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interpretation adopted, the language of the text is plain: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. xviii. 18.) Now, this declaration comes in immediate connexion with what Roman and English Papists would call a text of Scripture.-" Hear the Church,"-but which, as thus having the imperative form, both Roman and English Papists know is not a Scripture text at all. But, letting such mutilations of the word of God pass, with the single remark, that they are mutilations,—and mutilations of every faithful overseer of the church of Christ,—let it be observed, that if so serious a character, as to call for the public and indignant reprobation of this be an expression of Episcopal authority, as the doctrines raised in the presence of royalty from the foregoing words, assume; then where are we? Here is no limitation immediately connected with the words, " whatsocver ye shall bind:" Whatsoever, not whosoever. The same principles of interpretation which prove that Episcopal ordination is valid ipso facto, without respect to qualification, (insomuch that though the presence of the qualification fits for the discharge of the duty, yet its absence does not hinder the reception of official authority,) must govern us in interpreting this-" Whatsoever ye shall bind on earth;" and then, are we justified in setting up our own private judgment against the official decisions of the Roman Bishops? The text refers to things, not versons: and if the mere act of Episcopal ordination of itself makes a man a Minister, because of the fulness and validity of Episcopal power; the mere act of Episcopal decision, for the same reason, must make the observances they establish binding upon the flock. Indeed, the argument is stronger for the last, than for the first. The command for the first is, " Commit thou to faithful men, who shall be able to teach others also." Now, if this means that Bishops may ordain men who are neither faithful, nor able to teach others; then, surely, "Whatsoever ye shall bind on earth, shall be bound in heaven," gives the power of making ordinances for the government of the Church. And if the true principle be submission to authority, then, though the things themselves may be wrong, and their authors liable to condemnation at the last; yet, as they who observe them are not answerable, but only required to submit, why the controversies of the Reformation 1 On this principle, Leo X, might be wrong in ordering the Indulgences which Tetzel sold; but the people were only required to submit, -to submit, and not judge. Luther, therefore, in arguing against the indulgences, as being wrong in themselves, and calling the people to reject them, and thus to refuse their wonted submission, was himself wrong; and so were they in England who followed in the same track.

And thus are we to go steadily on towards the Popery which our fathers opposed; and, in opposing which, they were willing to perish at the stake. But even this is not all. No separate doctrine of Romanism has been more vehicinently attacked than that of transubstantiation. But upon the modern High-Church principle of explaining the sacrament of the Lord's Supper, what need is there of so much opposition? The Roman dogma only explains the manner of what the others represent as a fact. We always come to this subject unwillingly. Soon may the time arrive when it shall no longer be necessary to speak either of baptism, or the supper of the Lord, controversially. But the blame must rest with those who render controversy

We say, then, that the manner in which the eucharist is described, makes the adoption of transubstantiation a mere trifling advance, if it be an advance at all; and thus prepares the way for the fullest reception of Popery. The consecrated emblems are represented as themselves conveying, corporally conveying, the body and blood of Christ to the recipient. He who can receive this impanation, differs very little from him who believes transubstantia-tion. He does not differ enough to justify a departure from visible, external unity, if that unity be as necessary as the same party represents it. They are not content with the doctrine, that, in what is emphatically a covenant rite, he who by faith holds communion with his Saviour daily, and daily feeds on him in his heart by faith, with thanksgiving, is here blessed with the same communion more especially, and in a higher degree. This was the doctrine of the Reformers. The reception of Christ was, by faith, in the heart,not with the hands and mouth. Most distinctly do they declare, that Christ's bodily presence is in heaven, not in the bread. They quote from Chrysostom, that it is not a feast for jays, who keep to the ground; but for eagles, who soar aloft to the sky. But this will not suit the others. The bread and wine, consecrated by one who is in the external succession, do themselves give Christ to the recipient, and thus salvation. They make it, therefore, the chief means of grace, superior to all others,-the grand, appointed way of saving men. Preaching is nothing to it. "We," say they, "are the only persons in this nation who are sure they have the Lord's body to give to the cople." Here is no directing them to elevate their hearts, eagle-like, by faith, to heaven, that (according to Augustine, as quoted with marked emphasis by Jewel) where they worship, there also they may cat. No! We have the Lord's body to give to the people; that is, we have the consecrated elenals of the day, which of late has leat its nowerful aid to the Tractarians, a letter appeared, ("Times," Saturday, December 10th,) purporting to be from a Presbyter of the Anglican Church. This unmistakeable sentence occurs in it. The writer is referring to the presence of the Bishop of Llandaff at St. Paul's Cathedral, when the King of Prossia was there; and he asks, "Why did he suffer the King of Prossia, a religious man, to go away with the impression, that however much the Anglican Church may value a subordinate means of grace-preaching, she lightly regards the chiefest means of all,
—the reception of her Saviour's body and blood?" He who can write thus, has already, to say the least, reached the suburbs of Rome. Only another instance of these Romanizing tendencies shall now be men

tioned. The Bishop's Charge most explicitly and strongly asserts baptismal justification and regeneration. The Reformers asserted, that justification was, by an intelligent faith in Christ, apprehending and appropriating his merits. Plain as is their language, often-repeated as are their assertions on the subject, their meaning is rendered indubitable by the fact, that, besides objecting to the doctrine, their Papist opponents asserted the uselessness of contending about it in a country like this; because, whatever might be the case where the Gospel was first proposed for acceptance, here justification was conferred on infants in the sucrament of hantism. "We be all justified when we be younglings," said Stephen Gardiner. And yet, knowing what their opponents said, the Reformers persisted in drawing up their official documents in agreement with the known sentiments of their continental brethren. Could they possibly have done so, had they believed on this point as the Papists believed?—had they believed in baptismal justification?

Besides, there is the New Testament. It is altogether constructed upon the first part of Stephen Gardiner's supposition,—the case of those to whom the Gospel is first offered. Justification is explicitly and consistently said to be by faith; and regeneration is described as an actual change from sin to holiness, wrought by the Spirit of God in them that "obey the truth," rendered visible by its immediately and certainly following fruits. For bapt'smal regeneration we must come to the Fathers; that is, to tradition, the "unwritten word," as Romanists call it. Cranmer, writing to Queen Mary, says, that when he quoted an ancient author who spoke in plain words as he did, his opponents replied, "that he meant not so." Thus, if the Fathers are necessary to fix the interpretation of Scripture, each generation of writers requires to be explained by the one next below it, till we come down to the living church, speaking by its living Head. If once we embark on the current of tradition, leaving the sure ground of holy writ, we cannot stop till we come to the sentence of the Council of Trent, and receive the decisions of the visible, external church, as of equal authority with Scripture. Equal? Superior! That is practically the highest, which decides finally.

High-Churchism, whether it has yet reached the Tractarian stage or not, tends directly to Popery. It is Popery in principle and germ. And all who believe that Popery itself is wrong, are called, by the peculiar circumstances of the times, firmly, consistently, and perseveringly, to protest against this which, if permitted to triumph, will unavoidably introduce it. If some who partake of the honours and emoluments of Protestantism are ashamed of the name, they who acknowledge the hand of God in the opposition to Popery of Luther and his helpers, must renew the protest, and give new life to Protestantism. That none may take upon himself the ministry who is not moved thereto by the Holy Ghost; that justification, the forgiveness of sin, is of the free mercy of God, through the alone merit of Christ, and by faith in his blood; that regeneration, the beginning of a new life of holy inclination and power, is wrought in the soul by the Holy Ghost, the Comforter: these must be the grand points of the protest.

And, if the past be not all delusion, the protest cannot be made in vain, when made in a right spirit. These, and the doctrines collateral with them, are the doctrines with which every outpouring of the Spirit upon the churches has always been connected. What was the preaching in Scotland, a century ago, which was followed by so glorious a work of conversion? What the preaching in New-England? What the preaching of Wesley and Whitefield? But when did the preaching of the doctrines of the Bishop of London's Charge ever produce such effects! We do not say it exultingly. But the time is come that it must be said. When did they who take these views of Christianity, ever even desire that their preaching should be followed by such effects? Preaching is subordinate! The sacraments are the power of God unto salvation! take the trouble to look at the places I have mentioned, he must necessarily Do the Scriptures say so? And if the presence of the Holy Spirit is declared come to the same conclusion. by "the fruit of the Spirit," does the presence of the Spirit say so?

Against one danger, all who are interested in these mighty questions, must take most careful heed. They must not be motters of more controversy. By Ministers they must be preached, by hearers they must be received, in disthat we know the nature and way of spiritual regeneration, if we abide in stating the volume and page. For Cyrus he allows 6 years, and refers to unregeneracy? And here, be it spoken with humble reverence, here it is, Rollin, vol. i. p. 354. But in the volume and page referred to, it is expressly that by whomsoever the protest is made before man, by all who know and love the truth, must the appeal be made unto God. Great as ever is the power of prayer. Let it be made unto God without ceasing. And now that the enemy abroad, it behoves even private Christians to seek, not only to be sound it the experience of the truth, but clear and discerning in the knowledge of it: and above all, to see to it, that its results be cherished and strengthened in holiness of heart and life. Let them show that the truth is with them, by hold is, indeed, "the doctrine which is according to godiness."

#### From the N. Y. O'tserver. MISTAKES OF MILLERISM. BY REV. WM. R. WEEKS, D. D., NEWARK, N. J.

In my former article I pointed out twenty-nine mistakes of Mr. Miller and is friends in relation to his chronology; and stated that I had as many wore. I referred to a declaration in the 5th No. of the Midnight Cry, that the readng in 1 Kings vi. 1 is erroneous, which allows 480 years from the departure out of Egypt to the building of the temple. I examined some of the reasons

ssigned for that declaration; and now proceed to others. 30. The authority of Josephus is stated among the things which prove the 430 years of Kings " to be erroneous and Mr. Miller correct." And in the same paper, in reply to an inquiry by what authority Mr. Miller gives 25 vents to Joshna, when there is nothing in the Bible on the subject, it is answered, with an air of trimph, "By the authority of Josephus, as he states in his chronological table. The Bible relates the facts in the case, and Josephus gives the chronology." Question: "By what authority does be give 18 years to the elders after Joshus, when the Bible gives none?" Answer: "By the authority of Josephus." It would seem, then, that, in the estimation of Mr. Miller and his friends, the authority of Josephus is undoubt ed, and not only sufficient to establish a fact in chronology where the Bible is ilent, but to set aside the Bible where it comes in conflict with Josephus. What time, then, does Mr. Miller allow between the departure out of Egypt and the building of the temple? 621 years. What time does Josephus allow? 592 years; a difference of 29 years. If the authority of Josephus proves the passage in Kings to be erroneous, it is a mistake to conclude it proves Mr. Miller correct.

31. Mr. Miller reckons that the temple was founded 1051 years after the call of Abraham, and Josephus says it was 1020, making a difference of 31

32. Mr. Miller reckons it 1479 years after the flood, and Josephus says it

vas 1440, making a difference of 39 years.

33. Mr. Miller reckons it 3135 years from the creation, and Josephus says was 3162, making a difference of 33 years.

34. Mr. Miller reckons 80 years for the government of Ehnd, and Josephus seems to do the same. But in the next chapter, (Ant. v. 5. 1.) he represents their oppression by Jubin as coming upon them "before they had a short breathing time after the slavery of the Monhites." And his editor concludes, from this, that Josephus must have reckoned eight years instead of eighty, as Theophilus of Antioch affirms it was in his copy.

35. Mr. Miller allows 23 years for the government of Tola, and Josephus

mits him shogether, and puts Jair next after Abimelech. 36. Mr. Miller allows 24 years for Samuel after the death of Eli before the

eign of Saul, and Josephus says it was 12 years.

37. Mr. Miller reckons the reign of Solomon at 40 years, but Josephus

33. Mr. Miller reckons the reign of Jehoram at 5 years, but Josephus says

30. Mr. Miller puts an interregnum of 11 years between Amaziah and Azariah, but Josephus makes Azariah succeed his father immediately, without

any interregions at all. 40. According to Mr. Miller, the kingdom of Judah lasted 521 years, from the beginning of Saul's reign to the end of Zedekish's; but Josephus says it

was 532 years, 6 months, and 10 days, making a difference of 11 years, 6 months, and 10 days. Several other instances might be given, where the authority of Mr. Miller contradicted by the authority of Josephus. I do not say Josephus is right;

out I think if the authority of Josephus is reckoned by Mr. Miller and his friends sufficient to prove the Bible erroneous, it ought to be regarded by us as quite sufficient to prove Mr. Miller erranenies.

41. Not only do the followers of Mr. Miller quote Josephus, with an air of riumph, as though his authority was unquestioned and unquestionable; but Mr. Miller himself often quotes him without any suggestion, that I have seen. of any doubt. "In his chronological table, (Views, p. 37.) he refers to him. have the Lord's body to give to the people; that is, we have the consecrated elements, and they are the Lord's body. They who go thus far are scarcely just as he refers to the Bible. In his lectures, p. 84, he states that on a certain occasion the "Greeks left besieging Jerusalem, upon the command of I answer—If a thousand years is one day with the Lord, and the Romans, and, as Josephus and Maccabees tell us, never returned to years from the first creation the new one must be formed." trouble the Jews any more." In p. 257, he refers to the san says, "as Maccabees tells us in his first book." Now, Mr. Miller is extolled by his disciples as a man of wonderful historical and biblical knowledge. And this same of his, no doubt, greatly contributes to give currency to his notions. For this reason it seems proper that his pretensions should be tested. And what do we discover in these quotations? We discover a mistake that would scarcely be excusable in a Sabbath-school child. Mr. Miller thinks Maccahees was a man, who wrote some books of history, which are received into the Apocrypha. He classes him with Josephus, and tells us what he says "in his first book." But there was no such man. Maccabees is not the ame of a man, any more than Psalms or Chronicles is the name of a man. And it would be just as proper to tell us what Chronicles says in his first book, as what Maccabees says. This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was not trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence. As the matter is, it seems important to show how naterly disqualified he is by his ignorance to be an expounder of prophecy.

42. But, he appeals to Josephus as authority. And though that authority, vhatever it is, has been shown to be much more frequently against him than for him, it may be proper to examine it a little further. It would be a great istake for any one to depend upon the correctness of Josephus's numbers; s the following items will show: Ant. 1. 3. 3, Josephus says the flood began 2056 years from Adam the first man." In the next section he gives the several ages of the patriarchs, sometimes following the Septuagint, and sometimes the Hebrew; and when they are added together they make 2256 ears, being 400 years less than he had stated it in the preceding section. B. . 6. 5. he says, "Abraham was the tenth from Noah, and was born in the 292d year after the deluge." He then gives the time of each patriarch before the birth of his son, following the Septuagint, partly, but the Hebrew not at all, and when they are added together they make 993 years, being 701 years more than he had just affirmed it to be. Adding the ages of these patriarchs makes 3249 years from the creation to the birth of Abraham. Add Abraham's age at the birth of Isaac, 100, and Isaac's age, 185, and it makes 3534 from the creation to the death of Isaac, when he had stated at the beginning of the nook that it was 3833, making a difference of 299 years. At the head of B. V. he says it was 476 years from the death of Moses to the death of Eli . But n his list of the judges he omits Tola, to whom the Bible gives 23 years, and loes not state the duration of Abdon's government, which, if supplied as in the Bible, would make the sum 493 years, making a difference of 17 years. At the head of B. VI. he says it was 32 years from the death of Eli to the death of Saul; and then he gives 12 years to Samuel before the reign of Saul, and 18 after the commencement of Saul's reign, and then 22 more to Saul after Samuel's death, making a difference of 20 years. B. VIII. 3. 1. ie says, the foundation of the temple was 592 years from the departure out of Egypt. But adding all the particulars he has given, makes 606, a difference of 14 years. He says it was 1020 from the call of Ahraham; but the addition of his several particulars gives 961, a difference of 59 years. He says it was 1440 after the flood, but the addition of his several particulars gives 2029, making a difference of 589 years. And he also says it was 3102 from the creation; but the addition of his several particulars makes 4285, a difference of 1183 years. B. IX., he says contains the interval of 157 years, from the death of Ahab to the captivity of the ten tribes. His details of the kingdom of Israel make it 1551 years, and his details of the kingdom of Judah for the same time make it 183; the first falling short 11 years, and the other over running 26 years. B. X. he says contains the interval of 182 years and a half, from the captivity of the ten tribes to the first of Cyrus, but the details added together make it 235, a difference of 53} years. He also says the captivity was 70 years from the destruction of Jerusalem under Zedekiab, to the first of Cyrus, but the details added together make it 103, a difference

These inconsistencies and contradictions in Josephus I have taken pains to collect and expose, that the true character of his chronology may be understood. The learned have long been acquainted with it; but Mr. Miller and his friends seem not to know it. Scott, in his commentary on Acts xiii. 20, says, "It is well known that the chronology of the Septungint and of Joseph-

51. I proceed now to the kings of Persia. In the paper before quoted, said that Cyrus reigned 7 years alone, after the death of his uncle.

52. For the reign of Cambyses to that of Darius, Mr. Miller allows 7 years, and refers to Rollin, vol. i. p. 366. But the page referred to tells us that Cambyses reigned 7 years and 5 months, and that Smerdis the Magian then seized the throne, and held it during the time of certain transactions. which he details, and which would at least make up one year with the 5 months given to Cambyses. ...

53. Mr. Miller allows 13 years for Xerxes, and refers to Rollin, vol. ii. p. 9. On that page I do not find it stated, but on p. 46 of that volume it is said, The reign of Xerses lasted but 12 years."

54. In the afore-cited paper, and in reference to the periods assigned to Cyrus, Cambyses, and Xerxes, it is said, "These last three questions relate to periods not fixed by the Bible. In the space between the Old and New Testements, we adopt the common chronology. Why sneer at that? It is proved to be correct in the total; by the fulfilment of the 70 weeks, or 490 years." What does this mean? Does it mean that the reigns of Cyrus, Cambyses, and Xerxes were included in the 70 weeks? That appears to be its meaning. For if that is not its meaning, the remark is entirely loreign to the subject in band, which was the reign of these three kings. But it is a ism of his intelligent mind.—ED.] mistake to suppose that all," or any of thome were included in the 70 weeks.

They were all previous to the 70 weeks. 55. There are sundry mistakes of Mr. Miller in relation to Ferguson's Astronomy. He refers us to that work to prove the correctness of some of And in the Midnight Cry, of Jan, 27, appended to a new edition of Mr. Miller's chronology, is a note respecting Ferguson's manner of proving the time of the birth and death of our Saviour, and then it says, "Thus the great time measurers in the heavens undeniably prove that this year is 1810 years from the crucifixion. Thus this great point to which the prophecy of Daniel refers, is fixed by astronomy, the most exact source of proof.

But, if Ferguson's authority is sufficient to prove Mr. Miller to be right, where it agrees with him, it must be sufficient to prove Mr. Miller wrong where it disagrees with him. Ferguson agrees with Mr. Miller that our Lord was crocified in the year 33, and that the 70 weeks began in the year B. C. 457. But Ferguson gives 536 as the date of the proclamation of Cyrus, while Mr. Miller puts it in 526, making a difference of ten years.

56. Ferguson puts the foundation of Solomon's temple in the year B. C. 1012, while Mr. Miller puts it in 1022, making a difference of 10 years. 57. Ferguson puts the departure out of Egypt in the year 1491, while Mr.

Miller puts it in 1643, making a difference of 152 years. 58. Perguson pais the call of Abraham in the year 1924, while Mr. Miller

outs it in 2073, making a difference of 149 years. 59. Ferguson puts the flood in the year B. C. 2351, while Mr. Miller puts

t in 2501, a difference of 150 years. 60. But there is one thing particularly worthy of notice. Ferguson tells as how the correctness of ancient dates is discovered, when they bappen to

be connected by the historian with any eclipses of the sun or moon which happened at the same time. It is easy to make the calculation now, and see viether an eclipse could have been observed at the time and place mentioned. And he quotes a number of eclipses, connected with historical events, roin a catalogue of Ricciolus, p. 271. Among them is the following: "B. C. 523, July 16, an eclipse of the moon, which was followed by the death of Cambyses." Here, then, the death of Cambyses is "fixed by astronomy, the most exact source of proof." to the year 523; but Mr. Miller puts it in the year 513, a difference of ten years. It is proved, then, by his own witness, that just as certainly as astronomers can calculate an colipse of the moon, of a richer enjoyment by his church of the life that is to be for evenuore. ast so certainly is Mr. Miller at least ten years out of the way in that part of his reckoning.

I have now gone through Mr. Miller's chronology, and pointed out sixty mistakes in relation to it. I have not thought it necessary to make out a chronology for myself, in order to determine in what year of the world is his present year 1843. I think the Scriptures have purposely left it in uncertainty, because it is not for us to know the times and the seasons which the Father hath put in his own power. But I have done enough to show that Mr. Miller's chronology is utterly destitute of credibility. So far, then, as Mr. Miller's scheme depends upon his chronology, it is shown to be unworthy

His lecture on the Great Sabbath appears to be designed to prove that the vork of Redemption is to be carried on during 6.000 years, and no longer, and that the seventh thousand is to be the Great Subbath of rest. He says. (Views, p. 162) " Christ will have finished bis work of redemption before he great Subbath." "Christ must finish his work, as the Father did his, hefore the Great Sabbath." Page 165-"The Sabbath, which God has given o us as a sign, does indicate the time of the Great Sabbath of rest." Page 169-" If Jesus Christ does his work in six days, and rests from all his labours on the seventh, when may we expect this great event to take place? I answer-If a thousand years is one day with the Lord, then six thousand

ears from these extracts, that Mr. Miller upon his chronology to make out 6,000 years from the creation of the world in the present year, 1843; and that this is a principal ground of his expectation that this year is to be the end of the world, the coming of Christ, and the creation of a new heavens and new earth. It is not at all admitted that he looks for the right events at the end of the 6,000 years. But it is not necessary now to inquire what events are to come then, since it has been shown that Mr. Miller is entirely at fault in his calculations about the time. He is at least some hundred and fifty years or more out of the way in the time. In the next number I propose to take up Daniel's 2,360 days, in relation

to which also Mr. Miller abounds in mistakes.

### From the Christian Advocate and Journal. REV. E. WASHBURN'S NARRATIVE—ENTIRE SANCTIFICATION.

When I commenced the work of the ministry I fully believed in every

oint of Methodist doctring contained in the Articles of our Church. I em leavoured to preach every part of Methodism, and designed to conform my ife to the doctrine I preached. As respects the great ductrine of Christian perfection, I preached it by stating the doctrine, proving it by the Scriptures, and obviating the objections brought against it by other denominations. I did theoretically, without the experience of the work of sonetification in my own breast, and without the enjoyment of the inestimable benefits flowing from such an experience. I often desired it, and ardently prayed for it. I frequently felt my own soul stirred up and quickened while preaching it, and had various evidences that God rendered it a blessing to others. When going to the Lynn conference in 1805, I attended a Quarterly meeting in Tolland, and prenched on the subject of holiness, and there was the shout of a king in the camp of Israel: and the pext year I went to a camp-meeting at Square pond, and as I entered the grove an aged man met me and accosted me very familiarly. I looked at him, but could not recognize him. He said, "You to not know me, but I know you, and I know that you preached the word of God into my soul last June, in Hervey Howard's orchard, and it remains there yet." I recollect, when on Granville circuit, there was a place where we had preached several months without any visible effect. I preached a sermon on sanctification, and a number of souls were awakened. But when I came to New London ei cuit I felt the importance of being more fully devoted to God, and earnestly prayed to him for a clean heart. The second time that I preached in New London I spoke in the morning on "Mark the perfect man, and behold the opright, for the end of that man is peace. During the intermission, as I was walking the floor, in a room by myself, I was contemplating on this wise: I verily believe the ductrine I have preached this morning. I have no doubt but it is the Christian's privilege to experience and enjoy all the holiness for which I have contended, and why am I living so far beneath my privilege? There were a number of books lying on a table, and as I passed by them I rather inadvertently took up one and opened it, and the first words that caught my eye were in substance as follows: Thus it plainly appears that the great reason why we are not more boly is secause we have never, in heart, intended it."-(Law's Serious Call ton Holy Life.) I paused, and then inquired. Is it so? In all my desires for it, and my prayers and tears, that I might experience it, have I been hypocritical, and never yet intended to be holy in heart and in life? I continued to read, and soon became convinced that, with all my desires for the blessing, I had never intended to have it at the expense of all things. I clearly saw that if I would have that pearl I must sell all that I had in order to purchase it. I fell on my knees before the Lord, and asked for light to direct my course, and the Spirit to help my infirmities, and there covenanted with God that, by his grace assisting me. I would never give up the strife till I as fully knew Christ to my first conversion, and far more glorious; I felt that I not only laved God Missionary Herald.

more than anything else, but more than all things else combined. Though some questions are stated as having been put in some other paper, by what authority Mr. Miller fixes the several periods he allots to these kings, and it is received. My enjoyments have not been always alike, but there has not But there is another source of Popish attraction in this doctrine of the interference to their practical influence and results. What avails it that indestructible validity of Episcopal power. Whatever be the principle of the interference to their practical influence and results. What avails it that authority—on the authority of Rollin, And Mr. Miller in his chronology refers us to Rollin, have had sore temptations, but Christ has not sent me a warfare at my own that the interference to their practical influence and results. What avails it that authority of Rollin, And Mr. Miller in his chronology refers us to Rollin, have had sore temptations, but Christ has not sent me a warfare at my own that the interference to their practical influence and results. What a substitute in the authority of Rollin, and it is the timet reference to their practical influence and results. What a substitute is another source of Popish attraction in this doctrine of the inverse who we know how man is to be justified, if we continue unpardoned? What, and Mr. Miller in his chronology refers us to Rollin, have had sore temptations, but Christ has not sent me a warfare at my own that the inverse continue unpartoned? charges, he has not suffered me to be tempted above that I was able, and has always with the templation made a way of escape; and my experience has been, that temptations, so far from impeding my divine progress, if resisted steadfastly in the fanh, are overruled for the furtherance of the soul in spiritual enjoyments: for every temptation I overcome I gain a fresh testimony that God is propitions to my prayers; and though of myself I am nothing, yet, through Christ, I am victor over the assaults of the devil. I have tried and proved the excellence of religion about forty-four years; I have found it good under all the circumstances and conditions through which I have been called to pass." In sickness it has been my support, in affliction my comfort and consolation, in seasons of persecution and temptation my hiding-place and never-failing defence, in scenes of poverty a rich treasure, far more precious than that of gold or silver. E. WASHBORN.

Winsted, Nov. 10th, 1842.

[The following letter, by the Rev. J. A. Janes, of Birmingham, was rend at a recent meeting at Craven Chapel, in London, for the promotion of Christian Union. The writer is a highly-esteemed Minister of the same class with Fuller, Hall, Pearce, and Jay, and in this letter shows the anti-sectarian-

#### CHRISTIAN UNION .... TO THE REV. DR. LEIFCHILD.

" Edgbaston, December 29, 1842.

"MY DEAR FRIEND,-I had intended to reply before this to your interestng and welcome letter. It is truly grateful to my heart to see any symptoms of the practical working out of the theory which I have ventured to propose for the consideration of the body of Christ. Alas! not for poor humanity, but for our poor Christianity, that it should be a problem yet to be solved, a theorem yet to be demonstrated, whether the begotten of the Father should recognize and acknowledge their brotherhood. There must be not only something, but much, that is wrong, perhaps, with us all. Such is the present alienated, as well as divided state of the different sections of the great body of Protestant christians, that it almost becomes a question, whether our first object ought not to be the union of the Church, and not the conversion of the world: for how can it be expected that God will honour and bless our labours to any extent while the spirit of dissension is rife among us? What success in any great measure can an army, invading an enemy's country, and carrying on a war of aggression, expect, while the various regiments that compose it are engaged in fierce strife with each other? It is said, I forget where, that on an occasion when there was a mutiny in the camo of Mahomed, he ordered the Koran to be lifted up before the rebellions soldiers, and all was quelled. Shame upon us, that the crescent should have more power to harmonize and unite its followers than the Cross!

"I am glad and thankful that you are beginning the experiment whether christians can let the world see that they own and love one another. I thank you from the bottom of my heart for the attempt; and many more will thank and bless you. It will be a beginning, -yes, the matter will not end there. You are lighting a friendly beacon on a hill which many will see, and to which many will flock. I shall be with you in spirit, though absent in body. You will have my earnest as well as sincere prayers, that the Heavenly Dove may hover over our assembly, and shed healing by the vibration of his wings opon you. You will feel an influence as refreshing and fertilizing as the dew of Hermon, and as the dew which descended upon the monatons of Zion; -the Lord, I believe, will command his blessing, even the beginning

"I rejoice to believe that since the subject has been put forth there is a deeper interest felt in it. Responses have been made to the announcement which have delighted my heart and excited my hopes. Ireland is ripening for union. Scotland has put forth, by the Commissioners of the General Assembly, a scheme analagous to, though far more chilorate than the one I have ventured to send out. Wales, so far us the Calvinistic Methodists are concerned, has also returned, from its mountains and valleys, the echo of the blessed note, and is asking for Usion. Yes, my beloved brother, growing old as you and I are, hoary, and somewhat feeble, as regards myself, in the mini-try, we may yet live to see the friends of the Cross brought nearer to the Cross, and to each other, by the Cross. Let us hope, and first let us believe, and then let us pray, and work and wait. The cold-hearted smile, and say we are visionaries, following after a mopian object. Let them smile—but have we not the prayers of the Redeemer—the predictions of Prophets-the prayers of the better and holier part of the Church-the yearnings of a multitude longing and interceding for the accomplishment of our plans and purposes! O that you may have such a taste of the blessedness of union as shall make all long for the feast. If there be one spot on earth above most others where Christ will delight to be, it is Craven Chapel when you shall be assembled next Monday, to blend your sentiments, and your sympathies, and your prayers, as his professed followers, who love one another, despite your lesser differences, for His dear sake alone. Grace be with all that love Him in sincerity, whether with you or not!

"I remain, in great haste, but with greater affection, your sincere friend J. A. James.'

## SESIMPLICITY. Commission

BY THE LATE REV. R. BRACKENBURY. Simplicity, the fairest flower Dives deep, and in the secred word That once in Eden grew, Mysterious truths explores.

er Anam telt the temple. Or good and evil knew, But reimplanted now in souls Where heavenly graces shine, Their every motion she controls With energy divine.

O what a paradise to move Under her pleasing sway! White balusy adours from above Are scattered all the way.

Ten thou and charms adorn her mice With majesty and grace; And juy, sure plouge of peace within, Site smiling on her face.

Riches and honours here abound, And rest and liberty; And every liter-ing waits around Livino Simplicity.

The evil eve sees nothing right, is estitent and nice; it turns the sunshine into night, And virtue into vice.

Not so the man whose single eye Discerns both false and true; Error in vain its specious its Exposes to his view. Light in the light of Christ his Lord Beholding he ndores; Content and cheerful is the heart.
Where reigns simplicity;
It knows not how to not a part.
Or disingenuous be

Ready the good of all to seek Compassionately kind: Huntile in want, in trouble meck, In every state resigned.

Fixed to the central point of bliss, Ne er from its basis moves; Jesus its rest and source is, Object of all its loves. Would any at their Lord's command

Fly from themselves and sin ? Us loving arms wide open stand To take the outcasts in. Would any fly to cooling streams,

Or to a sheller con.
To hide them from the scorching beams
Of tribulation's sum!

In Jesus happily conjoined, Let name his aid refuse; A fountain and a rock we find For weary pilgrim's use.

Here safely rest in Jesus' arms Ye beaver the traces are to y;
Ye beaver the real family;
Yor doubt to feet the all conquering charms,
Of sweet simplicity.

## RUINS OF LAODICEA.

Leaving Denizlee, we visited the rains of Landicea and Hierapolis,-the former three, and the latter about ten miles distant, toward the north. These spots, so interesting to the Christian, are now utterly desolate. The threatening expressed in Revelations iii. 16 has been fulfilled, and Laodicea is but a name. In the midst of one of the finest plains of Asia Minor, it is entirely vithout inhabitant. Sardis, in like manner, whose church had a name to live but was dead, is now an inter desolution. Its soil is turned up by the plough, or overgrown by rank weeds: while in Philadelphia, since the day when our Saviour commended those who had there " kept the word of his patience," here has never ceased to be a nominally Christian church. Oh that the spirit of those ancient disciples might be shed abundantly on their degenerate descendants and successors!

The rains of Landicea and Hierapolis are very extensive. The stadium of the former city, and the gymnasia and theatres of both, are the most complete which I have any where seen. Hierapolis is remarkable also for the so-called frozen cascades-a natural curiosity, in its kind probably not surpassed for beauty and extent in the world. It consists of a deposite of carborate of lime, white as the driven snow, assuming, when closely examined, various forms, and covering nearly the whole southern and western declivities of the elevation on which the city was built. It is visible for many miles, and has procured for the place the name, by which alone Hierapolis is known omong the Turks, of the Cotton Castle. Hierapolis was famous in ancient times for its medicinal waters, and its boths were much frequented. The be my sanctification as I ever knew him to be my justification. From that warm water still flows abundantly, and still tumbles sparkling down the sides time I felt as deep conviction of the necessity of perfect love as I ever did of of the hill, increasing the deposite which has been forming for so many ages. the necessity of the pardon, of my sins. On the evening of the third day. The old deposite, covering many acres of the site of the ancient city, is now a while wrestling with God in secret, I thought there was nothing of an earthly dark-coloured hard limestone. The recent deposites are perfectly whire, and nature which I could not freely sacrifice for Christ, and I was enabled to say, not harder than lime plastering two or three weeks old. We bathed in the by faith, Here Lord I give myself away, soul, budy, and spirit, with all my water near its source, and found it exceedingly refreshing after the fatigues powers and passions, and all I have, to be at thy disposal; henceforth I of our journey. Mr. Adger suggests that the vicinity of these distinguished epose my trust in thee for wisdom and righteonsness, for joy and peace, for waters to Laodicea might have accasioned the use of the figure employed in .. life and death. That moment Christ revealed himself to me the second time our Saviour's address to that church, Revelations iii, 16,-" Because thou art unto full salvation. The change I then experienced was as great as that of lukewarm, and neither cold nor hot, I will spew thee out of my mouth."-

## CHRISTIAN GUARDIAN.

Wednesday, April 5th, 1843.

#### THE SAFETY OF THE NEW CONVERT.

We cast our eye over the wide field of our Church's operations in this country and see labours abundant, and successes numerous and heart-cheering: our institutions are well-sustained and efficient; the ministry of God's word is plain, practical, and powerful; the circuits and missions are instinct with Divine life; special efforts have been and are general, vigorously made, and gloriously owned of God; hundreds of souls are awakened-justifiedjoined to our Church. Amidst these objects, holy activities and results, and the joys which they call forth, one object more than any other at this period stands out with an interesting prominence, fixes our attention, excites our solicitude, stirs our fears, and calls forth our intercessions to God; that object is the New Convert. Placed as we are in some sort to care for every thing which belongs to our Church, we cannot witness an increase of thousands in our numbers without caring for him. We think of his delights as one jus esponsed to Christ and his people, but most of his dangers from the world the flesh, and the devil. Even his joys will be a snare to him unless he be evangelically instructed; and his ignorance of the word, of himself, and of the adroiness and strength of his enemies, will be perilous to him without supernatural light and energy. We know the anxieties of our brethrenthe Ministers of our Church-for those who have lately been brought in, and their sincere deprecation of a neglect of the means of spiritual security on the part of the converts. We profess ourselves one with our brethren it these anxieties, and now ask, What is the SAFETY of the New Convert? Will every such character among us favour us with attention while we briefly answer the question? The answer is, The closer is his safety. There he is to go frequently, and while meditating in the Scriptures, and pleading in the name of Jesus, altain fresh light and grace to ensure his faithfulness to God. The Closet is the christian's crocle when perplexed; his resting-place when weary; his refuge when endangered. Absence from it is all evils in one. The authority for using the Closet is divine and imperative. "But thou. when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Public prayer is to be offered; but long prayers, and vain repetitions, to be heard of men, are not. New Convert, "Enter into thy Closet."

. Where is thy Closet? It is any place of retirement found most convenient Scripture informs us that Isaac made the field his closet; Nathannel the fig tree; and Peter the housetop. It is not every christian that has a spare room to retire to; but the barn, the shop, the garden, the field, or the woods can be made the place of secret devotions. When it is utterly impossible, under pressing circumstances, to find seclusion in any of these, the heart can be the closet. Retirement must be had; and he who has fellowship with God can hold it when necessary in a crowd. In this country of scattered habitations and almost unbroken forest, many are the facilities for undisturbed, secluded worship. Improve them.

When art thou to enter thy Closet? And no answer is to be given which would seem to lessen the importance and necessity of constant mental, eilent devotional acts; for "continuing instant in prayer" is an inspired injunction. We answer the question of time by saying, Often, statedly, and regularly. David says, "Evening and morning, and at noon, will I pray." Of Daniel it is said, "He kneeled upon his knees three times a day, and prayed." Still more: David says, " Seven times a day do I praise thee." These are Scripture examples deserving attention. It has been said, When a person has not his time at his own disposal he cannot have stated times for prayer; and there is some correctness in the remark : but we deem it difficult to show that their various forms-all attributable to too close an alliance between secular even a person employed by another cannot bow the knee in private three times a day. In the morning when the day's labour has not commenced, and in the evening when it is ended, if can be done, and little contrivance is needed to steal fifteen minutes from the dinner-hour to do it. Eminently pious men have spent hours morning and evening in devotion by encroaching on the time taken by others for sleep. Though it will be seen we state the number at three times a-day, we add, it is to be, and can be, at least, this. Not long ago a pious woman told us, that for some time after her conversion she prayed "ten times a day;" and a man informed us, that so long as he prayed ! only three he found it almost impossible to retain his religion; since then he had prayed " five times, some days six or seven," and that now he was "strong in the Lord." If it be not an impossibility, fix your times, and observe them conscientiously, punctually, and perseveringly.

How art thou to enter thy Closet? With an humble, thoughtful, imploring, believing spirit. When time permits, some portion of the Bible is to be perused for devotional purposes, and the mind is to be employed on itself, on God, on redemption, and providence; but the chief end of retirement is intercourse with God. Peruse, ponder, and pray. To profit by these exercises care should be taken that the soul is prepared for them when the Closet is entered. The place and the purpose are sacred. It is the holy apartment is entered. The place and the purpose are sacred. It is the holy apartment Scriptural instruction, which it had ever been his endeavour to instit into their next the Holy of Holies, and conducts to it. Secularity, self, and sin, should minds, and which; having found incorporated with the system of education be left at the door. An object should be in view when it is entered. How many go into the closet because the time is come, and conscience must be kept quiet, while the professed purpose is forgotten! You go to worship. That is not all. You should go to be blessed, and not leave the place without a blessing. This makes the difference between warm and lukewarm christians. Wrestle and believe for a present blessing.

Why art thou to enter the Closet ? God commands it. This might suffice: but thy condition requires it. A sceptical mind will insinuate, " Does not God already know thy state altogether?" . He does; but " he will be inquired of by the house of Israel." He knows us, but we do not know ourselves; and stronge as the remark may appear, It is not until we begin to pray that we can know ourselves. We pray, in part, to become better acquainted with our own wants, and the more deeply to have them impressed on our hearts. Besides, we know little of God; without his prayed-for influence are destitute of his forgiving and renewing grace; have not the ability to please Him: cannot reckon on His presence and protection. Omission of Closet-duties is self-will, pride, self-dependance, spiritual destitution, condemnation.

What are the benefits of entering thy Closet? "Thy Father which seeth in secret shall reward thee openly." . New Convert! Thy Father's eye is in thy Closet-fixed, propitious; his ear-open, bent; his smile-benignant, gracious; his hand-full, open, beneficent. Here is a four-fold reward in thy Closet; and there is a manifold reward, "openly," out of it. The wisdom obtained in it will enable thee to walk worthily in the world. Thy spirit there will be simple, affectionate, and attractive; and He will confer honour on thee, and on his cause for thy sake. The spiritual might obtained in private will give thee power over the world, the flesh, and the devil, and God will make thee triumphant. The love and faith obtained in thy Closet will make thee solicitous to benefit thy fellow-men, and He will grant thee success in their calvation. He will reward thee in these ways, and make thee known as Their agreement is folly:a man of charity and good works. He assures thee of this in these words: "They that honour me I will honour." He "shall reward thee openly."-Our race are to congregate on the last day, and the righteons to be separated from the wicked; and before worlds thy love and labours will be proclaimed and the masic of this plaudit break on thine ears, " Well done, good and faithful servant."

If then thou hast been at all neglectful of this duty, confess thy sin, and in future repair the injuries thou hast sustained. To be safe from sin, and wrath. and hell, seek thy Closet. Nothing can be found a sufficient substitute for secret prayer. Resort with the multitude to the sanctuary to hear the Gospel minister, and unite in public supplications; offer thy devotional sacrifices in thy family; read thy Bible much; occupy thy time in works of benevolence -but if retirement, such as we have spoken of, is not esteemed a delightful privilege by thee, thou art no christian, and thy works will be condemned at last. In our day of active piety men are much in danger from publicity, Thou knowest how much Closet-prayer thou offeredst when pardon was bestowed upon thee, and the witness of the Spirit was clearly enjoyed. Thou needest as much now, and ever will. Forsake thy Closet and thy God is Hugh McNeile, (of Liverpool,) Francis Close, (of Cheltenbam,) and Hugh forsaken. Thy profession then is presence. Let not the Church thou hast esponsed have to mourn in anguish over thy Christless christianity-nor over thy nominal Methodism. Take the example of Christ, and follow it. He prayed whole nights. Take the example of Fletcher, and follow it. His biographer says of his Closet wall, "that part of it against which he was accustomed to kneel, appeared deeply stained with the breath which he had I spent in supplication." Holy man! May thou, New Courter, and the countenance this grass insult offered to the King of Pressis, in the person of his representative."

HIS EXCELLENCY SIR CHARLES METCALFE, we are gratified some distance by the Corporation of Kingston and several public Companies. I this is m is making some stir in a few places in Canada, we to-day insert on The reception of His Excellency was every way worthy of the occasion and our first page a good part of one of the articles, which may be useful to very honourable to Kingston, chastised as the rejoicings were by the painful

House to visit Sir Charles Bagot. On the following day, Thursday the 30th Millerites may be, Millerism is most certainly about to add to the number inst., His Excellency met the Executive Council and the Judges at Alwington of doubters, scollers, and infidels. The following information from the House, and in presence of the Naval and Military authorities and Heads of Departments was sworn into office, after having the Royal Commissions apcointing him Governor-General, &c. &c., opened and read. It was, we have nderstood, the anxious wish of Sir Charles Bugot to be present at this ceremony, and to transfer to his successor the Great Seal with his own hands. The Excutive Council were also sworn in. Much of the display usual upon such occasions, was dispensed with out of deference to Sir Charles Bagot, in his state of health, which would not admit of his presence at the installation of his successor. His Excellency was not permitted by his medical attendant to leave his bed. At a later hour, the whole of the Members of the Executive was so great that many were near madness, and some built up arches to save Council had an interview with Sir Charles Bagot, in compliance with his themselves. President Auriol, of Thoulouse, built up four high pillars, with a special desire, at which Sir Charles took an Impressive and affectionate leave of his late advisors. The scene and the moment were calculated to affect all minds; and we have been assured that all present were deeply moved."

On Thursday the Corporation waited on Sir Charles Metcalfe with their Address; and at the same time the Sheriff of the Midland District presented another Address on behalf of the inhabitants of that District. Both Addresses, with the Replies, will be found in another column, and we are greatly mistaken if they are not satisfactory to every lover of Britain and Canada. His from his desk, and beat him so severely as nearly to have realized his prop Excellency says in his reply to the address of the Corporation, "My earnest so far as himself was concerned .-Lord Napier, the inventor of logarithms. exertions will be devoted to the welfare of Canada and the happiness of every class of its inhabitants." In replying to the District Address, His Excellency two men appeared in Cologne who said that they came from Damascus. The says, "The welfare and happiness of every class of the people of Canada Jesuits of that town went to them, and talked with them in Latin, Greek, well the constant objects of my devoted attention." With such intentions, so unequivocally expressed, we are sure Her Majesty's Representative will receive a cordial welcome from every class of the people of Canada. 201243

THE SCOTCH CHURCH QUESTION .- We have from time to time, as our space would permit, made extracts and remarks to show our readers the progress of the great affairs of the Scottish Church-affairs of absorbing interest, not only in their present aspect, but future bearings and results. Having been informed that some of our best subscribers, among whom are a number of intelligent Scotchmen, wish for more ample information on the subject, we publish to-day, to the exclusion of other metier, the last official document of Her Majesty's Ministers relating to the question, and the Church of Scotland's opinion of it. The first article is headed, "Sir James Graham's Reply to the Moderator of the General Assembly of the Church of Scotland." The second article is headed, "Abstract of the Minutes of the General Assembly's Special Commission on Sie James Graham's Reply." Both are from the London Watchman, and the Abstract was prepared by the Editors of that paper. We intend next week to publish the Assembly's plan of future operations, in case a disruption takes place, and some other information relating to these painful differences.

The present difficulties and dangers of the Scotch Church appear to have originated in the presentation, on the part of patrons, of ministers which that Church could not accept, and in the interference of the Civil Courts compelling the Church to employ such non-accepted ministers. The Church states and vindicates her spiritual prerogatives in the matter of receiving a presentee, and denies the right of the Civil Court to force a presented on the Church against her will, a It comes to this; the Church Court and the Civil Court are at war. We have an opinion of the contest, but shall withhold it; for were we to give it, we should in the first place have to go back to the first three cer turies of the christian era to show our views of christian simplicity, purity, and freedom, and certainly should not be able to dispose of the subject without denouncing with severity of language the evils of Popery and Puseyism, in and spiritual concerns.

The Watchman uses the boldest (we do not say the best) language in speak ing of Sir James Graham's Reply :- It is a "Jesuitical" document-'ingenious subtleties"—its wisdom is "political craft"—its arguments "specious fallucios"-its fucts "misrepresentations"-its remonstrances and sppeals." clap-trap declamation!" - This is the tone of the Wesleyan Watchman in a matter which does not immediately belong to Methodism. We hope the Providence of God, will conduct the affairs of the Scotch Church to such a termination as will bring honour to Christ as the Head of the Universal Church, and greatly conduce to her spirituality, success, and glory.

On Monday, the 20th of this month, the Rev. Dr. McCaul, the Principal of Upper Canada College, took his leave of that Institution, after the rending of the afternoon prayers. His parting remarks, listened to with unbroken attention and stillness, were full of the feelings so natural to the occasion, and were delivered in a touching and impressive manner. The happy intercourse of four years, the uniform obedience and cheerful respect evinced towards him and his office by the boys, and their setisfactory advancement in their studies, were successively dwelt upon by the learned and reverend speaker. He then exhorted his young friends to maintain, in future, the repution already won for the College, and expressed the hope that he should live to be bold many of those who had passed under his care exalted to the highest offices and positions in this colony at no distant date, -- and that above all they would always show forth in their conduct the fruits of that Religious and ursued at the Colle These are but faint outlines of the sentiments expressed: their effect was best testified, not by loud cheers, but by the boys drawing themselves up in two rule was lines from the College building to Dr. McCaul's house, and saluting him with Fellows. a regretful silence as he passed through .- Church, March 31.

Dr. McCaul has resigned his office in U. C. College to enter on his important duties as Vice-President of the University of King's College, on the 24th inst On the morning following the day of his resignation, the Church says, the Rev. Chas. Matthews, A.M., took charge of the College until a new Principal is appointed. On Wednesday, the 22nd of March, the Masters of the College presented an Address to Dr. McCaul; his reply to which is marked by great beauty and feeling, and in which he allows the request of the Masters to have his Portrait placed in the College Hall. The number of pupils during the four years of his Principalship has increased from 142 to 194. It is understood that the College Boys intend to present suitable tokens of their respect and gratitude to Dr. McCaul on his retirement." These are honours due to the retiring Principal; and, from all we know of his attainments and catholicity of spirit, we doubt not they are honours which will be multiplied during the discharge of his higher duties at King's College.

"BEAUTIES OF PUSEYISM."-We have met with a column of scraps in the London Watchman having this heading, and certainly they are novelties, if not "beauties." It appears from a few prefatory editoria observations that the Rev. Mr. Paget, Chaplain to the Bishop of Oxford, is writing Novels full of Puscyism, and thus giving to that tem an insinuating circulation. The title of his last production is The Warden of Berkingholt, from the pages of which the following specimen of ridicule, in the form of highly displayed advertisement, is taken. The object of it is to bring into disuse Bible and Missionary Meetings -precisely the object aimed at in certato attempts of a certain Canadian Editor, which we have not failed to blame as they have been made. Popiets and Pusevites are agreed not to allow true Protestants to distribute the Word of God and save their fellow-creatures

"USPARALLEZED ATTRACTION. SPLENDED CONSINATION OF TALEST. The Religious Public are respectfully informed that a Meeting of the Berking holt Ladies' Association of the Clackington Auxiliary Bible Society will be held in Berkingholt Church, on Monday Evening, August 24th, when the Rev. Rory O Flannigan, of Liverpool, will appear on the Platform to advocate the claims of the Institution, accompanied by the Reverends Lothario Swainham of Cheltenham, Joseph Miller of Manchester, Willis Madditon of St. Luke's, Bethicken Green, and Shimei Gadd, Travelling Secretary of the Parent Society. It is likewise hoped that Count Werter Von Spitzbube, day at Dr. Hodgkin's, in Lower Brouk street, London, for the purpose of for from Prussia, (now in the meighbourhood.) and several eminent Ministers of wing a society for investigating "the natural history, of civilized, as well as various denominations will attend the Meeting. The Rev. Jeremy Swamp, Perpetual Curate of Berkingholt, will take the chair at 7 o'clock precisely, and deliver a Prayer appropriate for the occasion. In the course of the proceedings Hymns will be sung by the Members of the Clackington Melodists Club, who have most liberally offered their gratuitous services on this occasion. The Church is warm, and will be well lighted. Reserved seats for the Ladies on the platform. Refreshments and accommodation at the Temperance Tayern, Church Lane .- (Scatterlize, Printer and Publisher, Berkingholt Press.)'

The Watchman remarks on this,-" It is to be remembered that respected Clergymen are individually and personally pointed at in this scandalous production. For instance, it is well known that by the Revs. Rory O'Flannigan, Lothario Swainham, and Joseph Miller, it is intended to caricature the Revs. Stowell, (of Manchester.) A writer in the last Record directs particular attention to the insult intended to Chevalier Bansen, which those who are not acquainted with the German language may not perceive. The name which Mr. Paget has adopted for him is compounded of two German words, spitz, a wolf dog, and dube, a knave, -the whole signifying a rogue. Well may the Editor of the Record observe, 'We hambly submit to the Bishop of Oxford, whether, by continuing this person, Mr. Paget, as his chaplain, he chooses to Mark Contract to Contract to the Contract to the Contract to

MILLERISM.—A series of irrefutable articles on Millerism, by o state, arrived at Kingston on Wednesday afternoon, having been conducted the Rev. Dr. Weeks, is now being published in the N. Y. Observer, and as some persons. We can hardly say how many postponements of the End fact of His Excellency Sir Charles Bagot's protracted and lumented affliction. Mr. Miller has already announced to the world; nor do we think all his The Chronicle says, - At 4, P. M., His Excellency went to Alwington followers are insincere in their dissemination of his notions; but whatever Northern Advocate makes it pretty plain that the system of improbable prognostication is some centuries old:

"In the year 1212 it was prophesied by an ingenious seer that the Mediter-ranean Sea would be dried up, and that believers could go to Jerusalem on loot. Italy. it is said, became crowded with German pilgrims, but the sen obstinately Italy, it is said, became crowded with German prigrims, but the sea obstinuity refused to depart.—In 1524 great terror pervaded all Europe, from the prediction of John Stofferous, a mathematician and astrologer of Susbia, that a great deluge was approaching. Many of reputation as wise men coincided with him, and books on books were sent forth warning the people to prepare, and suggesting means of escape from the inundation. boat at the top; which, however, was not needed, as no delings came. This prophet, however, nothing daunted, though the stars were against him, continued to prophesy, and predicted the end of the world in 1586, which we may conclude did not take place.—A Lutheran divine, by the name of Michal Stifelius, in an arithmetical sermon, predicted the end of the world in 1533. He was preaching on the very day appointed, and his hearers were in great terror, confiding in his correctness, when a fierce storm arose, with terrific thunder and lightning, which, with their fears, created inexpressible trouble. But soon the storm ceased, the winds were husbed, and the aky became serene. The people, made furious by the deceit practised on them, dragged the prophe was among those who prophesied of the end of the world at a certain time but he, like many other enthusiasts, outlived his prediction .- In the year 1716 turn men to repentance. They gave out that they were seven hundred years old! Among the rest of their prophecies, they predicted that Constantinople would be destroyed in 1766; the true God acknowledged by all nations, 1767; wood to destroyed in 1765; the true God acknowledged by all nations, 1767; a valient man give his testimony to it. 1768; England to be overflowed, 1769; an earthquake all over the world, 1770; the fall of the sun, moon, and stars, 1771; the globe of the earth burnt, 1772; the universal judgment, 1773.—All these fanatics had their favorites for a season; and so long as superstition, ignorance, and the love of novelty reigns in the breasts of men, false prophets will arise and many follow them. And we are taught the constant pecessity of discompanies true knowledge. of disseminating true knowledge, and advancing that light which shall scatter of disseminating true knowledge, and spiritual ignorance from the human mind.

God speed the conquest of truth!"

It affords us much pleasure to learn that the health of His Excellency Sir CHARLES BAGOT is rather more favourable than it was last week. It is said that arrangements are in progress for the departure of His belong to her." Excellency to England at the opening of the navigation.

We are happy to be able to say that our esteemed colleague at the Conference Office, the Book Steward, has returned from Hamilton somewhat improved in health, by the blessing of Providence on the skilful and unwearied attentions of Dr. Kellogg of that town.

#### VICTORIA COLLEGE.

THE FIRST ANNUAL PUBLIC EXAMINATION of the STUDENTS in Victoria College will commence on Monday, April 17th, and close on Thursday the 18th. when a Public Exhibition will take place.

The number of Trustees required by the Charter request a Meeting of the BOARD, in the College, on Thursday, April 20th. All the Trustees and Visitors are respectfully requested to attend.

EGERTON RYERSON, Principal. Victoria College, March 31, 1843.

### · CONDENSED MISCELLANEOUS INTELLIGENCE.

The London Record says, that, at a recent meeting of the Society for Proagating the Gospel in Foreign Parts, Mr. Campbell, the Secretary, distinctly stated "that the fact of holding the views advocated in the Tracts for the Times neither is, nor ever has been, a ground of objection to Clergymen offering themselves to be employed by the Society."

Sir Peter Laurie is said to have given up his pew in Dr. Penfold's church or account of Puseyite practices in the services, and to have offered £1,000 towards erecting a church where those practices shall not be allowed.

Mr. Newman has again become Editor of the British Critic, - Mr. Mose having resigned, being offended with the Bishop of London's Charge.

Mr. Moffat, the African Missionary, lately addressed a congregation of mor than 3,000 Sabbath-School children in a church in Edinburgh.

The Protestant Bishop of Jerusalem, who is building a church there; but been informed by Izzet, the Pacha of Jerusalem, that he has no authority for building it, and has caused the works to be suspended.

The Wesleyan Centenary Committee in England, in February, presented £1,000 to the British and Foreign Bible Society, as a token of regard and esteem, and in consideration of the liberality of the Society to the Wesleyan Messionary Society in making grants of the Holy Scriptures on many occasions Lord Bealey acknowledges the donation in a very suitable manner.

It seems from the Watchman that the Mayor of Kingston and Dr. Alder had an interview in London with Sir Charles Metcalfo on the subject of Wesleyan Missions in Western Canada; but it is not said whether justice is to be done o the Canada Conference by the Miss

The venerable Bishop Roberts, of the Methodist Episcopal Church in the United States, is dangerously ill.

Subscriptions are now being made in the States for the inhabitants of the Island of Antigus suffering by the late earthquake there."

A member of the American Congress, Mr. Young, is about to publish

rock in which he attempts to detect many errors in the philosophy of Sir saac Newton ! The Greenfield Gazette of 20th ult, says :- " We learn that some of Miller" lisciples in Amherst, on Wednesday last, clothed themselves in their ascension

obes, and waited patiently till night, fully believing that this world was to be burned up on that day. Not finding their anticipations realized, they concluded to wait a while longer for the end of all things earthly." Temperance is still advancing in Washington, U.S. During the last 16

months 1400 names have there been added to the total abstinence pledge. A ommittee has been appointed to procure subscriptions for the erection of a Temperance Holl in that City. The removal of Pews in Churches in England, -a measure which has been

strongly advocated of late by the Times, and other organs of the Puseyites, and sanctioned by the Bishop of Norwich, and other dignitaries of the Anglican Church -is being carried into effect in some parts of the country.

Lord Seaton (formerly Sir John Colborne) has been appointed Lord High Commissioner of the Ionian Islands, A canal is about to be cut through the Islamus of Panama, to cost, it is Commissioner of the Ionian Islands.

timated, £560,000.

A meeting was lately to be held at London, C. W., to device a remedy for elieving the destitute there; the winter having made many sufferers. Congress has appropriated the sum of thirty thousand dollars to be applied o the construction of a line of Electro-Magnetic Telegraphs under the superin-

fully test its practicability. At a meeting of the Regents of the University of the State of New York, on the 28th day of February, 1843, the distribution of \$49,000 of the income of the Literature Fund for the last year was made among the several academies

entitled to participate therein. A meeting of gentlemen engaged in scientific pursuits was held on Wednes

Montreal, passed on Hugh Cameron, for killing his wife. - He is to die the 6th

The population of Montreal, according to the last census, is 40,047, nearly 17,000 of whom are of French origin.

The Exports of Flour from Canada by sea in 1842, were 311,000 barrels. The Hon. W. H. Draper, M. P. P., has accepted a sest in the Legislative Council, which the Church says has been offered to him as a mark of Her Majesty's favour, and that he owes it exclusively to Sir Charles Bagot's favourable recommendation.

To Correspondents .- "Common Sense" and "Observer shall appear. --- We acknowledge, with "A Leader," the importance of the subject on which he writes; but it being, as he says, "very delicate," we fear to overstep the limits of prudence by publishing his article.

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THE EXAMINATION of Mrs. HURLBURY'S ACADEMY, at Cobourg will be held on Tuesday and Wednesday, the 18th and 19th instant.

ich me at Cobourg, April In., 1813.

### Religions Intelligence.

From the London Watchman of January 18th.

SIR JAMES GRAHAM'S REPLY TO THE MODERATOR OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Whitehall, January 4, 1943. REV. SIR,-At the close of the last General Assembly, I had the honour of sceiving from the Lord High Commissioner two addresses, which his Grace ndertook to transmit to me; that they might be laid before Her Majesty; and I have lately received a memorial of the Commission of the General Assembly, addressed to Sir Robert Peel and to the other members of Her Majesty's

The first address is described in the memorial of the Commission of the Assembly as "An address bringing under the notice of Her Majesty the claim, declaration, and protest, ment the encroachments of the Court of Session on he spiritual invisdiction of the church.

The second is set forth as "An Address praying that Her Majesty would be raciously pleased to direct measures to be taken towards effecting the abolition

the course personage in Scotland. "About 11.10 and 11.20 Majesty, I informed the High Commissioner that if the presentation of these documents to the Queen could be held to imply an adoption of their contents, did not besitate to declare that a sense of duty would restrain me from laying them before Her Majesty; but, as they purported to be a statement of grievances from the supreme ecclesiastical authority in Scotland, I was unwilling to intercept their transmission to the throne. I should, therefore, lay both addresses before the Queen; but I formally declared to the Lord High Commissioner, on the part of Her Majesty's advisers, that this act was not to be regarded as any admission whatever either of the claim of right or of the grievances set forth in these two documents.

Having made this declaration, I presented the addresses to the Queen, I received no commands from Her Majesty, but Her Majesty's servants, al-

though it did not appear to them to be their duty to tender at that time any advice to Her Majesty, carefully and anxiously deliberated on the contents of these addresses, the importance of which was neither undervalued nor dis You state in the memorial of the Commission of the Assembly, that "if

redress be not afforded, the inevitable result must be a disruption of the pre-sent established church of Scotland;" and "that the prospect of such a result demanded the immediate and serious consideration of the claims submitted by the church."

Moreover, you intimate an opinion that the silence of Her Majesty's Government is inconsistent with the respect due to the authority of the General

Is sembly.

If Her Majesty's servants could have entertained the propositions for which you contend, and could thereby have averted the calamity which you foreshow, a day would not have passed before they would have seized the opportunity of giving contentment to the church and of staying the progress of a scheme from which unhappy consequences may be apprehended.

which unhappy consequences may be apprehenced.

But when we consider the nature and extent of your demands, we find them
to be no less than the reversal of the solemn judgments of the supreme courts
of law,—the repeal of the statute under which for a period of 130 years patronage has been administered in Scotland, and the concession of privileges, not such as are ascortained and defined by constitutional law or the recorded decisions of competent tribunals, but privileges such as "the church considers to

We did not misapprehend the scope and object of the claim and declaration of right when we formed this estimate of your demands; for in the memorial since presented you give an accurate summary; and you state, ' entitled to know whether the Government of the country are to rest upon the views of the constitution of the church now acted upon by the courts of law; or are willing to adopt measures for securing her in the possession of those or are willing to adopt measures for securing her in the possession of those privileges which she considers to belong to her under that constitution;" and again your prayer is, "that we should advise Her Majesty to direct such steps to be taken as may be necessary for the protection of the Church of Scotland in its constitutional rights and liberties, and for the redress of her grievances, so justly complained of, and the removal of the great cause out of chief part of their grievances has arisen."

We so understood the two addresses which were transmitted at the same time; and the contents of the claim and declaration, and of the address against patronage, are studiously combined in the memorial. We could not advise Her Majesty to acquiesce in these demands. We thought them unreasonable and trusted that they would be reconsidered. In such circumstances, silence on our part appeared to us to be equally consistent with sound discretion and with respect for the Church of Scotland. But you now claim an answer to an application for radress of grievances, as

the common right of Her Majesty's subjects; and especially on account of the character and constitutional standing of the body which you represent, and also on account of the demands which you make, resting, as you assert, on the fundamental attautes of the realm, and on the fith of a national compact.

The refusal of an answer after such a demand might be considered disrespectful, and inconsistent with the relations which Her Majesty is most anxious

to maintain with the Church of Scotland, whose discipline, rights, and privileges, as established by law, the Queen is bound to preserve inviolate.

The allegation is not distinct, that "the constitution of the country has been

The allegation is not distinct, that "the constitution of the contry has been broken, and that vested rights and privileges, secured by statute and solemn national treaty, have been violated."

The question at once arises when, and by whom?

I look for the date in the protest and declaration of right, and I find no cause of complaint even alleged prior to the year 1834—except indeed the statute passed in the 10th of Anne, which restored to patrons the right of presentation which has regularly and the restricted of this right for more than a conjugation. which has regulated the exercise of this right for more than a century; and which, until 1834, commanded for many years the tacit assent of the General Assembly itself. But some "encroschment" has been committed in violation of a national

settlement. Did Parliament interfere ? Did the civil courts make some aggression on the

spiritual jurisdiction of the church ?-Quite otherwise.
In the year 1334 the General Assembly passed an act which gave to the

heads of families in each parish, being communicants, a voto on the presentaneeds of lamines in each parish, heing communicates, a vot the presenta-tion of the patron; and the House of Lords, by their judgment in the first Anchiterarder case, pronounced this act of Assembly to be illegal and practi-cally incompatible with the civil right of patrons, as fixed and determined by act of Parliament. It would seem, therefore, that this attack on vested rights, secured by statute, is of modern date, and that the civil authorities were not It is clear from the claim, declaration, and protest, that the pretensions of

assumption: that the cours of At the Baltimore Conference of the M. E. Church, just held, a standing the act of Assembly of 1834 exceeded their jurisdiction; that they have no rule was read disapproving of the Ministers uniting with the Order of Odd power to determine whether matters brought before them are within the scope of their authority, if in the opinion of the church these matters involve any spiritual considerations; that neither sentences of courts, nor decrees of the House of Lords, nor even acts of Parliament, shall be effectual, if they interfere with the rights and privileges of the church, of which interference and of

which spiritual considerations the church itself is to be the exclusive judge.

The charge of encroachment preferred by ecclesiastical bodies against civil tribunals is not new in the history of this country. When spiritual and civil nowers coexist, but are vested in separate authorities, the imperfection of all human institutions readers it difficult to ascertain or to define the precise limits

The history of other times and of other churches presents to us numerous instances in which those intrusted with spiritual power have sought to extend their privileges, and have advanced maxims totally incompatible with civil government. They have been disposed in times past to take it for granted, as a point incontestible, that their cause is the cause of God; that in resisting the civil authorities they are suffering for conscience sake; and not only that in all causes spiritual they are the sole judges, but that they alone are competent to determine what is appritual and what is civil.

Pretensions such as these have heretofore been successfully resisted by the sovereigns and people of this realm; nor could they be conceded without the surrender of civil liberty, and without the sacrifice of personal rights.

It is difficult to maintain in the same community the harmonious operation of independent civil and spiritual jurisdictions. Disputed cases will arise on

the confines of their respective powers; and collision can only be avoided by moderation on both sides, and by mutual forbearance.

Whether a particular matter in dispute is so entirely spiritual as to fall exclusively within the jurisdiction of the church courts, or whether it involves an much of civil right as to bring it, to a certain extent, within the jurisdiction of the civil courts, may often be a difficult question; but it is a question of law, and questions of law are decided in the courts of law, and questions of juris-diction are also decided there,—alk-subject to an appeal to the House of Lords, which includes within itself the highest judicial authorities, and which is able to command the opinions of those who are trusted with the power of deciding on the civit rights, the liberties, and the lives of their fellow-subjects.

Disputed questions of jurisdiction must be determined, and Her Majesty's Government cannot advise any departure from fundamental principles-any endence of Professor Morse, of such length and between such points as shall devolution to the General Assembly of an independent irresponsible authority competent to decide without appeal what are the boundaries of civil and spirunl jurisdiction; and, therefore, what are the limits of its own power.

But it is contended that the independence of the Church of Scotland has

been secured by various statutes; and, consequently, that its proceedings, whether legislative or judicial, are beyond the cognizance of the courts of law. whether legislative or judicial, are beyond the cognizance of the o It is not, indeed, expressly affirmed that the General Assembly, by their esplutions, can give to a matter purely civil an ecclesiastical character; but it asserted that a fundamental law of the church may be established by the resolutions of the Assembly; and that this being done, the Assembly thence

resolutions of the Assembly; and that this being done, the Assembly thence acquires a power to make any and every law necessary for carrying into effect the principle which they may thus have established.

I will not pursue this point further—the danger is obvious. This train of reasoning leads directly to despot to power. But the Veto Act was passed on this illegal assumption, and the attempt on the part of the church to sustain this encroachment on civil rights by subsequent resolutions is the main cause of the present difficulties in which the church is involved.

Veto Act was upheld after its illegality had been ascertained by delibrate judgments of the Court of Session and of the House of Lords; nay, more,

is not yet abandoned—it is upheld, in defiance of law and of the supreme civil authority.

Appeals are solemnly made to the standards of the church, books of discipline, directories, acts of Assembly, and all the depositories of ecclesiastical lore; but one great maxim is overlooked—it is laid down in the Second Book

lore; but one great maxim is overlooked—it is into down in the Section Post Discrete should be taken, chiefly by the moderator, that onlie ecclesiastical things be handlit in the assemblies, and that there be na medling with ony thing pertening to the civill jurisdiction. This is a maxim of a standard of the church.

The Confession of Faith is no less explicit—that Confession of Faith which

forms part of the revolution settlement, and which is embodied in the national treaty of union, so often the subject of reference. Again I quote the words as recorded in the statute book:—"Synods and Councils are to handle and con-clude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs, which concere the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate."

The Veto Act has been challenged on these grounds; its legality has been tried, and it has been declared by a solemn judgment to be an usurpation inconsistent with the just exercise of the patron's right. The law is clear. It has been ascertained in the mode provided by the constitution.

been ascertained in the mode provided by the constitution.

The Assembly submitted the question at issue to the judgment of the Court of Session. They were dissatisfied with the decision. They had their legal remedy. They used it. They carried the judgment by appeal to the bor of the House of Lords; and, in the last resort, the judgment of the Scorch Court was confirmed, and the Veto Act was pronounced to be illegal. This solemn decision fixed the principle of law which rules all the minor cases which have since arisen. ... The judgment in the second Auchterarder case, which found the patron and

presentee entitled to redress in the form of pecuniary compensation for a civil wrong, was a legal sequence of the former judgment. And here again the Assembly was content to plead before the civil tribunal, and again the Assembly

I am also compelled reluctantly to remark, that the church, not content with disobeying the decrees of the civil courts, has inflicted the severities of her discipline, as in the case of the Strathbogie Presbytery, on ministers whose only crime has been obedience to what has been declared to be the law of the

All the other cases complained of in the memorial and declaration of right, which relate to the settlement of ministers, have arisen in the determination of

the church to enforce the Veto Act in defiance of law.

Some of these cases have been partially heard, others may be brought before the House of Lords on appeal; but in all of them the civil courts declare that they have only applied the legal principles laid down and established in the two

Auchterarder judgments. There is another class of cases to which reference is made in the claim and declaration, and in which the grave question arises, whether the church courts have power to create separate parishes quoud sacra; and to give to the ministers thereof, in the ecclesiastical courts, the power and privileges of parochial clergy? This question is at present under judicial discussion: no judgment of the Court has been pronounced.

I will not anticipate the decision; but its bearing on the proceedings of the General Assembly, since the marked epoch of 1834, is by no means immaterial.

And here it may be urged with truth, that at unseeinly conflict between two supreme jurisdictions is the worst of all evils; and that it admits of no remedy, mate the repeal of the act of Anne.

I cannot omit the observation that, in the declaration of right, the censure passed on the courts of law are hardly more severe than on the acts of the Legislature; for not only the House of Lords, but former Parliaments, are charged with the violation of the articles of union, and with a breach of the settlement of Presbyterian church government effected at the revolution A church established by law cannot quarrel, with the courts of law and long

A clusted established by two clusters and the control per per setting its respect for the authority of Parliament.

The statute law is but the voice of the Legislature, the final declaration of its will. The civil court is the expositor of its intentions, the instrument whereby its purpose is effected. If the statute of Anne were repealed to morrow, and another law substituted in its place; disputed questions would attise, and the new statute in its turn, like every other attute, those included on which the establishment of the Church of Scotland rests, could only be enforced by the jurisdiction and decrees of those civil tribunals which are objects of jealousy to the Assembly, and whose judgments are resented as encrouchments on

spiritual power.

And further, with regard to alterations of the existing law to be made by Parliament, her Majesty's government must observe, that the demand of the Assembly is not a declaration of the law, which might remove doubts or smooth difficulties in the spirit of concord and good will, but a subversion of the exist ing law, and a total abolition of patronage.

Majesty's servants have evinced no disinclination to prevent the collision of doubtful authority even by express enactment, and to secure to the church in the matter of collation all the judicial power which it can reasonably claim.

The wish of the Government to heal these unhappy divisions, and to close this unseemly spectacle of a church in connexion with the state openly violating

the law, remains unabated and sincere. We are convinced that the church established by law in Scotland has pro duced the best practical effects on the morals and religious character of the people. It has well fulfilled, and it continues to fulfil, the important purposes for which it was founded; and any shock which might endanger this great national establishment would be regarded by Her Majesty's servants as a fearful

But in resisting the abolition of patronage Her Majesty's servants believe that they are maintaining a right which is conducive to the welfare and stability of the church itself.

It cannot be denied that the right of presentation in the Crown is amity, which intimately connects the church of Scotland with the head of the state; and patronage in the hands of laymen has also its effect in securing to the Presbyterian establishment the co-operation and support of powerful interests, where hostility might otherwise be apprehended, and could not fail to be

You complain of patronage as the chief grievance, so long as the right shall continue to be enjoyed by its present possessors, but you amit to state in what hands you desire to vest it.

The proposal of a transfer of the right of patrons to the people is indeed specious and attractive; but whatever might be proposed or intended, there is too much reason to apprehend that in no long time the whole power would fall into the hands of the church itself—a consummation which you will probably thick with me would be no less injurious to religion that dangerous to the state.

The disposal of patronage, however, is a matter of secondary importance compared with the spiritual welfare of the people, and the free exercise of ecclesiastical authority in the selection of persons duly qualified for the performance of the duties of the sucred ministry.

Doubtless in times past the right of patronage has been abused; but stringent

and wholesome correctives have been progressively applied.

The choice of a patron is now limited to licentiates, who derive their right

of preaching from the will of the church, who are subjected to long training der ecclesiastical discipline, and who undergo the most strict examination before the liceuse to preach is granted.

The power of rejecting candidates for this license is absolute in the church.

The statute is imperative, the presentee is entitled to be taken on trial.

The Veto Act interposes an obstacle; this obstacle can be of no avail, except in defiance of law; and it is no answer to say that the Presbytery is an ecclesiastical body, for this is neither more nor less than a claim for Churchmen of exemption from the duty of obedience to the statute law.

If the Veto Act, which is illegal, were rescinded by the Assembly, the re-

the Church Courts to examine, to hear, to judge, and to admit or to reject, would be clear and well defined. round be clear and well defined.

In the hope of peace, Lord Aberdeen, one of Her Majesty's present advisers.

sought by legislation to remove doubts, which by some were supposed to exist, respecting the admission of ministers to benefices in Scotland, by declaring the law, and by defining with precision the respective rights and powers of the different parties interested in the settlement of a minister. In the same spirit I expressed on the part of the Government, in the course of last session, willingness to attempt legislation on these same recorded principles, boying that both the church and people of Scotland might be found

desirous to terminate this unhappy controversy on terms which are strictly conformable to Presbyterian discipline and to established rights.

The acts of the General Assembly, the claim, declaration, and protest, the address against patrouses, the demand of the repeal of the statute of Anne, have unhappily diminished, so far, at least, as the church is concerned, these reasonable hopes; and Her Muiesty's Ministers, now understanding that nothreasonable noises; and rier oursesy a minasers, now vincessanding that never-ing less than the total abrigation of the rights of the Crown and of other patrons will estisfy the church, are bound with firmness to declare that they cannot , advise Her Majesty to consent to the grant of any such demand.

I have the honour to be, Rev. Sir. Your faithful servant J. R. G. GRAHAM.

#### ABSTRACT OF THE MINUTES OF THE GENERAL ASSEMBLY'S SPECIAL COMMISSION ON SIR JAMES GRAHAM'S REPLY.

. The Watchman says, We had contemplated an analysis of this document with such observations as its different parts might seem to require; but we are relieved from the necessity of advancing our own comments, by the publication of a "Minute of the General Assembly's Special Commission," adopted at a meeting held in Edinburgh on Thursday last, for the purpose of receiving and taking into consideration Sir James Graham's Reply. As this "Minute" did not reach us until many of our arrangements for the present week had been made, and as it is of very great length, we cannot now insert it; but we shall

give such an abstract of its contents us we trust will be found to set the principal points distinctly before our readers.

After a few preliminary observations, in which the Special Commission state, that they "are forced to consider the disruption of the Establishment as now nearly impending, and, indeed, apparently inevitable," they proceed, with reference to Sir J. Graham's letter, to explain the true nature of the Church's claims, and to vindicate her proceedings. To facilitate the understanding of their statements we shall, in the following summary, number the points successively adverted to:-

1. It is complained that the Government have combined and treated as one matter the subjects of the Claim of Rights and the Anti-Patronage Address, which, although named in the same Memorial, were quite distinct, and stood on altogether different footing. The object of the Claim of Right was to seek.

In the distinct of the Church protection from the encroschments of the Civil Courts on the spiritual jurisdiction of the Church, particularly with reference to her power of defending her congregations from the intrusion of presentees in opposition to their will;

As a subject to the Church protection of presentees in opposition to their will;

Can it be justly denied that the patron's right pertains to the civil jurisdic- of it would compel the Ministers to secede from the Establishment. But the for many years into this country, as colonial produce, and at colonial duties. tion, or that the Assembly, in passing the Veto Act, has intermeddled with Anti-Patronage Address, although it sought the removal of what is felt to be a The effect of that was, that this American of foreign corn was imported in its civil affairs otherwise than by way of humble petition and advice?

The effect of that was, that this American of foreign corn was imported in its great grievance, did not represent the abolition of Patronage as essectial to the most convenient form—namely that of flour at a maximum duty of 5s. and a

belongs the adjudication of matters civil,—criminel,—fiscal,—and ecclesiastical, possess the power of determining for themselves respectively whether the matters brought before them be within the scope of their jurisdiction; but that, on the other hand, no one of these courts can authoritatively impose its uninions on the others. The Church thus acknowledges in the fullest manner the right when he would take the earliest opportunity of laying the measure he proposed of the Civil Court to decide for itself, subject always to the control of the on the table of the House. In conclusion, he would repeat, that in passing the Supreme power of the State; but she claims alike freedom for her own Courts.

—Moreover, it is urged as an undoubted rule that any act which can only be Legislature had put a proper construction upon the despatch which, with the performed by one particular Court, must, of necessity, he within the exclusive jurisdiction of that Court; now, in the present case, it is acknowledged by the government that "the Church Court alone can create the pasteral relation between the presence and his parish," and it is in reference to this very act that she seeks freedom from coercion by the Civil Courts. She holds the consent of the congregation to be an element absolutely essential in the formation of the pastoral relation, and has determined that she will not constitute the relationship where that element does not exist; but she does not seek to impose her judgment on the Civil Courts as to the possession of the benefice, which is a matter within their jurisdiction; but, however she may wish the law streted, ing unpaid on the breaking out of the rebellion - N. Y. Com. Adv. fully recognises their right to deal with the benefice on the footing that a presentee rejected on such a ground has been wrongfully rejected. Such being the real amount of the Church's claims, the has been misrepresented in Sir J.

Graham's letter.

3. As the grounds on which these claims rest, the Special Commission refer to various Acts of Parliament investing the Kirk with ecclesins ical jurisdiction—the statutory ratification of the Confession of Falth, which sets forth the except by the direct interference of the state through the Legislanure, and accordingly legislative aid is invoked; the existence of church patronage is denounced as the great cause out of which the chief part of the grievances has a effected at the Revolution and then established, was declared "a fundamental to the restablished, was declared a fundamental to the restablished, was declared a fundamental to the restablished. as effected at the Revolution and then established, was declared "a fundamentification have been protected against the arrogant assumptions of the Romish tal and essential condition of the Treaty." On the other hand, the Church priesthood. The New Orleans Bee gives an account of the decision in the

> date," and to consist in passing the Veto Act. The Church declares that this slowe, and can only operate upon the moral sense and consciences of the people Act was only the re-declaration of a fundamental principle coeval with her. The law considers them as citizens only, affording them its protection as such existence, which was embodied in the Second Book of Discipline adopted in and the canon law is not to be considered in the enforcement of contracts." 15SI, and was frequently re-asserted down to the passing of the Act of 1834. N. Y. Observer.
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> It certainly then is not of "modern date." The real novelty is in the course.
>
> PROVINCE OF CANADA. taken by the Civil Courts which, in holding the Church Courts subject to a straight THE KINGSTON CORPORATION ADDRESS.
>
> civil obligation to admit not merely to the stipend but also to the pastoral office. To His Excellence the Right Hop. Sie Charles Thrograms Mr. notwithstanding a harrier which these Courts have decided to be insurmountable,-have assumed a jurisdiction never before exercised, but repeatedly repudiated and disclaimed by their predecessors. The "aggression," therefore, has not been on the part of the Church, but of the Civil Courts.

5. The Church denies that she "intermeddled with civil rights" by passing the Veto Act. Doubtless, Patronage is a civil right, but the admission of the The Church denies that she "intermeddled with civil rights" by passing of Government in Canada.

Vero Act. Doubtless, Patronage is a civil right, but the admission of the centee to the office of the ministry, and the establishment of the pastoral tion, are expressly acknowledged by the Secretary of State to be within the lusive jurisdiction of the Church. In this process, the first step is to appoint your Excellence's arrival in this important portion of that glorious dominion, and presentee to preach before the congregation; and if they express their distances a well founded and cheering hope, that the same chifforn nuccess which has market your previous public career will continue smargus, and distinguish, to the latest period of time, Your Excellency's administration of the Government of this conintry. presentee to the office of the ministry, and the establishment of the pastoral relation, are expressly acknowledged by the Secretary of State to be within the exclusive jurisdiction of the Church. In this process, the first step is to appoint the presented to preach before the congregation; and if they express their dis-

sent against his settlement, he is rejected, not by any civil process, but on strictly ecclesiastical grounds.

6. The Secretary of State repeatedly asserts that the Church, in maintaining the Veto Act after the decisions of the Civil Courts, is acting "in defiance of the law." This is a heavy charge against any parties,—most of all against a Christian Church; and it comes, of courts,—with great weight when it proceeds from the Government of the country. But is it true? "The Special Commission confidently believe it is altogether unfounded." The Church maintains in that in pronouncing those decisions the Civil Courts have gone beyond their constitutional bounds; and being herself, not a private corporation, but one of the great judicial institutions of the country, she cunnot abandon, of her own accord, the rights which she believes to be vested in her. Whence has the care typical any right to define the extent and limit of the jurisdiction belonging to itself and to all the other Supreme Courts of the country. It has certainly no warrant for the exercise of this power. The decision of the Alexane. and Commonality of the Town of Excellency on your asspicious arrival.

REPLY.

To the Mayor. Aldernes, and continue smong us, and distinguish, to the latest period of time, Your Excellency's administration of the Government of this country. It has been the decisions of the Civil Courts have gone beyond their constitutional bounds; and being the province as an integral period of the Entertain Province as an integral period of the Entertain Province as an integral period of the Country. Supreme Courts of the country of the Entertain Province as an integral period of the Country of the Entertain Province as an integral period of the Country of the Entertain Province as an integral period of the Country of the Entertain Province as an integral period of the Country of the Entertain Province as an integral period of the Country of the Entertain Province as an integral period of the Country of the Entertain Province as an appellate purisdiction its power cannot extend beyond that of the Court whose tions and adopt the decisions of the Civil Courts, the Church will, on her part, tions and scope the decisions of the Civil Courts, the Church will, on her part, at once implicitly neknowledge them as authoritatively expounding the intentions of the Legislature; she will not of course perform her spiritual functions. It was of every class of its inhabitants; and with the author; which you promise as the Civil Courts require, because that would be to act contrary to her consciences convictions, but she will resign the benefits of the Establishment as being clogged with conditions which she cannot fulfil.

These are the principal topics treated of in "The Minute;" there are, however, various other observations, on which we cannot dwell at present, the occasion of my arrival. You thereis are the principal topics treated of in "The Minute;" there are, however, various other observations, on which we cannot dwell at present.

These are the principal topics treated of in "The sounce; there are all an exceedingly obliged to you for abstaining from any unsuitable congratulations of the observations on which we cannot dwell at present. If an exceedingly obliged to you for abstaining from any unsuitable congratulations on the occasion of my arrival. You therein initiative the wishes that I the conclusion arrived at by the Special Commission is—to lay the case should have expressed if I could have greatured that any such demonstrations before the Legislatoria, and take their answer as the voice of the State on would be contemplated. The severe illness that causes the departure of your the subject. To this end, it is determined to call an extraordinary Meeting of the love Governor, my predecessor, is a public calamity which must be univer-The power of rejecting candidates for this license is absolute in the church But, even after this ordes), the presentation of the patron only opens but, even after this ordes), the presentation of the patron only opens way to a second examination.

The licentiate, when presented, is taken on trial by the Presbytery this qualifications are tested; if he be not fit and suitable to the congregation, objection of and to the grievances and application for redress therein set forth. It is open to the Presbytery alone may judge; and alhough presentation is a civil right, examination belongs exclusively to the Church Court.

It is open to the Presbytery, acting as judges, with the sense of their moral and to the presentation of the Establishment, and planning and complete them, traking in both cases a judicial deliverance.

Admission also is an ecclesiastical act.

The Church Court alone can create the pastoral relation between the presented and the presentation, is in the power of the heavy of the presentation is ineffectual, are fully occasionally which this has unavoidably attending to the case and admission which follow it, and without which presentation is ineffectual, are fully conceded to the church; and, unless it be contended that patronage itself must be either directly or indirectly abolished. The refusal to take the presentee on trial, under the operation of the Veto Act, constituted in the Authernated excess in the patron of the

by Her Majesty's Government. The Church is manifestly right in relinsing to receive anything short of a distinct declaration of Parliament as the authoritative answer of the State;—but, we apprehend, there can be little doubt what that answer will be... It is deeply to be lamented that Her Majesty's Government have taken a position which implies little, if any, recognition of the true character of the Ministerial office, or of "the right of Christ to rule in his owns house." If the Providence of God do not avert the impending perils, we think it needs little furgisht to discover the approach of a train of more recommends. it needs little foresight to discover the approach of a train of momentous events, of which the disruption of the Scottish Establishment, though the first, will be only one. "The: "signs of the times" are becoming more and more portentous;—we know not what the issue of the events now progressing in the Churches of these lands shall be; -but we do know that THE LORD IS KING and that, though the earth be moved, and the mountains carried into the mids of the sea .- all who trust in Haw shall evermore abide.

## Foreign and Provincial News.

## From the N. Y. Commercial Advertiser.

Proceedings in Parliament .- As these proceedings extend over space of seventeen days, we cannot pretend to give our usual complete sum-

mary; we can only touch on the more important points.
In the House of Commons, on Monday, February 15, Lord Howick brought forward his promised motion on the distressed state of the country. The debate was protracted, occupying almost the whole of the week, but, from the threadbare nature of the subject, rothing particularly new was elicited. The main topics of argument of course were the operation of the corn laws and the benefits of free trade, with a good deal of incidental discussion touching the merita of the late and present Ministry. The debate was closed on Friday night, with a scene between Mr. Cobden and Sir Robert Peel.

Mr. Cobden asked Sir Robert Peel what he meant to do, with capital melting

ally and personally responsible for the distress of the country; he had said so before at the conference of the Anti-Corn-law League; but, added Sir Robert (his voice almost drowned in the loud, recurrent cheering, given with peculiar emphasis on the Ministerial side,) be the consequences of these insinuations what they may—(A long burst of cheers) never will be influenced by menaces such as these—(Another burst)—to hold language or adopt a course which I have laid before the Governor General.

In reply, I am to acquaint you that His Excellency receives with great pleasing the warm expression of feeling contained in the address. It confirms his opinion that sentiments of devoted attachment to our most Gracious Sovereign and anxious desire that this most important Colony may ever remain an appearable phrase; but Mr. Cobden held him individually responsible; "the honorable gentleman may do so, and he may induce others to hold me individually, responsible—(a fresh burst of cheers)—but it shall in no way influence me in the discharge of my public duty." (Renowed cheering.)

Finally the motion of Lord Howick was negatived, 191 to 806. ally and personally responsible for the distress of the country; he had said so before at the conference of the Anti-Corn-law Lesgue; but, added Sir Robert

the discharge of my public duty," (Renowed cheering.)
Finally the motion of Lord Howick was negatived, 191 to 306.

and this it was which was regarded as so absolutely essential, that the denial Canada free of duty, and there converted into flour; and it had been imported peaceable.

great grievance, did not represent the abolition of Patronage as essential to the continued connexion of the Church and the State. It is evident that two distinct claims, placed on a footing so entirely different, need not, and should not have been mixed together, and dealt with in the Reply as if the Church and urged both as equally essential.

2. Attention is directed to the very unjust misrepresentation of the claims of the Church with regard to her spiritual jurisdiction, made by the government. It is asserted in Sir J. Graham's letter that the Church claims to be "the extension of what matters involve spiritual considerations, and that neither claims of Canada, every disposition would be shown to allow It is asserted in Sir J. Graham's letter that the Church claims to be "the extension of the Canada, every disposition would be shown to allow It is asserted in Sir J. Graham's letter that the Church claims to be "the extensions of Courts, nor decrees of the Ilouss of Lords, nor even Acts of Particularly in the properties of Courts, nor decrees of the Ilouss of Lords, nor even Acts of Particularly in the Ilous of Lords, nor even Acts of Particularly in the properties of Courts, and privileges. The special commission "most confidently assert that the Church has never put forward such pretensions." On the contrary, she has always maiotained that the several Supreme Courts to which it with the subject is and accordingly they expected it by the January mail, but circumatances had interfered to contrary, she has always maintained that the several Supreme Courts to which they expected it by the January mail, but circumstances had interfered to

prevent it.
The information they now wanted was in no way connected with the main question, but related to the measures necessary to be taken for the prevention of fraud. Before April be expected to be in possession of that information anction of his colleagues, he had addressed to the Governor General.

The London Gazette contains an order in council prohibiting Her Mojesty's subjects from trading at any of the ports of China, except those opened by the late treaty with the Emperor, under a penalty of £100, or three months imprisonment.

A London paper says that Mr. Papineau will shortly return to Canada. He has been allowed to draw on the Canadian tressurer for £4000 he emount of his salary as Speaker of the House of Representatives, remain

A scheme has been matured in London, in concert with the A Scheme has been matthed in London, in concert that me Roman Catholic clergy of Ireland, for an extensive emigration to the agricultural free States in the North Western Valley of the United States, comprising the States of Ohio, Michigan, Indiana, Illinois, Winconsin, Iowa, and Missouri, Father Matthew is one of the Trustees of the proposed company.

"A story is rife that Lord Brougham is to succeed Lord Abinger UNITED STATES

. The Romish Bishop Defeated .- The legal tights of American as effected at the Revolution and then established, was declared "a fundamental and essential condition of the Treaty." On the other hand, the Church points to the statute establishing the Court of Session, for the special and limited purpose of "siring and deciding upon all actions civil." and contends that the recent actings of that Court have been an unconstitutional invasion of the churches of the Church. Of this encroachment she has complained to the Government, calling on them to judge for themselves, but they refuse to do this, seeming to deem it conclusive that the Civil Court has itself declared to that it possesses the jurisdiction which the Church declares it has unconstituted by the Bishop of the Diocese. The Wardens became dissatisfied with their pastor, and gave him notice to quit, and, that they would to ray him after a certain time. He refused to leave, and the Bishop declined with their pastor, and gave him notice to quit, and, that they would not ray, which is its own servant and organ, had arrogated to itself a power to which it had no right.

4. While, however, the Government refrain from pronouncing on opinion on the proceedings of the Church, holding that the Wardens were responsible to the congregation only, and neither the Pope the statutes on which the Church rests her charge signist the Civil Court, which is lad no right.

4. While, however, the Government refrain from pronouncing on opinion on the proceedings of the Church, holding that the Wardens were responsible to the congregation only, and neither the Pope the statutes on which the Church rests her charge signist the Civil Court, they do pronounce an opinion on the proceedings of the Church, holding that the Wardens were responsible to the congregation only, and neither the Pope the statutes on which the Church rests her clarge signist the Civil Court, they do pronounce an opinion on the proceedings of the Church, holding that the wardens were responsible to the congregation only, and neither the popen of the Statute of the Churc

To His Excellen-y the Right Hon. Sir CHARLES THROPHILUS MATCALFE, Baronel, G. C. B., Governor General of Brilish North America, &c. MAY IT PLEASE YOUR EXCELLENCY -- We. Her Majesty's dutiful and loyal subjects, the Mayor, Aldermen and Commonnity of the Town of Kingston, hege eare to meet Your Excellency with a cordial and respectful welcome to the Seat

To the Mayor, Aldermen, and Commonally of the Town of Kingston. I thank you gentlemen with all my heart for your kind and cordial welcome.

mission of Assembly, to be held on Tuesday the 31st inst., " for the isally lacorated, and renders the occasion of my coming among you one of sadness

course of Government, and to pledge ourselves to support your Excellency in all your exertions to promote the welfare and happiness of the people committed to

out charge.

Were it not that your Excellency's respected and beloved predecessor continue in a state of severe bodily suffering, and extreme danger, circumstances which, for a long time past, have cast a gloom over the whole Colony, we should have been proud to meet your Excellency with the joyful acclamation usual upon such occasions, and which are much more than ordinarily called for, upon personal considerations, when an Officer of our Sovereign with your Excellency's claims upon popular confidence and support, arrives on our shores. But we have a much of respect for our Governor, your Excellency's predecessor, and so much of sympathy for the sufferings which have caused his withdrawal from the Governor, that the content of the ment of this Province, that we cannot, consistently with our feelings towards him meet your Excellency personally, with the greetings which would otherwise have waited your arrival, and which will await, we have no doubt, your Excellency's

waited your arrival, and which will await, we have no doubt, your Excellency's process throughout the whole country.

That your Excellency's progress in Canada may be marked with the success which has attended your Excellency's previous course, that you may always have under your view a contented and happy people, and that, when the time arrives for your Excellency's departure from Canada, you may be followed by the blessings and prayers of its inhabitants, is the wish nearest the heart of those who now address your Excellency, and with this cordial and sincere feeling we bid your Excellency welcome to Canada.

#### REPLY. A SER SERVER C To the Inhabitants of the Midland District of Canada.

Accept, gentlemen, my warmest thanks for the assurance of kind and cordial welcome conveyed in your Address.

The welfare and happiness of every class of the people of Canada will he the constant objects of my devoted attention: and I shall be proud if I can hereafter feel that the advancement of this united Province in population and prosperity, and in the best of all unions, an union of hearts, has been promoted by my administration.

Mr. Cobden asked Sir Robert Peel what he meant to do, with capital melting away, pauperism rapidly increasing, and foreign trade declining; every body saw that he must adopt some change of plan; and it was the duty of every independent member to throw on him the individual and personal responsibility of the present state of offairs—a responsibility, of course, prising from for grief and lamentation, and I entirely sympathize with you in the feelings has position; be had the privilege of resigning office.

Mr. Coorge Banks rose, but gave way to Sir R. Peel; who, in a state of pleased to restore his health, and grant him long life and limpnings.

## SIR CHARLES BAGOT'S REPLY TO THE PRONTENAC ADDRESS.

Finally the motion of Lord Howick was negatived, 191 to 806.

In the course of the debate Lord Stanley explained the intention of Government with respect to the admission of Canadian corn, or corn from Canadian ports:

His Excellency desires me to express his deep regret that the public meeting in the County of Frontenec was not allowed to pass, without an exhibition of Canadian corn, and the law now stood, the produce of the United States was exported into Canadian corn, and the law now stood, the produce of the United States was exported into Canadian corn, and it had been imported.

a time of trouble and danger, and has, within that period, seen general public tranquillity restored, that those who would disturb the public peace, by attempts to gain political advantages through means of riot and outrage, to whichever party they may belong, and whatever claims to loyalty they may advance, act in hostility to the best interests of the Sovereign and of the people; advance, act in hostility to the best interests of the Sovereign and of the people; that triumphs thus gained, are shortlived, while the consequences are certain in the end to be visited upon those who encourage or permit violence and tumult to take the place of that peace and order, which longit always to distinguish the deliberations of a free people. the deliberations of a free people.

#### For the Christian Guardian, WELLINGTON DISTRICT ADDRESSES.

At a Meeting of the District of Wellington, held at the town of Goelph on Saturday, 25th March, 1843, in pursuance of a requisition to the Sheriff to call the same for the purpose of adopting an Address to Sir Charles Bagot on his resigning the Government of this Province, and likewise, an Address to Sir Charles Metcalfe on his assuming the same: The Sheriff, George Grange, Esq., was called to the chair, and Mr. Richard Fowler Budd appointed Sec-

Esq., was called to the chair, and Mr. Richard Fowler Budd appointed Secretary. The following Addresses were proposed:—

James Durand, Esq., M. P. P. for this District, on the part of the friends of Responsible and Constitutional Government, proposed an Address to Sir Chas. Bagot, expressive of their regret for his long affliction from ill health, and thenking him for his manly and liberal conduct during his administration of the Government,—which was seconded by A. J. Fergusson, jun. Esq., John Harland, Esq., seconded by Dr. Wm. Clarke, proposed, in amendment, another Address on the part of the opponents of Responsible Government.

nent.
On the meeting being divided, the Address proposed by James Durand, K.q.

and seconded by A. J. Fergusson, jun. Esq., was carried by a large majority, about ten persons to one being in its favour.

James Durand, Esq., moved, seconded by James Cowan, Esq., an Address of Congratulation to Sir Charles Metcalle on his assuming the government of

Her Majesty's Colonies in North America.

Wm. Thompson, Esq., seconded by Dr. Wm. Clarke, proposed, in amendment, another Address; which, after considerable discussion.—in which the Doctor, on behalf of his party, declared, by way, of intimidation, that if the Reformers refused their Address he would that night set about forming what he called a "Constitutional Society;" but it was no go,—the Reformers carried as hefore tied as before.

Moved by Mr. Wm. Armstrong, seconded by Mr. James Peters, and resolved—That the Addresses to their Excallencies Sir Charles Bagot and Sir

Charles Metcalfe first read be adopted, and signed by the Chairm of this District, and that the same be presented to James Durand, Esq. Mem-

of this District, and that the same be presented to James District, and that the for this Riding, to be forwarded by him to their Excellencies.

Moved by Mr. Thomas Armstrong, seconded by Charles Mickle, sen. E.g.,

—That the proceedings of this meeting, with copies of the several Addresses adopted this day, be sent to the Editors of the following newspapers for publication, viz.: German Canadier, Wellingtonian, Dumius Herald, Hamilton Journal & Express, Toronto Examiner, Colonist, and Christian Guardian. The Sheriff then left the chair, and A. J. Fergusson, jun. Esq., was called thereto, when a unanimous vote of thanks was passed to him for his urbane and impartial conduct in presiding over the meeting. RICHARD FOWLER BUDD. Secretary.

To His Excellency the Right Honourable Sin Charles Bagot, Knight Grand Cross of the Bath, Governor General of British North America,

Se. Se. Se. May it please Your Excellency :- We, the inhabitants of the District of Wellington, beg leave to express the deep regret which the announcement of the intended departure of Your Excellency from the Government of Canada

has occasioned amongst us.

It was with heartfelt gratitude for the past and pleasing anticipations for the future, we were fondly led to hope from time to time that Your Excellency would have been blessed with such a share of health and strength as would have enabled Your Excellency to have resumed the active duties of your high station, and to have enabled you to carry out those pure principles of constitu-tional government which you had so wisely adopted as your rule; an All-Wise Providence has otherwise ordained, and we have only, in humble submission, to how to an event which is beyond our nower to controll.

. Under no ordinary circumstances did Your, Excellency assume the Government of this Colony; arduous difficulties you had at once to contend with, which required no common measure of prudence, of intelligence, and of firm-

ness, to surmount.

To Your Excellency, then, it must be a proud and consolatory reflection, under all the afflictions of disease and the vicissitudes of life, that the brief and eventful period of Your Excellency's administration will live for ever with gra-titude in the fund recollections of the people of this colony, and in the annals of Canada as an era prognant with the happiest consequences to the Province, and tending in the most effectual manner to cement the affections to the Mother Country, and to draw closer the bonds of unity and duty which unite us to

the Parent State.

We thank Your Excellency most cordially for your care of the just rights of all British subjects, evidenced by your general policy, and especially by that

towards the Lower Canadians ( ) and ( we place the most implicit confidence, we should have rejoiced had Your Ex-cellency been enabled to mature those measures which we deem to be of vital

interest to our future happiness and prosperity.

That it may please a merciful God to perfectly restore Your Excellency to health and strength again, and to land yourself and amiable family safe upon your native shore, is the sincers prayer and ardent desire of those who now from the move aligne was 1821 at 2 at 3 the total To His Excellency the Right Honourable Sin Charles Metcalfe, C. C.

B., Governor General of British North America, &c. &c. &c.
Mny it please Your Excellency:—We, the inhabitants of the District of Wellington, beg leave to offer to Your Excellency our congratulations upon our safe arrival in this Province.

Deeply as we regret the necessity which has arisen for a change in the Head

of the Executive at the present moment, we have halled with satisfaction and confidence the selection of Your Excellency by our most Gracious Sovereign to fill the situation of Governor General of her Majesty's Colonies in North The long experience in public life which Your Excellency has enjoyed, and the eminent auccess which has attended in every clime Your Excellency's discharge of public duties, inspire the most confident anticipations of our pros-

perity and advancement under Your Excellency's administration. Canada placed as she now is upon a proud and acknowledged constitutional which have been so wisely adopted by Your Excellency's predecessor, cannot fail, under Providence, to augment her increasing prosperity, and to ensure to

an indefinite period the loyalty and attachment of her people.

The improved political condition of the country by the constitutional mode of conducting the Government, as fully carried out by Your Excellency's predeceasor, has had the desired effect of restoring the country to an unpredented state of peace and tranquillity, so advantageous to the prosperity of the

Canada, purely an agricultural country, as your Excellency is well aware, only requires protection and encouragement to ensure its future prosperity.

Such an important branch requires only to be fostered to secure the welfard of all, and must be regarded as the mainspring of prosperity in our land; and, deeply as the farmers are at this time depressed by the partial failure of last year's crop and the unusually low prices they can obtain this senson for the various articles of their productive industry, we feel an assurance of possessing your Excellency's sympathy and commanding every effort in your power to relieve and improve our condition.

relieve and improve our condition:

We beg to conclude by again repeating our sincere and respectful gratulations upon your safe arrival amongst us, and to assure Your Excellency of our hearty and zealous co-operation in such measures as we satisfigute will emanate from Your Excellency's prudence, wisdom, and liberality.

Some idea of the paralysis under which the commercial community of Canada is now suffering, may be gathered from the fact, that, by recent calculation made by a mercantile gentleman of this city, the argregate amount of the failures during the past year, and to the 13th Feby, 1843, in the cities of Quebec and Montreal alone, is £934,000! approaching a million of money.—Of this the proportion against Quebec is £244,000, and the liabilities of the Montreal merchants £689,000.—Examiner.

W. H. Blake, Esq., has recently been appointed to the chair of Law and Jurisprudence in the new University in this city.

MARRIED,—By the Rev. H. Wifkinson, on March 30, Mr John Link, Miller, Ernestlown, to Mrs Mary Stoughton, third daughter of Mr Benjumin Olcott, f Kingston. At Woodstock, on March 28th, by the Rev. S. C. Philp, Thomas Latimer,

ate of West Gwillimbury, to Catharine Bannerman, of Zorra DIED .- At the Don Mills, near this city, on 20th March, Mrs Wm. Helliwell. At the residence of E. S. Adams, Esq. e. St. Catharines, March 21st, Mrs Mary Merritt, 22ed S2 years, relict of the late Thomas Merritt, Esq.

Letters received at the Guardian Office during the week ending April 4. L. Warner, W. Coleman, W. Dignam, J. Ryerson, R. E. Tupper, J. Carroll, R. Corson, (yes,) P. Jones, J. Neelands, J. Williams.

NOTICE is hereby given, that a Meeting of the Stockholders of the CREDIT HARBOR COMPANY will be held at Mr. Lynd's Inn. Port Credit, at 12 o'clock, noon, on the first Menday in May, for the purpose of Electing Directors for the ensuing year, according to the Act of Incorporation. W. R. RAINES. Incorporation.

Part Credit, April 1, 1843.

WANTED, A FEMALE capable of filling the situation of PRIVATE TEACHER in a family of four children, between the ages of 7 and 15. Apply to Joseph Dernis, Butterwood, Humber.

April 3rd, 1843. 700

INTHE PRESS, and speedily will be Published, "NIAGARA PALLS: A Poem, in Three Cantos, by Jas. K. Liston." Price 2s. 6d. To be had of the Author; at the Guardian Office, Toronto; and The second of the second March 28th, 1843.

COOKS AND OTHER DOMESTIC SERVANTS WANTED IMMEDIATELY, at the REGISTRY and AGENCY OFFICE, Vonge Street, opposite Temperance Buildings, where Male and Female servants can generally be had at a very phort no ice.

U. Mr. Palmer has relinquished his Registry Office. Toronto, March 1, 1843. WANTED IMMEDIATELY, A JOURNEYMAN BOOKBINDER.

None need apply but a good Finisher and Forwarder. Apply to Toronto, March 20, 1843. 3 168, King Speets

ADIES' SEMINARY, COBOURG. The Visiting and Examining Committee for Mrs. VanNorman's Lables' Seminary attended yesterday a Review of the Classes under her care. Besides those in Spelling, Reading, and Writing, which are attended to by all, there are in the School, two Classes in Geography, three in Arithmetic, three in English Grammar, one in History, one in Natural Philosophy, one in Geometry, one in Physiology, one in Perspective, two in French, one in Composition, one in Embroidery, one in Drawing, eight pupils in Music, and a Class in the History of the Bible, which is heard every Sabbath. The Committee heard nearly all these Classes reviewed, and they unhesitatingly state, that, considering the short time the greater part of the Young Ladies have been in attendance, the correctness and accuracy of the answers to the numerous questions proposed were highly creditable to those examined, and afforded the best testimony of ability and faithfulness on the

part of those to whom their education is entrusted.

A Lecture is delivered weekly on some useful and interesting subject. Mrs. VanNorman's School is very conveniently located; the accommodations are ample, and of the first order. The Committee believe that every attention is paid to the health and comfort of the Young Ladies:-they are regarded as members of a private family, and their manners and habits more assiduously cultivated than could possibly be done in more public more assicuously cultivated than could possibly be done in there public Seminarics. The ceaseless efforts of Mrs. VanNorman and Miss Lyon who has spent ten years at one of the first Female Schools in America in preparing herself for the business of teaching, and who has take the place of Miss Barnes,) and the general superintendence and important personal aid afforded by Professor VanNorman, cannot fail of securing to the Young Ludies attending the Conoung Ladies' Seminary a degree of success in acquiring a thorough, useful, and ornamental Education, which must be in the highest degree satisfactory to those who patronize the School. EGERTON RYERSON, G. M. Boswell, EDWY RYERSON.

Cobourg, December 10th, 1842.

The Second Term will commence on the first Thursday in January next. At the proper time during the Winter Classes will be formed in Chemistry, Rhetoric, Wax Work, &c. &c. The Ladies of this School derive great advantage from the very interesting and able Lectures of Dr. Ryerson, delivered in Victoria Contrag.

As a special incitement, their improvement will be noted at each recitation, of which a faithful record will be preserved, and forwarded regularly

to their parents, in quarterly reports. TERMS.

Common English, including Orthography, Reading, Writing, English Grammar, Aritimetic, and Geography, per form of eleven weeks, £1 0 0 Higher English Branches, including Natural Philosophy, Chemistry, Botany, Physiology, Astronomy, Geology, History, Moral Philosophy, &c. . . . . 1 5 0 

Board and Thition to be paid at the commencement of each term. Each Young Lady is requested to provide herself with one pair of sheets and pillow cases, and with towels. The Winter Session will commence on the 20th of October, at the opening of the College.

REFERENCE is kindly permitted to the following Rev. Gentlemen and Gentlemen of whom Circulars may be obtained:—Rev. J. Beatty, J. McCarty, Esq., E. Perry, Esq., Rev. Wm. Hayden, Cobourg; Rev. J. Scott, Dr. J. Beatiy, Rev. James Richardson, James S. Howard, Esq., Rev. Lachlin Taylor, City Toronto; Rev. Wm. Ryerson, Vittoria; J. Van Norman, E.q., Normandale; Rev. J. Ryetson, St. Catharines; Rev. G. Playter, Thornbill, Yonge Street; Rev. S. Belton, Recsorville; Rev. J. Law, Mr. B. Bull, York; P. Spane. Esq., Ancaster; Rev. J. Bax'er, Whitby; Sheriff Conger, Rev. Wm. McFadden, Peterboro'; Jacob Keefer, Esq., Thorold; Rev. S. Waldron, St. Thomas; Rev. S. Philp, Oxford; Rev. L. Warner, E. Jackson, E q. Hamilton; Thomas Mulkios, Esq., Rev. Thos Cosford, Simcoe; Rev. J. Carroll, Prescott; Rev. H. Wilkinson, C. W. Brennan, Esq., Kingston; J. Milborne, Esq., Yonge Street; Mr. Isaac Morden North Port; Colonel Sostwick, Port Stanley; Rev. Thomas Demorest Ridean: D. Mitchell, Rev. Wm. Pailp, Dandas; Rev. S. Rose, Brantford Rev. M. Whiting, Nelson; Mr. R. Rich, St. Johns.

The following Rev. Gentlemen and Gentlemen have kindly consented to act es a Visiting and Examining Committee: --Rev. Egerton Ryerson, D. D., Principal of Victoria Collego; Rev. Thomas Alexander, A. M.: Rev. Edwy Ryerson; G. M. Boswell, Esq. M.P.P.; and Professor Wm. Kingston, A.M. Cobourg, December 10th, 1842. Victoria College.

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

EGERTON RYERSON.

PARMERS, MECHANICS, CITIZENS, AND OTHERS-Beware of Counterfeits! The celebrity, popularity, and success which Dr. Sherman's Lozenges have strained already in Canada for speedily curing Coughs, Colds, Headaches, Worms, Lowness of Spirits, Fevers and Inflammations of all kinds, Costiveness, and all Derangements of the Stomach and Bowels, as well as the various other Diseases to which all are more or less liable.—have tempted the avaricious propensities of certain individuals to introduce a spurious article into this Province surreptitiously, which they call Dr. Sherman's Lozenges. But to guard the public and the innumerable patrons of these Medicines against such imposition, and to preserve the reputation which they have so deservedly acquired,—not by purchased PUFFS and LIES manufactured to order, but by their sterling value for curing and alleviating disease.—I hereby inform the Inhabitants of Canada that I am the only authorised Agent for the sale of said Medicines Wholesale and Retail in WESTERN CANADA, and that preparations are now in progress for appointing Agents; of which due notice shall be given to the public, as soon as the necessary arrangements

Canada, at a reasonable rate, and which will be the means of saving Thousands upon Thousands of Pounds to the people of Canada. These Medicines have, within the last four years, saved the lives of thousands, and in less than four years more they will be the means of saving millions of lives, and millions upon millions of money to the inhabitants of the continent

of America. A Box of DR. SHERMAN'S LOZENGES, which costs only ONE SHILLING and FOUR PENCE, taken in time, may save you from months' confinement to bed, and your constitution from being rained by Bleeding, Blistering, Calo.

Med. as well as save your rocker from \$5 to \$500; nay, it may save

Druge.

Brick Buildings, corner of King and James Streets. nearly opposite Penss'
PROMENADE HOUSE, where he has for sale a large and well-assorted Stock of mel, &c., as well as save your rocker from \$5 to \$500; nay, it may save

Druge.

Horse and Cattle Medicines, Red, Blue, and Black Wri-YOUR LIPE, or the lives of those you hold most dear, and to save which you would even sacrifice your own. S F. URQUHART,
Principal Agent for Dr. Sherman in Canada West.

Yonge Street, East side, sixth door North of Newgate St. Toronto, January 10, 1843. 689 6m

WHY WILL YOU DIE OF CONSUMPTION?
when a perfect, safe, and sure remedy is found for that wasting disease in that
invaluable Medicine, FISH'S LILLY SYRUP, which is unrivalled and
unparalleled for success in curing Diseases of the Lungs, such as Congles, Colds, Spitting of Blood, Influenca, Asthma, Whooping-Cough, Bron-chites, &c. &c.; in short, it is a remedy for Consumption in any form. This Medicine operates by promoting a free and easy expectoration, thereby freeing the lungs and throat from viscid philogm: it also strengthens the parts from the inflammatory action which constitutes Pulmonary Consumption. The Syrup is perfeculy free from any mineral substance, being entirely vegetable. Public Speakers and Performers of Vocal Music will find it of invaluable service to them. Directions and Certificates accompany each bottle.

Prepared only by the Proprietor, J. Fish, Esq., Rochester, NY., and and by the following Agents in this Province:—Lesslie Brothers. Toronto:
T. Bickle, Druggiat, Hamilton; E. Lesslie & Sons, Druggists and Stationers,
Dundas; T. Stevenson, Cooksville; J. Urqubart, Druggist, Oakville; and
by Agents in Niagara, Queenston, St. Catharines, the Forty, Beamsville, &c.
J. ROYCE, Jun., General Agent for Canada.

EMOVAL.—JOHN EDWARD PELL,
King Street, four doors west of Boy Street, Toronto, (lately
occupied by JACQUES & HAY, Cobinet Makers, &c.)

tenders his sincere thanks to his friends and customers, as well as the public generalin, for the liberal patronage with which he has been favoured in his individual capacity, since his establishment in Toronto, and conceiving it advantageous, and as likely to enable him more promptly and energetically to prosecute his business, by attending to it alone, he now offers himself to

CARVING, GILDING, LOOKING GLASS, AND PICTURE-FRAME MAKING BUSINESS,

And as he works himself, and employe none but really first rate Workmen, he trusts that he shall be able more than ever to establish that reputation which a generous public has so liberally bestowed upon him.

LOOKING GLASSES from 1s. 33. to £12 10s. PICTURE FRAMES of all sorts, Gilt, Mahogany, Rose-wood, Walnut, &c. &c., as also Ornaments of every

In conclusion. J. E. P. would invite a call before purchasing elsewhere. November 15, 1842.

SITUATION WANTED, by a person lately from Glasgow, in a Store, Warehouse, or any other similar place. He is willing to make himself generally useful. The best testimonials can be exhibited. Apply at this office. February 27, 1843.

CALL AND SEE FOR YOURSELVES! Street, Toronto, keeps on hand constantly a large supply of BLANK BOOKS, consisting of Ledgers, Doy Books, Copy Books, Memorandum Books, and all kinds of Blank Books, Wholesale or Retail, which he offers for sale at

unprecedented low prices.

Also-all kinds of BINDING neatly executed; Blank Books Ruled or Bound to any pattern; Maps Mounted and variations, and Books, bound to any pattern, cheep, and with despatch. to any pattern; Maps Mounted and Varnished; Music, Petiodicals, or old 1 20 50 to 100 to 100 to

FALL AND WINTER STOCK. THE SUBSCRIBER is just receiving, by recent arrivals from Liverpool and London, a full and complete assortment of

Combs; English, French and German Fancy Goods; Cutlery, Birmingham & Sheffield Shelf Goods; Stationary, &c. &c. Viz:- STATIONARY
3 cases Ladies' Work-Boxes and 31 cases ass'd Foolscap & Letter Paper

Writing Desks 94 bales News Printing
1 cask London Hair Brushes 12 do Wrapping
1 do best Dressing Combs and 4 do (1 ton) Mill Board do best Dressing Combs and other Combs 1 case Bookbinder's Leather 4 do Merchant's Account Books do. Gentlemen's Dressing-Cases 2 casks assorted luk 4 cases common Looking Glasses

6 casks Cutlery
5 do assorted Birmingham Fancy 3 do Ink Bottles 1 case lak Powder 15 cases assorted Stationary, including every article in Fancy Stationary;
Drawing Cards, Pencils, Colours, &c.
R. H. BREIT. Goods do Whip-Thongs do assorted Buttons

161 King Street, Toronto, Oct. 4, 1842.

IDOUT, BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, ARE RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD & WOLVERHAMPTON WAREHOUSE

Corner of King and Yonge Streets, Toronto, . NEW SUPPLIES OF IRON, STEEL, AND SHELF HARDWARE GOODS, Direct from the Manufactories in England, which, with their Stock previously on hand, will comprise an assortment, including every article usually forming a part of the Ironmongery business, and which they offer to Country Dealers at their old Credit terms of six months for paper, or in Retail at their cus

tomary low prices.
Toronto, Oct. 1, 1842.

FALL AND WINTER STOCK. THE SUBSCRIBER is just receiving, and offers for Sale, at the usual Terms, to the Country Trade, viz:— 105 kegs, various brands, Plug
317 boxes do Cavendish
31 boxes Ladies Twist
46 boxes Nail Rod

2 frails soft shell 1 barrel Nutmegs
6 frails hard shell A'monds 46 boxes Nail Rod 2 frails soft shell 130 jars very superior Macoboy Sauff
4 bbls Scotch Sauff, in bladders 10 baza Filberts 14 barrels best Currents .78 bags Rio 14 bags Laguna Coffee 270 boxes best Muscatel 364 half boxes do Raisins 35 kegs, a good article 50 boxes Pipes bags Pimento 27 bags black Pepper boxes ground Pepper 30 boxes Starch 4 tierces Saleratus 20 boxes do Pimento 55 bales, a good article, Cotton Batt' 1 crote [470th] Cassia 65 jars Mustard 80 balf bates :. boxes do in tins of 1 lb. each 4 bales Cotton Twine 20 boxes ground Ginger. ·10 cases Glass Tumblers I case Raw-hide Whips 10 boxes do Cinnamon R. H. BRETT. With many other Goods in the line. 161 King Street, Toronto, Oct. 4, 1842. 674

STEEL-SANDERSON, BROTHERS & Co.'s O Shear, Spring, Blister, and superior Cast Steel, (the latter well deserving the attention of Axe Makers), on Sale by

RIDOUT, BROTHERS & Co.

Toronto, Oct. 1st, 1842.

CANADA PLATES-250 Boxes, for Sele by RIDOUT, BROTHERS & Co. Toronto, Oct. 1st, 1842. . . .

C T A T I O N A R Y .- For Sale in the Original Packages: 15 cases Letter Paper 25 cases Pott 16 rases Foolscap
6 cases assorted Fancy Paper R. H. BRETT.

1 case Superior Quills 161 King Street, Toronto, Oct. 4, 1842. CUT NAILS-BUDDEN & VENNOR'S Slingle and Annealed Nails, of all sizes, kept constantly on hand by the

Subscribers, who offer them for Sale upon advantageous terms.

RIDOUT, BROTHERS & Co. Toronto, Oct. 1st, 1842.

C UT NAILS.—The Subscriber has just received, and offers for sale, 224 Kegs Blue Cut, soft, assorted sizes. Toronto, Aug. 4, 1342. . . . . R. H. BRETT.

EWS PRINTING PAPER-The Subscriber has just received, per the Ships Mahaica and Eliza, 816 Reams News Printing Paper, assorted sizes. R. H. BRETT. Toronto, Aug. 3, 1842.

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

notice shall be given to the public, as soon as the necessary arrangements can be made.

This invaluable collection of Meditines, consisting of TWENTY.SEVEN different kinds, composed of SEVERAL THOUSAND ingredients extracted from the most valuable plants and herbs in the vegetable kingdom,—not one or two remedies for all kinds of disease, as generally offered to the public, but the very choicest combination of remedies of the Materia Medica adapted to the various diseases,—can be had in every city, town, and village in United to the various diseases,—can be had in every city, town, and village in United Canada, at a responsible rate, and which will be the means of saving.

Toronto, 1st Dec., 1842.

JOHN CHRISTIE & SON.

JOHN CHRISTIE & SON. Toronto, 1st Dec., 1842. REMOVAL.—MEDICAL HALL, Established in 1835.
T. BICKLE takes this apportunity of returning thanks to his friends and the public generally, for their liberal support since he commenced business in HAMILTON, and begs to inform them that he has Removed this Establishment to his New Brick Store, in the new Block of

Patent Medicines,
Perfumery,
Pancy Articles,
Pancy Articles,
Proper Stuffs,
Pancy Articles,
Proper Stuffs,
Proper Stuffs,
Proper Stuffs,
Druggist Glass,
Proper Stuffs,
Druggist Glass,
Proper Stuffs,
Proper Stuffs,
Druggist Glass,
Proper Stuffs,
Druggist Glass,
Proper Stuffs,
Druggist Glass,
Proper Stuffs,
Proper Stuffs, Perfumery, Fancy Articles, Which he will sell, WHOLESALE and RETAIL, on the lowest terms, for Casi

or Short Credit. T. B. respectfully solicits a continuance of the patronage of his friends and the public generally. He is confident that his Stock cannot be surpassed, for extent, variety, and quality, in Western Canada; and having selected it in the best Markets in Britain and America, he can sell on the lowest terms. The public may rely on the utmost care and attention being paid

in dispensing Prescriptions or executing orders. Druggiets and Country Merchants are requested to call and examine his before purchasing elsewhere. Hamilton, Dec. 26, 1842.

TORONTO FOUNDRY, (late NORTON'S).— The Subscribers beg to inform their friends and the public generally, that they have very much enlarged this Establishment, and are now ready to execute orders for CASTINGS of every description, and upon the most favourable terms. The following articles comprise a part of their Stock, viz:-Fanning Mill Irons. Carding Machines, Saw Mill Irons.

Waggon Boxes.
Norton's Plough.
do. do. Improved.
Scotch Mould Boards.
Box Plate and Cooking Stoves, wholesale and retail.

All letters must be Post Paid.

Patent Balance Wheels, for Sew Mills.
Percussion Water Wheels for do. Grist Mill Castings. Counter Scales. Platform Scales. Thrashing Machines, from two to eight Sugar Kettles. ...

JAS. GOOD & Co.

horse power, Together with a great variety of articles too numerous to mention. would particularly call the attention of persons intending to erect Mills, to the Percussion Wheel, as the greatest improvement ever effected for the production power. Sale Rooms at the Foundry, Yonge Street, near Lot, and at 157, King Street, opposite the Chequered Store.

Toronto, Oct. 1842. 78

HENRY E. NICOLLS, NOTARY PUBLIC CONVEYANCER AND LAND AGENT, &c., next door to the Post Office, Yonge Street, Toronto City. Deeds, Memorials and Petitions drawn with neatness and despatch. Titles

Mr. N. having more good land than the Government, requests all Emigrants and others who intend buying either Wild Lands or improved Farms to give him a call. Lands purchased for persons at the Government Sales located and money paid on, and Deeds procured, at a moderate charge.

Lands claimed and prosecuted under the Heir and Devisee Act, and Deeds taken out. Militia claims and U. E. Loyalist's rights procured and bought. Bank Stock and Government Debeniures bought and sold. Petitions to the Governor and Council for pensions or lands prepared and prosecuted. Money

advanced on letters of credit upon Great Britain, mortgage or personal N. B. Oa all Government Land business or mortgage, a fee of 5s. will and to be had of any of the Agents, containing some of the most wonderful cures on record. Also, certificates from the first medical gentlemen, and be required before the business is taken in hand.

Dec. 17, 1842.

TMPORTANT to all who value Health, but especially to the innumerable, the discrim inating, the intelligent, and daily-increasing Patrons of Docron Sherman's

Invaluable Vegetable Medicated Lozenges and Poor Man's Plaster. The undersigned deems it expedient and proper, in justice to his customers as well as to Dr. Shernan, the Proprietor of these Medicines, to intimate respectfully, that in no Store or Office, either Drug or otherwise, in the City of Toronto, can the genuine Medicine be purchased except at his Office in Yonge Street, east side, six doors North of Newgate Street.

LP So beware of the serious danger, the deception of irresponsible and surreptitiously introduced Counterfeits. In a few days another extensive

surreptitiously introduced Counterfetts. In a new ways amount amply will be received at the Office, of the following kinds, viz:

Cough, Sarsaparilla, Worm, Renovating, Apollo,
Cavenne, Rhubarb, Charcoal, Rhubarb, Lazative, Sulphur, Cathartic, Magnesia,

Camphor, and Restorative Lozzness. Also.—Another supply of that supreme article, Dr. Sherman's Poor Man's Plaster, for which invaluable discovery millions have and will say "God bless Dr. Sheeman !"

AGENTS appointed-at Niagara, GEo. VAREV, Druggist; Hamilton T. Bickte, Druggist; Township of Toronto, First Concession, Lot No. 13, John Rutledge, Farmer.

S. F. URQUIHART, John Rutlebon, Farmer. March 16, 1843. 699 Agent for Canada.

MASHIONABLE TAILORING ESTABLISHMENT FRANCIS HAWKINS

Begs to inform the inhabitants of Toronto that he has commenced Business in the above line, at No. 156. North side of King Street, five doors East of Bay Street, where he will be happy to attend to any orders with which he

Toronto, March 28, 1843.

T A R M F O R S A L E.

To be SOLD an EXCELLENT FARM, consisting of 100 Acres of
Land of the best description, about 75 of which is under cultivation, with
a never-failing Creek passing through the Lot. There are also two comfortable Log Dwelling-Houses, and two Barns, (one of which is a first-rate Frame Barn;) besides two young thriving Orchards, and about 20 Acres of Fall Wheat sown in good condition. The said Farm is South-half of Lot 26, in the 4th Concession of the flourishing Township of Norwich, about twenty five miles S. W. of Brantford, and about five miles from the rising village of Norwichville. It will be sold low, so the present proprietor is under the necessity of returning to the Old Country, and consequently immediate accountry.

immediate possession will be given.

Application (if by letter, post paid) to be made to Messrs. M. & W. Scott, Merchan's, Norwichville, or to the subscriber on the premises.

Norwich, March, 1843. 698 tf WILLIAM SCOTT. **6**98 if Norwick, March, 1843.

CAUTION the public against receiving or giving any thing on my account to AGNES RANCIER, my Indented Apprentice, as she has left my service.

ISAC LOWES. she has left my service. Chinguacousy, March 18, 1843.

ROBINSON, MERCHANT TAILOR. RUBINSUM NAME AND ALTERNATION OF A CONTROL OF A CONTROL OF A MASTERNATURE OF A CONTROL OF A CONT

THE POOR MAN'S PILL OF HEALTH This invaluable compound Vegetable Extract is from the prescription of the eminent Dr. Paris, Member of the Royal College of Physicians, London, and the Royal Medical Society of Edinburgh, and late senior Physician to the Westminster Hospital, well known to be one of the most profound and experienced Physicians of the age. The above Pill, a favourite remedy of his, is admitted by Medical men to be the only supreme remedy ever discovered for the certain and speedy cure or mitigation of sudden of severe attacks of disease. Its action on the human system is at once prompt powerful, and safe—restoring health or relief to the putient generally in FROM 3 TO 12 HOURS, but who, if treated in the too usual way of bleeding. blistering, Calonet, &c., would probably be confined to bed for months; and, if perchance he recover, very likely left with not only an EMPTY POCKET

but with a RUINED CONSTITUTION to the bargain.
On any of the following diseases "The Poor Man's Pill of Health" usually operates like a charm. viz: Fever and Ague; Szarlet, Bilious, Typhus, and Yellow Fevers; Inflammation of all kinds, Languor, Costiveness, Headache, Delirium Tremens, Loss of Appetite, Rheumatism, Flatulence or Colic, Dropsy, Hysterics or Fits, Acidity of the Stomach, Dyspepsia Erysipelas, Jaundice. In fact, it is the best, the safest, and the most econom ical Medicine in the world for any disease that requires vigorous treatment.

The following Certificates are subjoined, but many others might be given

from parties in this City and the surrounding country: rom parties in this City and the surrounding country;

I hereby certify that I was completely cured in less than 24 hours of a nevere attack of Fever and Ague by taking one small Pill, which I produced of you, called "The Poor Man's Pill of Health."

A. MARTIN,
Toronia Nav. 10, 1842.

Lot Street, hear Yougo Street.

Toronto, Nov. 10, 1042.

I have no hesitation at any time to certify on oath, that I was perfectly exred is tecthan 24 fours of an attack of Jauntice by taking one small Pill, which I purchased o you, and denominated "The Foor blan's Pill of Health."

WM. C. McBAY,

Toronto, Dec. 1, 1842.

COLDS, COUGHS, SORE THROAT. PEASE'S CELEBRATED ESSENCE OF HOREHOUND CANDY

s certainly a very extraordinary Medicine for the speedy cure of Colds. Coughs, Horseness, Irritation of the Throat, Croup, Whooping Cough, Asthma, Catarrha, Polpitation of the heart, Liver Complaints, Night-Sweats, Difficultior Profuse Expectoration, and all preliminary stages of Consumption. For these diseases this Compound Campy is admitted almost universally to be superior to all other remedies. The undersigned Clergy. men and Physicians have used Pease's Horehound Candy and freely recom mend it to their professional brethren and the public throughout the whole continent of America:

leyan. Methodist Church, corner

of Baptist Church, Gold St. N. Y

Rev. Mr. Lindsay. Pastor of M. E. Rev. Mr. BARRY, Pastor of Wes. Church, Second S., N.Y.

Rev. Mr. Kelloge, Recent Paster Grand and William Streets, N.Y. of Willet St. Church, N.Y. Rev. Mr. HART, No. 152, Pearl St.

Elder KNAPP. of Baptist Church, Gold St. N. Y. Rev. Mr. Crawfond, Postor of M. Rev. Mr. Gree, No. 111, Thir E. Church, Forsyth Street, N. Y. Avenue, N. Y. Rev. Mr. Luckey, Recent P. E., of Bishop ONDERDONK.

New York Conference, N. Y. Bishop Dub Rev. Mr. Whittaker, Pastor Pres. Dr. Mott. Bishop Dubois.

byierian Church, N.Y.

R.V. Mr. Griffin. Pastor of M. E.
Church, Bedford St., N.Y.

Dr. Cheeseman.

Professor Pattison.

Professor Reid.

er of King and James Streets. nearly opposite Press. To be had in Packages at 8d., 1s. 4d., and 2s. 8d., of S. F. Urquearr, here he has for sale a large and well-assorted Stock of Yonge Street, Toronto, Agent for United Canada. All are counterfeits Books and CattleMedicines, Red, Blue, and Black Wri. Rocks and Stationary.

SIR A. COOPER'S VEGETABLE POWDERS, for the Discuses of Children.—Are admirably calculated to correct the de-ranged condition of the Somach and Bowels to which Children are so liable from the age of one month to that of 14 years—such as Croup, Convulsions, Water on the Brain, Small Pox, Scarletina, Whooping Cough, Measles, Scarlet Fever, Tabes Mesenterics or Swelled Glands, Dysentery, Worms, &c. &c. This Powder is a sovereign remedy for the cure or prevention of the above Diseases, by which nearly one hate of the Euman Family are cut off before they attain the age of seven years.

DR. SHERMAN'S MEDICATED LOZENGES and the above Medicines are to be had, genuine, of S. F. URQURART, Yonge Street, Toronto, the Principal and only authorised Agent in Canada West. As soon as other Agents are appointed, their names will be announ ced to the public. Those wishing to become Agents may apply by letter post-paid, as above.

BRISTOL'S SARSAPARILLA manufactured and sold by the proprietor, C. C. BRISTOL, number 207

Main-street, Buffalo, N. Y., and also sold by the principal Druggists throughout the United States and Canada.

out the United States and Canada.

This preparation has now been before the public about seven years, during which time its reputation has been steadily and rapidly advancing, until its present and deserved celebrity has been altained; nor is it stationary at even this altitude of estimation, as the evidence of each succeeding day clearly evinces. Many of the first physicians in the Country have voluntarily borne witness to its superior efficacy of value, as their written certificates now in the possession of the proprietor will show. Testimonials almost innumerable, from persons who have been bettefied by its use, or have seen its medicinal virtues tested by their friends, are also in the possession of the Bristol, which prove how many, how various, and how extreme have been the instances in which, by its operation, the sick and the almost despairing have been restored to health and happiness.

which, by its operation, the sick and the almost deepairing have been restored to health and happiness.

BRISTOL'S SARSAPARILLA is a rare and invaluable combination of vegetable remedies of established medical value, and from its peculiar properties is almost intallible in all complaints that grise from lapprities of the hood. from the morbid action of the absorbent and glandular systems, from constitutional idinsyncracles, hereditary predisposition, and in general all chronic and long standing infirmities and tregularities of the human frame. To enumerate all the discases in which it has been found to be a sovereign remedy would be to make this notice such too lengthy, and we can only here suggest to the reader the value and importance of this preparation, and refer bim to advertisements in the public papers, for more detailed intelligence respecting its efficacy, in nearly all cases of complaint except those of the most ordinary, or endemic and epidemic character. The proprietor desires only to have attention generally directed to this article, confident that its tare virues only need be known to be appreciated; that it will stand the test of any trial, and that increased usefulness, and added popularity, must be the direct result of its horse extended acquaintance.

Opinions from Medical Gentlemen: Opinions from Medical Gentlemen:

We are acquainted with the preparation of Sarsaparilla, manufactured by C. C. Brits rot, and having made use of it more or less in our practice, believe it to contain the active principle of Sarsaparilla, in a highly concentrated form, and as a preparation we esteem it as one of the best we have ever met with.

J. Trowenioge, M.O.
CHARLES MINNE, M.D.
JOSIAH BARTES, M.D.
J. E. HAWLEY, M.D.
A. MILLER, M.D.
H. R. STAGG, M.D.

CYRENTOS CHAPIN, M D Moses Bristol, M D J E Marshall, M D A. S. Sprague, M D F. L. Habris, M D

The reader is referred to a work of 100 pages, published by the proprietor editorial notices from the most respectable newspapers.

TF Important caution to those who would get the true article—always observe that the WRITTEN signature of C. C. BRISTOL. is on a red stamp across the cork of the boule.

GEORGE AND JOHN DUGGAN, the cork of the boule. For sale in Toronto by Lyman. Farr, & Co., and Lesslie Brothers; in Solicitors in Chancery, Barristers at Law, Notaries Public, &c. de. Niagara; by J. Harvey; in Hamilton, by J. Winer, C. II. Webster, and T. 1104, King Street Toronto, two doors East of Mesers. Lesslie Brothers. For sale in Toronto by Lyman. Farr, & Co., and Lesslie Brothers; in Labels, &c., &c., correctly, neatly, and expeditiously Printed at this Office.

INFORMATION DOCTOR SCOTT, late House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, Newgate Street, opposite the Wesleyan Chapel.

DENTAL SURGERY.-A. V. BROWN, M.D. Surgeon Dentist.—Teeth inserted, from one to an entire set, upon the new and improved principle of Atmospheric Pressure, And, in addition to Gold, &c., for filing Decayed Teeth, Dr. B. uses numerous Fusible Metals and Coments, which will entirely acrest decay and prevent them from aching, TOOTH-ACHE CURED, and in most cases the Tooth preserved for life-

OFFICE, No. 6, Bay Street, Toronto. Sept. 28, 1841. 62116

M. R. WOOD, SURGEON DENTIST, Chemett's Buildings, King Street West. 630 tf T E M P E R A N C E HOTEL.

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

REMOVAL.—JOHNIIN IN Example tenders his grateful acknowledgments to his friends and patrons generally for the liberal and continued support they have given him for a number of years, and now informs them and the public generally that he has removed his support they have given him for a number of years, and now informs them and the public generally that he has removed his supposite the Market, to his supposite the Market, where he years, and now informs them and the public generally that he has removed his Boot and Shoe Establishment, from his old stand opposite the Market, to his new buildings on Yonge Street, next house north of Mr. Ketchum's, where he will be happy to attend to all orders in his line.

J. T. wishing to accommodate his friends eact of the city, has opened the

shop next house east of Armstrong and Beaty's Leather Store, King-street, which will be attended to by his nephew Richard Tyner, who he has no doubt will give general satisfaction Toronto, October 1st, 1842.

NEWLY-INVENTED THRASHING MACHINE. The subscriber has invented a THRASHING MACHINE on a plane entirely new, which possesses many advantages over those now in use, while it will perform as much in the same time as the best of those; it requires

only half of the propelling power and not half of the hands to attend it; besides it comes so very cheap that any ordinary farmer may procure it.

The subscriber has obtained a patent for the above machine and stands ready to dispose of rights to any one who may favour him with a cail. He also will manufacture it to order on the shortest notice.

MAHLON BEACH.

Kemptville, June, 1842. Kemptville, June. 1842. GEORGE WALKER'S FASHIONABLE TAILORING

ESTABLISHMENT, No. 3, Wellington Buildings, King Street. G. W. has constantly on hand a variety of Superfine Cloths, Carsimeres Buckskins, Tweeds, Vestings, &c.; Trimmings of all kinds. Also, a quantity of READY MADE CLOTHING to suit Country Customers; a.l which he will sell cheap for Casa, or approved Credit.

SINGLE TRIAL WILL CONVINCE YOU that the BEST MEDICINE IN THE WORLD for curing COUGH AND OTHER DISEASES SPEEDILY IS

DR. SHERMAN'S MEDICATED LOZENGES. ONE BOX OF THEM WILL CURE YOUR COUGH IN A FEW HOURS.

The principal Agency in Western Canada, is opened on Yonge Street, East side, sixth door North of Newgate Street. Experience for Four Years has fully tested the extraordinary virtues of this article. Several million Boxes have been sold and given perfect satisfaction to all who have used them.

to all who have used them.

Physicians and Clergymen, Lawyers and Professors, rich and poor, high and low—in fact, nearly the whole American people, have given them their sanction, and they are now fast spreading their influence to every part of the known world. The Hon. A. Clark, ex-Mayor of New York; J. Sherman Brownell, Esq. Register of New York; W. H. Bunn, Esq. Deputy Register of New York; Dr Castle, the great Dentist, 297 Broadway; Dr Elliot, the distinguished Oculist; Rev Darius Anthony, Oneida Conference; Rev J. M; Maffitt; Rev Sebastian Streeter, Baston; Dan'l M. Frye, Upper Police Office; Doctors Hunter, Smith, Rogers, Vanderpool, Scott, and four hundred other Physicians in New York City alone, recommend Sherman's Lozenges daily in their practice: their practice:

Sherman's Medicated Lozenges are never sold by the ounce, but always in boxes with his name attached. The Doctor being an educated and experienced Physician, and a Member of the Medical Society of the City of New

York, gives a character to his preparations that no others enjoy
Coughs. Colds, Consumption, Asthma, Tightness of the Chest, Whooping Cough, Cough attending Measles, and all affections of the Lungs, are
immediately relieved by Sherman's Cough Lozenges. They entirely cure all recent cases in a few hours, and often the most alarming cases of Consumption yield, as if by magic, to their happy influence, as in the cases of the Rev. Mr. Anthony, the Rev. Mr. Streeter, and hundreds of others, even where they had been given up as incurable.

WORMS CAUSE DEATH TO THOUSANDS WORMS CAUSE DEATH TO THOUSANDS before any suspicion whatever of the existence of worms is entertained.—Children and adults often suffer much from them, when a box of Sherman's Worm Lozenges would give them immediate relief. Hundreds of instances have come to our knowledge, where persons on the brink of the grave, fast wasting away, and the Physicians trying their skill in vain, and resorting, at last, as the only hope, to Sherman's Worm Lozenges, which have restored them to health and happiness. How often have mothers called at the Warehouse and poured forth their thanks and blessings for the restoration of their dearly-beloved offspring. Never before has a perfect remedy been discovered for the entire eradication of all kinds of Worms.

Headache, Palpitation, Lowness of Spirits, Fatigue, Fointing, Despondency, Nervous Diseases generally, and Sea Sickness, are all subject to the curative properties of Sherman's Camphor Lozenges. They cure severe Headaches, &c., in ten minutes. In fact, they operate like a charm, and no person should go to Sea without them, as they are infallible in Sea Sickness. Persons subject to fatigue, or attending crowded parties, will find them a relief for all lassitude and oppression.

Sherman's Cathartic Lozenges are the best active Bilious Cathartic Medicine in use. They are remarkably pleasant, and leave the

system free from all duliness and oppression.

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