has thrown himself into an arm-chair, with a large book open before him, when commences his waking dream:

I must read a while;
Must read, or sit in reverie and watch
The changing color of the waves that break
Upon the idle seashore of the mind!
Visions of France! that once did visit me,
Making him glorious with your smile, where are ye?
O, who shall give me, now that ye are gone,
Juices of these immortal plants that blow
Upon Olympus, making us immortal?
Or teach me where that wondrous mandrake grows
Whose magic root, torn from the earth with groans,
At midnight hour, can serve the fevered way?
Make the mind profane in its fancies?
I have the wish, but want the will to act!
Souls of great men departed! Ye whose words
Have come to light from the swift river of Time,
Like Roman swords found in the "Tages" bed,
Where is the strength to wield the fiery way?
From the barred ivory of antiquity
Reflected shines the eternal light of Truth
As from a mirror! All the means of action—
The shapeless masses—the materials—
Lie everywhere about us. What we need
Is the celestial fire to change the dust.
Into transparent crystal, bright and clear,
That fire is Genius! The rude peasant sits
At evening in his smoky cot, and draws
With charcoal uncouth figures on the wall.
The son of genius comes, forth-soon with travel,
And begs a shelter from the inclement night.
He takes the charcoal from the peasant's hand,
And, by the magic of his touch at once
Transfigured, all its hidden virtues shine,
And in the eyes of the astonished crowd
It gleams a diamond! Even thus transfigured,
Rule your traditions and old tales,
Shine as immortal poems, at the touch
Of some poor houseless, homeless, wandering bard
Who had but a night's lodging for his pains.
O there are brighter dreams than those of Fame!

WINNING OTHERS TO CHRIST.—Where is the Christian almost that seriously bethinks himself, What might I do to win souls? It may be you will go on in the company of the godly, where you will be edified; but when do you go to your poor neighbour, whom you see to live in a sinful state, and tell him of his danger, and labour to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help him out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Surely the lives of too many Christians speak the language of Cain. "Am I my brother's keeper?" Do you not know how to get into a poor neighbour's door? Carry an ass with you; do him a kindness; speak as a brother, or a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbour. "Oh! see your neglect in this. Do not think it enough to keep your own vineyard; let your friends and neighbours have no quiet for you till you see them settling in good earnest to seek after heaven. Oh! if you would bring in but every one his man to Christ, what a blessed thing were it! When so many are busy leading men astray, how active should the friends of Christ be in bringing back the lost sheep to him!"—*Alaine.*

THE SCOLD CONVERTED.—The late Rev. W. relates the following circumstance in one of his Journals:—"Wednesday 9th, I rode over to a neighbouring town, to wait on a Justice of the Peace, a man of candour and understanding, before whom I was informed their angry neighbours had carried a whole wagon-load of these new heretics, (the Methodists.) But when he asked them what they had done, there was a deep silence, for that was a point their conductors had forgot! At length one said, 'Why, they pretended to be better than other people! and besides, they pray for morning till night.' The Justice asked, 'But have they done nothing besides?' 'Yes, Sir,' said an old man, 'on't please your worship, they have converted my wife. Till she went among them, she had such a tongue, and now she is as quiet as a lamb!' 'Carry them back, carry them back,' replied the Justice, 'and let them convert all the scolds in the town.'"*—Buck's Religious Anecdotes.*

MARRIAGES IN OLDEN TIMES.

The New England Chronicle of December 14, 1770, announces the following:—"By the Rev. Mr. Sargeant, Rev. Mr. Samuel Parker, pastor of Trinity Church, to Miss Nancy Cutler, daughter of Mr. John Cutler, founder and brazer—a most amiable young lady, possessing every accomplishment requisite to render the marriage state agreeable and happy."—"Worcester, Oct. 21, 1772.—This day, Ebenezer Bradish, Esq., was united in the most agreeable state of human life, to Miss Hannah Paine, only daughter of the Hon. Timothy Paine, Esq., of this place—of whom it need not be told her acquaintance, that she is one of the most deserving of her sex."

CHRISTIAN GUARDIAN.

Wednesday, October 12th, 1842.

VICTORIA COLLEGE—THE WINTER SESSION.

The members and friends of the Wesleyan Methodist Church, among the latter of whom are persons of various religious distinction, have shown their high appreciation of a liberal and useful education, and of the character and services of that Church, by the readiness and liberality with which they aided in the establishment of our literary Institution at Cobourg, and the generous patronage they have bestowed on it since it came into operation. To all who have thus promoted a noble and interesting object, the thanks of the Board of Management, and of our Church, are due. To British Royalty, and the Provincial Legislature, a large debt of obligation is owing for the willing encouragement, and munificent aid bestowed on the Institution,—destined, we believe, to exert an influence in Canada, ample in its extension, and interminable in its inexpressible benefits.

Prosperous as the Institution was previously, since the inauguration of the present Principal it has been more prosperous; and, favoured by the Author of Wisdom, has now prospects full of promise. We have received no official statement from the College to offer to the public in confirmation of this remark, but the testimony of students given to us, who were in attendance during the Session which has recently closed, might be adduced, were it necessary; who will have pleasure in communicating the particulars we might give, in the different neighbourhoods they are visiting during the vacation. We have received from the Rev. Dr. Ryerson, the Principal, the following business particulars for insertion, and give them a prominence in our columns, which they merit; and have no doubt they will obtain the attention of Parents and Guardians wherever our journal may find its way. It is gratifying to us to be informed by him, that, with the exception of a few young gentlemen who have finished their studies, the students of the last Session will return to College next, and that already an additional number of young men have expressed their intention to enter with them. Our best wishes attend the able and devoted Principal and Professors in their best endeavours further to elevate VICTORIA COLLEGE as a thoroughly literary, theological, and useful Institution,—distinguished for its Canadian and British character.

Every patriot must have satisfaction in witnessing the present results of the efficiency of this Institution. Already have a number of its students left it for various spheres of active life—professional, educational, commercial, and agricultural; and the community cannot but be raised and otherwise benefited by the presence and exertions of men whose minds have been trained, manners cultivated, and now have their energies properly directed and applied. If our calculations comprise nothing more than the good likely to accrue from the labour of those students who have gone from the Institution to discharge the duties of Teachers in Township Schools, who can say how great that good is? But the influence and value of the College will be felt in every class of society.

While the general good resulting from the College is very satisfactory, its especial advantage to the ministry of our Church is more so. That ministry must tenaciously maintain its standing as one known for its evangelical doctrine, christian love, self-denial, simplicity and zeal; but it must be respected for its wisdom and ability, and not tarry in the progress of society. It is a fact that should be acknowledged with joy, that the College is Wesleyan, and antiscismatic. Mr. Wesley wished an educated as well as holy ministry. At the commencement of this "illustrious career," he thought closely about "a Seminary for Labourers," and brought the subject before his first Conference, but it was postponed. Kingswood School was "subsidiary to this design." In the meantime he required his Preachers to pursue a course of study in Greek and Latin authors, and in theology. In his Minutes for 1744 and 1775 we have the action of the Conference. In the former year it was asked, "Can we have a Seminary for Labourers yet?" The answer is, "If God spare us till another Conference." The year after it was again asked, "Can we have a Seminary for Labourers yet?" Answer, "Not till God gives us a proper Tutor." It appears, then, that the Institution was determined upon, and delayed only by circumstances. Now the English Methodist have their "Seminary for Labourers;" so have the American Methodist; so have the Wesleyan Methodists in Canada. And in what the three bodies are doing, they are but carrying out the great and good, and grand design of WESLEY. But we must not pursue a theme which opens in the distance visions which inspire and delight us.

Victoria College, we hesitate not to predict, will be vigorously sustained by our Church and the community; but, unofficially, we may be permitted to say, there is at least one object not yet attained in the operations of the Institution—the free education of young men on trial for our ministry unable to supply their own means. As yet they have had to bear their College expenses, though preparing for the service of others,—to spend their undivided strength to their latest period for our Church. We do not think this will long be the case. The Methodists in England educate their young Preachers at the Wesleyan Theological Institution gratuitously; and why should not the members and friends of the Wesleyan Methodist Church in Canada do the same? We are even confident they will at no remote day have their College Fund for this purpose, and support it with a spirit and a generosity which mark all their enterprises—religious, literary, and benevolent, in this day of unprecedented prosperity to our Church and Colony.

VICTORIA COLLEGE.—The College will be re-opened, after the Autumn Vacation, on Thursday, the 20th of October instant. The Winter Session will close the first week in May, 1843. Six Professors and Teachers are employed, by whom all the Branches of a Collegiate, Commercial, and English Education will be thoroughly taught. The regulations and discipline of the College are such as to preserve and promote the student's morals, and secure the most advantageous distribution and employment of his time. In addition to the ordinary Class instruction by the Professors and Teachers, Lectures will be delivered during the ensuing session on Chemistry, Natural Philosophy, Biblical History, and Chronology. Evidence of Christianity, and the principal epochs of British History, exhibiting the rise, progress, and character of the Constitution, Commerce, Science, and Literature of Great Britain. The great object of the instruction imparted will be not merely to render the student solid in his attainments, as far as he may advance in his studies, but to make him practical, virtuous, and enterprising in his views and conduct.

Candidates for Matriculation as Regular Students are desired to attend the day before the opening of the Session, in order to pass the examinations requisite to their being admitted and placed according to their qualifications. The Charges are, per term of eleven weeks, for Board (including Room, Washing, Candles, &c.) £5 10s.; for Tuition in the Collegiate Department, £2 0s.; Junior Division, £1 10s.; Commercial Department, £1 5s.; Preparatory School, £1 0s.

Students are charged 5s. each, per term, during the Winter Session, for sewing wool and carrying it to their beds. Each Student is required to furnish himself with at least two sheets, two pillow-cases, and two towels, and to have his name marked in full on each of these pieces of linen. Students will be charged for unnecessary damages done their furniture, rooms, &c. No extras. Board and Tuition to be paid at the commencement of each term of eleven weeks. But in case a Student is compelled by sickness to leave the College, his money will be refunded.

All the Books and Stationery used in the several departments can be procured in Cobourg, and must be paid for when purchased.

EGERTON RYERSON, Principal.

Cobourg, October, 1842.

P. S.—In commencing the operations of the Institution as a COLLEGE, it may be proper to lay before the public, in this form, the following General Course of Study which has been established in Victoria College. This Course embraces the Commercial and Preparatory, as well as the Collegiate Departments of the College.

COURSE OF STUDIES.

[Candidates are examined, on admission, and placed according to their qualifications.]

PREPARATORY SCHOOL.

Spelling, Reading, Writing, Geography, Arithmetic commenced, Latin Grammar and Reader.

JUNIOR DIVISION.

First Form.—Spelling, Exercises in Reading, Writing, Geography with Drawing of Maps, Arithmetic continued, Elements of History, Conversations on Natural Philosophy and Chemistry, Latin Reader and Cornelius Nepos.

Second Form.—Arithmetic completed; English Grammar, Caesar's Commentaries, Classical Geography, Greek Lessons.

Third Form.—Book-keeping; Algebra commenced, General History, Use of the Globes, Sallust, Virgil, Latin Prose, Greek Reader completed.

COLLEGIATE DIVISION.

Fourth Form.—FRESHMAN CLASS. Algebra completed; Geometrical Drawing; History of England; French; Virgil; Cicero's Orations; Latin Exercises; Roman Antiquities; Greca Majora (Cypriodis, Anabasis, Herodotus) commenced; Greek Testament; Physiology.

Fifth Form.—Sophomore CLASS. Geometry completed; Logarithms; Mensurations of Solids and Distances; Navigation, Surveying, Levelling; French; Cicero de Amicitia et de Senectute; Horace, Greca Majora; Latin and Greek Exercises; Rhetoric; Evidence of Christianity.

Sixth Form.—JUNIOR CLASS. Spherical Trigonometry, Conic Sections, Natural Philosophy; Chemistry; Cicero de Oratore, Tacitus; Homer's

Iliad and Odyssey, Greek Tragedies, Latin and Greek Exercises; Hebrew; Intellectual Philosophy.

Seventh Form.—SENIOR CLASS. Differential and Integral Calculus, Astronomy, Latin and Greek reviewed; Chemistry reviewed; Logic, Moral and Political Philosophy, British Constitution; Natural Theology, Hebrew, Natural History and Philosophy of the Bible.

N. B.—French and Italian may be studied or not, at the option of the Student.

Courses of Lectures will be delivered on Chemistry, Natural Philosophy, Classical and Biblical Literature. Lectures, either publicly or in connexion with the Recitations, will also be delivered on all the studies embraced in the foregoing course. The Institution is furnished with a Chemical, Philosophical, and Astronomical Apparatus, containing a Plate Electrical Machine, Telescope, Air-Pump, &c.

COMMERCIAL DEPARTMENT.

This Department is intended for Boys and Young Men who have made some progress in elementary studies, but who are not to take the Classical course. To such pupils will be given as thorough a preparation as, through the English Language, can be imparted for the active business of life, either as Merchants, Engineers, or Mechanics. The outlines of the course of study in this Department are the following:—1. English Grammar and Composition. 2. Geography and History. 3. Arithmetic, Algebra, Geometry, Trigonometry, and Geometrical Drawing. 4. Penmanship and Book-keeping. 5. Natural Philosophy, Chemistry, and Astronomy.

OUR PORTFOLIO OF SCRAPS.

Without doubt the SYMPATHY of the religion of Christ in the heart bespeaks its heavenly origin. By an irreligious man it is said, "Am I my brother's keeper?" By a religious man, to the remotest individual of his species, "Thou art my neighbour." That neighbour is a descendant of the same primeval parent; contaminated by the same original sin, and liable to the same curse; is, in common with the whole race, an object of the attention and compassion of the God of love; redeemed by the same general Saviour; honoured with revealed truths to instruct and enlighten, and visited and impressed by the same Holy Spirit, to sanctify him. Religion is love; and its possessor is not a stoic; the fountain of feeling in his heart is not sealed; his is not a pent-up pity; his love is not confined to self. The very nature of love supposes communion—partnership—with others—pangings for their relief—activity for their salvation. Love is of God; God made the case of man his own, when he was without a friend; and in proportion as a christian is hallowed and impelled by love, will live for others: his ingenuity, his energies, his time, his property, his prayers, his strength, his life, his all, will be taxed for their welfare.

"MARRIAGE is honourable," therefore the ceremony of solemnization is to be performed with consideration, and witnessed with respect. By too many it is made an occasion of gaiety and giddiness; when these should have nothing to do with it. It is an occasion of communion, of union tender and delicate, and there should be joy; it is an occasion of union indissoluble, and there should be sedateness. It is emphatically an occasion of solemnization, and to the most becoming spirit for it is that of chastened festivity. The act of marriage-union has too often been considered merely legal; and it is that, but religious too. The ceremony, then, is to be gone through deliberately, and with the conscience and heart wide awake to the importance and responsibility of every thing pertaining to it; and among the Methodists, we may say, every sentence of their Marriage-form should be read, and, as much as possible, the time of its use made impressive and pious. What cannot be undone? and in its consequences links itself with eternity, dictates what we advise.

It is an interesting question, "Shall there be poetry in our public PRAYERS?" Many judicious men answer in the negative. In all the forms of Prayer we have read we have not found poetry. Henry, in his "Method for Prayer," and Watts, in his "Guide to Prayer," give no directions for its use, but discommence it. Edmondson, in what he says of "The Gift of Prayer," in his "Christian Ministry," says nothing about borrowing poetry for our devotional addresses. The subject is deserving of some consideration. Not a few spiritually-minded persons borrow it freely. We are not prepared to blame them; but is there not a more excellent way? It is not fancy, but fervent feeling, expressed mostly in scripture language, we want in prayer. The Holy Ghost must be most pleased with his own words. Edmondson observes, "To acquire the gift of prayer, three things are absolutely necessary: first, a general knowledge of those Divine truths which are revealed in the Holy Scriptures; secondly, a thorough acquaintance with those words and phrases which are used on devotional occasions; and thirdly, constant practice, by which a readiness of expression becomes easy and natural."

AUTHORSHIP is not without its trials. The metal of thought must be dug out, and brought to light, pass the crucible, and be moulded before it can be ornamental or useful. The most eminent authors have thought so. Pope kept his manuscripts by him a year or two, and made many corrections in his printed sheets. Goldsmith was seven years in bringing his "Deserted Village" to perfection. Robertson wrote his "History" on slips of paper, entered them in a book, and revised frequently. Burke had his principal works printed at a private press repeatedly before he gave them to the public. Akenside and Gray laboured every line. Thomson had never done with emendation. Several authors have written hurriedly, but they lived and moved in the world of letters; and their practice is no example for others. Sheridan looked long and wishfully for a good thought. Byron composed rapidly, and pruned unsparingly. Woodworth, Southey, Coleridge, Moore, and Campbell often retouched their productions. Milton wrote for futurity. Jeremy Taylor culled the flower-garden of nature, and disposed of his collection of beauties with solicitude. Even the unaffected Cowper must be correct. These particulars are given in our own language from a popular work. We have it from one who has corrected many of Dr. Chalmers' works for the press, that he had never done erasing and adding. Blotting is the art of successful authorship; and he who never blotted, never gained renown.

MINISTERIAL SUPPORT.—It is ordained by God that they who "preach the gospel should live of the gospel." The labourer is worthy of his hire. These scriptures convey the idea of a righteous claim on the part of the christian minister, who discharges his duties with fidelity. If he be negligent, he merits neglect; but if faithful, he has a right to support. This, we believe, is one part of the true ground for him to take. He is not an applicant for charity; what he receives is not an alms. In his labours the people incur a debt with him, which should be first paid—paid at once—paid without a murmur—paid with pleasure. There is a letter in the *Northern Advocate*, from which we take a paragraph or two, written with sound sense and honesty. The writer remarks,—

"Can we, as Christians, in any way evade paying an honest debt, when we have the means of so doing in our possession? As Methodists, we agree to abide by the rules of the Methodist Church. If we unite with the church without first making ourselves acquainted with its rules, we act, to say the least, very foolishly. A person must be unacquainted indeed, that would unite with a church without knowing its doctrines; and now can he escape the same imputation if he is ignorant of its government, usages, or general economy? As Methodists, we have six months, after joining a class, to study our discipline, previous to our being received into full connexion. It is expected of Methodists that, according to their ability, they will contribute to the support of the gospel, and if they are what they profess to be, they will do it, and do it cheerfully. When a man gives himself up to travel—to travel where the appointing power dictates—the sacrifice which he makes is indeed great, one which not one in a hundred of the laity would be willing to make. When a preacher is sent among us, so long as he preaches the truth—maintains a good ministerial and christian character, we are in duty bound to support him. We desire, however, that he should be a man of honest manly worth, then how blameable a person must appear, who, when called upon to pay quarterly, says, 'I have nothing to give!' Give! you have not been asked to give, but only to PAY an honest debt."

"Why not talk about giving when your blacksmith, or tailor, or merchant presents his bill? What a conscience that man must have who, worth ten thousand dollars or even half that amount, will refuse to pay his share of the trifling sum allowed to the self-denying itinerant! An accommodating conscience thus, indeed!"

POPIST ITALY ACCESSIBLE TO PROTESTANTS.—Popery appears to be flourishing in England and America; but there is a worm at the root of the tree. The Spanish branch is withering; the French branch is not extending; and, ere long, the axe of Protestantism will bring the deadly Upas down. Prophecy foretells the event: Babylon must fall. The mouth of the Lord hath spoken it! The N. Y. Observer says:—

"Accounts from some friends who have recently been in Italy assure us that at the present moment there is a remarkable waking up of the Italian mind. They tell us that our ideas of the Italian character are incorrect in many points. We have, indeed, been in the habit of supposing them so sunk in ignorance and superstition as to desire to be free of the whole or true of a State. No, we have thought that the debasing system of ecclesiastical government under which they exist and which controls the political state of the country has so well succeeded in extinguishing even the desire of knowledge, that it would be hopeless to attempt to enlighten the people of Italy. But popery and despotism in its strong and natural alliance have not extinguished, and cannot extinguish, that native thirst for knowledge, that ardor, that taste, that imagination which characterize the Italian mind. Aspirations do break forth for the light which they see shines for all but them. They feel that they are degraded in the eyes of the world by their ignorance. In a great degree unwilling ignorance, but still an ignorance which they believe might be dispelled if their exertions at home were seconded by the sympathy and assistance of the friends of humanity abroad. They desire education, and it may appear strange to some, religious education. They need not the arguments which are so inoperative on many of our short-sighted citizens to prove to them the utter error of papal domination. They feel the full force of its degrading influences. The mass of the people are Catholics, but we mistake greatly in supposing them Roman Catholics. Among all the Protestant nations there are none to be found more hostile to the Papacy than the Italian Christians. The Pope has an enemies more inveterate than in Rome itself. And with good reason too, for there the people see and feel its abominable character, its usurpations, its gross hypocrisy, its grasping selfishness. They see the light it produces on all around it, on character moral and intellectual, on industry, and the useful arts and sciences, on social intercourse, on international communion, in short on all that constitutes the happiness of a people. They need not read lectures to prove to them that the Pope is a Usurper and a Despot; this is a truth ground in the very constitution of an Italian, by daily and hourly oppressions; none are so ignorant here but know this truth."

This cheering information in regard to the waking up of the Italian mind comes not alone, it is accompanied by the encouraging fact that Italy is accessible. Italy can be assisted. The Italians are ready to take an active part in disseminating useful knowledge among their own countrymen. Means only are wanted to purchase the materials, books, especially the Bible, tracts and newspapers.

Is not here an unexpected door opened to christian philanthropy? and what is the language of this providence? Is it not to enter this door?

The time we believe is come when a Society having for its object the assistance of the Italians in disseminating intellectual and evangelical light among their countrymen, is needed and might be formed. This cheering intelligence from the seat of the Papacy has already led to consultation, and we trust ere long that a Society to spread light in Italy will be duly and judiciously organized."

PREMIUM ESSAY FOR THE AMERICAN ABORIGINES.—Several benevolent individuals having placed at the disposal of the Publishing Committee of the American Tract Society a premium of fifty dollars, we see from some States papers, that that Society offers the amount for "the best Essay or Treatise on the subject of Civilizing and Christianizing the Aborigines of America," presenting a clear and distinct view of the obstacles opposing their conversion, and the best plans of removing those obstacles, together with a solemn appeal to the Churches of Christ for more united and vigorous efforts for the salvation of this peopled, down-trodden, and too long neglected people."

We are delighted with this movement, and suppose that the burden of the best forthcoming Essay will be—Give the Indian the Gospel.

We present the following brief statements, from a States paper, on the Origin of the North American Indians, without pledging ourselves to what is said. The subject of their origin, after much inquiry, still appears to be too greatly involved for a sound decision to be reached.

"Col. McKenney, formerly of the Indian Department, has been lecturing at Portland on the origin of the North American Indians. He holds that they are of Tartar origin; that they found this country peopled on their arrival, and in their march gradually exterminated the original possessors of the soil. To prove these positions, he cites Ladyard's personal experience among the Tartars, and points out a large number of identities between the two races,—in their crania, their habits, tempers, and domestic institutions. To sustain the latter position, he points to the well-contrived, well-stocked, and well-fortified, to be found stretching from the great Lakes to Florida,—fortified camps, indeed, with bastions, anellets, and curtains—gates, covered ways, &c. &c.—altogether superior to any thing our Indians have ever yet been known to produce."

THE METHODIST FEMALE COLLEGIATE INSTITUTION at Cincinnati, we learn from the *Western Christian Advocate*, has commenced under favourable auspices, between forty and fifty pupils having already entered. The prospects of success are said to be of "the most flattering description."

The Hon. L. H. LAFONTAINE has been returned the Member for the Fourth Riding of the County of York.—The election for Hastings has been attended with alarming disturbances; but of the final issue of it we have not heard.

NEW MAGISTRATES.—It is a fact which we notice with much pleasure, that many of the gentlemen lately appointed, or re-appointed, to the Magistracy in different parts of the Province, are members of the Wesleyan Methodist Church or our congregations,—gentlemen who are well known and esteemed for intelligence and character in their respective neighbourhoods.

In some of the impressions to-day of our first page, there is an omission in the heading to the first article. Instead of "cautious" read "credulous."

TO CORRESPONDENTS.—We thank the Rev. E. Adams for his letter containing several orders for the *Guardian*, and a promise of more shortly.—Several communications just received shall appear with as little delay as the Parliamentary reports will allow.

Religious Intelligence.

REVIVAL ON THE HOWARD CIRCUIT.—Oct. 1st, the Rev. K. Creighton writes us:—There has been a very interesting revival of religion on this Circuit during the last six weeks. For some time previous, the Lord had been giving us signs and tokens of good. The abundance of showers, however, did not prevent our Camp-meeting, held in Gosford, Aug. 26th, when the Holy Spirit was graciously poured out upon us, and a goodly number were delivered from the power of darkness, and translated into the kingdom of God's dear Son. The faith and zeal exercised, and the prayers offered up, in reference to our Camp-meeting, before its commencement, gave us good ground to hope that the presence and the power of the God of Jacob would be amongst us. On the Tuesday preceding the meeting, a large company of the brethren repaired to the place appointed; and after offering up prayer for the blessing of God upon the means about to be used, they engaged in erecting tents and making other preparations, as though they "had a mind to work." The tents, which, for their convenience, and the neatness of their construction, exceeded any of the kind I have ever seen, formed an enclosure of some extent, and the ground was divided into sections, each of which was assigned to a particular service. Early on Friday, the day appointed for the commencement of religious services, every booth was tenanted, every arrangement completed; so that afterwards we had nothing to do but labour for and worship God. The weather was unusually fine throughout our stay in the tented grove, which circumstance furnished a pleasing refutation of the idle saying, "Camp-meetings always bring rain." I have never witnessed such displays of the Divine power in the awakening and conversion of sinners as on that occasion. In all the means of grace, preaching, prayer-meeting, &c., the hand of the Lord was powerfully with us, and every effort was crowned with success. Certainly, (thought I) if we are not in the "Apostolic Succession," we at least realise a fulfilment of the promise given to the Apostles, Matt. xxvii 20. On one occasion in particular, the operations of the Spirit were so powerful during preaching, that the convicted sinner was unable to retire with his congregation. Some down by the sea-side, he cried out for mercy; whilst the people of God knelt between the sea and the shore, interceding for the application of that balm which heals the wounded spirit. Some who came to the meeting as despisers, and who by their scornful answers showed the contempt of the word of God, felt the power of truth, and, pierced by the sword of the Spirit, fell among the slain of the Lord. Such was the deep and solemn feeling that pervaded the assembly, especially during the last two days, that I may say, scarcely a person retired from the camp-ground, no matter what his previous sentiments or character, without a strong conviction in his mind that there is a blessed reality in the religion of Jesus Christ. Under such circumstances, it is almost unnecessary for me to say, that no disposition was manifested by any to transgress the rules by which our meeting was regulated; on the contrary, the strictest decorum was uniformly observed.

At the close, an effort was made to find out the number converted on the occasion; when it was ascertained that about seventy (including restored backsliders) professed to have been made the subjects of renewing grace, fifty-five of whom offered themselves to the Church, and were received on trial.

Since our Camp-meeting, the work has been going on prosperously. We have held three very successful protracted meetings; and the prospect is, that this will continue to be what it has hitherto been; "a harvest year." As I know you are particularly fond of "show-barns," I will not enter further into particulars, but merely to say, that during the last six weeks, two hundred and thirty persons have been added to our Church; whilst some who have been converted at our meetings have joined other Churches, and a few who have not yet joined any. As our success has come from God, we will most cheerfully give Him all the praise. The subjects of this work have been taken from the different stages in life, between 12 and 70 years of age; a considerable number are heads of families; and many are respectable and influential in the different neighbourhoods in which they reside. My esteemed colleague, Brother Harris, is a man of the right stamp; he has laboured in this revival zealously and successfully; and the brethren on the Circuit, Local Preachers, Exhorters, and others, have manifested a spirit of co-operation with the home government in regulating the duties in question, that they ought gladly to avail themselves of the opportunity. The people in both provinces desired that something should be done as soon as possible, and now was the time for doing it. It was wrong to say that the farmers did not think of these things in raising their crops. Many of them were reading, intelligent men, and well capable of forming an opinion upon such subjects; and it would not satisfy them to know that the government had the power of settling the question, but did not regard their views.

Mr. Harrison explained the reason of this measure being pressed forward, whilst other important measures were postponed. This was a measure which involved relations with the Home Government, and it was indispensable to settle it as soon as possible, for delay might be dangerous; and the others could lie over without any danger until the Legislature would again meet, which would be sometime during the winter.

Mr. Jones thought it was a party question, and would oppose protecting one class of agriculturists at the expense of another; for the interests of both ought to be consulted.

Mr. Tiger made some remarks, which, from his manner of speaking, and the occasional looseness of his voice, it was impossible to report.

Mr. Hicks made some observations in reply, and said, if he understood the gentleman right, he objected upon the ground that he conceived the measure was brought forward to advance the interests of Western to the exclusion of Eastern Canada. It was once in contemplation to postpone the measure, but in deference to the wishes of many it had been brought forward, and the hon. member for Kingston had assigned a good reason for it.

After some further discussion, it was moved that the committee rise, and ask leave to sit again.

Mr. Harrison laid on the table the papers asked for yesterday relative to the case of Nelson Hackett.

The Bill to amend two certain Ordinances of Lower Canada, relative to Winter Roads, was read a third time and passed.

A number of petitions were read.

The amendments to the bill for the inspection of Pot and Pearl Ashes, were concurred in, and the bill, as amended, ordered to be engrossed.

The bill for increasing the capital stock of the Commercial Bank of the Midland District was read a second time and referred to committee of the whole on Friday next.

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Mr. Doolen complained of the delay in printing sessional papers. Mr. Morris would wait until to-morrow, but from what he had seen, he believed that Mr. Barker was unable to do the work.

The House went into committee of the whole on the Justices qualification bill. The qualification proposed was the possession of landed property to the value of £500. This was objected to as being too high, and tending to disqualify many who were the best fitted for the magistracy.

Mr. Draper brought in a bill to establish a Bankrupt Law for the Province; also a bill to regulate the practice of the District Courts.

EDUCATION IN NEW-ENGLAND AMONG THE METHODISTS.

Another proof of prosperity which calls for grateful acknowledgment, is our advancement in the provisions of education. We are not disposed to admit the charge that the Methodists of New-England have been opposed to education; they may have been indifferent, but never hostile, to it. In their early history, while more immediate, if not more important, interests were in their incipience,—while forming circuits, erecting churches, and passing through an incessant polemical warfare with the dominant theology,—it could not be expected that they should have leisure for educational plans. Still they received a comparatively early attention, sufficient at least to vindicate us from the charge of hostility to this second great interest of the world. Methodism had just passed her twenty-fifth year in New-England—a period of poverty, opposition, and even trial—when she laid, though with a trembling hand, the foundations of her first academy, at Newmarket, N. H. We have since established high academies in Maine, Vermont, Massachusetts and Rhode Island, making one at each State except Connecticut, which, being chiefly in the territorial bounds of the New-York Conference, ought not to be considered within our responsibility. Besides these, we have a youthful, but noble University, sufficient for our whole territory, whose prosperity is yet dawning. These are all identified with our conferences. There are several other vigorous seminaries, in a less intimate relation to the church. The manner in which these institutions were established, and especially the extraordinary personal contributions of the ministry, have sufficiently and for ever refuted the imputation of hostility to knowledge so pertinaciously reiterated against us. We solemnly doubt whether a parallel can be adduced from the history of the country. In about twenty-five years from our origin we began our provisions for education, and in twenty-five more we have completed a series of superior academies, adequate for the present, and capable of being made so for the future demands of our people in the respective States within our limits, besides a university capable of meeting all our wants for collegiate education. Since we began these institutions, we have multiplied them at the rate of one in four years. The series of our educational measures may be considered complete, so far as they concern the laity. They all need further endowments; but our growth in numbers and means will enable us amply to furnish them.—*Zion's Herald.*

PARLIAMENT OF THE PROVINCE OF CANADA.

Abridged from the Kingston Chronicle.

DEBATE ON AGRICULTURE CONTINUED.

TUESDAY, Sept. 27, 1842.

Mr. Williams had read the despatch (agricultural) which was read with great interest. It was evidently intended to confer a benefit, and would do so if carried out.

Mr. Bonnell felt how much the agricultural interest was involved in the present question, and was prepared to vote for putting a duty on American produce coming into the country, whether England put on a duty or not.

Mr. Steele was favorable to the proposition of putting a duty on foreign wheat, and when the question of the amount came before them, he would be prepared to give his opinion.

Mr. Roblin, after some observations which we could not distinguish, hoped to see Eastern Canada, as well as Western, agricultural. It has been so, and although the crops recently have been injured by the flies, it may not again occur for a long time. He thought that since the government had the power of co-operating with the home government in regulating the duties in question, that they ought gladly to avail themselves of the opportunity. The people in both provinces desired that something should be done as soon as possible, and now was the time for doing it. It was wrong to say that the farmers did not think of these things in raising their crops. Many of them were reading, intelligent men, and well capable of forming an opinion upon such subjects; and it would not satisfy them to know that the government had the power of settling the question, but did not regard their views.

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Mr. Draper brought in a bill to establish a Bankrupt Law for the Province; also a bill to regulate the practice of the District Courts.

After some routine business had been got through with, the House went into committee of the whole on the resolutions submitted by Mr. Harrison, for the imposition of a duty upon foreign wheat coming into this Province.

Mr. Hale submitted a resolution to the effect that a due regard should be had to all classes, and to all sections of this Province, and therefore that it was

FALL AND WINTER STOCK.
THE SUBSCRIBER is just receiving, and offers for Sale, at the usual Terms, to the Country Trade, viz:—
165 kegs, various brands, Plug
317 boxes do. Cavendish
31 boxes Ladies Twist
46 boxes Nail Rod
130 jars very superior Macaboy Snuff
4 bbls Scotch Snuff, in bladders
78 bags Rio
14 bags Laguna Coffee
22 bags Pimento
29 bags black Pepper
55 boxes ground Pepper
20 boxes do. Pimento
1 crate (470 lb) Cassia
65 jars Mustard
20 boxes do. in tin of 1 lb. each
20 boxes ground Ginger
10 boxes do. Cinnamon
With many other Goods in the line.
R. H. BRETT.
161 King Street, Toronto, Oct. 4, 1842. 674

FALL AND WINTER STOCK.
THE SUBSCRIBER is just receiving, by recent arrivals from Liverpool and London, a full and complete assortment of
Combs; English, French and German Fancy Goods; Cutlery, Birmingham & Sheffield Shelf Goods; Stationery, &c. &c.
VIZ:—
3 cases Ladies' Work-Boxes and Writing Desks
1 case London Hair Brushes
1 do best Dressing Combs and other Combs
1 do Gentlemen's Dressing-Cases
4 cases common Looking Glasses
6 cases Cutlery
5 do assorted Birmingham Fancy Goods
1 do Whip-Thongs
1 do assorted Buttons
31 cases and 1/2 Foolscap & Letter Paper
34 boxes News Printing do
12 do Wrapping do
4 do (1 ton) Mill Board
1 case Bookbinder's Leather
4 do Merchant's Account Books
2 cases assorted Ink
3 do Ink Bottles
1 case Ink Powder
15 cases assorted Stationery, including every article in Fancy Stationery; Drawing Cards, Pencils, Colours, &c.
R. H. BRETT.
161 King Street, Toronto, Oct. 4, 1842. 674

CUT NAILS.—Just receiving, and for Sale by the Subscriber, 120 kegs Soft Cut; 60 kegs Shingle do.
R. H. BRETT.
161 King Street, Toronto, Oct. 4, 1842. 674

STATIONARY.—For Sale, in the Original Packages:—
15 cases Letter Paper
25 cases Post
16 cases Foolscap
6 cases assorted Fancy Paper
1 case Superior Quills
R. H. BRETT.
161 King Street, Toronto, Oct. 4, 1842. 674

RIDOUT, BROTHERS & Co.
IMPORTERS OF BRITISH HARDWARE,
ARE RECEIVING AT THEIR
BIRMINGHAM, SHEFFIELD & WOLVERHAMPTON WAREHOUSE,
Corner of King and Yonge Streets, Toronto,
NEW SUPPLIES OF
IRON, STEEL, AND SHELF HARDWARE GOODS,
Direct from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment, including every article usually forming a part of the Ironmongery business, and which they offer to Country Dealers at their old Credit terms of six months for paper, or in Retail at their customary low prices.
Toronto, Oct. 1, 1842. 674

STEEL.—SANDERSON, BROTHERS & Co.
Shear, Spring, Blister, and superior Cut Steel, (the latter well deserving the attention of Axe Makers), on Sale by
RIDOUT, BROTHERS & Co.
Toronto, Oct. 1st, 1842. 674

CUT NAILS.—BUDDEN & VENNOR'S
Single and Assorted Nails, of all sizes, kept constantly on hand by the Subscribers, who offer them for Sale upon advantageous terms.
RIDOUT, BROTHERS & Co.
Toronto, Oct. 1st, 1842. 674

CANADA PLATES.—150 Boxes, for Sale by
RIDOUT, BROTHERS & Co.
Toronto, Oct. 1st, 1842. 674

REMOVAL.—JOHN TYNER
tenders his grateful acknowledgments to his friends and patrons generally for the liberal and continued support they have given him for a number of years, and now informs them and the public generally that he has removed his Boot and Shoe Establishment, from his old stand opposite the Market, to his new buildings on Yonge Street, next house north of Mr. Ketchum's, where he will be happy to attend to all orders in his line.
J. T. wishing to accommodate his friends east of the city, has opened the shop next house east of Armstrong and Beatty's Leather Store, King Street, which will be attended to by his nephew Richard Tyner, who he has no doubt will give general satisfaction.
Toronto, October 1st, 1842. 674

WINTER.—LAMB'S WATER-PROOF PASTE AND BRUNSWICK BLACK.
The Subscriber begs to inform the Merchants and the public generally, that he is now prepared to supply them with the above articles to any amount. He feels that it is quite unnecessary to say anything in further recommendation of the Water-proof Paste, as the four last years' experience has proved it to be a sure preservative to damp feet,—to say nothing of its Leather-preserving qualities. It must be advantageous for the community at large to have it in general use.
The subscriber would respectfully remind all good housewives, who wish to have their Stovepipes and Dumb Stoves look well all the winter, and to save themselves trouble and labour, that they would do well to put on a good coat of this Brunswick Black a few days before putting up their stoves.
PETER R. LAMB,
Blacking and Ink Manufacturer, corner of Yonge and Temperance Sts., Toronto, October 1, 1842. 674

WHOLESALE DRY GOOD WAREHOUSE,
No. 22, Yonge Street.
The Subscribers beg to intimate to their Friends and the Trade generally, that they will in a few days be receiving their FALL IMPORTATIONS; comprising an Extensive and General Assortment of FANCY and STAPLE DRY GOODS, selected by their resident partner in Britain, and which they are enabled to offer upon the most favourable terms, and at very reduced prices.
GILMORE & COULSON.
Toronto, September 22, 1842. 673-8.

AUTUMN AND WINTER DRY GOODS.
ISAAC BUCHANAN & Co. beg to intimate to their Correspondents, and to the Trade of Western Canada generally, that they are now opening a very large and well-assorted Stock of AUTUMN and WINTER STAPLE and FANCY DRY GOODS, which they will sell at very low prices for Cash, or on short and definite credits.
I. B. & Co.'s general Importations being now so well known, they do not think it necessary to give particulars of their Stock; they are this year, however, importing even more largely than usual,—and being enabled, from the extent of their purchases, and from their having at all times one of their firm in the Manufacturing Districts, to avail of every opportunity of getting suitable and cheap Goods; they feel confident that they possess the means of doing well for their purchasing friends.
I. B. & Co. have additional shipments coming forward by most of the regular traders, to arrive at Montreal from the different ports in Great Britain during the remainder of the shipping season.
Front St. Toronto, Aug. 31st, 1842. 669 2m

HARDWARE.—The Subscribers are now receiving their
Spring supply of General Hardware, particularly a large assortment of Table Knives and Forks and Cutlery in general, direct from the manufacturers of Sheffield and Birmingham. Also Nails, Locks and Hinges, Saws, Edge-tools, Spades and Shovels, Bake-pans, Pots and Tea-Kettles, Japaned Goods, Sheet-brass and Copper, Brass-work, Shoe-thread, Weavers' Reeds & Shuttles, &c. &c., which they will sell at very low prices.
Toronto, 1st June, 1842. JOHN CHRISTIE & SON.

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

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

ROYAL MAIL STEAM-PACKETS.
LAKE ONTARIO.
THE following are the arrangements for the Season of 1842, between KINGSTON AND TORONTO:
PRINCESS ROYAL.—CAPTAIN COLCLOUGH.
N. I. A. G.—CAPTAIN ELMLEY.
CITY OF TORONTO.—CAPTAIN DICK.
From Kingston, at 7 o'clock, evening, Monday, and at 8 o'clock, evening, Thursday—*Princess Royal*;
From Kingston, at 8 o'clock, evening, Tuesday and Friday—*Niagara*;
From Kingston, at 8 o'clock, evening, Wednesday and Saturday—*City of Toronto*;
And arrive at Toronto early next day. The above Steamers await the arrival of the Montreal Mail at Kingston.
From Toronto, at 12 o'clock, noon, Monday and Thursday—*Niagara*;
From Toronto, at 12 o'clock, noon, Tuesday and Friday—*City of Toronto*;
From Toronto, at 12 o'clock, noon, Wednesday and Saturday—*Princess Royal*;
And arrive at Kingston early next morning. The Royal Mail Steam-packets call at Colbourg and Port Hope, each way.
UP All Baggage at the risk of the owners, unless regularly booked and paid for.
Kingston, April, 1842.

LAKE ONTARIO.—THREE TIMES A-WEEK
From TORONTO TO ROCHESTER.
THE STEAMER AMERICA.—CAPTAIN TWOHY.
Will, until further notice, leave Toronto for Rochester, touching at Port Hope and Colbourg, every Monday, Wednesday, and Friday afternoon, at 2 o'clock; and will leave Rochester for Toronto, touching at Colbourg and Port Hope, every Tuesday, Thursday, and Saturday morning, at 8 o'clock.
The Steamer Britannia, between Toronto and Hamilton, runs in connexion with the America.
Toronto, August 16th, 1842. 668

THE STEAMER GORE.—CAPTAIN KERR.
Will leave Hamilton, Toronto, and other Ports, for OSWEGO, as follows:—
Will leave Hamilton every Tuesday and Friday morning at 8 o'clock.
Toronto every Tuesday and Friday afternoon, at 1 o'clock.
Port Hope every Tuesday and Friday evening.
Colbourg every Tuesday and Friday evening.
Wellington every Wednesday and Saturday morning, at 9 o'clock.
UPWARDS.
Will leave Oswego every Saturday night at 9 o'clock, and every Wednesday evening at 7 o'clock.
Wellington every Monday and Thursday morning at 2 o'clock.
Colbourg every Monday and Thursday morning at half-past 6 o'clock.
Port Hope every Monday and Thursday morning at 8 o'clock.
And arrive at Toronto every Monday and Thursday afternoon at 3 o'clock.
For Freight or Passage from Oswego apply to Messrs. Bronson and Crocker, or to Messrs. Fitzhugh and Co., Oswego, or to the Captain on board.
The Gore will also touch (weather permitting) at Bond Head and Darlington.
Toronto, August 16, 1842.

HOMER DISTRICT MUTUAL FIRE INSURANCE COMPANY.—The Directors hereby give notice, that an Assessment of Four per Cent on all the Premiums now in force on the 7th September inst., has been declared payable to the Treasurer, at his Office, No. 7, City Buildings, on or before the 23rd October next.
By order of the Board of Directors, J. RAINS, Secretary and Treasurer.
Toronto, 27th Sept., 1842. 73 4

HARTFORD FIRE INSURANCE COMPANY,
HARTFORD, CONNECTICUT.
This long-established Institution, incorporated in 1810 with a Perpetual Charter, has an unimpaired Capital of \$150,000, with power of increasing the same to \$250,000. For more than thirty years it has conducted its extensive business on the most just and liberal principles, paying its losses with honorable promptness. It insures, against loss or damage by fire, Public Buildings, Dwelling-houses, Warehouses, Merchandise, Household Furniture, and property generally, on terms very favourable to the insured. Owners of Property in Toronto and its vicinity are invited to apply to
THOMAS RIGNEY, Agent.

References by permission to—
THOMAS G. RIDOUT, Esq., Cashier, Bank of Upper Canada.
WILLIAM WILSON, Esq., Cashier, Branch Bank of Montreal.
JOHN CAMERON, Esq., Cashier, Branch Bank of Montreal.
A. O. MEDLEY, Esq., Int. Mgr., Toronto Branch Bank of British North America.
MESSRS. J. F. SMITH & Co.
September, 1842. 670 m

PRINTERS' INK.
PETER LAMB, Manufacturer of Lamb's Blacking, begs to inform Printers in British North America, that he has, after considerable labour and expense, with the assistance of a practical and experienced workman, from England, commenced the MANUFACTURE OF PRINTERS' INK. He will be enabled to execute all orders which may be sent to him. His Ink will be guaranteed to be equal to any in the world, and as cheap. Ink of the various FANCY COLOURS supplied on the shortest notice.
Any paper in British Canada giving the above one insertion, and sending their account to the Subscriber, will receive the amount in Ink.
Corner Yonge and Temperance Streets, Toronto, June 1, 1842.

A NEWLY-INVENTED THRASHING MACHINE.
The subscriber has invented a THRASHING MACHINE on a plan entirely new, which possesses many advantages over those now in use, while it will perform as much in the same time as the best of those; it requires only half of the propelling power, and not half of the hands to attend it; besides it comes so very cheap that any ordinary farmer may procure it.
The subscriber has obtained a patent for the above machine and stands ready to dispose of rights to any one who may favour him with a call. He also will manufacture it to order on the shortest notice.
MAHLON BEACH.
Kempville, June, 1842. 35 f

J. E. PELL, Looking-Glass Manufacturer, Carver, &c.
Gilder, Picture-Frame Maker, Glazier, &c., No. 106, King Street, nearly opposite the Commercial Bank, Toronto.
WINDOW CORNICES and ROOM BORDERING made to order.
J. E. P. has just procured a variety of Splendid Patterns for Ladies' Rug Work, which he will be happy to let out for short periods, on moderate terms.
Ladies' Needle-Work neatly framed. 637 6m

NOTICE is hereby given, that all persons indebted to the Estate of Mr. JOSEPH LEE, of this City, are requested to pay the same to Messrs. Thomas Clarkson & Co., who are authorized to settle all matter connected with the said Estate.
W. CAWTHRA,
JOHN THOMSON,
THOS. CLARKSON,
J. CHARLES,
W. GOODERHAM,
FRED. PERKINS,
M. O'DONOHUE.
Toronto, Sept. 4, 1842. Trustees.

MR. WOOD, SURGEON DENTIST,
Chevett's Buildings, King Street West. 630 f

BRISTOL'S SARSAPARILLA,
manufactured and sold by the proprietor, C. G. BRISTOL, number 207 Main-street, Buffalo, N. Y., and also sold by the principal Druggists throughout the United States and Canada.
This preparation has now been before the public about seven years, during which time its reputation has been steadily and rapidly advancing, until its present and deserved celebrity has been attained; not less stationary at even this altitude of estimation, as the evidence of its successful and clearly efficient. Many of the fine physicians in the Country have voluntarily borne witness to its superior efficacy of value, as their written certificates now in the possession of the proprietor will show. Testimonials of its medicinal virtues issued by their friends, are also in the possession of Mr. Bristol, which prove how many, how various, and how extreme have been the instances in which, by its operation, the sick and the almost despairing have been restored to health and happiness.
BRISTOL'S SARSAPARILLA is a rare and invaluable combination of vegetable remedies of established medical value, and from its peculiar properties is almost infallible in all complaints that arise from impurities of the blood, from the morbid action of the secretory and glandular systems, from constitutional dyscrasias, hereditary predisposition, and in general all chronic and long standing infirmities and irregularities of the human frame. To enumerate all the diseases to which it has been found to be a sovereign remedy would be to make this notice much too lengthy, and we can only beg the reader to read the preparation of its preparation, and to see a preparation we esteem it as one of the best we have ever met with.
J. T. GIBSON, M.D.
CHARLES MINN, M.D.
JOHN BARKER, M.D.
J. E. LAWRENCE, M.D.
A. MILLER, M.D.
H. R. STAGO, M.D.
C. E. CHAPIN, M.D.
MOSES BRISTOL, M.D.
J. E. MARSHALL, M.D.
E. S. SWANICK, M.D.
F. L. HARRIS, M.D.
The reader is referred to a work of 100 pages, published by the proprietor, and to be had of any of the Agents, containing some of the most wonderful cures on record. Also, certificates from the first medical gentlemen, and editorial notices from the most respectable newspapers.
Important caution to those who would get the true article—always observe that the WRITTEN signature of C. G. BRISTOL, is on a red stamp across the cork of the bottle.
For sale in Toronto by Lyman, Farr, & Co., and Leslie Brothers; in Niagara by J. Harvey; in Hamilton, by J. Winer, C. H. Webster, and T. D. Kile, and by respectable Druggists and Agents throughout Canada.

LADIES' SEMINARY, COBOURG.
MRS. VAN NORMAN and MISS BARNES present their grateful acknowledgments to their friends for the success which, through their kindness, has attended their undertaking. Twenty-three Young Ladies are at present successfully pursuing their studies under their supervision and instruction. And as they have every reason to hope that the number will be greatly increased in the season, they are in correspondence with a very liberally educated and highly accomplished Lady, whom they intend to employ as an Assistant.
The School is under the general superintendence of Professor Van Norman, whose services are of great importance. In addition to other local advantages, the Ladies of this School will have the privilege of attending the various Courses of Lectures delivered in Victoria College.
As a special incentive, their improvement will be noted at each recitation, of which a faithful record will be preserved, and forwarded regularly to their parents, in quarterly reports.

TERMS.
Common English, including Orthography, Reading, Writing, English Grammar, Arithmetic, and Geography, per term of eleven weeks, £1 0 0
Higher English Branches, including Natural Philosophy, Chemistry, Botany, Physiology, Astronomy, Geology, History, Moral Philosophy, &c. 1 5 0
Extra Charges.
Drawing and Painting, 1 0 0
Music, with use of Piano, 2 0 0
Music, Drawing, and Painting, 2 0 0
French, 1 0 0
Writing, with use of Pen, 1 0 0
Embroidery, 5 0 0
Board, including room, furniture, fuel, lights, and washing, 5 10 0
Board and Tuition to be paid at the commencement of each term. Each Young Lady is requested to provide herself with one pair of sheets and pillow cases, and with towels. The Winter Session will commence on the 20th of October, at the opening of the College.

The following Rev. Gentlemen and Gentlemen have kindly consented to act as a Visiting and Examining Committee:—Rev. Egerton Ryerson, D. D., Principal of Victoria College; Rev. Thomas Alexander, A. M.; Rev. Edwy Ryerson; G. M. Boswell, Esq., M.P.P.; and Professor Wm. Kingston, A.M. Cobourg, August 20th, 1842. 668 f

I have much pleasure in spontaneously adding to the above advertisement the expression of my strong conviction that the Seminary kept by Mrs. Van Norman and Miss Barnes will confer upon the Pupils attending all the advantages which were enjoyed in the (late) Upper Canada Academy, together with several additional facilities for improvement.
EGERTON RYERSON.

CUT NAILS.—The Subscriber has just received, and offers for sale, 224 kegs Blue Cut, soft, assorted sizes.
116 kegs Shingle Nails.
Toronto, Aug. 4, 1842. R. H. BRETT.

THE Public are hereby warned against giving CREDIT to JOSEPH FULSHAR and JANE ELLA, or either of them, as I will not be accountable for any Debts contracted by them.
JOHN ELLA.
Etobicoke, Sept. 27, 1842. 74-3p

ST. CATHERINES NURSERY.—The subscriber begs to call the attention of the public to his well selected Stock of FRUIT TREES, which will be warranted to their Sorts.
CHANCEY BEADLE.
St. Catharines, March 1, 1842.
N. B.—The Proprietor of the British American Cultivator, and Mr. George Lusk King Street, Toronto, will receive orders for Trees from the above Nursery. 614 f

CALL AND SEE FOR YOURSELVES!
R. BREWER, Bookbinder and Blank Book Manufacturer, 168, King Street, Toronto, keeps on hand constantly a large supply of BLANK BOOKS, consisting of Ledgers, Day Books, Copy Books, Memorandum Books, and all kinds of Blank Books, Wholesale or Retail, which he offers for sale at unprecedented low prices.
Also, all kinds of BOOK-BINDING neatly executed; Blank Books Ruled or Bound to any pattern; Maps Mounted and Varcoloured; Music, Periodicals, or old Books, bound to any pattern, cheap, and with despatch.
Toronto, Dec. 4th, 1841. 631 f

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

ROBINSON, MERCHANT TAILOR,
has removed to his new place, No. 4, Wellington Buildings, where, by diligent attention to the customers he desires to receive a continuance of their orders. I. R. keeps constantly on hand a large Stock of READY-MADE CLOTHING.
Mrs. ROBINSON has lately received a large assortment of STRAW and TUCKER BONNETS, of the latest Fashions.
Toronto, December 22nd, 1840. 81 f

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

DOCTOR TAYLOR'S BALM OF LIVERWORT
FOR CONSUMPTION AND LIVER COMPLAINT,
Coughs, Colic, Asthma, Difficulty of Breathing, Pains in the Side of Breast, Spitting of Blood, Catarrhs, Inflammation of the Heart, Op-pression and Stagnation of the Chest, Whooping Cough, Pleurisy, Hectic Fever, Night Sweats, Difficulty of Prostate Expectoration, and all other Affections of the Chest, Lungs, & Liver.
This Medicine is for sale by the sole Proprietor, at No. 375, Bowery, between Fourth and Fifth Streets, New-York, George Taylor, M.D.; and by Comstock & Co., Wholesale Druggists, 71 Maiden Lane, New-York.
Liverwort, even in the common way of preparation, is universally known as the best article for diseases of the Lungs, ever discovered; and it is obvious that a highly-concentrated preparation, securing the whole virtue of this inestimable herb, must be invaluable. Moreover, this medicine contains the medicinal properties of the Bugleweed, Lungwort, Fever Root, and many other roots and herbs. It is also warranted not to contain any mercury, mineral, or mineral preparation; and \$1,000 reward will be given any person who will prove this medicine to contain minerals of any kind. Such has been the success of this Balm, that it is warranted incapable of producing, in any instance, injurious effects. Within the last few years the calls for this sovereign remedy have been immense, beyond precedent; and its reputation sustained from Maine to Texas; thus proving the confidence bestowed upon a simple medical preparation, purely vegetable, and the truly astonishing effect attending its use.
Physicians, and a conviction of its mildness, safety, and efficacy, employ in their practice, recommend it to their patients, and esteem this medicine as invaluable; particularly as it does not interfere with any other medicine patients may be taking at the same time, nor restrict them to any peculiarity of diet, confinement, &c.; thus enabling persons to receive the full benefit of this medicine, and follow, at the same time, if they wish, the advice of their physician.
To persons of disordered nervous systems, or those who are unable to rest well at night, this medicine is most emphatically recommended. The inestimable value of this celebrated medicine has been rightly tested, and found not wanting. The Proprietor is daily receiving the most flattering accounts of its success, and it is truly gratifying to say this is emphatically the medicine of the PEOPLE. It is used by Medical Faculty, supported by the Clergy, advocated by the whole New-York Press, and is in the houses of most of our citizens.
For Sale by Lyman, Farr, & Co.; Leslie Brothers; and J. Beckett, Toronto, and by all other Druggists in Canada.

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

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

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

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

TO THE INCREDULOUS.
New-York, Sept. 29th, 1838.—I have been entirely bald for 13 years; and I have now, by the use of the genuine BALM OF COLUMBIA, my head covered with fine flowing hair. I shall be happy to convince the most incredulous who will take the trouble to call at my house. I have bought the article of Comstock & Co., 2, Fletcher Street.

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

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THE COBOURG FEMALE ACADEMY
will open on the second Monday (12th) of September.—Students can enter at any time.—This Institution is divided into Four Departments, embracing all the solid and ornamental branches of a complete system of Female Education, with Lectures on Natural Philosophy and Chemistry.
The Pupils being members of Mrs. H.'s family will be under her constant superintendence. The Academy is situated in a delightful part of Cobourg, and affords ample and elegant accommodations. The Pupils can attend the Church which their Parents or Guardians may direct.

TERMS.
Common English, per term of eleven weeks, £1 0 0
Higher English, including all the other odd branches, 1 3 0
French, Spanish, Oil Painting, and Wax Work, each 1 10 0
Drawing and Painting in Water Colours, 1 0 0
Music and Use of Piano, 2 5 0
Embroidery, 5 10 0
Board, including room, washing, fuel, and lights, 5 10 0
Each Young Lady will provide herself with one pair of sheets, one blanket, one counterpane, one pillow with covers, and towels. A deduction of 7s. 6d. per term will be made to those Ladies who provide their own beds.

Board and Tuition paid at the commencement of each term.
Books and Stationery may be obtained in Cobourg. For more particular inquiries reference is made to the following gentlemen, from whom cards can be obtained giving full information of every department of the Academy:—
Rev. A. Green, President of the Canada Conference; D. Thompson, M.P.P., Indian River, W. Clarke, Alton; Rev. G. R. Sanderson, Stamford; Rev. D. Wright, Credit; John Simson, Esq., Hamilton; A. Cook, Esq., Mount Pleasant; Rev. A. MacNab, Rev. J. Scott, Toronto; A. Davidson, Esq., Niagara; W. Warren, Esq., Darlington; Rev. A. Harburt, Port Hope; Charles Bigger, Esq., Carrying Place; J. P. Robin, M. P. P., Ameliasburgh; J. P. Williams, Esq., Bloomfield; Billa Flint, Esq., G. B. Spencer, Esq., Belleville; J. C. Conner, Mayor of Kingston, M. Cameron, M. P. P., Rev. H. Wilkinson, S. W. Brady, Esq., Kingston; W. Mathie, Esq.,—Buell, Esq., Luther Houghton, Esq., Brockville; Alfred Hooker, Esq., Rev. W. Patrick, David Ser, Esq., W. D. Dickinson, Esq., Prescott; G. Brouse, Esq., Jacob Brouse, Esq., Matilda; W. Clegh, Esq., J. Burrows, Esq., Rev. T. Beville, Bytown; John Gilchrist, Esq., M. P. P., Ottawa; G. Boulter, Esq., Ameliasburgh.

Mrs. J. B. HENRY, Preceptor; Miss R. BOULTER, Assistant. Other Assistants will be engaged as the wants of the Academy require.
The following Gentlemen compose the Visiting and Examining Committee:—Sheriff Rutan, Colonel G. Hart, Rev. Egerton Ryerson, D. D., Principal of Victoria College; Professor Wm. Kingston, A. M.; Rev. James Spencer.
Cobourg, August 15th, 1842. 669 3m

FOR SALE, A VERY SUPERIOR FARM,
being Lot No. 4, Centre Road, Chinguacousy, containing 200 acres, 130 acres of which is cleared, and in a high state of cultivation. There is a large commodious Brick House, with every convenience, a large Farm, Driving-House, Stables, Sheds, a good Log Barn, Thrashing Machine, a large Frame Store and Store-House, &c. &c. on the premises. It is in an excellent neighbourhood for commencing a general business. The Etobicoke Creek runs through the lot; the land is of the best quality; the whole front of the lot is enclosed with a Board Fence; the whole of the bush is enclosed, and all the Fences are in excellent order. Further particulars may be known by applying to the owner,
W. LAWSON,
Merchant Tailor, No. 126, King Street, Toronto.
N. B. There is a good Mill Site on the Lot. 52 f

FOR SALE, THE FARM of the late STEWART GRAFTON,
within 3 1/2 miles of the City of Toronto, west side of Yonge Street, containing 100 acres, 60 of which are cleared; being the north half of Lot No. 22, in the 3rd con. of York from the Bay. There are on the premises two frame Dwelling Houses, two Barns, Sheds, Stables, and other Out-houses; a good Orchard, and a never-failing stream of water. For further information apply if by letter, post-paid, to Thomas or Stewart Grafton, of Toronto Township, or to either of the undersigned.
PETER LAWRENCE, }
THOMAS SNIDEN, }
Yonge Street, Jan. 4th, 1842. 36 f

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

DOCTOR SCOTT, late House Surgeon to the
Londonderry City and County Infirmary, and Physician to the Fever Hospital, REMOVED from 141 King Street, to Newgate Street, opposite the Brick Methodist Chapel.
May 24, 1842. 57

THREE OFFICES TO LET, in No. 2, Church Buildings
adjoining the Commercial Sale Rooms. Apply to the Subscriber,
Toronto, April 12, 1842. 49 f
GEORGE SIMPSON.

DENTAL SURGERY.—A. V. BROWN, M.D.
Surgeon-Dentist.—Teeth inserted, from one to an entire set, upon the new and improved principle of Atmospheric Pressure. And, in addition to Gold, &c., for filling Decayed Teeth, Dr. B. uses numerous Fusible Metals and Cements, which will entirely arrest decay and prevent them from acting.
TOOTHACHE CURED, and in most cases the Tooth preserved for life.
Sept. 23, 1841. Office, No. 6, Bay Street, Toronto. 621 f

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

COMSTOCK'S H