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CATHOLIC LOVE.

BY THE LATE REV. CHARLES WESLEY, A. M.

Woe of all this world's strife,
These notions, forms and names,
To thee, the Way, the Truth, the Life,
Whom none have simple heart inflames,
Divinely taught, at last I see,
With thee and thine to live and die.

Forth from the midst of Babel brought,
Parties and sects I cast behind;
Enlarged my heart, and free my thought,
Where'er the latest truth I find,
The latest truth with joy I own,
And bow to Jesus' name alone.

Redeemed by thine almighty grace,
I taste thy glorious liberty,
With open arms the world embrace,
And chase to those that leave to thee;
But only to thy altar drag,
Who walk with God in pure white.

One with the little flock I rest,
The members round who hold the Head;
The chosen few with pardon blest,
And by the anointing Spirit led.

Into the mind that was in thee,
Into the depths of Deity
My brethren, friends and kinsmen, these,
Who do thy heavenly Father's will;
Who aim at perfect holiness,
And all thy counsels to fulfill;
Able to be with thee in heaven,
And love their God with all their heart.

From thee, howe'er in flesh disjoined,
Where'er dispersed or far abroad,
Unfeigned, unbounded love I find,
And constant as the life of God;
Fountain of life, from thence it springs,
As pure, as even, and as strong.

Joined to the hidden church unknown,
In this true bond of perfection,
Obscurely safe I dwell alone,
And glory in thy uniling grace;
To all thy saints in earth and heaven,
To all thy saints in earth and heaven.

Cent. Wres. Meth. p. 120.

CHRISTIAN GUARDIAN.

WEDNESDAY, JANUARY 1, 1840.

OXFORD TRACT THEOLOGY AND "THE CHURCH."

On the subject of the "Oxford Tract Theology and The Church," we last week inserted a communication from "A Zealous Churchman" and intimated, at the same time, our intention to make some remarks on the subject this week. The position of *The Church* in regard to the dogmas of the Oxford writers has been clearly stated by "A Zealous Churchman." In June last the Editor of *The Church* copied into his columns an elaborate defence of the Oxford Divines; in August he put forth an elaborate and strong recommendation of their "Tracts for the Times." In the mean time he, from month to month, inserts articles inculcating their sentiments, and recommending their works. In reply to "A Zealous Churchman" the Editor of *The Church* has sought to allay the alarm and apprehensions which his publication had excited, by depreciating controversy, and professing a desire to stand neutral; and yet in that very same number of *The Church* the Editor inserts, under the significant caption, "Progress of Church Principles," the eulogy of the Oxford Tract writers from which "A Zealous Churchman" quoted a passage, and from which we make the following extracts:

"Each day gives to the Church of Christ, by God's grace established in this country, some fresh proofs that her true state is on the alert. A return to the good old paths in which our fathers walked is everywhere observable; and men are ceasing to be ashamed of their distinctive character as Churchmen. Alas! that there ever should have been a time when children could regard with indifference the claims put forth by their Mother in Christ; and yet so it has been." "Meanwhile there have always been a goodly band who have loved and honored the Church of England, simply because she carried on her front the true notes and genuine marks of catholicity; because, in other words, by her unbroken succession of ministerial office from the apostles' times to their own, by her adherence to the three creeds of universal Christendom, her pure preaching of the word of God, her due administration of the sacraments of Christ, she had shown that she was a pure and apostolic branch of the true vine—a living tree in the garden of the Lord—a sound and healthy member of the body mystical of God's dear Son, which is the company of true faithful people. This goodly band have of late years been on the increase, and the spirit of English reformers is again the characteristic of English divines. The press teems with primitive lore, and it is once again an ancient promise to say of a doctrine, that it is old. From these remarks, it will be seen that we altogether dissent from the opinions which identify what are fashionably termed high church principles with the learned and pious contributions to the *Tracts for the Times*." "On these grounds, we repeat, we altogether dissent from the position which seeks to date the origin of high church principles as coeval with the appearance of the so-called Oxford Tracts. The fact is that the principles of the English Reformation were high church principles; the brightest ornaments of the Church in every age would be set down by the slang of the day as high churchmen; and the terms high and low, as applied to church principles, owe their existence to an age of religious madness, which ended in an era of irreligious apathy. Were we to name the man who first had the courage to put himself forward in the breach, and who, amid sneers and vile imputation of unworthy motives of bigotry and priestcraft, dared to reassert the almost forgotten truths, which modern liberalism set aside as non-essential; but in behalf of which martyrs have been crucified and sent to exile and to die, we should point to the late Rev. Hugh James Rose, B. D. of Trinity College, Cambridge. Yes, if it be permitted us to say which (as the subsequent almost contemporaneous blaze pointed) we were seeking to re-light the candle of English Theology, we do not think that we can well be gainsayed when we affirm that this honour belongs rather to Cambridge than to Oxford. We are free to confess that once kindled in Oxford, fuel was more readily furnished to feed the flame than in the sister University."

Now the Editor of *The Church's* evasion, after such manifest vindication, and inculcation of the Oxford Tract divinity, might appear passing strange, was it not characteristic of the advocates of that system. The Editors of the *Episcopal Recorder* (an excellent paper published in Philadelphia by the Ministers of the Protestant Episcopal Church) have justly observed, that "The whole strength of the [Oxford tract] party is an unworthy and unwarrantable skulking; asserting, and then denying; advancing, and then drawing back; conveying their real sentiments often in incidental expressions, sometimes in the very midst of sentences which seem to speak the contrary. Of all the controversial writers that have ever come under our notice, we consider the Oxford Tract party the most unfair and seditious."

But the "unwarrantable skulking" of the Editor of *The Church* does not alter the nature of the articles which he has written and published; nor will it arrest the operations of the poison which he has circulated; nor can it exonerate us from the duty of lifting up a warning voice, by exposing the insidious heresy which involves the subversion of the Protestantism of the Reformation and of the Holy Bible.

We shall not at present discuss the truth or falsehood of the Oxford doctrine; our object is first to show by competent authority that it is not Protestant; secondly, to give some account of its rise and progress.

From the cloud of witnesses to the anti-Protestant character of the Oxford Tract theology, we will select the following.

1. The late President of the British Wesleyan Conference makes the following startling statements and most forcible observations:

"The most dangerous power with which the universities of Rome are at present armed is that which they derive from those misleading publications entitled, 'Tracts for the Times,' which are sent forth by men who sustain the office of Clergymen of the Church of England, but who, in fact, inculcate some of the worst errors of Popery. Their doctrine is indeed 'another Gospel' different in its essential principles from that which is laid down in the New Testament, and expounded in the writings of the Reformers, particularly in the Homilies of the national Church. These 'Tracts,' with other works of a similar kind, are exerting a most mischievous influence in various directions, by holding up the corrupt and idolatrous Church of Rome to public confidence, as the true medium of ministerial authority; and, what is still worse, by describing the Christian salvation, not as consisting in justification and a new and holy nature, obtained by faith in the perfect sacrifice of Christ, but as an indefinite and mysterious something which is received through the sacraments, administered by men, whether holy or wicked, who have received their appointment in a direct line from the Apostles. Almost every Protestant community in Europe, not excepting even the Church of Scotland, these men condemn, and stigmatize by opprobrious names, simply because they do not hold doctrines which they deem a divine ordinance; while they fawn upon the Papal Church, as their dear and beloved 'sister,' and their 'holy home' of the Lord Jesus; though the Scriptures declare her to be 'the mother of harlots and abominations,'

whose skirts are steeped in 'the blood of the saints.' Upon their principles of 'apostolical succession,' the words of our Lord, 'By their fruits ye shall know them,' applied to false teachers, are not true. Teachers of religion, it seems, are not now to be judged by their 'fruits,' but by the hands that have been laid upon them. Their knowledge, their sanctity, the effects of their ministrations, are of little or no account; for the Romish Prelates, many of whom were monsters of superstition, ungodliness, and cruelty, were true Ministers of the Lord Jesus, and possessed the exclusive power of conveying the ministerial character. But upon these principles, what becomes of 'the truth,' which God is pleased to employ as the instrument of human salvation? According to the New Testament, 'faith comes by hearing, and hearing by the word of God.' (Rom. x. 17.) men are regenerated, sanctified, and built up in faith and love, by means of 'the truth,' faithfully delivered in his name (James i. 18; Peter i. 23; Ephes. iv. 11, 12); whereas these men, in effect, teach that the true regeneration is that of baptism, and that mankind are availing united to Christ by the sacramental bread and wine, invested with supernatural efficacy to this end by the act of priestly consecration.

"These are not matters of mere opinion. They affect the very substance of Christianity. The man who teaches people that they are regenerated, and are therefore the children of God, that they are one with Christ, and Christ one with them, because they have been baptized, belong to 'the church,' and receive the holy Eucharist, while at the same time they are manifestly living in impenitence, unbelief, and sin, misleads them to their endless ruin. If the doctrine of the men in question be true, the Reformation was a crime; and the best excuse that can be made for the martyrs of Smithfield, is that they were insane."

"The boast of 'apostolical succession,' in the absence of true evangelical knowledge, of personal godliness, and of the divine and inward call to the Christian ministry, of which the Ordination Service of the Church of England speaks, is a vain delusion, if the New Testament is to decide the question. Our blessed Lord, and his Evangelists and Apostles, acknowledge no man as a true minister, and Pastor of souls, who is destitute of the piety and gifts which qualify him to guide mankind in the way to eternal life.

"Under present circumstances, there is no room for the slightest relaxation of effort in any section of the Protestant community."—(Centenary of Wesleyan Methodism, page 223-227.)

The Editors of the London Wesleyan *Watchman* observe—"We record the warning as a motive chiefly to engage the public, to give no quarter to the principles of *Puseyism*" [a name of the Oxford Tract divinity] "which equally" [with infidelity] "invade the dear bought liberties of Englishmen." The Editors of the *Watchman* conclude another article with the following remark: "If Romish Popery is to be opposed, so must Oxford Popery, which is the seed and root—(so far as principles are concerned)—of the other."—October 23.

2. Our next authority is, the Right Rev. DANIEL WILSON, Bishop of Calcutta—one of the most learned Divines and brightest ornaments of the Church of England. Addressing, in a late charge to his Clergy at Calcutta, to the Oxford Tract Popery, that distinguished Prelate said:

"It is the last novelty of the day; and though it will probably soon begin to wear itself out, yet it may still create such extraordinary mischiefs in India, that I feel compelled, long as I have already detained you, not to withhold from you such remarks as occur to me in the way of respectful precaution."

"It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should have the *fundamental position of the whole system of Popery virtually reasserted in the bosom of that very church, which was reformed so determinately three centuries since from this self-same evil by the doctrine, and labours, and martyrdom of Cranmer and his noble fellow-reformers.*

"What are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form amongst us? Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—the sacramental mixture of the merits of Christ and inherent grace in the matter of justification—remission of sins, and the new creation of Jesus Christ, confined, or almost confined, to Baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead—and similar tenets and usages which generate 'a spirit of bondage'—again asserted amongst us? And is the paramount authority of the inspired scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ which reposes on that authority to be again weakened and obscured by such human superadditions; and a new edifice of 'will-worship,' and 'voluntary humility,' and the 'rudiments of the world,' as the apostle speaks, to be erected once more in the place of the simple gospel of a crucified Saviour?"

"My language is strong, my reverend brethren, but I think you will agree with me that it is not too strong for the occasion."

3. The Editors of the Philadelphia *Episcopal Recorder* remark as follows:

"One thing is very certain. Between the views hitherto held by the ministers of our Church, and those taught by the Oxford Tracts, there is a wide, radical, and irreconcilable difference. If the doctrines taught in these tracts are true, we have all been wrong, and Protestantism is not so near the truth as Popery. This point is as clear as the sun in the firmament. The views we hold, and the views taught by the tracts are at exact antipodes. There is no possibility of blending together, or uniting them; great and fundamental principles are involved; and if the Oxford tract folks are right, then the struggle at the Protestant Reformation was an idle thing, and the points of difference between Truth and Popery were not worth contending for."

We will only add the following passage from a sermon lately written and published by the Rev. Dr. MILNOR, of the City of New-York—one of the most estimable and celebrated Ministers of the Protestant Episcopal Church in America. Dr. Milnor observes—

"Only let the suggestions of the Oxford tracts be pursued; let discredit be thrown as they have done upon the best of the holy men who accomplished England's deliverance from the yoke of popery; let things be so displaced from their scriptural order, as that the church be made to occupy the station which of right belongs only to Christ, her divine Founder and Head; let the outward sacraments be, in imagination, invested with intrinsic efficacy, and usurp the place of justification by faith, spiritual conversion, and holy communion with God, and let a round of formal services and 'will worship' be a substitute for the religion of the heart; and under such training what may we expect, but that instead of resting in the middle way proposed at Oxford between popery and what they term ultra-Protestantism, a rapid return will be seen to all the evils from which we had fondly hoped our portion of the Church had been happily and for ever relieved."

4. We need not multiply proofs of the popish character and tendency of the "Tracts for the Times," which have been recommended by *The Church*. In the *Guardian* of the 13th of November, we inserted numerous extracts from those Tracts in juxtaposition with extracts from the Fathers of the Protestant Reformation, that the antipodes opposition of the one to the other might be seen at a glance. We will only add, that these very Tracts have been lauded by the Catholic Clergy in England and Ireland; are highly commended by Catholic periodicals in the United States; and are actually being reprinted at the Catholic Press in Philadelphia.—These facts and the above extracts furnish a loud and faithful warning to evangelical Protestants throughout the Province.

It only remains for us to give some account of the rise and progress of these dangerous dogmas, which are very commonly termed *Puseyism*, after Dr. Pusey, their principal advocate. This account is furnished to our hands by the *Belfast Covenanter*, a publication issued in connexion with the Synod of Ulster. It is as follows:—

"*Puseyism*, which has been likewise termed *Oxford Popery*, originated in the University of Oxford, celebrated for its advocacy of the slavish doctrines of passive obedience and non-resistance, and ever distinguished as the stronghold of High Churchism. Dr. Pusey, one of the chief writers of the system, is regius Professor of Hebrew, and canon of Christ Church. He is aided, in his crusade against almost all the distinguishing doctrines of Protestantism, by the Rev. J. H. Newman, Fellow of Oriel College, and by Dr. Keble, also of Oriel College, and professor of poetry and Vicar of Hursley, Hants. The first public appearance of this party took place in 1833, when they began to publish 'Tracts for the Times,' original and extracted, generally upon some head in theology controverted between Protestants and the Church of Rome. In these, many of the worst errors of Popery are apologized for and sentiments avowed and defended, with a great parade of learning and much dogmatism, that are diametrically opposed to the tenets of the most eminent of the English Reformers, and to the doctrinal formularies of the Protestant Churches. At first

these writings attracted little notice, and met with but little support; but, during the last two or three years, they have spread with astonishing rapidity through the English Church. Their principles are avowed by many of the dignitaries; they are advocated by such powerful and widely circulated periodicals as the *British Critic* and the *British Magazine*; and disguise it as the friends of evangelical truth in the Church of England may, the influence of the Oxford Tract writers is all but sovereign in the Episcopal Church in these countries. This is deeply to be deplored, for the doctrine and spirit of the Oxford Divines are essentially Popish, and were their system to prevail, the Protestantism of England would become wholly extinct. Thus they speak of the Church of Rome as their eldest sister, whose blemishes are to be named with special tenderness, and deeply lament Protestantism as a great mistake, while they denounce all who are out of the pale of an English Church, and nearly in direct terms deny to them all possibility of salvation. They represent the grand doctrine of justification by faith as without foundation, and as the offspring of fanaticism; salvation, according to them, comes not by faith through hearing the word, but by means of the mystical virtue of the sacraments administered by a properly qualified clergy. They are the strenuous advocates of baptismal regeneration; and they claim exclusive apostolic succession for the bishops and clergy of the Churches of Rome and England, while they attempt to denude the ministers of the Church of Scotland, and of all classes of dissenters, of all claim to ministerial authority, or of a commission from the Great Head of the Church. In the writings of some of these authors, prayers for the dead seem to be regarded as proper, and in the poetry of Keble there are invocations to the Virgin Mary, and to other departed saints. It is unnecessary to expose the manifold errors of such a system. To any unprejudiced person, who takes the Divine word as his rule of faith and practice, and who is acquainted with the history of the reformation, it must be completely evident, that the design of these writers is just to lead the Church of England back to the camp of Rome. They have drunk deep in the school of Jesuitism, and their attempts are the more dangerous, that they are distinguished for a certain mystic piety, and are loud in their perpetual boasting of the purity and apostolicity of English Episcopacy.—The methods by which they propose to carry forward their design to sap and undermine the foundations of Protestantism are admirably calculated to compass their object. In the 'Life and Remains of R. H. Froude,' whom they almost canonize, some of the means which they intend to employ for the propagation of their system are detailed:—1. They intend to edit magazines, and purpose to veil their dogmas under a form of words, which shall be sufficiently expressive, without, however, startling old prejudices. 2. They mean to agitate, and iterate, and employ every means which are likely to lead the lower orders to embrace their creed. 3. They design to educate poor scholars whom they may proselyte, and others over whom they may exercise authority. Dr. Pusey has already, himself, commenced the execution of this part of the design. 4. They purpose to employ a new theological vocabulary, in order to avoid alarming old associations and recollections, while they are all the while infusing their deadly poison. 5. Wherever one of their proselytes obtains a parish, he is gradually to change its ritual into conformity with that of Rome; he is to disseminate from the pulpit, and by personal intercourse, letters, &c., the dogmas of Oxford. 6. They are to write for the public in every form in which publications can be made available, but especially biography. These plans are laid with consummate wisdom, and they have been hitherto prosecuted with extraordinary vigor and success. It is high time that the evangelical party in the Church of England should arouse themselves to conflict with this insidious and powerful foe within their own communion. The future destinies of the English Establishment depend on the issue of the contest; may the Lord raise up, within the pale of the English Church, men animated with the spirit of her Jewels and Scots, and Hervey, and Romances, who, in a cloudy and dark day, may rebuke specious error, and triumphantly vindicate the grand principles of our common Protestantism!"

THE ANCIENT RELIGIOUS WORSHIP AND CONDITION OF GREAT BRITAIN. From a Paper published by the Church Missionary Society.

"The ever blessed God created man holy, happy, and immortal: man sinned, disobeyed the holy commandment, and departed from the service and worship of God. Although surrounded with displays of the divine glory, in the works of creation and providence, yet man hath universally worshipped the creature more than the Creator, who is blessed forever. The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse: because that, when they knew God, they glorified Him not as God.... For this cause God also gave them up unto vile affections.... Profaning themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to four footed beasts, and creeping things." This is the sacred account of the origin of idolatrous worship. Thus the sun, the moon, the stars of heaven, the earth, light, and fire, have all been made objects of adoration. The heavenly orbs are most grand, magnificent, and beneficial; but, alas! the worship of man has descended to objects most degrading and disgusting. Men have even worshipped their very crimes—vice itself hath been adored, under various forms—intemperance and drunkenness have been worshipped under the name of Bacchus; sensuality and lasciviousness, under the name of Venus; and riches, under the name of Pluto and Mammon.

For this detestable impiety, this contempt of the pure and holy worship of JEHOVAH, the one living and true God, the Almighty hath, in righteous indignation, given them up to follow their own devices. Idolatry has proved the fatal source of crimes the most flagrant and abominable; nations which worship idols have been and now are, distinguished for pride and cruelty, intemperance and lust, indolence, tyranny, and revenge: "their feet have been swift to shed blood," and human sacrifices have been almost universally practiced. Such was Corinth when St. Paul first preached the gospel there, and established a Christian Church. He then addressed them, "Ye know that ye were Gentiles, carried away unto dumb idols, even as ye were led." Such were Greece and Rome, with all their boasted refinement; and such are pagan countries and idolatrous islands to the present day. Such once was Britain.

Nothing is recorded in history concerning Britain till the landing of Julius Caesar, about fifty years before the birth of our Lord and Saviour Jesus Christ. The religion at that period was the superstition of the Druids: their name is supposed to be derived from an ancient British word which signifies an oak, because they reared their rude mossy temples and altars in the forests of oak with which the island, at that time, abounded.—These groves they considered as the sacred residence of Divinity; chapters of oak were worn by the worshippers in their religious ceremonies, and the altars were encircled with its leaves. These Druids were the priests of the island; the chief Druid was a kind of Pontiff, or high priest; he had authority over all the rest; and, when the office was vacant, it was contended for with savage ambition.

The bards were inferior priests, whose office it was to express, in poetic verse, the doctrines of their religion, and to celebrate the praises of their statesmen and warriors. The chief doctrines which they held were these—that there was one Supreme Being, who resided in the groves of oak, whom they were bound to worship and obey: this deity was distinguished by the name of *Esus* or *Hesus*. They believed in the immortality of the soul; and taught the people, that, after death, the spirit inhabited a succession of bodies, and thereby attained purity and perfection. Tyranny, licentiousness, cruelty, and murder, were the degraded characters of their superstition. The honourable estate of matrimony did not so much as exist: whole families lived in the detestable habits of promiscuous adultery. Such was the degraded barbarity of Britain!

The families consisted of petty despotic communities: the master of the family exercised an absolute authority; and the life and death of wives, children, and slaves were at his disposal. Cruelty and murder thus seemed a part of their very system. Prisoners taken in battle were slain upon their altars, or condemned to be burnt alive. Persons afflicted with disease, or designed for a military life, were taught to believe that they might recover their health, or be preserved in the dangers of war, by offering to their deity a human sacrifice. The Druid priests performed these horrid murders; and pretended that they could, by this means, foretell future events. The attitude in which the victim fell, the writhing agonies of expiring life, the manner in which the blood flowed, or the convulsions of the wounds opened, or closed, were considered as indications of futurity. These sacrifices were of the most cruel description. Sometimes they made images of a prodigious size, sixty feet in height, of wicker work, bound round with osiers: these were filled with living men; and being set on fire, the unhappy victims were tormented to death, enveloped in the flames. The punishments of those who were taken in theft, robbery, or any other crime, were supposed to be most acceptable to the immortal gods; but when a sufficient number of this sort was

deficient, they extended these tortures to innocent persons. If a maid of rank or a father of a family died, his relations were called together; and his wife was examined as an abject slave: a suspicion was instantly excited that she might have been accessory to his death; and if, upon examination, any slight cause of such suspicion appeared, she was instantly condemned to every species of torture, and then to be burnt alive. The funerals of their chiefs were most sumptuous and magnificent; with this cruel appendage, that it was their custom to cast into the flames whatever they imagined had been valued by the deceased; the very animals which served or amused them were condemned to be burnt: their slaves and dependants, especially those who had been most valued by them, were burnt together with their masters, on the pile, at their funeral solemnities.

It appears, from the records of Julius Caesar, that the Druids had also imbibed the idolatry of the Greeks and Romans. They worshipped Mercury as a chief deity; and had various images in honour of him, as the inventor of all arts, and the guide and protector of their journeys and marches; they believed, also, that he possessed great influence over their merchandise and gain of wealth. They worshipped Apollo, as the healer of their diseases.—They believed that Minerva laid the foundation of works of art and manufactures. They ascribed to Mars the government of war; and sacrificed to his honour all the cattle which they obtained by their victories, and the spoils of their enemies. Many cities were consecrated to him, and adorned with large heaps of these trophies, in consecrated places: these were regarded with such superstitious reverence, that they were seldom suffered to be pillaged: such a crime subjected the guilty person to torture and the severest punishment. Three cruel rites and oppressive hardships were enforced by a most despotic tyranny. If any individual dared to dispute the authority of the Druid priests, or did not abide by their decision, he was excluded from the sacrifices: this was esteemed the most severe punishment: the miserable offender was suspended from the protection of the laws, excommunicated from the worship of the groves, excluded from all public assemblies, and avoided by all society: no person dared to speak to the unhappy outcast, lest they should be polluted. By these savage impositions, the criminal was doomed and given up to poverty and disgrace, a miserable existence and a lingering death.

Such was the awful licentious domination, cruelly and blooded under which, in this very island, our forefathers and their families groaned! Such was Great Britain before the light of the Christian religion shone on her coasts! She looked around, as it were, for help and deliverance; but no eye pitied her, and no man cared for her soul.

How divine and glorious is the present state of Britain, contrasted with her former degradation and idolatry! The bleeding rites of human sacrifices are no more! They have now, through the tender mercies of our heavenly Father, for ever ceased! There remain no sequestered groves devoted to obscure and horrid mysteries—no altars are now raised, on which the innocent as well as the guilty are doomed to bleed—no heathen priests conduct gloomy processions with youths for slaughter and sacrifice—no victims, bound with cords, or dragged to an untimely death—no tortures are inflicted on the unhappy relative who presumes to object to the tyrannical superstition—no writhing agonies are now contemplated with infernal gratification—no bereaved parents are now following their children led like lambs to the slaughter, and filling the air with shrieks of agony and screams of horror: When those barbarities prevailed, Britain was indeed without hope, and without God; her moral character, like that recorded of other heathen and idolaters, was "filled with all unrighteousness, fornication, wickedness, covetousness; without understanding, without natural affection; implacable, unmerciful; hateful, and hating one another."

Now Jesus is proclaimed as the Saviour of sinners; the preaching of the gospel is accompanied by the power of the Holy Ghost; and of some who once lived regardless of God and enemies to His truth, it can now be said, "ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Christians! learn to value and extend the privileges of your high and heavenly calling of God in Christ Jesus; learn to have compassion upon those continents and islands where divine truth is yet unknown; and reflect with humility and gratitude, what would have been your agonies, what your woful privations, had you been natives of idolatrous nations, or had the superstitions and bloody sacrifices of the Druid worship continued to this day.

Affectionate fathers! whose lives seem bound up in the life of your children, what would have been your agonies, to have beheld them torn from your protection, wrested from your arms, bleeding with the knife of sacrifice, expiring in anguish, and their blood presented by a barbarous priest to a hideous image, a stock, or a stone!

Ye tender mothers! what would have been your agonies, like Rachel weeping for your children, and refusing to be comforted, because they were not! what would have been the torture of your feelings, had you beheld the child of so many anxious days a sleepless night forced from your tender embraces; with the steel plunged in its breast; and the priest, like a relentless murderer, attuning your offspring to death! How would the anguish of your soul have rent the air with screams of horror—with importunate supplications to hard hearted executioners, deaf to all entreaties—while the shrieks of your innocents served only to echo your own piercing exclamations!

Beloved children! what would have been the terrors of your feelings, torn from your parents' protection and sympathy! The Druid executioners would have witnessed the anguish of your souls, but would not have heard your entreaties—No; idolatry knows no pity; the tender mercies of such worshippers are cruel. Turn, then, and praise your Almighty Deliverer. The Lord Jesus invites your early attention to His mercy. He is ready to receive you to the fellowship of His Church; and to give you His HOLY SPIRIT, that you may become children of God, and inheritors of His kingdom of glory.

Christians! what infinite obligations are you under to Him who has delivered you from the power of darkness, and translated you into the kingdom of His dear Son! Millions are still in darkness; their misery appeals loudly to your sympathy; their perishing condition calls for your interference: let the love of Him who has loved you animate your exertions: let the glory of your Saviour be your object; and cease not to proclaim to their reconciliation through His blood, till the message of salvation be published in every land; till all men are blessed in Christ, and all men call Him blessed.

LOVE BETWEEN CHRIST AND HIS CHURCH.—The mutual intercourse of love, between Christ and the Church, is the life and soul of the whole creation: for on account hereof all things consist in him. There is more glory under the eye of God, in the sighs, groans, and mournings of poor souls filled with the love of Christ, after the enjoyment of him according to his promises, in their fervent prayers for his manifestation of himself unto them, in the refreshments and unspeakable joys which they have in his gracious visits and embraces of his love, than in the thrones and adorns of all the monarchs on the earth. Nor will they themselves part with the ineffable satisfactions which they have in these things, for all that this world can do for them. They would rather suffer with Christ than reign with Caesar. These things have not only rendered prisons and dungeons more desirable unto them than the most gloriously palaces on future accounts; but have made them really places of such refreshment and joys, as men shall seek in vain to extract out of all the comforts that this world can afford.—Owen.

THOROUGH CONVERSION.—It begins to be understood by many of our people, that where conversion to God is thorough, it embraces the property, as well as the head and heart; and that a very important part of religion is, to do good with our worldly substance. Were all thus converted, there would be no suffering poor among us, and no difficulty in raising funds to carry on every benevolent and Christian enterprise.—Zion's Herald.

DR. WITHERSPOON—POLITENESS.—At a certain time he gave out politeness, as a theme for discussion, to one of the classes in college. The students were highly delighted with the subject, and discovered much ability and ingenuity in treating it. They read their dissertations, and expected he would, as usual, comment on their productions, examine the various opinions and arguments at length, and give his own judgment with his reason for it. They were, however, much surprised to hear him say he had but a single remark to make, and that would be barely a definition of the term. Politeness, said he, is real kindness, kindly expressed.

A WORD TO THE SLUGGISH.

Lose this day idling—'twill be the same story
To-morrow, and next more dilatory;
The intention brings its own delay,
And days are lost lamenting over days.
Are you in earnest? Seize this very minute—
What you can do, dream you can, begin it if
Doubtless has genius, power and magic in it.
Only engage and then the mind grows heated—
Begin it, and the work will be completed! GORTZ.

RELIGIOUS INTELLIGENCE.

STAMFORD CIRCUIT—CENTENARY SUBSCRIPTION.

To the Editor of the Christian Guardian.

Rev. and dear Sir,—Having a few moments' leisure, I sit down to transcribe for publication the names of the subscribers to the Centenary Fund on the Stamford Circuit; and while I have my pen in hand, I beg leave to trouble you with a few remarks relative to the religious state of the Circuit. This I do the more cheerfully as I know it to be gratifying to the friends throughout the length and breadth of our Zion to hear occasionally from their brethren who are labouring in other parts of the Province and of the world for the salvation of souls. When I came to this circuit, some time about the first of July, 1833, I found it in a very disordered state, owing, in part, to the civil discord and actual rebellion, together with the invasion of our frontier by brigands, which had agitated the province for a time. I am happy to have it in my power to state, that not a man belonging to our church within the bounds of this circuit was identified with Mecklenburg and his partisans in their revolutionary projects, but many of them were among the foremost in putting them down. Their houses and their barns were thrown open for the reception of the volunteers and their horses; some of our places of worship were converted into barracks, and I am sorry to add, were not a little injured,—particularly our chapel in the village of Chippewa. It was so marred that we could not hold divine service in it, and our people not feeling themselves able at the time to repair it, and the Government refusing to any assistance by way of remuneration for the damages, we were thrown out of the use of the house more than twelve months; during which time our people were without the ministry of the word. This, of course, had a very injurious effect on the society. The house has, however, since been partially repaired, at the expense of the society, so that we now occupy it. There were two or three other places in which there had been chapels and regular preaching that had not been visited by the preachers for several months during those troublesome times; and as I received no plan of the circuit, nor no list of members from my predecessor, it was some time before I could find out these places and gather up the scattered members. At the end of the first quarter, after having numbered every one that I could find bearing the name of a Wesleyan Methodist, and after having taken twelve into the society as probationers, (the most of whom were hopelessly converted to God at a protracted meeting held at Lyon's Creek) we fell short of the number returned in the Minutes of the previous Conference 27 members. This shows the necessity of each preacher keeping a regular list of the members on his circuit. Where this is neglected, great mistakes as the above are very likely to occur; and besides, it is a very great advantage to a preacher in coming on to a circuit, to have the names of the leaders and all the members belonging to their several classes put into his hand by his predecessor, with such remarks appended as circumstances might require. Subsequently to this period, every quarter has presented a small increase, and our prospects at present are somewhat encouraging. Brother Scott is very well received among our friends; and I hope the Great Head of the Church will make him a blessing to the circuit. I beg pardon for trespassing so much upon your precious time, and hope that I may be allowed to remain your sincere friend and brother, in the bonds of a peaceful Gospel.

Lundy's Lane, Dec. 14, 1839. M. WHITING.

NIAGARA.

Alex. Davidson	25	0	0	Peter H. Swartz	10	0	0
Mary Davidson	0	0	0	Richard Swartz	0	0	0
John Davidson	1	5	0	John Swartz	2	0	0
Amelia J. Davidson	5	0	12	Elizabeth A. Swartz	2	0	0
John Burns	7	10	0	Mary Swartz	1	0	25
Deborah Burns	2	10	0	Andrew Brady	2	0	0
Alfred James Burns	1	5	0	Nancy Ulman	2	0	0
Nelson Burns	1	5	0	Mary Ann Cline	2	0	0
Isaac A. Burns	1	5	0	Margaret Miller	1	0	0
Dr. T. Raymond	2	0	15	William Dewdney	10	0	0
George H. Bayne	2	0	0	John Nisbet	2	0	0
Margaret Hurst	1	5	0	Mary Ann Nisbet	2	0	0
Henry J. Weston	1	5	0	Catherine Nisbet	1	0	0
Robert Connor	10	0	0	Andrew Nisbet	1	0	0
Frances Connor	5	0	0	Andrew Heaton Jun.	1	5	0
Thomas Baxter	2	10	0	Wm. Cowan	1	10	0
A Friend	0	10	0	Peter Cowan	1	0	0
Edward C. Campbell	5	0	0	James Cowan	1	0	0
Edward Dixon	1	5	0	George Gayward	5	0	0
James Lockhart	25	0	0	John Stewart	2	10	0
Aaron Guernsey	1	5	0	Elizabeth Torrance	20	0	0
George Vary	7	10	0	Henry Curtis	5	0	0
Sarah Vary	7	10	0	Jamies Curtis	5	0	0
George Vary Jun.	5	0	0	Maria Curtis	1	5	0
Eli Vary	5	0	25	Wm. Cowper Curtis	1	5	12

LUNDY'S LANE.

Mary Louly	1	0	0	Mary Keeler	0	5	0
Abigail Olden	1	0	0	Mrs. Seible	0	5	0
Frederick Unit	1	0	0	Andrew Oliphant	1	0	0
Mary Unit	1	0	0	Charles R. Ross	0	10	0
Amelia A. Unit	0	10	0	Hiram Howey	2	0	0
A Fatherless Boy	0	10	0	Pleah Osterader	0	10	0
Martha Hushell	1	0	0	Maria Blackwell	0	5	0
George Bender	5	0	0	Famar Don	1	0	0
Ester Bender	5	0	0	Elsey Bender	1	0	0
John Bender	5	0	0	Richard Graham	2	10	0
Maria Bender	5	0	20	Blanche Graham	2	10	0
Mary Anderson	0	5	0	Mary Bender	2	10	0
Pamella Brooks	1	0	0	John Corwin	1	0	0
Candis Bender	1	0	0				

SANDWICH ISLANDS.

CONTINUED PROGRESS OF THE REVIVAL AND GREAT ADDITIONS TO THE CHURCH.

Letter from Mr. Coan, dated at Hilo, Hawaii, Jan. 21st, 1839.

The following letter contains the latest intelligence received from the station to which it relates, though not so late as what has been received from some of the other islands. The tidings relating to what the Spirit of God appears to be doing at the Sandwich Islands, is similar to what the promises of the Bible encourage the church to expect to hear from all parts of the heathen world, at no distant day.

In letters dated March 19th, and September 20th, 1833, I gave some account of the good hand of our God upon us, and of his great mercy to this people. Since the date of my last the work has been steadily advancing. Thus far the converts have, for the most part, stood fast and appeared well. Some have fallen, but less, perhaps, than might have been expected among so many thousands, especially when we remember the ignorant, heathen, and lawless condition they had lived in before, and from which they have but just now been rescued. They are all laboring, and they need the most anxious watching, and the most tender and patient nursing. As their pastor, I feel loaded with a weighty responsibility. The multiform and innumerable cases which call for counsel, reproof, correction, encouragement, rebuke, instruction, &c., fill up many laborious and anxious hours by day and by night, and call for all that wisdom, that meekness, that patience, that kindness and love, which a poor worm may draw from the Living Fountain above.

How many of these converts, as we now hope they are, will reach heaven. God only knows. That a great multitude will, I firmly believe. But how shall they be sustained? Through all the truth surely, if received at all. But how shall the truth be kept in such constant and quickening contact with their minds as to dispel their darkness and consume their lusts? They are scattered over a parish of a hundred miles in length, and of difficult access. How shall one weak shepherd feed them with knowledge and understanding? How shall one frail pastor lead them all? How cheerless the fields, bind up the broken, reclaim the wandering, restore the lost, and lead back the beasts of prey that roam on every side? Much of my time is necessarily spent in making tours through Hilo and Puna, and this will probably be more and more the case as the church enlarges. In these tours I usually attend two or four weeks, visiting all the church members in their respective villages, calling all their names, holding personal interviews with them, inquiring into their state, their hearts, prayers, manner of living, &c., counselling, reproofing, and encouraging, as the case may require, and often "breaking bread" from place to place.

The battle with the prince of the power of the air has been very warm and hard contested. Satan has disputed every inch of ground, and "the Spirit that works in the children of disobedience" still rallies his scattered and broken forces, and returns to the charge with all the madness of desperation. But Jesus rides gloriously to conquer, and the kingdom is his, and he must reign till he have put all enemies under his feet. Some of the wicked are desperate in their rebellion, even denying the Lord that bought them, and madly rushing upon the thick bosses of Jehovah's buckler. Some have turned bitter persecutors of the saints. "In the land of uprightness they still deal unjustly, and will not behold the majesty of the Lord." "But he that stiteth in the heavens shall laugh, the Lord shall have them in derision." The spirit of bitter and open hostility is, however, confined to a few, so far as this district is concerned. The great mass of the people wish to be thought on the side of God, but many are still in their sins. The number on the road to death is, however, constantly decreasing, and the company of the saints multiplying. Believers are daily added to the Lord.

In my letter of September 20th, I remarked that about 3,400 souls had been added to this church from the first of January, 1833, up to the date of that letter; and that the church then numbered (Sept. 26th), 3,500. During the month of October I baptized and received 450; during November 736; and in December 357; making in all a fraction less than 5,000 souls added to this church during the year 1839. Since the commencement of the present month I have received sixty-three. The whole church now numbers something more than 5,100 souls, and 500 more now stand recommended for admission to its privileges. Pray the Great Shepherd to bring them all to his heavenly kingdom, and to him shall be glory and dominion forever.

Through the great mercy of God we are all in comfortable health at this station. Probably I have preached more during the past year, than during all the former years of my ministry. My least weekly number of sermons is six or seven, and the greatest twenty-five or thirty; often traveling in dreary rains, crossing rapid and dangerous streams, climbing slippery and beetling precipices, preaching in the open air, and sometimes in wind and rain with every garment saturated with water. I feel, however, as one of the small-voiced, as well as one of the most pleasant tones of duty which come upon me as a pastor and watchman to these thousands of souls. Though my labors were never before so arduous and overwhelming, yet I have rarely enjoyed more health of body and elasticity of mind than during the past year.

You have doubtless received much intelligence from these islands during the past year, and it has been such intelligence as you have not heard before from heathen lands since the commencement of modern missions. The year 1838 has been the year of the right hand of the Most High to this people. It has been the year of public rejoicing, and the rays of Zion have been answered, and God has appeared in his glory to build up Zion. The heathen and the heathen's associates will rejoice, and while you stand upon the watch-tower beyond the flood, and call out to us in these words of darkness, "Watchman, what of the night?" "Watchman, what of the night?" we will respond in notes of joy, "The morning cometh." It is "spread upon the mountains," "The

shadows flee away." "The Lord doth build up Jerusalem. He gathereth together the outcasts. His mercy endureth for ever." So will we "praise the name of the Lord from the west," and you the east will praise in the anthem, and thus the "watchmen shall lift up the voice, and with the voice sing together."—*Missionary Herald* for December.

REVIVALS IN THE UNITED STATES.

Extracts of letters from our exchange papers.

About 350 persons have been received into the Church during the last year on Hardinsburg circuit, Kentucky county, and more than that number converted.

A great revival is in progress in Thetford, Vermont.—Zion's Herald publishes a letter of Oct. 28th, which states that about 80 had been converted, and at one time 39 gentlemen and 41 ladies were at the altar as penitents. On Nashville circuit, Illinois county, were returned last year 350 members, at one time 650. The number of hopeful conversions about 300.

Several glorious revivals are in progress in Texas. At one there has been about 60 conversions.

The Fountainhead, Waidsburg, and Henderson circuits, Pennsylvania county, have had seasons of refreshing, and an increase of about 300 members. A recent protracted meeting at New-Chapel, Kentucky county, resulted in the conversion of more than 100 souls, and nearly that number have joined the Church.

At similar meetings on St. Charles's circuit, Mo. con., were 70 conversions, and 63 accessions to the Church.

At another on Hopkinsville circuit, Kentucky county, 55 were converted.

On Pendleton circuit, Indiana conference, the accessions were 170.

Upwards of 150 have, within a few weeks, been received on probation on Hamilton and Talbot circuits, Ga.

There have been a number of conversions recently on Clarksville circuit. At a love-feast "a little girl about nine years old rose and said that the night before the Lord had forgiven her sins."

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THE GOVERNOR-GENERAL'S MESSAGE ON THE CLERGY RESERVES.—In another column will be found the Message from His Excellency the Governor-General, in answer to the Address of the House of Assembly relative to the Bill passed at the last Session for the disposal of the Clergy Reserves. This Message, like all the documents which proceed from the pen of the Governor-General, is characterized by brevity, clearness, and force. Never was there a more humiliating communication to all parties concerned. The re-investment bill is stated to have been not only deficient in form, but inexpedient, and actually "unconstitutional." The Constitutional Act authorized the Local Legislature to "appropriate the Clergy Reserves," but did not authorize it to delegate its power to another body. The Governor-General therefore says, "Her Majesty's Government were advised by the Law Officers of the Crown that such a proceeding is unconstitutional, and it appeared to them to be evidently liable to inconvenience." Thus have Her Majesty's Government shown more regard to the constitutional rights of the inhabitants of Upper Canada than Sir George Arthur and the other abettors of the unconstitutional and iniquitous measure of re-investment in the Imperial Parliament. This is a strong additional ground of confidence in Her Majesty's Government on the part of the inhabitants of Upper Canada.

It has also been decided by Her Majesty's Government that the provincial Legislature is the most appropriate and competent tribunal to effect the settlement of this question, as it brings "to the decision of it an extent of accurate information as to the wants and general opinions of society in this country, in which the Imperial Parliament is unavoidably deficient."

Last year when the writer of these remarks opposed the re-investment measure upon the above mentioned and other grounds, he was violently assailed, both in and out of the Legislature, and every effort was made to crush him, from Sir George Arthur down to the pettiest scribbler of the high church school. He was however amply sustained by the Conference, the connexion at large, and the Public; and it will now be no small gratification to them to learn that the position and views for maintaining which we incurred the formidable opposition of such a host, have been fully sustained by the decisions of Her Majesty's Government. Such facts ought to teach our adversaries modesty, if they are susceptible of such a quality, whilst we are sure they will not weaken public confidence in this Journal.

We have contended from the commencement, and we here repeat the assertion, that it was a disregard to the "wants and general opinions of society in this country," that gave rise to the re-investment scheme. Within a few hours after the passing of that bill, petitions were in secret circulation in various parts of the province by Episcopal Clergymen and their immediate partisans. Those petitions claimed the Reserves for the Church of England exclusively. Certain most unfair statistical statements were got up in connexion with these petitions. The Bishop of Toronto proceeded to England in support of them. Sir George Arthur also lent his aid to the same object, notwithstanding he had assured other parties, in public replies to several addresses, that if the signers would entrust him with the guardianship of their rights and interests, he would see that they were amply secured; for in *The Church* of last Saturday, the Editor says:—

"It was in vain, too, that His Excellency Sir George Arthur, the Queen's representative, the Roman Catholic Bishop and other members of the Catholic Church offered to desist from embarrassing the settlement of the Clergy Reserve Question in accordance with the Protestant principles upon which the provision had been made, upon the condition that the House of Assembly would address Her Majesty, praying for the restoration of the Jesuits' Estates of Lower Canada to the Roman Catholic Church. This circumstance gave rise to some discussion relative to their history and value. In the Appendix D. to Lord Durham's Report, his Lordship has given a particular account of those Estates. It is stated that they 'produce a clear revenue of about £1,800 per annum, under the present system of management.' The following particulars, abridged from Lord Durham's Report, we copy from the *Montreal Gazette* of the 19th ult., under the head of 'Education':—

"The history of these Jesuits' Estates is rather curious, as shewing the policy, or rather impolicy, of Great Britain in regard to education in this Province. The Royal Instructions to the Governor General in 1774 are to the following effect: 'That the Society of Jesuits shall be suppressed and dissolved, and no longer continue a body politic, and that all their rights and privileges, and property, shall be vested in the Crown, for such purposes as the Crown might hereafter think fit to direct and appoint, and the Royal intention was further declared to be, that the present members of the said Society as established at Quebec, should be allowed sufficient stipends and provision during their natural lives.'"

"In 1801 (see Appendix to Report) shortly after the death of the last survivor of the Jesuits, the Crown took unreserved possession of the estates, and they have since remained under its management."

PUBLIC MEETINGS TO ADDRESS THE GOVERNOR GENERAL.—A Public Meeting was held in the town of Peterboro', on the 7th Decr, for the purpose of adopting a congratulatory address to the Governor General. The Rev. C. T. Wade, Rector of Peterboro' moved several amendments to the original resolutions proposed, but his amendments were rejected by a large majority. The resolutions adopted attribute the evils under which this province suffers, "to the exclusive and interested policy of a long established and powerful party controlling the government, and a want of responsibility from the Executive to the people in our local affairs."

A Public Meeting was held in Smithtown, Newcastle District, on the 10th Decr, at which a congratulatory address to the Governor General was adopted, and several resolutions condemnatory of the "family compact," in favor of the appropriation of the Clergy Reserves to Educational purposes, and in favor of Lord Durham's Report. These addresses were presented by John Darcus, Esq., (Editor of the Peterboro' Backwoodsman) and Dr. Baldwin. The following are the Governor General's replies:

Reply to the Address from Peterboro'.

GENTLEMEN, I thank you for your congratulations on my arrival in this Province, and for the expressions of confidence in myself personally which your address contains.

The evils to which you allude as retarding the progress of Upper Canada have already engaged my serious attention, and I have submitted to the local Legislature a proposition for the union of this Province with Lower Canada as the only means of effectual removal of these evils and the development of the resources of the country. I trust that the result of their deliberations may be such as to enable Her Majesty's Government to bring the subject before Parliament in a substantive form at a very early date. I accept with pleasure your assurances of support, and you may feel confident that my sole object in the recommendations which I shall make to Her Majesty's Government and to Parliament will be to promote the welfare of this portion of the British Empire.

Reply to the Address from the Township of Smith.

GENTLEMEN, I thank you for your congratulations on my arrival in this Province, and for your promises of support to my administration.

The measures which I have thought it my duty to recommend to the consideration of the Legislature, have had for their object the removal of those impediments to the advancement of this country which you desire to call my attention. I sincerely trust that they may be successful, and that the inhabitants of Upper Canada may shortly be enabled to profit to the utmost extent, by the natural resources of this fine country.

The disposal of the Clergy Reserves is a question of much difficulty and importance and one of which the settlement, on a liberal and satisfactory basis is essential to the peace of the country. My best attention shall be given to the subject, and I shall be happy to co-operate with the other branches of the Legislature in any measure calculated to effect that object.

PETITIONS AND PROCEEDINGS OF THE "HUNTER'S LODGE" AT COBURG, AND THE OPINIONS OF GOVERNMENT RESPECTING THEM.—The Church, the Coburg Star, the Toronto Patriot, and kindred papers, have for some time been advocating the disfranchisement of certain electors in this province. Petitions to the Legislature have been got up and printed, it appears, at Coburg, to effect that object. In pursuance of it, Mr. Boulton brought in a bill; which, however, was refused a second reading by the House. The object of this whole proceeding seems to be the attainment of a legalized pretext to enable certain parties to carry the next elections by intimidation, and riot and bloodshed if necessary.

A "Hunter's Lodge" seems to have been in existence a length of time in Coburg, and has from time to time been circulating alarming reports, through its organs *The Star* and *The Church*. The object of this Lodge clearly is, not to overthrow the Government, but to excite others to attempt to do it, and to spread alarming reports, in order to keep up a system of despotism and military expenditure that will preserve the power and advance the interests of the Coburg and their brother "Hunters" throughout the Province. We copy the following remarks on this subject from the last *Colonist*:

"From the report of the proceedings in the Assembly, published last week, on the subject of the Bill introduced by Mr. Boulton to disfranchise suspected persons, we are enabled to state that the 'Hunter's Lodge' might have been expected that there the matter would have dropped. This has not been the case, for we find that Mr. Boulton has introduced some petitions from some persons in the Niagara District, similar to those first introduced by Mr. Boulton in every respect. These petitions are all printed; they were prepared by the Coburg Club, and sent to all parts of the country for signature. We have always understood it to be contrary to Parliamentary usage to present printed petitions to either House of the Legislature, but in the present instance the established practice has been overlooked, and the petitions were received and referred to a committee. It is also contrary to usage to take up a question a second time during a Session, which has been decided upon by the House. Mr. Boulton's bill having been rejected, it would seem more in accordance with Parliamentary practice had these petitions been at once refused. But the subject of the petitions themselves is so very objectionable, so outrageous—that it is matter of astonishment the House would entertain them for a moment."

That these petitions will be entertained by the House, we have not the most distant idea, but it is disgraceful to see them so repeatedly brought forward, and pressed upon the consideration of the House. They are decidedly discontinued by the Government. Petitions of a similar description having been presented to the Legislative Council, they were at first referred to a select committee, and the Hon. Mr. Sullivan thereupon brought forward a motion to discharge the committee, which was carried. Mr. Sullivan upon this occasion is reported to have delivered a very able and spirited speech against the petitions, showing at once their impolicy and injustice, and pointing out in very express terms the awkward predicament in which the petitioners placed themselves by the statements which their petitions contained. We should have been happy to have given this speech publicity, but we have not ascertained that there was a reporter in the Council Chamber when it was delivered. It would be well in reference to these petitions, if *Moos* and a few others of the Coburg fraternity, with whom they originated, were summoned before a committee of the House of Assembly for examination. This might at once afford a clue to the discovery of the whole proceeding, and probably some curious facts would then be discovered, facts more astounding with respect to some gentlemen in that locality than hon. members are probably prepared for."

SIR JOHN COLBORNE has taken the seat of J. C. Bulter, Esq., son-in-law of Earl Grey, Lyneham Park, near Plymouth. Long may Sir John be blessed with health and happiness in that beautiful and healthy part of Devonshire!

THE LEGISLATURE OF NOVA SCOTIA met for the actual despatch of public business on the 31st ult. (yesterday). This unusually early meeting, for that province, is understood to be in consequence of difficulties which have arisen out of the existing system of Grand Juries.

The Legislature of New-Brunswick is to meet on the 28th of the present month.

AN EXTENSIVE FIRE broke out in the City of New York, on the 14th instant, commencing in Cedar Street, which destroyed property to the amount of \$500,000. The greater part (300,000) of the property was insured.

THE BOARD OF TRADE IN THIS CITY have petitioned the Legislature in favor of increasing the capital of the Charter of the Commercial Bank. A proposition to include the Bank of Upper Canada in the petition was rejected at the meeting of the Board by a large majority.

It will be seen by the following, from the *N. Y. Commercial Advertiser*, that we in Upper Canada are not quite so bad off as we might be: "State Debt of Pennsylvania.—The State debt of Pennsylvania amounts to about \$2,000,000 of dollars, requiring, at five per centum, 1,000,000 dollars for the payment of interest—a sum far greater than the income yet derived from their public works. The Philadelphia North American proposes a direct tax for the payment of the interest, and that the income of their works be set apart as a sinking fund for the principal. This is the only manly course for Pennsylvania, or any other State, to pursue under like circumstances."

DISTRICT OF BROOK.—By Royal Proclamation the Governor General has set apart the townships of Zorra, Nissouri, Blanford, Blenheim, Oxford, (three divisions) Burford, Oakland, Norwich, and Dorham, into a separate District, called and known by the name of the "District of Brook," in accordance with a provincial statute passed in the seventh year of the reign of His late Majesty, William IV.

REWARDS FOR INCENDIARIES.—The Governor General has offered a reward of £100 to any person who will give such information as will lead to the discovery and conviction of the person or persons who set on fire a valuable house of Sheldon Hawley, Esq., Trent. The house (a large store house) was burned the 4th of December.

The Governor General has also offered the same reward for the discovery of the incendiary or incendiaries who set fire, on the 10th of Oct. to a barn belonging to William and George Perit, on the shore of Bay of Quinte, township of Tyndersburg, Midland District; in consequence of which the barn, containing a large quantity of grain, was consumed.

His Excellency the GOVERNOR GENERAL has been pleased to appoint William Roke, Esquire, to be a Boundary Commissioner for the District of Prince Edward, in the place of J. V. Down, Esquire, who has removed from that part of the Province.

THE CHURCH AND THE GOVERNMENT.—An article under this head will be found on the last page; and to what is there said we may add; that upwards of eight columns of "The Church" of last Saturday are devoted to articles, Editorial and selected, adapted and intended to bring Her Majesty's Government into contempt in this Province.

The House of Assembly met again on Monday. The attendance was thin. No business of importance has been transacted.

The American Congress assembled at Washington on the 2d of December. The members of the House of Representatives had been three weeks organizing themselves into a Legislative body; but had not succeeded at the latest dates. The President's Message had not therefore been delivered.

THE SNOW FELL, on Friday night, Saturday, and Sunday, to the depth of from twelve to eighteen inches—a heavier fall of snow than we have had since 1832-3. A good foundation had been previously laid by a light snow-fall of three or four inches. The sleighing is now excellent, and the weather fine.

PROVINCIAL PARLIAMENT.

HOUSE OF ASSEMBLY, WEDNESDAY, DEC. 18.

Mr. Sherwood gave notice, that he would move for a committee to take into consideration the petitions respecting persons engaged in the late rebellion. Messrs. Boulton, Cartwright and Rykert said a few words on the subject. Mr. Gowan thought the motion irregular. Mr. Parke objected to the measure altogether, and said the sooner the matter was forgotten the better—Mr. Keene thought something should be done to prevent further mischief. Mr. Thorburn said the question had been already before the House in another shape, and disposed of, he said it was unparliamentary—Mr. Bockus had voted against the bill, but thought enquiry ought to be made.

Mr. Boulton hoped the petitions respecting the persons engaged in the rebellion would be attended to; they asked for protection from traitors on this as well as on the other side the water, and he would support a motion for a committee to examine into the subject.

Mr. Merritt hoped that members will not object to it, and let the country see what the committee will report; these petitions were got up at Coburg, where they and all the loyalty to themselves, and had adopted Mackenzie's plan of sending printed petitions all over the country. Mr. Boulton well knows, (said Mr. Merritt,) that there are no Hunters' Lodges; Mr. B. says he knows they do exist—I say I know they do not.

Mr. Shaver agreed with Mr. Merritt. Did not believe there was a Hunters' Lodge in Upper Canada—if there was, let it go into committee, and hunt them up.

Mr. Murney said, the names to these petitions were entitled to as much credit as the members for Hollandland, who would not have signed these petitions unless they knew what they signed was true; one gentleman offered to give his testimony at the bar.

Mr. Sherwood hoped the petitions would not be referred.

Mr. Rykert thought the best way was to refer to a committee and report.

The House divided; for a committee, 35—against it, 3.

The House then went into a committee on the Port Darlington bill.

Mr. Small moved for the appointment of a Committee on the accounts of the public departments. Mr. Gowan moved an address to His Excellency to know what officers were to be included in the Civil List, the amount to be paid to them respectively, and for how long a period.—The motion was negatived.

The increased Bounty on Wolves bill was read a second time.

Mr. Thorburn moved an address to His Excellency to enquire if government had received any information respecting the existence of Hunters' Lodges. Carried.

Sale of Government Bank Stock bill read a second time.

Mr. Gowan again brought up his address as to whom the officers were, as included in the Civil List.

The Solicitor-General allowed it to be understood that he would be prepared to communicate to the House.

Adjourned.

THURSDAY, 19th December.

Third reading of Port Darlington bill; for it, Yeas, 23; Noes, 4.

On the reading of the Upper Canada Bank Stock bill, Mr. Sherwood objected, and said if it was the wish of Hon. Gentlemen to place the Government in the situation of a public defaulter, Mr. Burwell, The Upper Canada Bank was to be paid down, because Government was connected with it—he hoped the motion will prevail. Mr. Boulton wished it to be deferred a few days. Mr. Rykert saw no reason for delay. The House divided—yeas, 31; noes, 13.

Third reading of the Innkeepers' bill, and passed.

UNION OF THE PROVINCES.

Mr. Marks hoped the question would be decided that morning; he spoke of the advantages of a water communication from Quebec to Lake Superior.—Mr. McIntosh would like to have it defined what public works were to be paid for by Lower Canada; if not, he will vote against it, if it stands alone.

The Solicitor-General said, there had been a long discussion the day before on the Civil List; he was prepared to say that it was not required further than the Civil List should provide a permanent salary for the Governor and the Judges, and that as to the other offices it might be granted for 10 years, and the life of the Sovereign. (Hear, hear, hear.)

Mr. Cartwright considered the Civil List our great safeguard, and regretted the amendment; and he considered the concession as made to a certain party in this house.

Mr. Draper said, he had made the concession with a view to carrying the measure without opposition.

Mr. Sherwood thought it most extraordinary the resolutions were strictly adhered to on one side, whilst concessions were made on the other. Mr. Draper said the intimation was not received from the quarter Mr. Sherwood supposed. He would vote for the amendment.

Mr. Rutan said these were matters of principle, not pounds, shillings and pence. He would object to any thing like conditions, and leave matters to the British Government.

Mr. Merritt said, the amendment would be highly satisfactory to the country; any man who opposes such a Civil List deserves to be hoisted out of the house. Government will be carried on in conformity with the wishes of the people.

Mr. Cartwright said, it was the aim and end of all colonies to be independent; in 10 years it will happen.

Mr. Thompson thought the amendment would be satisfactory to a vast majority of the people.

Mr. Gowan understood the Solicitor-General to say he should vote against it. The Solicitor-General had said so such thing; he said that no concession was made by him.

Mr. Gowan could not draw so fine a distinction—the Solicitor-General, finding he would be in a minority, like a man politician altered his position. He did not believe there were more republicans in Canada, in proportion to the population, than in England.

Mr. Gowan asked if the amount could be stated, as well as the persons, to whom a permanent Civil List was granted.

The Solicitor-General said that was impossible.

Mr. Thorburn congratulated the house on this result; the Governor-General had hoisted his colors upon the official organs in the house, and deserved a vote of thanks for doing so.

Mr. Cartwright spoke at great length, recapitulating his views, and ended by reading a string of resolutions, which he said, if they were not carried, he should not be elected to vote for the Union at all.

Mr. Bockus hoped these resolutions would be carried, and spoke at very considerable length in favor of them.

Mr. Merritt replied, and explained the new circumstances under which the Civil List was asked for and granted now and formerly; he stated that, if the resolutions were carried, of which he entertained no doubt, he should propose an address to Her Majesty on certain points, which would probably go much further than hon. gentlemen supposed. Mr. Merritt then read the outline of the address.

Mr. Rykert said, if we depart from the resolutions we ought to go back to our constituents. He used little or no details, but would contend that we ought to have a proper safeguard. If concessions were made by the Solicitor-General to one side of the House, why not also to the other.

Mr. Attorney-General said it was right he should state that if the resolutions were not carried, it would defer the business of the country till next session; if Mr. Cartwright's amendments were carried, it would be fatal to the prosecution of this measure.

Mr. Thorburn thought the house fully competent to carry the resolutions sent down by His Excellency; if new circumstances had arisen, they justified a new course with regard to the seat of government, he should like to have it at Niagara, where it was at first. As to minor evils he would leave them; justice would be carried out, and the resolutions as they stood.

Mr. Manahan would support the resolutions.

Mr. Cartwright's amendment was then put and lost by a considerable majority.

Mr. Robinson then proposed an amendment, when

The Attorney-General rose, and in a speech to which it would be impossible to do anything like justice, he made a declaration of his views and sentiments, and ended after expressing his deep-felt apprehensions of the result of the Union, by saying, all he could do was to implore Divine Providence that the views of those who differed from him may be realized.

Mr. Sherwood then addressed the house at great length; he was grateful to the government that he had not been shackled in his opinion because he happened to be Queen's counsel. He made a powerful appeal to the house, which our limits do not admit of giving at length, repeating his former arguments, and ended by saying he should vote against the amendment proposed by the hon. member for Simcoe, and for the union with conditions, and if those conditions should not be supported, he hoped the house would be dissolved.

Mr. Robinson then moved his amendment, as we understood, for the annexation of Montreal. Mr. Gowan hoped he would withdraw it, because if he voted for it, he should in fact be voting for the Union, and he had made up his mind to vote against the Union.

Mr. Boulton said the Attorney-General was a true prophet before, and he had no doubt he would prove so again; and complimented him on his public conduct.

Mr. Gamble rose to support the amendment, and gave his reasons for doing so—he went on to say, that very shortly we shall be added to the United States. There was another feeling, too, in his mind, which, as a good Protestant and an accountable Christian, he felt bound to allude to,—and that was, the influence of the Catholic religion, which we were about to submit to for a million of dollars.

Mr. McDonnell, of Glengary, in a very animated way replied to Mr. Gamble, in defence of the Catholics.

The House divided on Mr. Robinson's amendment—yeas 11, noes 44—majority 33.

Mr. Cartwright's amendment was then put; yeas 21, noes 34—majority 13.

Mr. Draper's original motion—yeas 47, noes 6—majority 41.

Mr. Sherwood's amendment for an unequal representation—yeas 19, noes 36—majority 17.

Mr. Gowan then moved for an address to His Excellency to dissolve the house.

Mr. Sherwood said it was irregular for the house to ask to be dissolved, such an application was never made in England.

Mr. Bockus thought if a precedent could not be found so neither could a similar occasion.

The Attorney-General expressed himself in strong terms of disapprobation of the course pursued by the member for Leeds.

Mr. Gowan replied; said the government of Upper Canada was about to be removed to another country—it was constitutionally wrong.

The house divided on Mr. Gowan's motion for the dissolution—yeas, 10—noes, 44—majority, 34.

The resolution upon the Civil List was then discussed, and after some observations by Mr. Bockus and Mr. Parke, the house divided on the amendment in favour of equal representation of Upper and Lower Canada.—Yeas, 33—noes, 20—majority, 13.

The house then divided on the resolution for a Civil List—yeas, 43—noes, 8—majority, 35.

Mr. Cartwright's amendment was then put, relative to the inviolate preservation of the constitution, and was carried by a large majority.

Mr. McIntosh thought the question required consideration—the constitution of 1791 supported a dominant church.

The Speaker thought the amendment out of order, and the Attorney-General had no doubt whatever of it.

The house adjourned.

FOREIGN AND DOMESTIC NEWS.

From the New York Commercial Advertiser, Dec. 21.

Six Days later from England.

By the packet ship South America, Capt. Bailey, from Liverpool, we have received London papers to the evening of Nov. 21st, and Liverpool to the 23d.

Marriage of the Queen.—All the members of the Privy Council were summoned to attend Her Majesty on the 23rd of November, to receive a "special message." The papers all intimate that the communication was to be Her Majesty's royal determination to take unto herself a new consort.

Some of the Tory papers had got up a foolish story that Prince Albert is a Catholic, and that by marrying him the Queen will forfeit the crown; but whatever his secret opinions may be, there can be little question as to the profession the Prince will make, with a crowned bride, and she young and pretty, in prospect.

Sir John Colborne arrived at Plymouth on the 17th of November, in 25 days from Quebec.

Much alarm had been caused throughout the country, and especially in the Conservative circles, by a report that the Duke of Wellington had had an apoplectic attack, at Walmer Castle, and was in serious danger. It turned out, however, that this was only one of the fainting, caused by absence and severe exercise in following the journals. Pretty well for a man of 74. When the faintness came over him, he fell from his chair, but subsequently had a good night's sleep, and at the last accounts was doing very well.

The trials of the Chartists in Wales were going on, before a special commission at Newport. Many additional arrests had been made. The examination of the insurgents taken led to the belief that the conspiracy was widely extended throughout the whole kingdom.

The London papers announce the death of John Lander, the brother and companion of Richard Lander in the African travels. He was only in his 33d year.

Richard Lander died some two years ago, in the arms of his wife.

The *Western Luminary*—a paper frequently quoted by the London journals as the avowed political champion—forwards quite an extensive series of shiftings as speedily to take place. According to this authority, Lord Forester is to give up the Vice-royalty of Ireland, in favour of Lord Duncannon, who in turn vacates the Woods and Forests in favour of Lord Normanby, who is to be succeeded in the Home department by Lord John Russell, Lord Forester taking the Colonial. Lord Carendon, it is said, has refused the Privy Seal, which is to go with the Woods and Forests in favour of Lord Normanby.

The Standard says, moreover, that Lord Melbourne has declared his purpose to resign before the re-assembling of Parliament.

The interest excited by American affairs continues unabated, and the most contradictory opinions are entertained as to the result of their present contest.

Some parties maintaining that the great mass of those American securities which were sold in the English market were nothing but mere rubbish, whilst others, with equal pertinacity, contend that the foreign creditors are perfectly safe. Upon the whole, opinions unfavourable to America are most prevalent.

There is no later intelligence from the East. No further progress seems to have been made toward the pacification of the affairs of Spain.

UPPER CANADA.

The Clergy Reserves.—The subject next in importance to the Union of the Provinces, is the Clergy Reserve question. This of all others is the point that has excited most interest in the country; and while the discussion of it is about to be renewed, we trust that it will be approached with a degree of temper, and with that spirit of forbearance, on all sides, so essential to its permanent settlement. The inhabitants of the Province are conversant with the subject; and from the animated discussions that have from time to time taken place upon it, the public mind has been excited to a degree by no means desirable that it should again arrive at.

The next reinvest the Reserves, subject to the decision of the Imperial Parliament, has been acted upon by Her Majesty's Government; and on Monday last the Governor-General transmitted to the Legislature a Message on the subject, with an intimation that His Excellency will probably feel it to be his duty to call the attention of the Legislature more specifically to it hereafter. We shall at present merely present this message to our readers, and await, with the greatest anxiety, the course which the Legislature may pursue with regard to it.—*British Colonist*.

Message from His Excellency the Governor General, in answer to the address of the House of Assembly relative to the Bill passed at the last Session for the disposal of the Clergy Reserves.

C. FOULET THOMSON.

The Governor General has to inform the Legislative Council, with reference to the bill passed during the last Session of the Legislature, but reserved for the signature of Her Majesty's pleasure, entitled, "An Act to dispose of the lands commonly called Clergy Reserves, and for other purposes therein mentioned," that, by an accidental delay in the transmission of the address from the Legislative Council and House of Assembly, required by the 42d clause of the Act 31 Geo. 3, chap. 31, it became impossible, during the last Session of the Imperial Legislature, to comply with that provision of the statute, which requires that a bill of this description should be laid before Parliament for thirty days, before the decision of the crown upon it is pronounced.

But had this difficulty not arisen, there were other considerations, which would, in the opinion of the Secretary of State, have prevented the acceptance of the measure by Her Majesty.

Parliament delegated to the Legislature the right of appropriating the Clergy Reserves, and this effect of the bill was to re-transfer that duty from the local Legislature to Parliament, with a particular restriction.

Her Majesty's Government were advised by the law officers of the crown, that such a proceeding is unconstitutional, and it appeared to them to be evidently liable to incoherence.

Her Majesty could not assume that Parliament would accept this delegated office; and if it should not be so accepted, the confirmation of the bill would have been productive of serious prejudice, and of no substantial advantage.

It would have postponed indefinitely the settlement of a question which it much concerns the welfare of this Province to bring to a close. The objection of form, therefore, was insuperable; nor could it be assumed by Her Majesty's Government that there exist in England greater facilities than in Upper Canada for the adjustment of this controversy. On the contrary, in their opinion, the Provincial Legislature bring to the decision of it an extent of accurate information, as to the wants and general opinions of society in this country, in which the Imperial Parliament is unavoidably deficient.

Under these circumstances, Her Majesty's Ministers felt themselves compelled to advise Her Majesty not to give her assent to this bill.

They adopted that course with regret; but they trust that the failure of the attempt thus made to effect the settlement of so important a matter will be but temporary, and that the opportunity will at no distant period be found for arriving at a wise and satisfactory adjustment of it.

The Governor General will probably feel it to be his duty shortly to call the attention of the Legislative Council specifically to this subject.

Toronto, 23d December, 1839.

Re-opening of St. James' Church—Installation of the Bishop of Toronto.

To the Editor of the Patriot.

Sir,—I have much pleasure in sending you a brief account of the re-opening of the now Cathedral Church of St. James'—and of the installation of the Lord Bishop, which took place yesterday (Sunday) Decr. 29th. The procession, which consisted of the Lord Bishop and the neighboring Clergy, attended by the Sexton and Verger, formed at the outside door, and proceeded up the middle aisle, to the altar, in the following manner:

THE SEXTON.

Rev. Geo. Maynard, Rev. H. Scadding,

Rev. J. Magrath, Rev. C. Matthews,

Rev. Dr. Phillips, Rev. Dr. McCaul,

Rev. H. Grassett,

The Verger.

THE LORD BISHOP.

The Clergy having taken their places, the Rev. Dr. McCaul, supported by the Rev. Dr. Phillips and the Rev. J. Magrath, holding the Bible, read the Queen's patent, and the certificate of consecration. The Rev. H. Grassett, (His Lordship's Chaplain) administered the oath to the Bishop; after which he addressed His Lordship and conducted him to his Throne, and the Clergy took their seats in the Rector's pew. The service was read by the Rev. C. Matthews, and an appropriate and eloquent discourse was afterwards delivered by His Lordship from II. Corinthians, 3rd chap., and 2nd verse: the congregation, notwithstanding the stormy weather, was very numerous.

I cannot let pass this opportunity of noticing the present appearance of the interior of the Church; and which I consider to be wonderfully improved. There is more light and a better distribution of sound, than in the old Church; and the substitution of a graceful style of pillar, has contributed to relieve the obscurity so much felt before. The rest of the interior is literally extraordinary; so much so, that each person's eye, as it originally existed, was readily found; and when the short time which has elapsed since the conflagration

occurred is considered, it must forcibly strike every one, that great praise is due to both the Architect and Builder, for the successful result, by which, under Divine Providence, the congregation of St. James' is again enabled to assemble under one roof, and with one heart and voice, to return thanks to the Almighty for his manifold mercies, and to implore his blessing for the time to come. I am, Sir, Your obedient servant,

A. PARSONS.

Toronto, Decr. 23, 1839.

Most melancholy—Three Lives lost.—Inquests were held at North and South Crosby on the 16th and 17th ultimo, before Benjamin Tait, Esquire, Coroner, upon the bodies of Robert Barker, Joseph Barker and Isaac McCartney, and verdicts returned of accidental death by drowning. The three unfortunate young men had embarked on the 9th instant in a birch canoe near the Narrows, intending to cross the Upper Rideau Lake to assist the mother of the two former in raising a Building; but they had proceeded only a short distance before the canoe was upset, and all three drowned. A dog which was with them having been found on an Island, and the canoe floating to the shore bottom up, were indications but too certain of the melancholy accident. A feeling of deep regret perv

EDITORIAL ARTICLES, NOTICES, &c., DEFERRED FROM LAST WEEK'S GUARDIAN.

The "COBBOURG STAR" of last Wednesday puts forth the following language in regard to Her Majesty's Government:

"A portion of that mob, who have been taught by Her Majesty's Incubators to confide in their own strength, and to exert it for the destruction of so much of our revered institutions and constitution as is repugnant to whig radical policy and interests, were, it appears, resolved to exercise their delegated power, and to carry out the principles of Lord John Russell, and the precepts of his dictators, Hume and O'Connell, to an extent greater than was anticipated, or, we believe, contemplated by his short-sighted Lordship and his co-partisans of the bedchamber coterie."

The Editor and publisher of the *Cobourg Star* is a lately appointed Magistrate and Captain of Militia. He continues to exhibit specimens of loyalty to the Government of his Sovereign similar to those which abounded among the presses of the ultra church party previously to the arrival in this province of the Governor-General,—thus showing that it was high time for such a despatch as that lately published from Lord John Russell, to be introduced and acted upon in Upper Canada—so far, at least, as to secure the language of common decency towards Her Majesty's Government amongst all Her "during pleasure" public officers.

MR. ATTORNEY GENERAL HAGEMAN, and HON. MR. SULLIVAN.—We copy the following from the *Cobourg Star* of last Wednesday:

"It is with unspeakable surprise and concern that we have observed the course pursued in our Legislature upon the Union question, by several gentlemen in whom the conservatives of Upper Canada have hitherto reposed the most unlimited confidence. We allude particularly to the Hon. R. B. Sullivan and to Mr. Hageman. Both these gentlemen have in their places declared their unchanged opinions upon the question of the union of this province with Lower Canada,—that they have hitherto been opposed to the measure, and that they cannot contemplate it but with the greatest alarm for the existence of this portion of Her Majesty's dominions in connexion with the parent state;—and yet, notwithstanding these apprehensions, we find both gentlemen in favour of the ministerial scheme, because it is recommended by Her Majesty! This is certainly new doctrine to us,—that because a measure is recommended by the crown it must necessarily have the support of Lords and Commons! and yet such is the reasoning upon which Mr. Hageman justifies his vote;—although he says that if any hon. member will move to throw out the measure, he will vote for it. The truth is, that Her Majesty's Attorney Gen. knows full well that the principle of the union will not be carried by a large majority, and therefore, his voting against it will not endanger it. Then, he says, if you admit the principle, although I do not, I shall vote for the measure as recommended by Her Majesty's Ministers. I shall not oppose their plan, but assist them in carrying it into effect, notwithstanding my conviction that it is wrong, and dangerous to British supremacy in North America!—Does Mr. Hageman suppose that he can impose upon the Conservatives of Upper Canada by such sophistry as this? Does he imagine that they can again trust their cause to his advocacy?—that a person, who, for the sake of office, will sacrifice his opinions and his consistency, and the interests of his country can ever again possess the confidence of that country? If he do, we can only say, he is most egregiously mistaken."

"One would have thought that Mr. Hageman was the last man in Upper Canada who could have thought of such a degradation."

"As for Mr. Sullivan's conduct although it has excited both disgust and astonishment, yet, as he has once already changed his political principles, the surprise in his case is not so great as in that of Mr. Hageman."

"Since writing the above, we have heard that the Government resolutions have passed, without conditions, by a majority of 71:1. We can now only say that we have been sold by Whig radical intimidation, and by treachery; and unless immediate measures are taken by petition to the Imperial Parliament, and by sending home delegates on the part of the Province, our connexion with Great Britain is severed for ever."

We have had occasion heretofore to speak in strong terms of condemnation of some parts of Mr. Hageman's public conduct; it is not improvable but we shall have occasion to do so again before the close of the present session. But having,—among the small portion of the debate at which we have been present,—heard Mr. Hageman deliver his two principal speeches on the Union question, we think it no more than due to a confessedly clever individual on whose sentiments and proceedings we have frequently animadverted with much severity, to say, that his conduct in the matter above alluded to, was, in our judgment, honorable to him as a man and an officer of the Government. By the liberality and generosity of the Governor-General, Mr. H. had been permitted to exercise his own judgment in the matter without relinquishing office; in doing so, he opposed and voted against the measure; but as it had not been submitted by the Sovereign, he did not think it becoming for him to trifle with it,—(as if it were the speculation of a private individual, as it had been viewed last year) by supporting inadmissible and therefore vexatious amendments. Mr. H. did oppose the whole measure with great ability.—As to Mr. Sullivan, he said last year he would support the Union if it were recommended by the Government.

It would appear from the last of the above, as well as the last of the following paragraphs, from *The Church*, that both the Editors of the *Star* and *The Church* are going to become agitators against both the Imperial and Provincial Government. It will be seen how numerous and influential their public meetings will be.

"THE CHURCH" AND THE GOVERNMENT.

From "The Church" of Saturday, Dec. 21.

"The momentous question of the Union of the Provinces seems to have been disposed of by our Legislature. In the Legislative Council it has been passed unconditionally by a large majority; and in the House of Assembly, a debate of five days on the resolution for equalizing the Representatives of the two Provinces resulted in a vote of 29 to 21 in favour of the Government proposition. That this vote expresses the unbiased opinion of the House of Assembly—much less of the people of Upper Canada—it would, to adopt the words of a parliamentary friend, be preposterous to assert. That it speaks not the real and conscientious sentiments of honourable members themselves, their own confessions are almost sufficient to prove: the most honest peer that has been advanced in its favour, is some vague appeal—susceptible of more than one interpretation—to the necessity of the case; but not an argument has been brought forward which their own recorded opinions of the previous year do not abundantly and triumphantly refute."

"We know—and we trust it ever will be so—that 'the Queen's name is a tower of strength;' but we are more than sceptical as to the justice of pleading its efficacy in the change of individual opinion which, upon this important question, has lately been wrought. We have often before pointed out the fallacy of identifying her gracious Majesty with her responsible advisers; and we shall be borne out by the recorded votes of a large majority of the present House of Assembly itself, in expressing a very strong doubt as to the wisdom and policy of the remedial measures which Her Majesty's Ministers are in the habit of proposing for the Colonies."

"But there has been another influence more potent and marvellous, we apprehend, than even the honoured name of our gracious Queen. Most opportunely for the proposers of this measure of the Union, a despatch from my Lord John Russell is promulgated, reminding honourable members in either branch of the Legislature who hold situations under the Crown, that their tenure of office is not necessarily dependent upon the integrity and ability with which their duties are discharged, but that questions of expediency may arise in which, for the smoother course of public affairs, it might be deemed convenient to transfer those duties to more pliant hands. The publication of this Despatch, at the present particular juncture, just previous to the declaration of the views and wishes of Her Majesty's Ministers, will be regarded as savouring more of worldly wisdom than of high and generous and honourable dealing."

"We could enlarge upon this feature of the case, but we have no desire to prosecute the melancholy theme: suffice it to say, that the question of the Union has been carried in our Legislature mainly from the intimidation—we cannot soften it with the name of influence—exercised by the very individuals who, with great gravity, assure us that they only suspend their decision upon this important measure in order to ascertain the unbiased views of the people of Upper Canada through their Legislature!"

"It is a matter for thankfulness which we in Upper Canada have, at the present moment, cause more than ever to feel, that there are in the British House of Commons at least 320 individuals to whom, in every part of the Empire, the maintenance of British supremacy and of the Protestant ascendancy, is a vital and commanding principle; and it may depend much upon ourselves whether their interposition will be exerted or not to save us from French republicanism, and eventually from Popish domination."

REMARKS BY THE EDITOR OF THE GUARDIAN.—We copy the above from "The Church" not to refute it, but as a specimen of the perfect submission and loyalty now-a-days of the organ of "The Established Church" to "the powers that be." In the *Guardian* of the 18th of September, 1839, we published an elaborate communication from Mr. Adam Towley to prove, that the disloyalty itself of the Editor of "The Church" and his coadjutors, was a capital objection to the Episcopal Church being the established church of this Province; and the above passages furnish additional illustrations of the correctness

ness of that writer's views. We have been denounced by *The Church* and others as republicans, disaffected, &c., because we have advocated principles and views which had been sanctioned by Her Majesty's Government, against the local executive; but *The Church* can charge the Governor-General with employing "intimidation," in order to carry his measures, and with a want of "high and generous and honourable dealing;" and at the same time treat with contempt Her Majesty's Government. It is strange to hear *The Church* talk about getting the opposition in the British Parliament to maintain "Protestant ascendancy" in Upper Canada, when the Editor of *The Church* himself has recommended the Oxford Tract Popery, and when the Roman Catholic Clergy in this Province have been endowed with grants of money by Government at the express recommendation of the Bishop of Toronto, as he himself has stated in two printed publications. "Protestant ascendancy" in the vocabulary of *The Church* signifies, the endowment of the Episcopal Clergy with the whole of the Clergy Reserves. It appears that one principal design of Dr. Strachan in recommending the endowment of the Roman Catholic Clergy was to secure their assistance to enable him to keep down the Presbyterians and Methodists, and thus maintain "British supremacy and Protestant ascendancy." Our idea of maintaining "Protestant ascendancy" is, not creating endowments on the one side, or acts of proscription on the other; but adhering to, and inculcating the principles of Protestantism, and in wielding the Protestant weapons of the Bible, "which only," as Chillingworth says, "is the religion of the Protestants."

The selections of the *Patriot*, for many months past, of extracts from American papers in order to bring the neighbouring republic into contempt, and to excite hostile feelings between the inhabitants of Upper Canada and those of the United States, are quite equalled by the selections of *The Church*, from violent party papers in England, in order to bring Her Majesty's Government into contempt. Generally from one to five columns of *The Church* of each week are devoted to articles of that character. From *The Church* of last Saturday we will select a few specimens of what weekly enriches its columns, and proves its adaptation to strengthen the influence and dignity of the Imperial Government, and to be the organ of the "only apostolically authorized" christian teachers of Her Majesty's subjects in Upper Canada! An article of a column and a quarter in length, the burden of which is to make out Her Majesty's chosen and favourite ministers the responsible authors of the insurrection in Wales, concludes as follows:

"Now is the time to lay the axe at the root of charism, and to put down a criminal confederacy, which, in the coming winter, may again expose us to the torch of the incendiary, and the negligence of an incapable Ministry."

In another article, of more than a column's length, headed "The Whigs at the Lord Mayor's Dinner," we have the following select passages:

"The present ministers of the Crown will probably remember for the remainder of their lives the 9th of November, 1839. We venture to say that so unqualified a manifestation of the contempt and disgust felt by a nation towards its rulers was never exhibited before as that which greeted Lord Melbourne and his colleagues on Saturday at Guildhall. It has sealed their doom."

"After dinner the health of her Majesty was received with the ordinary manifestations of loyal respect and affection; that of her Majesty the Queen Dowager with a burst of enthusiasm which the spectators secure us it would be impossible to describe. This distinction in the reception of the two toasts respectively is of course to be ascribed principally to the unpopularity of Ministers."

"The Lord Chancellor had to sustain the first direct mark of disapprobation. It is one of the privileges of his Lordship's exalted office, that his health should be proposed individually, a privilege unattended in this instance by any other advantage than that of being biased alone."

"But the hisses which invaded the ear of the Lord Chancellor when his Lordship was presented individually to the notice of the Assembly, were nothing in comparison with the hisses and groans which, from every part of the spacious and crowded hall, assailed his miserable colleague when they stood collectively before the assembly. Lord Melbourne was really an object of pity. For a full quarter of an hour he remained on his legs, before a syllable of what he had to say could be heard, during the whole of which period he had to 'bide the pelting of the pitiless storm' of public indignation."

In the same number of *The Church* we observe five other party articles besides the Editorial of the same tendency with the two from which we have cited the above passages. Now this is the organ of the Clergy whose leaders have agitated and distracted this Province for fifteen years past with pretensions to the dignity and emoluments of being the only acknowledged and endowed governmental teachers of religion! How practically does *The Church* inculcate the duty of not speaking evil of those in supreme authority! With what dignity must the Government of the Empire be invested in the estimation of the provincial readers of *The Church*! How worthy of one seventh of the lands of the Province for such valuable services!—lands which have been rendered available by the united labours of the whole population.

MR. SULLIVAN'S DEFENCE OF SIR FRANCIS HEAD.—The Hon. Mr. Sullivan—as in duty bound—made, in the Legislative Council a few days ago, an eloquent speech in defence of his patron, Sir Francis Head, in relation to his conduct in the affairs of the Mackenzie insurance. Mr. Sullivan's speech, however, was a defence of Sir F. Head's policy, rather than of Sir Francis himself. Mr. S.'s defence is founded upon an alleged necessity which was imposed upon Sir Francis by circumstances, not to take any steps towards preventing an insurrection, and which left to him the only alternative of putting it down after it had broken out. This is the burden of Mr. Sullivan's argument. But this does not explain why Sir Francis was, after so many warnings and remonstrances, totally unprepared to put down the insurrection when it did break out; and still more unfortunately for the whole of Mr. S.'s defence, the very foundation of it is subverted by Sir Francis' own statements. What Mr. Sullivan represents as an unavoidable necessity, Sir Francis declared in his despatches to Lord Glenelg, to be the result of his own desire. When Sir Francis wrote his despatches, he thought the insurrection an excellent thing—a master stroke of policy to destroy an opposition party. Sir Francis, therefore, took the credit to himself of having, as a measure of foresight and good policy, stood with "a folded arm" and brought disaffection "to a head," and thus overthrown the "enemies of British rule." Mr. Sullivan, finding that the insurrection has proved an exceedingly bitter thing both to England and to this province, pleads in behalf of his patron the impious law of necessity. If Mr. Sullivan's argument is sound, then Her Majesty's government ought to have allowed the Chartists to break out in open rebellion, before they took any steps to put them down, or commenced making preparations for doing so! Mr. Sullivan's defence, after all, and at best, leaves Sir Francis in this dilemma:—either of having stood, through sheer vanity, what was purely imaginary or of having done what no British Statesman, or man of wisdom or humanity, ever before thought of doing. We are confident that such will be the verdict of impartial posterity, how much soever its justice may now be questioned by the interests of party, or the dictates of personal obligation. Having more than once, on former occasions, animadverted upon this part of Sir Francis Head's administration, we could not allow the specious but, in our judgment, dangerous sophistry of the Hon. Mr. Sullivan, to pass without remark. As was observed by the Hon. Mr. Morris, "we will now say nothing more about Sir Francis Head, but leave him on the margin of Romney Marsh, where we wish him health and long life."

INSURRECTION IN SOUTH WALES.—In the first week of November the Chartists in the counties of Monmouthshire and Glamorganshire, assembled to the number of from 6 to 10,000, and made an attack upon Newport, under the command of one John Frost, lately a Shopkeeper in Newport. The insurgents were repulsed and put to flight by a company of the military. Upwards of twenty of the insurgents were killed, and about fifty wounded, and the leader apprehended. It was expected and concerted, that on the announcement of the possession of Newport by the insurgents, the Chartists would simultaneously rise in various towns throughout the kingdom; but the whole conspiracy seems to have been traced out and quashed.

ADVERTISEMENTS.

JUST RECEIVED, direct from STAFFORDSHIRE, a large quantity of EARTHENWARE, which will be sold Wholesale and Retail. A Splendid Assortment of DINNER SETS, new patterns. 79, King Street, THOMAS MILBURN. Toronto, Nov. 19th, 1839. 524 13

REMOVAL.—The Subscribers beg to inform their friends that they have removed their place of business to the Stores formerly occupied by the late S. E. TAYLOR, Esq. No. 173, King Street, Toronto. BENJAMIN & BROTHERS. 525f

CHEAPSIDE HOUSE.

8, Wellington Buildings, King Street, Toronto. J. L. PERRIN & Co. beg to announce to the public in general, the receipt of their extensive importations of STAPLE AND FANCY DRY GOODS, (suitable for the winter trade), which, having been selected from the Manufacturing Districts in Great Britain by their resident partner with great care, at a time when the depressed state of the market peculiarly favoured his judgment and circumstances; enables them to offer the most desirable inducements to purchasers to deal with them. J. L. P. & Co. respectfully solicit old and new Settlers in Upper Canada, Strangers and Visitors of Toronto, to inspect their present stock, their object being not to obtain great profit, but to extend their business both in the wholesale and retail departments. The splendid assortment of BROAD CLOTHS AND GASSIMERES, as the utmost care has been bestowed to render this branch of their business attractive to the community. Dec. 9, 1839. 527-4f

J. R. ARMSTRONG & Co. beg leave to call the attention of their numerous friends and customers to their newly imported Stock of Fashionable and Seasonable GOODS. Their extensive Stock has been selected in England by Mr. ARMSTRONG in person, and upon such terms as to enable them to compete with any other House in the Province. Country Merchants are requested to call and examine for themselves. Their Stock consists in part of the following articles:

Fine and Superior Black, Blue, Invisible Green, Brown, Olive, Adulard, Oxford, and Sea mixed West of England & Yorkshire CLOTHS; Single and Double Milled Cassimeres, of all qualities and colours; Double and Treble Twisted Tweeds; Pilot Cloths, Beaver Cloths, Mole skins, Victoria Checkings, Scotch Plaids, Vestings, plain and printed Flannels, Factory Cottons, Merinos; Prints, light and dark Silks, Poplins, Gingham, Turkey Stripes, Checks, Shirtings, Tickings, Cotton Yarn, &c. &c. &c. Also, an excellent assortment of Cotton and Linen Shirts, of various qualities. 157, King Street, Toronto, Nov. 25, 1839. 525f

REMOVAL.—CHAMPION, BROTHERS, & Co., Importers of Hardware, Manufacturers of Champion's Warranted Axes, and Agents for Van Norman's Pottery. C. B. & Co. have removed their business from 92 Yonge Street to 110 A. King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this Market. 537

STRAYED.—From the Pasture of the Hon. J. B. Robinson, about the end of May last, A RED OX, between 8 and 9 years old. Whoever will bring said Ox to the subscriber, will be handsomely rewarded. JONATHAN DUNN. Toronto, October 14, 1839. 519-4f

STRAYED from the 4th Concession of York Township, East of Yonge Street, on the 19th of August last, a small Yellow and White Cow, about 4 years old, with a white star in her forehead. Whoever will bring her to the subscriber, or give him information where she may be found, will be liberally rewarded. York Township, Oct. 26, 1839. ROBT. CAINES. 519-4f

JOSEPH C. MORRISON, BARRISTER, & Co. At the office of the late S. W. WARDEN, Esq. Duke Street. 50

MOFFAT'S VEGETABLE LIFE PILLS AND PHENIX BITTERS.—The universal estimation in which celebrated Life Pills and Phenix Bitters are held, is satisfactorily demonstrated by the increasing demand for them in every State and section of the Union, and by the voluntary testimonials to their remarkable efficacy which are every where offered. It is not less from a deeply gratifying confidence that they are the means of extensive and inestimable good among his afflicted fellow creatures, than from interested considerations, that the proprietor of these so eminently successful medicines is desirous of keeping them constantly before the public eye. The sale of every additional box and bottle is a guarantee that some persons will be relieved from a greater or less degree of suffering, and be improved in general health; for in no case of suffering from disease can they be taken in vain. The proprietor has never known or been informed of an instance in which they have failed to afford relief. In the most chronic cases of chronic disease, such as chronic dyspepsia, torpid liver, rheumatism, asthma, nervous and bilious headache, constiveness, piles, general debility, scrofulous swellings and ulcers, eczema, salt-rheum, and all other chronic affections of the organs and membranes, they effect cures with a rapidity and permanency which few persons would theoretically believe, but to which thousands have testified from happy experience. In colds and coughs, which, if neglected, superinduce the most fatal diseases of the lungs, and indeed the viscera in general, these medicines, if taken but for three or four days, never fail. Taken at night, they so promote the invincible perspiration, and so relieve the system of febrile action and feculent obstructions, as to produce a most delightful sense of convalescence in the morning; and though the usual symptoms of a cold should partially return during the day, the repetition of a suitable dose at the next hour of bed-time will almost invariably effect permanent relief without further aid. Their effect upon fevers of a more acute and violent kind is not less sure and speedy if taken in proportionable quantity; and persons retreating to bed with inflammatory symptoms of the most alarming kind, will awake with the gratifying consciousness that the fierce enemy has been overthrown, and can easily be subdued. In the same way, visceral turgescence, though long established, and visceral inflammations, however critical, will yield—the former to small and the latter to large doses of the Life Pills; and so also hysterical affections, hypochondriacism, restlessness, and very many other varieties of the Neurological class of diseases are cured by the Phenix Bitters. Full directions for the use of these medicines, and showing their distinctive applicability to different complaints, accompany them; and they can be obtained, wholesale and retail, at 375 Broadway, where numerous certificates of their successful use are always open to inspection. For additional particulars of the above medicines, see Moffat's Good Samaritan, a copy of which accompanies the medicine; a copy can also be obtained of the different Agents who have the medicines for sale. French, German, and Spanish directions can be obtained for application at the office, 375 Broadway. All post paid letters will receive immediate attention. Prepared and sold by WILLIAM B. MOFFAT, 375 Broadway, New York. A liberal deduction made to those who purchase to sell again. Agents.—The Life Medicines may also be had of the principal druggists in every town throughout the United States and the Canadas. Ask for Moffat's Life Pills and Phenix Bitters; and be sure that a fac-simile of John Moffat's signature is upon the label of each bottle of bitters or box of pills. For sale by J. W. BENT, King Street, Toronto, and T. BICKLE, King Street, Hamilton.

FEVER AND AGUE.—It is but a very short time since these Medicines have been introduced into the Fever and Ague Districts, and the proprietor flatters himself that during that period, where ever they have been used according to the directions, they have done more towards exterminating the disease, than all other remedies and prescriptions combined. It is a common excuse among "regular practitioners" when specifics are introduced, that they cannot cure diseases which people are in the habit of considering incurable. Medical experience is continually doing away a part of the list of the incurable diseases, and Mr. Moffat has the happiness of confidently announcing that Fever and Ague is now to be added to the number of complaints which modern skill has conquered. In Fever and Ague the LIFE MEDICINES not only give quick relief than any other remedy, but if persevered in, effect a PERMANENT CURE; so that if the patient is only judiciously careful, and resorts directly to his medicine upon the first symptom of tendency to a new attack, it may always be ward off. To escape one chill would be of infinitely more consequence to the sufferer than the value of the remedy—to remove the disease permanently would confer a benefit upon him which cannot be estimated by any earthly standard. That these Medicines will effect what is here claimed for them, the Proprietor has the testimony of all acquainted with them and their application and use in the Fever and Ague; and his object in now addressing his friends at the West is to request that they will spare no pains in communicating their experience, and disseminating this highly interesting information, now that the season for Fever and Ague has arrived.

It is not for the mere purpose of disposing of a few hundred packages of the Life Medicines, that the proprietor makes this appeal. The demand for his Medicine is already greater than he can conveniently supply; and even were it insufficient to afford him business, he would conceive himself supremely selfish, if his pleasure was not greater at the benefit conferred upon the suffering part of the community by an increase in his sales, than at his own pecuniary profit.

The Life Medicines, if properly used and persevered in, recommend themselves; still it is necessary that the public should know that such medicines exist, and hence the propriety of advertising them. It is hoped, therefore, that the proprietor will not be accused of egotism when he says that there is no medicine or mode of treatment extant, for Fever and Ague, so appropriate, thorough and positive, in its happy effects, as MOFFAT'S LIFE PILLS AND PHENIX BITTERS.

For further particulars of the above Medicine see Moffat's Good Samaritan, a copy of which accompanies the Medicine. A copy may also be obtained of the different Agents who have the Medicine for sale. French, German, and Spanish directions can be obtained on application at the office, 375 Broadway.

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BLANK DEEDS AND MEMORIALS and CHAPEL DEEDS, for sale at this Office.

UPPER CANADA ACADEMY.

TERMS. 1. Board, Lodging, and Washing, per Annum, \$22 0 0 2. Tuition—English Education, including Reading, Writing, Arithmetic, Book-keeping, Geography, and English Grammar, per Term, 1 0 0 Higher Branches of Geo., including Natural and Moral Philosophy, Astronomy, Chemistry, &c., per Term, 1 5 0 Including Latin, Greek, or Mathematics, 2 0 0 Extra Charges. French, Latin, and Greek, per Term, 1 10 0 Drawing and Painting, 1 0 0 Music, 1 0 0 Music, Drawing, and Painting, 2 0 0 Use of Piano, 0 10 0 * The charge will be the same whether one or all of these Branches be taught.

THE commencement of the Second Quarter of the U. C. Academy will be on the 18th November. It is very desirable that all who design to attend the next Quarter should be here at that time. Students labour under serious disadvantages by entering the Classes after the commencement.

The Institution is now in the most flourishing condition. The number of Students thus far exceeds that of any previous year, and is gradually increasing. The Committee have obtained an extensive and superior Apparatus in the various departments of Science: amongst them are a superior Microscope; a splendid Plate Electrical Machine; a fine Telescope; a very choice selection of Chemical Apparatus, and various others of the latest construction and of the first quality. The entire Apparatus is believed to be as complete and useful, for the purposes of instruction, as that of any similar Institution in America.

The Quarters are eleven weeks. Our friends will please to recollect that the Tuition and Board are required in advance.

The next Quarter will open with Lectures in Chemistry, Philosophy, and Astronomy. J. HURLBURT. Cobourg, Oct. 11, 1839. 519

CITY ELECTIONS.—Notice is hereby given, that the Lists of Persons entitled to vote for Aldermen and Common Councilmen, in the different Wards of the City, at the ensuing Elections, are now exhibited in the City Hall; that no alteration whatever can be made in the said Lists, without four days notice in writing, being first given to me, so that all Persons whose names may be incorrectly spelt, or omitted in the said Lists, or who may object to any name now on the said Lists, will be required to give me notice of the same in writing, on or before Monday the 6th day of January next, at after four o'clock on that day I cannot accept of any further objections. CHARLES DALY, Clerk C. C. Clerk's Office, City of Toronto, Dec. 2, 1839. 457

F O R S A L E, 15 Boxes Orange Pecco, a superior description of Black Tea. 92 Boxes and Chests Young Hyson, and ten other sorts of Tea, duty paid.

20 Hhds, Muscovado and Refined Sugars. 34 Bbls. and Hhds. Sperin, Olive, Pale, Seal, Lintseed, and Cod Oil. 45 Boxes Soap—20 Doz. Bad Cords. 100 Jars new Durham Mustard. Also, a general assortment of new Earthenware, China, Glass, and Stoneware, Groceries and Stationery; new Currants and Raisins, Ghee, Copal Varnish, Carriage, Paints, Oils, Colours, Dye Stuffs, Pipe Clay, Window Glass, &c. &c. Apply to ANDREW HAMILTON, 161 King Street. Toronto, December 17, 1839. 6-38

DRY GOODS, CLOAKS, DRESS-MAKING, AND MILLINERY.—S. MAYHEW, grateful for the kind and liberal patronage which has been extended to her since she commenced business in this city, presents her sincere thanks to those ladies who have employed her hitherto, and assures them that it shall be her constant endeavour to merit a continuance of their favors. Any number of Out-door Apprentices will be received; application to be made between the hours of twelve and two. Toronto, September 10, 1839. 514

T O L E T.—A House in the centre of the village of Markham, originally intended for a Shop and Dwelling House, with half an acre of Land attached. It is an excellent stand for business. Apply at this Office, or to CHAUNCEY CROSBY. Markham, Nov. 10, 1839. 527 6

FASHIONABLE MILLINERY, DRESS-MAKING, and HATTERS.—MRS. POPE, and MRS. KING, No. 11, Wellington Buildings, King Street. Bunnets, Cloaks, Dresses, Caps, &c. &c., furnished on moderate terms. Toronto, October, 1839. 518f

WHOLESALE AND RETAIL TOY WAREHOUSE AND MANUFACTORY, 110 1/2 King Street.—JOHN MAYHEW respectfully invites the attention of the public to a choice and extensive assortment of Toys of every description, suitable for Town or Country Trade. Cases of Toys, well assorted, varying from 25 to £30 per case; the smallest cases containing not less than 150 separate pieces. Cases of better Toys for Town or City Establishments. Also just received a large quantity of English, Dutch, French, and German Wax, Kid, and Composition Dolls. Bonnet, Hat, Cap, Wig, Curl, and various other Boxes, for sale, wholesale or retail, cheap.

RACKETS!! RACKETS!! RACKETS!!! manufactured at the above establishment. Clubs in any part of the Province supplied with all possible expedition on the lowest terms. Toronto, September 10, 1839. 514

NEW TAILORING ESTABLISHMENT. JAMES SANDERSON begs to acquaint his friends and the public generally, that he has just opened the Shop lately kept by Mr. SAWYER, EXAMS, first door East of St. James's Church, 104, King Street, where he intends to pursue his business in all its branches. An assortment of READY MADE CLOTHING always on hand. Toronto, Oct. 15, 1839. 519f

FASHIONABLE CLOTHING ESTABLISHMENT. 129, King Street, TORONTO. G. HILTON respectfully informs his friends and the public generally that he has removed his Establishment from 48, Newgate Street, to 129, King Street, a few doors East of Yonge Street, where he intends carrying on the Tailoring Business in all its various branches. G. H. would solicit attention to his well assorted Stock of Broad Cloths, Cassimeres, Vestings, &c. &c., which he will offer at the very lowest prices. Toronto, Oct. 15, 1839. 519f

NEW WHOLESALE ESTABLISHMENT. FALL GOODS. The Subscriber begs to inform his customers, and the Commercial Trade of Upper Canada generally, that he is now receiving a well assorted supply of DRY GOODS, suitable for the Fall and Winter Trade, which he will dispose of at moderate prices for Cash, or on approved credit. JOHN ROBERTSON. Toronto, 1st October, 1839. 530f

WROUGHT-IRON AXLE TREES.—The Subscriber is now manufacturing Wrought-Iron Axle-trees, of improved description and material, from the best wrought scrap, by workmen of established reputation, which, in pattern and worth, are believed to equal anything of the kind in the market. To those acquainted with Wrought Axle-trees it will be enough to state, that besides the first rate quality of the iron, they are all made to a uniform size by swedges or dies, and that this size is made to correspond with the boxes which are fitted to and sold with them. They may be had at the Agencies of the Long Point Foundry at Toronto—Hamilton—Bramford—and London; or at the Manufactory. G. R. VAN NORMAN, Agent. Dover Iron Works, Augt. 16, 1839. 512

ALEX. GRANT, ATTORNEY AND BARRISTER, NOTARY PUBLIC, &c., North East corner of the Court House, Church St. March 25th, 1837. 385-1f

NEW CHEAP BOOT AND SHOE STORE.—The Subscriber offers for Sale a Choice Assortment of GEN. TLEMEN'S and LADIES' BOOTS and SHOES, low for Cash, at his Shop, 52, Yonge Street, three doors south of Lot Street. The above articles are City made, and can be warranted. All Orders executed with neatness and despatch. GEO. ANDREWS. Toronto Oct. 2nd, 1839. 13 wp

STRAYED, from the premises of the Subscriber, about the latter part of August last, A RED BULL, about 4 years old. Whoever will bring the said Bull to the subscriber will be liberally rewarded. JONATHAN DUNN. Toronto, Oct. 11, 1839. 519f

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