

**CHRISTIAN GUARDIAN:**  
DEVOTED TO RELIGION, MORALITY, LITERATURE,  
SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC  
ECONOMY, AND GENERAL INTELLIGENCE.

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## ORIGINAL.

For the Christian Guardian.

### OBLIGATIONS OF THE SABBATH.

The obligations of a Sabbatical institution upon Christians, as well as the extent of it, have been ably and frequently enforced by men of the best religious characters and the greatest attainments in every science capable of ennobling their views, and giving respect to their opinions on this important subject. Much has been written—and well written. But perhaps the best method at present will be to furnish a brief notice of the views of a few writers on this matter.—The late Rev. R. Robinson, of Cambridge, England, says “the setting apart of one day in seven for the worship of Almighty God is to be considered in three different points of view. In one view it is an act of moral duty, in another it is positive obedience, in a third it is political virtue.

1. *Moral obedience* is that duty which every man, as a creature, is naturally and necessarily obliged to perform.—Man is a creature; God is his Creator. This creature hath received from his Creator all he enjoys. He is in a state of entire dependence on God, who governs him by a wise and good providence. If he discharges his duty, God is able to gratify all his just wishes; and if he neglect it, God is able to punish him beyond what his fancy or fears can suggest. It is therefore fit and right, in the nature of things, that every such creature, should sometimes, by some public exercise of devotion, express his belief of the being and perfection of his Creator and benefactor. He should sometimes openly pay Him that homage of reverence, worship, prayer, and praise, which is due both to the eminence of his perfections, and the excellence of his government. Now, this is the duty of a Lord's Day, and they who neglect or refuse to spare time to do it, may truly be said to live without God in the world.

2. *Positive law* is the express command of God, and obedience to such command is called positive obedience. It pleased God, in the infancy of the world, like a wise and tender parent, to point out moral duties to his creatures by positive commands, to keep holy the Sabbath Day.

3. *Political virtue* is obedience to the just laws of our country. The lawgivers of Great Britain have thought fit to incorporate the observance of the Lord's Day into their Civil Statutes. Above eight hundred years ago, King Athelstan forbade by law all profanation of the Lord's Day. Many acts have been made since to enforce the observance of it.—Our lawgivers have discovered in these acts a wise attention to the good of society; for the Lord's Day relaxation, considered merely as a civil institution, is attended with immeasurable advantages to the health, morals, and interests of the whole nation.

Having given this brief extract to shew the nature of the obligation, it may be proposed, whether or not an exception ought to be allowed to persons employed in agricultural pursuits, whose situation is occasionally so peculiar and delicate?—To which we answer.—The same plea might be urged in behalf of some other modes of employment to obtain subsistence, in whole or in part. If toleration is given to one, a number of others will plead equally pressing and justifiable reasons for following their business at certain seasons, and under peculiar circumstances. And thus no end would be found to persons requiring exemption from a proper and religious observance of the day. Where shall we stop? The tailor wants to finish his suit—the Shoemaker could not accomplish his object in time—a customer is taking a journey, or urgently required to attend a certain individual. The Store-keeper may take a good sum of money—wants of others—and a variety of pleas might be urged until we have given the whole day to the world, and men have neither time nor inclination to attend public worship, to honour God, and save their souls.

What is to become of the Sap-boiler? He has been at considerable pains to tap his trees, provide his utensils, and the sap runs freely, and must be spoiled if not gathered—what a serious affair!—of course this is a little clearer case and more urgent than even harvesting, for the next day may be fine to bring home the produce, but you know the sap will spoil. Surely, says one, it is a greater sin to lose what God sends than to gather it and be thankful for it. But this may easily be answered. What is the value of a few pounds of sugar, compared with the loss of the religious ordinances of the Sabbath, and the Divine blessing upon the day, in connexion with our holy

pleasure and our spiritual improvement? This consideration is sufficient to settle the question with truly pious minds.—Then there is the *Fisherman*. A shoal of fish comes by on Sabbath, on another day, they may be gone far away.—He has had an unprofitable season,—toiled hard and caught nothing. Here is a good opportunity,—of course he does not wish to be employed long, or very often this way—once or twice a season, and he may make his harvest provide for a poor, large and dependent family.—And has not this case more pressing reasons than the case of the *Farmer*?—The Farmer probably has a good property, a considerable provision for his family, and is in good credit from past dealings, and could obtain credit for store goods were it necessary; so that *actually* he does not suffer any privation or inconvenience; but is it so with the *poor Fisherman*? A race of men proverbially poor. Surely these ought to have indulgence shown them, providing it were lawful, before a class of men who generally are the most independent class of people in the country.

There is also the *Traveller*. A man wishes to commence a journey. It will save so much time and expense to begin on the Sabbath, or to be going forward, and though he neglect public worship, he will tell you how piously disposed he is, for he will sing on the road, and converse with the company on religious subjects, and moreover he feels like David “How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.” He sees the importance of a religious observance by the contrast in his feelings and circumstances; but strong as these are, still something else is stronger; either business, pleasure or sin, and he must be allowed to travel on the Sabbath. We might produce a number of others with their strong reasons, urgent necessities, and special cases of exemption, until our land would be like a neighbouring country—where racing, drinking, grinding axes, cutting wood, and almost every work is going forward on the Sabbath as at other times. Where no public notice is taken, and every man does what is right in his own eyes—surely it is proper to take a stand against such a vile desecration of the Lord's Day, and not allow infidelity, and worldly interests to undermine all good moral feeling and true christianity.

The Sabbath ought to be kept at all seasons and under all circumstances, when absolute necessity does not compel or require another state of things.—Works of necessity, and works of mercy are allowed; but christians should avoid needless journeys, and engagements of a worldly nature. Probably some of your numerous and intelligent readers will take up this subject more fully, in writing a few popular articles on the importance of this subject, in relation to the prosperity of the church in Religion, and the country in good morals, and general prosperity. For the observance of the Sabbath is essentially connected with our improvement in every branch of a religious, scientific, and commercial character. “Righteousness exalteth a nation;” and is “the stability of the times.” Therefore every lover of God and his country; every true christian, and real patriot, is bound to honour God in keeping the Sabbath holy.

God commanded the Jews to rest on the Sabbath, and says “In eating and in harvest thou shalt rest.”—Exodus. xxiv. 21. Benson remarks—“The most busy times of the year. All worldly business must give way to that holy rest; harvest-work will prosper the better for the religious observance of the Sabbath Day in harvest-time. Hereby we must shew that we prefer our communion with God, before either the business or the joy of harvest.” Dr. A. Clarke has the following just remarks on this passage: “This commandment is worthy of especial note; many break the Sabbath on the pretence of absolute necessity, because, if in harvest-time the weather happens to be what is called *bad*, and the Sabbath Day be what is called *fair* and *fine*, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day beyond the preceding is an indication from Providence that it should be thus employed. But is not the command above pointed directly against this? I have known this law too often broken on this pretence, and have never been able to discover a single instance where the persons who acted thus, succeeded one whit better than their more conscientious neighbours, who availed themselves of no such favourable circumstances, being determined to keep God's law even to the prejudice of their secular interests; but no man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; and God will ever distinguish those in his providence who respect his commandments.” As good an example, and as practical an illustration of this principle is furnished in the “Village Blacksmith,” as can be found in any work, and many of our people would do well if they would “go and do likewise.” The passage in question may be found on page 145. MENTOR.

For the Christian Guardian.

### INCENDIARISM.

The definition of an incendiary, given by Walker, is “one who sets houses or towns on fire for malice or robbery; one who influences factions, or promotes quarrels.” When it is used in the latter sense, it is a figure of speech, or simile; though the Latin word *incendo*, as interpreted by Ainsworth and other lexicographers, signifies “to set fire to a thing; to burn, to inflame; to tease, vex, or chafe; to irritate; to encourage, to acuate; to animate; to stir up.” It is quite evident from this variety of explanations, that the word incendiary is not always to be used in a bad sense; for we may be excited and animated to good works as well as bad, and are exhorted to “provoke one another to love and good works.” The word is used in a bad sense by some when it ought not to be, being a term of reproach applied to a class of men who consider themselves righteously engaged in maintaining and defending the rights of their fellow creatures against oppression and degradation, the result of one of the strangest anomalies that ever disgraced the pretensions of a free country, the constitution of which is established upon the intuitive truth, “All men are born free and equal.” But perhaps the time is not far distant when the majority will consider the anomaly in its true light, and render to every man as he deserves.

But according to the definitions given above of the word incendiary, there are many who really sustain that character, with whom we are obliged to have frequent intercourse, and who try to pass for men of reputation and good moral character. We have our eye upon a class of men now, who are to all intents and purposes incendiaries, and of the very worst kind too. These never dare to speak of any supposed failing before your face, but will often flatter; but when your back is turned, they spit fire, burn up your character, and destroy your reputation. If any deserve to be despised and scorned, these are the men; we should shun them as a serpent—flee from them as from a beast of prey. Do you want to know their name? St. Paul classed them among “haters of God, despisers, proud, inventors of evil things.” We should not suspect that any one who valued their character, would associate with such like. No! like cleaves to like, and backbiters are fit company for those who are “despisers, and inventors of evil things.” They are very near of kin to slanderers, tale-bearers, and evil-speakers,—principles which are the fell progeny of Malice, Hatred, and Pride—which have

“Blasted the bloom of fair humanity,  
And stamp'd her sons, the heirs of paradise,  
—fit denizens of hell.”

Such incendiaries as these are so numerous, that they keep each other in countenance. They originate discontent—inflame angry passions—excite malevolent prejudices—and set on fire the entire social compact—dissolving the very elements, and destroying the bulwarks of civil society. Nor can we have peace and contentment in our families, neighbourhoods, or Churches,—unless every man “speak the truth to his neighbour, and cease to scatter fire-brands, arrows, and death.” Is there not need to pray that the day may speedily dawn, and increase in light, never again to be closed or obscured by the pride or prejudice of erring mortals?

There is another class of incendiaries for whom we have a few remarks. Its votaries are numerous, forming a strong hold, a mighty phalanx of evil. A struggle against their encroachments and pernicious influence has begun, and must be kept up with zeal and constancy, or their existence may be of long duration. We refer to the makers, venders, and drinkers of spirituous liquors, or as the Indians appropriately term it “*fire-water*.” If there be incendiaries in the world, these are the men. What is it that “inflames a faction,” and “promotes quarrels,” to a dreadful extent? Intemperance—as bad as the worst of all incendiaries—for its victim not only burns himself to death, but frequently while the process of death is going on, the peace of a family or neighbourhood is destroyed, and quarrels ensue, which often terminate in the untimely death of one or both of the parties. The maker of grog, or rum, or whatever name you may call the alcoholic monster, is an incendiary; he makes a fire, and knows it will burn and destroy his neighbour or friend, or perhaps his partner or children, as well as himself. He knows that whoever his liquor gains admission, it will “inflame, irritate, and encourage” to every evil work; but the love of gain induces him to prosecute his plans, and pursue his work. We know its consequences, for we have seen them a thousand times and again. But the practice is allowed and continued. The fire rages, and we only throw water at the burning flames, while the alcoholic furnace, from whence the flames proceed, is left untouched, and the distillery throws out its usual quantity of *fire-water*. The machine is kept in full operation, and the poison is scattered abroad. Should we not by every moral and legal means, place a veto upon the manufacture of ardent spirits, and banish them to their own place, the drug store. Instead of cherishing the makers and venders of spirituous liquors in our own bosom, let us “come out from among them,” as

unworthy of a place in civilized society; and if they will not refrain and repent, let us mercifully protect them from the rush of public indignation, which must sooner or later select them for its victim. May society speedily be delivered from the ALCOHOLIC INCENDIARY!

We are more and more convinced every day, that though the literal incendiary is a villain of the darkest hue, yet the others, of which we have spoken above, exercise a more pestilential influence upon society—they sap the foundation of our civil liberties and religious privileges. The tongue of an evil speaker “setteth on fire the course of nature, and is set on fire of hell.” What then can we expect as its effects? Is it not time for all professing christians to awake out of sleep, and endeavour to disseminate truth—useful, saving truth—to quench the fire enkindled for the destruction of human souls; and in every way aid such societies and enterprises as have for their objects the destruction of sin, and the establishment of righteousness? And “pray ye the Lord of the harvest, that he would send more labourers into his vineyard.”

October 20, 1837.

## SELECTED.

From the Maine Wesleyan Journal.

### FAMILY DEVOTIONS.

The duty of family devotion is so plain, that every person who understands the character of a christian, and the constitution of a family, must perceive that there are certain duties which are essential to his well being as a christian, and also as a parent, and that these duties cannot be neglected without serious injury to himself and family. And among these duties is family prayer. Every truly converted person, who is the head of a family, immediately after his conversion, feels a conviction of the importance of this duty, and that it is criminal in him to neglect it; and if he sets about the work immediately, he finds the blessing of it in his own soul, and it is also seen in him by his established character as a christian. Such a man, too, grows in christianity like a tree planted by the river side. But if this duty be neglected, he loses the spirit of religion, he dwindles, and spiritually dies. Although he may belong to the church, he is as empty of the enjoyment of religion in most cases, as the sounding brass or tinkling cymbal. And how can it be otherwise, until he does as he is conscious he ought to do? He sees, yea, feels, his duty, and its criminal neglect stares him in the face. He must feel condemnation, and how much peace between God and the soul can be enjoyed by a guilty man! Judge ye.

But let a man embrace religion, and at once establish prayer in his family, (other things being equal) and it gives him weight of character and influence in his family—amongst his neighbours, and in the world. In the social meeting, he prays as if he were familiar with the Deity; and often conversed with him. His prayers are heard by the Deity, and by all around. They are also felt, and he gives daily evidence that he is seeking a better country, a heavenly one. In such a man's heart the peace of God dwells: he has joy—such joy as the stranger meddler with not. He lives in hope of everlasting life, and hope maketh not ashamed, because the love of God is shed abroad in his heart. He lives by faith in the Son of God, and Christ lives in him.

And now, reader, let me ask you, have you embraced religion? Are you the head of a family—a parent? Do you attend to family prayer regularly? If not, do you expect to enjoy religion? Can you exhort, living in this state of disobedience? Do you say that this is only one duty? Is it not an important one, and at the foundation of many others, yea the main spring to them? And will you strive to excuse yourself, and thus live years in such a course; and set such an example before your children and neighbours; and leave an influence behind you not in favour, but in neglect of religion? O! for your soul's sake—the sake of your wife and children, with your neighbours, think and act as for eternity—and the blessing of God will attend you.

### OLD HUMPHREY ON THE DAY'S SORROW.

It often occurs that Old Humphrey's first ejaculatory prayer, on opening his eyes after a night's slumber, is, “Prepare and strengthen me for this day's sorrow!” Perhaps it ought not to be so, and perhaps we ought always to be more ready to thank God for mercies received, than to supplicate for more; but the truth is the truth, and we are continually leaving undone what we ought to do, and doing what we ought not to do.

Do you know what it is, when you awake, to feel the heart burdened? To know that there is something to contend with, even before you are sufficiently yourself to be aware of what it is? I dare say you do, for few people are altogether ignorant of it.

And do you know what it is, after a few moments' pause, for the full knowledge of the trouble to come over you, like the shadow of a cloud on a sunshiny day? No doubt you do; and if so, there

is but little danger of my being misunderstood, when I speak of “the day's sorrow.”

There are some objects, that more immediately concern God's people, and some that relate more particularly to the people of the world. The day's sorrow, however, will apply equally to the friends and the enemies of the Redeemer; for “whom the Lord loveth he chasteneth,” “there is no peace unto the wicked.”

Shall I beat about the bush, and talk of trouble and sorrow in general? or shall I come to the point at once, and ask you what is your day's sorrow?

This latter course seems the best, and also the best adapted to my disposition. Come, then let me inquire what is the sorrow of the day?

Have you had a loss, or do you fear that you shall have one? Losses are trying things. Have you met with an unexpected disappointment in many matters? Disappointments sometimes sadly perplex and distress you.

Now, if your “day's sorrow” proceeds from all or any of these sources, you have quite enough to becloud your spirit; but if you are one of God's people, take courage; for though perplexed, you shall not be in despair; though cast down, you shall not be destroyed. You may be weary and heavy laden, but comfort is at hand. Be industrious, be prudent, be strictly honest, and be patient, keeping your mind at ease, for the time being by casting your burdens on Him who has promised he will sustain them, and all will yet be well.

But perhaps you have some sickness, some bodily pain, some infirmity come upon you, the consequences of which are unknown to you, and alarm you. How many a dreary day and weary night are caused by such a day's sorrow as this! But consider you are in the hands of a merciful and compassionate God, a faithful Creator and Redeemer, who knows your frame, and considers that you are but dust. He can speak the word, and his servant will be healed; or he can so sanctify the affliction as to make it the choicest of his blessings. Cheer up, fainting spirit; think not thyself undone; even now thy Father comforteth thee: “I will never leave thee nor forsake thee;” thy chastisements may be a means of bringing forth the “peaceful fruits of righteousness.”

It may be that you are sorrowing for sin, or mourning for the loss of the light of God's countenance; hanging down your head as the bulrush, and watering your couch with your tears. If this be your day's sorrow, you need nothing in addition to it. To live in fear of temporal trouble is to wear a sad millstone round the neck, but the apprehension of God's fearful judgments is almost more than humanity can endure.

But perhaps you mistake your case. If you are sorrowing for the punishment of sin only, it will be a mercy if that be followed by sorrow for sin itself; and then there will be comfort enough for you in God's word. A godly sorrow for sin is unspeakably better than an ungodly rejoicing in sin; therefore, if you are enduring that day's sorrow, again I say, cheer up! So sure as you approach the cross of Christ, like Bunyan's pilgrim, so sure will the load fall from your back, and the burden from your heart. Whether your day's sorrow has to do with your mind, your body, or your possessions, I would, if I could, turn your mourning into joy; but seeing that I cannot do this, I must commit you to Him who can.

Often times have I been sadly puzzled while pondering on the sins and sorrows of the world; and much wiser heads than mine have been puzzled too at the same employment. It is said that a great man of olden times cut asunder with his sword a knot that no one could untie. Now, a text of Scripture has often done the same thing for Old Humphrey; it has done away with many a difficulty; why should it not do the same for you.

Whatever may be “the day's sorrow,” look for a moment at the book of eternal truth; for if you are a godly seeker after salvation, a lowly follower of the Redeemer, you must receive consolation from the heart-reviving text, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

From the New York Evangelist.

### MORAL AND RELIGIOUS BEARINGS.

The embarrassment in the financial concerns of our country, which has occasioned the present session of Congress, and the Message of which we have given an outline, is one of the most remarkable events of the age:—

1. It proclaims the wisdom of the whole world to be foolishness. Could not all the wisdom of our keen-sighted politicians, and all the financial skill of our merchants, foresee and prevent this catastrophe?

2. It proclaims the insecurity of all earthly possessions.

3. It admonishes all benevolent men to employ their money in the cause of God, while it is yet with them.

4. It tells the christian church that now is the time for her to manifest the firmness of her purpose for the conversion of the world.

5. It admonishes all by prudence and christian economy to be prepared, in the

best way they can, for harder times. Let us not trust in the counsel of the wise.—There is some great design of Providence to be accomplished in this matter. We have been surprised to find in Pollock's Course of Time, a description of the period just before the millennium, in the following words:—

The prophecy for confirmation stood, And all was ready for the sword of God. The righteous saw and fled without delay Into the chambers of Omnipotence. The wicked mocked, and sought for erring cause To satisfy the dismal state of things. The public credit gone, the fear in time Of peace, and starving want in time of wealth. The insurance muttering in the streets, And pallid consternation spreading wide, And leagues, though holy termed, first ratified In hell, on purpose made to underprop Iniquity, and crush the sacred truth.

ASSURANCE.—“Faith itself, by its own nature, doth much tend to assurance. This is contained in the article of the creed. ‘I believe in the remission of sins;’ not only in general, for the devils believe and tremble,—but the christian peculiarizes it, draws sweetness out of it. Being justified by faith, we have peace with God—a sweet and holy serenity of spirit; for assurance is nothing but the highest degree of faith. Faith doth of its own accord raise and advance itself to assurance, and that by reason of the applying and appropriating virtue which is in it. It is faith's idiom, my Lord, and my God? By a sweet monopoly it engrosses all to itself, and yet leaves enough for others. Now a man that strongly grasps a jewel in his hand, knows that he has it. The hand of faith lays hold on Christ, and knows that he receives him. The want of assurance in a believer flows from the weakness of faith.”—Culverwell.

Saturday night is one of those resting places in the journey of life, when it becomes every man to cast an eye upon his accounts; to settle with the world and his conscience. The business of a brief week is easily compassed—its events are so fresh in the recollection, that all its mistakes may be rectified, and its experience turned to good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe—this frequent perusal is the more important if his accounts are numerous—he must be ever watchful. The man who knows exactly how he stands in the world every Saturday night will not be a poor man. Then too he should examine the book of conscience—review his words and actions, his motives and his feelings, during the past week; if any thing is wrong, mark it, and carry the remembrance of it into the next week, that he may avoid its repetition—aiming ever to model his thoughts, and words, and actions, all his open and secret conduct, by the golden rule. And as every man owes constant returns of active gratitude to the great and wise Ruler of the universe, which we cannot do better than by deeds of charity, it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects.

THE SAILOR'S MITE.—A Sunday school for the children of sailors has been established for some time in Boston. Last Sunday two sailors, advanced in life, were standing in the entry, with their hats in their hands, and were accordingly invited to enter and take seats. When the services were ended they came forward and shook hands with the teachers. One of them stated that he was a German, that he loved to see children congregate together to learn God's ways, that he had formerly been engaged in a similar manner, and that the meeting had done his heart good; he concluded by taking a two dollar bill from his pocket, and insisting upon their appropriating it to the “good of the concern.”

ANECDOTE.—The celebrated Dr. E. Halley was once talking before Sir Isaac Newton, against the volume of Revelation “Dr. Halley,” said Sir Isaac, “I am always glad to hear you, when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understood, but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter.” Sir Isaac, it should be remembered, set out in life an infidel; but a careful examination of the evidences for Christianity resulted in a change of his opinion.

CHRISTIAN CIRCUMSPECTION.—Where any thing presents itself; think if Christ were now alive, would He do it? Or if I were now to die, would I do it? I must walk as He hath walked, and I must live as I intend to die; if it be not Christ's will, it is my sin; and if I die in that sin it will bring ruin. I will therefore, in every action, so carry myself as if Christ was on the one hand, and death on the other.—Lucas's Divine Breathings.

To the man of the world, taken thither with an unchanged heart, Heaven would be a place of distress. If we are not desiring and pursuing that which is to constitute the happiness of Heaven, our hope of it must be a delusion. Let no man of the world speak of his hope of Heaven.—Wardlaw.



## RELIGIOUS.

EMBARKATION OF MISSIONARIES  
AT BRISTOL.

From a Correspondent of the London Watchman.

September 6th.

In the embarkation of the Rev. JONATHAN CROWTHER, and his companions, for India, Bristol has just afforded a scene of much more than ordinary interest. It is gratifying to witness the ministers of the gospel employing, at home, their talents and eloquence in advocating the cause of Christian Missions among the heathen; but a feeling of peculiar admiration and delight is awakened when one of the brightest ornaments of the religious connexion to which he belongs, cheerfully renounces that course of comparative ease and honour, and usefulness, which was obviously marked out for him in this country, in order that he may become the ambassador of Christ among the Gentiles. The interest excited by Mr. Crowther's consecration of himself to the Missionary work is increased by the consideration of the importance of the field of labour in which he will have to employ his energies. The Wesleyan Missionary Society, in practical recognition of the claims of India, has at length resolved to carry on its operations on a scale making some approach to an adequate proportion to the greatness of those claims, viewed in connection with its own resources. Last year two additional missionaries accompanied the Rev. Samuel Hardy on his return to India; five more sail with Mr. Crowther; and it is intended that three or four others shall speedily follow. By the instrumentalities of these Missionaries, with those who have been long upon the spot, it is intended to prosecute the work more vigorously among the Tamil population in the south of India; and to establish a chain of Mission Stations in the Mysore and Coorg country, to which the attention of the Society has, as it is hoped, been providentially directed. And on Mr. Crowther especially devolves the task of carrying into effect the plans of the Committee, and of exercising a general superintendence over all the Society's Missions on the continent of India and in North Ceylon. Another circumstance of touching interest attending this embarkation is the fact that two of the party, Mr. Fox and Mrs. Male, are children of the late honoured and much-lamented Missionary of the Society, the Rev. William B. Fox. In these his children the mantle of the ascending christian prophet has fallen, and they hasten back to the mission field in the East, there to spend the prime of their days also in promoting Christianity among the heathen. To all who are fully able to appreciate a suitable preparation for the Mission work, the interest of the embarkation is heightened by the fact, that the five junior Missionaries have all enjoyed the benefit of a course of instruction at the Theological Institution; and that, under the tuition of the Rev. Messrs. Hoole and England, they have made a respectable commencement in the study of the Tamil and Canarese languages, in which they will have to exercise their ministry. Mr. Crowther, too, is already applying himself to Tamil; and, from his extensive literary acquirements, and his known aptitude for languages, it may be confidently hoped that, should his life and health be preserved, the work of translating the scriptures into the native dialects will be greatly aided by his appointment to India. It is a very favourable circumstance that the Missionary party are taking out with them a native of India whose vernacular tongue is the Tamil, and is well acquainted with the translation of the New Testament into that language, and quotes it with accuracy and readiness. By his assistance, the Missionaries calculate on making considerable progress in the study of the language on the voyage, especially with respect to its colloquial use, and correct pronunciation.

As the interval between the close of the Conference and the time fixed for their departure, did not afford opportunity for the Missionaries to assemble in London, the General Secretaries met them at Bristol, to attend to their outfit, and to have the opportunity of conversing with them at length on the various important topics connected with their undertaking and of impressing them with the views and wishes of the Committee in reference thereto. About eight o'clock yesterday morning, the party, consisting of Mr. and Mrs. Crowther, with their five children, Mr. and Mrs. Best, Mr. and Mrs. Jenkins, Mr. and Mrs. Male, Mr. Griffith, and Mr. Fox, embarked on board the *Elizabeth*, bound for Madras; and were attended or met at the vessel by a large number of friends, some of whom accompanied them down the river.

The spirit in which Mr. Crowther and the whole party embarked were such as became the occasion. They felt, deeply felt, how great the sacrifice which they were making; but they rejoiced that divine grace enabled them gladly to renounce country, home, and friends for the sake of the perishing heathen. Among the females of this group, Mrs. Crowther excited special admiration. As the mother of an interesting family of children, all whose prospects in life are involved in the step which their parents are now taking, it is to be presumed that the circumstances of Mrs. C. exposed her to peculiar temptation and trial; but the steadiness of purpose, and calm and cheerful resolution, which she has evinced during her preparation for the voyage, as well as at the time of embarkation, recommend her as a pattern worthy of imitation by every female who may engage in the missionary work.

On India! if the deep sympathy for the sable millions now manifested by Christians of every name—if the strenuous efforts and sacrifices which are now made by the churches of Christ in their behalf, are indicative of the gracious purposes of Him whose people, it is predicted, "shall be willing in the day of His power," then it may be concluded that "the time to favour thee, yea the set time is come."

## PRESBYTERY OF EDINBURGH.

On Monday week, the Presbytery of Edinburgh met in the Old Greyfriars Church, at twelve o'clock, to moderate the call of the Rev. Mr. Guthrie, of Arbroath, who has been presented to that parish by the Town Council of Edinburgh. Mr. Runciman preached on the occasion. Thereafter the Presbytery proceeded to the consideration of ordinary business, Mr. Glen, moderator, and fixed the 9th of September as the day for receiving the Report of the Commissioners to the Presbytery of Arbroath relative to Mr. Guthrie's settlement. Mr. Hanter was appointed to designate the Rev. Mr. Macdonald as one of the General Assembly's missionaries to Calcutta, on Monday, at St. George's Church. Dr. Branton stated that he had just received a letter from India containing the most gratifying intelligence with regard to the proceedings of the mission. The seminary at Calcutta had been visited by the Governor-General, Lord Auckland, and a very striking instance of conversion had occurred in the case of a young man whose desire for baptism had been most strenuously opposed by his relatives but without effect. The native newspapers had endeavored to create a bad feeling on the subject; but the Government Gazette had been so successful in placing the matter in its true light that a reaction had taken place in the public mind; and the seminary was attended by an increased number of pupils.

## PRINTING FOR THE BLIND.

Those of our readers who take an interest in the progress of literature for the blind, will be glad to hear, that the printing of the four gospels has just been completed at the Glasgow Asylum Press, in two elegant quarto volumes. Other two volumes of the same size will contain the whole of the New Testament, which we learn will not exceed a pound in price—a cost at which we should have thought it impossible to produce so laborious a work. The daily morning and evening worship of the inmates of the Asylum is now conducted from the gospels of their own printing. It is a striking fact that a single year has yet scarcely elapsed since Mr. Alston went to Edinburgh to consult with Messrs. Wilson and Sinclair, on the practicability of cutting a font of types:—within that short period, the progress of this noble invention has been very remarkable, and only equalled in success by that of the blind readers in learning to peruse the books prepared for them. The printing of those beautiful volumes, too, is but a part of the work accomplished during the currency of the year, several elementary books having also been finished for the education of the blind. The typography and the facility with which it is read have been witnessed of late by a number of scientific gentlemen, who have given it their unqualified approbation; and we are glad to learn that the system will be brought before the British Scientific Association in Liverpool, by the Rev. Mr. Taylor, of York, who has taken a lively interest in the scheme. The approbation of the *savans* of this body will recommend the system, we hope, to all the institutions in the kingdom.—*Scottish Guardian*.

## CONVERSIONS FROM POPERY.

On Sunday eleven converts from Popery received the Lord's Supper in the Church of Athboy, from the hands of that indefatigable minister of the gospel, the Rev. Mr. Noble. In Rathmore, which constitutes a portion of the parish of Athboy, fifty eight have openly disavowed the errors of Romanism, and have signed a protest, which we hope to have the pleasure of presenting in a few days before the public. May the Lord bless the holy work, which is so gloriously triumphing in such a politically agitated part of Ireland.—*Evening Packet*.

The degree of D. D. has been conferred upon the Rev. Alex. M'Call, A. M., by the university of Dublin, as a testimony of esteem for his exertions in extending Christianity among the Jews.

## COMMUNICATIONS.

Kingston, Monday, Oct. 23, 1837.

MY DEAR SIR,—Before this reaches you, you will have heard and noticed the decision of the Jury at the late Assizes for this District in the *Belleville* Chapel case. The learned and able Judge who presided, observed, (when exception was about to be taken to certain of the Jury called,) that it was of little importance which way the Jury decided, as the case would be referred to the judgment of a higher Court. I am credibly informed that we can procure the affidavits of unexceptionable witnesses to show that two of the Jury declared, previous to the trial, that it should be in favour of the Episcopal party; that one jurymen said to another during the trial, before the opening of the defence, that he would stay there a week before the Wesleyans should have it; also that another jurymen said to a person during the half-hour adjournment of the Court which took place between the close of the Plaintiffs' case, and the commencement of the Defendants', that their minds were made up to give the chapel to the Episcopalians. Evidence of these facts will of course non-suit the prosecuting party; but we are not yet determined whether to avail ourselves of the advantages of this course, or to let the issue of the whole chapel property question be argued and decided by the Judges without further litigation. We are rather inclined to the latter course, as we have placed upon the records of the Court all the testimony we can desire in regard to the proceedings of our own Conferences held in Earnestown 1828, Hallowell, 1832, and Toronto 1833; indeed all the evidence we can desire on every point except the testimony of leading and aged preachers in the United States on the subject of Episcopacy and the power of the General Conference.

Previous to the trial I wrote to the Rev. Dr. LUCKY, Editor of the *Christian Advocate & Journal*, and the *Methodist Quarterly Review*, (the official organs of the Methodist Episcopal Church in the United States,) requesting his opinion on these points; also to Bishop HEDDING, soliciting him to come to the Kingston Assizes as a witness in the case. I received Dr. Lucky's answer during the Court, and gave the substance of it in evidence. I did not receive Bishop Hedding's answer until Saturday evening. The testimony furnished by those letters will be weakened by any comment from me; I therefore enclose them for insertion in the *Guardian* without further remark.

From the Rev. SAMUEL LUCKY, D. D., elected by the American General Conference, Editor of the official Periodicals and Books published for the Methodist Episcopal Church in the United States.

(Copy.)

Perry, Genesee Co. N. Y., Sep. 29th, 1837.

DEAR SIR,—I am at this place, attending the General Conference. Your letter came to hand yesterday, via New-York. I have counselled with several of the Preachers who were at the Pittsburgh General Conference, in company with the Bishop, who has been in all the General Conferences for thirty or forty years past. By their counsel I am sustained in the opinion I here offer, on the question you propose.

Question. "Has the General Conference power, under any circumstances whatever, and with the advice of all the Annual Conferences, to render the Episcopal office periodically elective, and to dispense with the

ceremony of ordination in the appointment thereto?"

Answer. In my opinion the General Conference undoubtedly has this right. This is evident from the fact that the Discipline provides for the possibility of their doing so—as it is explicitly enumerated among the things which the General Conference shall not do without the recommendation of the Annual Conferences, plainly implying that it may do it with such recommendation.

Add to this, there is an example of an acknowledgment of a superintendent without ordination as such. In the General Minutes of 1786 or '7, or near that time, the question is asked—"Who exercise the Episcopal office?" Ans. "John Wesley, Thomas Coke and Francis Asbury."—This is according to the best of my recollection. This shows that it was not in the intention, in adopting the *Episcopal mode* of government, to insist on consecration as essential to one exercising the Episcopal office. Besides, it is known that our entire defence of our church organization, according to our most approved writers on that subject, proceeds on the same ground.

Yours, most affectionately,  
(Signed) SAMUEL LUCKY.

Rev. EGBERT RYERSON.

N. B. The opinion of your Chief Justice is an admirable document: the best I think I ever saw, showing the connection of law with ecclesiastical matters.

From the Rev. ELIJAH HEDDING, D. D., the second senior Bishop of the Methodist Episcopal Church in the United States.

(Copy.)

Lansburgh, N. Y., Oct. 12, 1837.

"DEAR BROTHER,—I have just arrived at home, and found your letter. I am sorry I did not receive it early enough to render the aid you wished. The Genesee Conference did not close till the 30th ult. I suppose the law case is decided; therefore any thing I can write will be of no use. I would have tried to get to Kingston, had I known the request at the Genesee Conference.

"It is clear from the *Proviso*, added to the Restrictions laid on the delegated General Conference, that by and with the supposed 'Recommendation,' said Conference may alter the plan, so as to make the Episcopal office periodically elective; and also so as to dispense with the ceremony of ordination in the appointment.

"I believe our church never supposed the ceremony of ordination was necessary to Episcopacy; that is, that it could not in any possible circumstances be dispensed with,—nor that it was absolutely necessary that one man should hold the Episcopal office for life. One evidence of this I find in the Minutes of our Conferences for the year 1789—four years after our church was organized. There it is asked, 'Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?' Ans. John Wesley, Thomas Coke, Francis Asbury. 'Bound Minutes, Vol. I, p. 76. From this it appears, those Fathers considered Mr. Wesley in the Episcopal office, though he had never been admitted to it by the ceremony of ordination.

"I shall be glad to know how the law case is decided. Please write me, or send me a paper containing it.

"My best respects to—and hope parents, your brothers, &c.

Dear Brother,

Affectionately yours,  
(Signed) ELIJAH HEDDING.

The Rev. EGBERT RYERSON.

These authoritative opinions and statements clearly confirm the views which I have advocated, in my Review of the Judge's Opinions, respecting the original and acknowledged character of Methodist Episcopacy and the powers of the General Conference. When the five Judges shall have investigated the ample evidence and Conference documents which were placed upon the records of the Court at the late Kingston Assizes, and the authorities from the early history of Methodism, and accredited writers, &c., in the United States which will be furnished, it requires neither strong inclination nor prophetic discernment, to anticipate their decision.

Having alluded to my Review of the Judge's opinions in the *Waterloo* Chapel case, I think it but just to state, that it was written in haste amidst almost hourly interruptions and other engagements—that each part of it was sent to the press at Toronto before the other was written—that not a paragraph of it was re-written—that during the preparation of part of it I was obliged to lie upon my back from bodily pain—and that several sheets of it were not even read over before they were sent off. I state this as an apology for several repetitions which occur in different parts of the Review—for the incorrect and awkward construction of some of the sentences, and the occurrence in some instances of exceptionable words, and I fear, offensive remarks. I can say from my heart that, from the beginning to end of my observations, I intended not the slightest reflection upon the motives or candour of any of the Judges; but writing under the circumstances just stated, and under a deep sense of injustice having been done to facts relative to the proceedings of our Conference, to Methodist history and theology in matters of church government, (for want, as I believe, of the requisite means of information) and consequently to the legal rights of our church in regard to property, I have, on cool reflection, felt concerned lest there may have been a tartness and flippancy in some of my remarks which the judicial dignity, and inviolable integrity of the parties referred to, would not warrant or justify. If any of your readers has observed any thing of that kind, I most earnestly and unreservedly reverse and disclaim it. I feel it alike my duty and privilege to support the proper, and I may add, the merited dignity and influence of the administration of Justice, and I only avow publicly, what my familiar acquaintances know I have frequently expressed in private for years past, that I believe the administration of Justice in Upper Canada, as far as the Judges are concerned, is not excelled in independence, integrity and purity, by that of England, or of any part of America. And this conviction is the result of considerable periodical reading and many years attentive observation.

I am happy to state, that a full report by Mr. FOWLER, one of the Parliamentary Reporters of the *Belleville* Chapel case is nearly ready for the press. The learned and able Judge directed the attention of the Jury to two points; namely, the proceedings of the Hallowell and Toronto Conferences, and the connexion of the Prosecutors with the Wesleyan Methodist Church since the Union. His Lordship observed, that if the Conference had power to do what it did, and proceeded according to the Discipline of the Church, the Defendants were entitled to a verdict; or, if it were proved that the Plaintiffs were members of the Wesleyan Methodist Church

after the Conference of 1833, then were the Defendants also entitled to a verdict. This latter fact was proved by every one of the Plaintiffs, own witnesses except one or two, as also by the Books of Record kept by the Quarterly, and Stewards and Leaders' meeting in Belleville, and the Rev. Messrs. Davidson and Wilkinson, the latter of whom, from a written memorandum which he made in Belleville at the time, stated the time and circumstances of each of the Plaintiffs' (so called) Trustees withdrawal from the Wesleyan Methodist Church, after the Kingston Conference of 1834.

But I will not further anticipate what will soon appear in the report of the trial, from the addresses of counsel, and witnesses on both sides, and the learned Judge's charge to the Jury.

Yours, very truly,

E. RYERSON.

For the Christian Guardian.

MISSIONS—PAGANISM.

No. II.

On the multiplicity of Gods, I have already referred to some ancient notions; permit me now to direct attention to modern systems of Paganism. China, with all her knowledge of some of the arts, is as deeply involved in moral darkness as any nation of antiquity. All the old forms of Mythology that make any figure, exist in China at the present day.—How numberless are her gods! Bishop Horne remarks: "The Chinese have gods celestial, terrestrial, and subterraneous; gods of the hills, of the valleys, of the woods, of the districts, of families, of the shop, and of the kitchen; gods that are supposed to preside over the thunder, the rain, the fire; over diseases, over the grain, births and deaths; their idols are silver and gold, wood and stone, and clay, molten or carved. Altars are erected on the high hills, in the valleys, and under green trees; and idols are set up at the corners of the streets, on the sides of the highways, on the banks of the canals, on boats and ships." Their gods meet the beholder's eye at every turn; he cannot walk a street, sail on a canal, step on a ship, enter a grove, or repose under a shady tree, but he is surrounded by the gods of China! Here is the superstition of the Chinese; and these are the people which have by a solemn edict prohibited the promulgation of the gospel in their dominions—"Men love darkness rather than light, because their deeds are evil."

Hindostan, whatever may be said about her Vedas or sacred books, imbecitating the supremacy and unity of God, is more wretchedly involved in idolatry than any other nation. With one hundred and fifty millions of inhabitants, she acknowledges and adores three hundred and thirty millions of divinities! These are to be worshipped with rites the most impure, with penances the most toilsome, and with methods of self-torture as various and extraordinary, as they are cruel, sanguinary, and exquisite. Who would have conceived, or even dreamed, that the imagination in its wildest and most phrenzied flights, could have fancied and firmly believed one single country the abode of 300 millions of gods! Is not this humbling to human reason? See it exerted. Man rises in his bold adventurous flight; he wishes by human powers and sagacity to discover the author of his being, to whom he will render praises: in this pursuit he indulges his imagination until he sees heaven and earth peopled with invisible deities; all of which require submission of men, whatever differences and collisions may characterize them. O, India! you are an awful proof of the necessity of a revelation from God!

In Tongkin they pay devout adoration to the several parts of the earth, and points of the compass; in Tartary, in some of the Philippine Islands, and in some of the savage nations of Africa, divine veneration is given to the sun, moon, and stars; to the elements; and even serpents. The sun, moon, and stars, received divine honours very anciently; it was a branch of *Sabaism*. The ingenious editor of the *Ruins of Balbec*, considers them the first creatures which were deified, and received the worship and devotion of men. This, he thinks, originated in the sandy plains of Asia. On these barren plains, the day presents to the wearied eye nothing but the tedious and uniform prospect of sterile deserts; but the night shines forth with the most attractive brilliancy. For the most part unclouded and serene, the heavens, vested with resistless glory, display to the inhabitants of those parched climes, their variety and splendour in the most glorious way. In this case, he thinks, the transition from admiration to veneration, is too easy and imperceptible for uneducated minds to avoid.

The inhabitants of Europe were, until Christianity released them from its bondage, imprisoned in idolatrous superstition; and Scandinavian records display their theology no less cruel, no less wretched, no less bloody, than that of Oriental climes. Shall we ever forget the darkness of the "sea-griff Isle"? Shall we forget the bloody rites of *Druidism*? Among the Aborigines of America the same blighting influence has triumphed, and the resistless sweep of false religion bore down before it even the noble and lofty intellect of the lords of the soil. They now dread an angry god in every flash of lightning; every peal of thunder; and every falling star. The lakes, the rivers, the groves, have deities in them; the falls, the clouds, the skies, are all peopled with divinities.

"But worst of all, and most to be deplored, As human nature's broadest, foulest blot."

In almost every heathen nation *Devilism* has prevailed to an astonishing extent. Yes, men have (and still do) worshipped devils! Perhaps there is not a pagan nation free from this charge; and they do it under the plausible pretence that good spirits will not injure them, and, therefore, all that they have to do is to please the evil ones; which they profess to do, by numerous rites, sacrifices, and penances. From these remarks, I think I may infer, that there is scarcely an object in creation but what has been idolized by man. The heavens above, the earth below, subterraneous regions, as well as unoccupied space, have been peopled with innumerable deities, claiming divine honours, whose temples have been filled, and whose altars thronged, with zealous and fervent devotees. Oh! how wretched is the state of man without a *Bible* to instruct him! without a Christ to redeem him! without a Gospel to save him! Into what confusion must men have been plunged by this impious and absurd theology! When the good spirits were obeyed, the evil ones were wrathful; and when they attempted to conciliate the evil ones, the wrath of an opposite one was incurred! The world is destroyed "for lack of knowledge" on these important subjects.

In another communication I design to show the dangerous and absurd opinions received, believed, and advocated by heathenism.

H. M.

To the Editor of the Christian Guardian.

REV. AND DEAR BROTHER,—In answer to the queries of your correspondent, M. N., which appeared in your paper of the 25th instant, I would in brief remark, that the paper of mine in question being designed for popular readers and not for Doctors learned in the law, I contented myself with using that simple phraseology which, while it best comports with the ability of the writer, is also easiest understood, by those for whom he writes,—more common-sense men. Still, however, admiring the spirit in which these queries profess to be put, I will endeavour briefly to answer them.

1. By "Reason" I mean that faculty of the mind—call it Understanding, Judgment, or whatever you will—by which we are enabled, after examination, comparison, and thought, to form some decided opinion of the subject under investigation. Certainly by Reason I do not mean "acquired knowledge;"—knowledge, I imagine, simply furnishes the material upon which reason acts. By "sound reason" I simply mean the original power in such a state of perfection, at least, as is sufficient to render man clearly accountable.

2. I understand "Will" to be "the power of choice" between conflicting motives. Now, nothing is clearer than that we often decide contrary to the teachings of our intellect, and on the other hand frequently against the bias of our passions. If so, Will is something distinct from Reason and Intellect. By "depraved Will," therefore, I mean the Will under the influence of mere desire or passion.

With respect to the influence of the Fall upon man's reason, M. N. admits all that my argument requires,—namely, that human reason is now sufficient to guide us as accountable creatures. For more I need not contend—this sufficiently defends my assertion that we "are fallen rather as moral than as intellectual creatures;" for no orthodox Christian will for one moment admit the same with respect to our moral qualities. Yet would I make one suggestion, rather however as a mere hypothesis than as a certain truth;—and that is, that, while the Fall has circumscribed the bounds of our knowledge, and made even that, that is within our reach, difficult of attainment, yet is this no proof that the reason which is to operate upon that knowledge is itself impaired, but the presumption is strongly against it; inasmuch as this were to lessen man's accountability, by, in so far, destroying his ability to judge between right and wrong.

M. N. upon perusing the paragraph that refers to the office of reason as judging of the authenticity and credibility of the sacred writings, and the examination of the doctrines therein contained, will find that he has quite mistaken my meaning: I am as far as he can possibly be from supposing that when the Bible is once established as a Revelation from God, that then the truth or propriety of its contents are to be brought to the bar of human reason; this were arrogance indeed!—What I say is this,—the very doctrines of that revelation are to be examined, if not tested, by reason. Is not this so? Is not God a God of reason? And can any interpretation of a doctrine, therefore be correct but that which is consistent with reason, with that reason with which our Maker has endowed us for our guidance?

Important, however, as I am disposed to think a right understanding of the proper use of reason in matters of religion, yet I must beg to remark, that I am far from thinking a controversy upon the abstract nature of "reason," will, &c., equally so, inasmuch as of no science, perhaps, do we know so little, as of that of mental philosophy, at least it is ground upon which I would not wish to be found venturing a contest.

Trusting the above explanations will prove satisfactory to your respectable correspondent,

I am, Dear Sir,

Yours, faithfully, N. D. D. R.

Yonge Street, Oct. 27, 1837.

N. B.—In my communication in the *Guardian* of the 11th inst. in the fifth paragraph and the ninth line, for "It is naturally," please to read, "It is not only."

N. D. D. R.

## SCIENTIFIC.

To the Editor of the Christian Guardian.

SIR.—You will confer a favour by inserting the following Question in your next, for the amusement of your Mathematical readers.

October 23, 1837.

It is required to divide the cube number 64 into three other cube numbers?

## THE GUARDIAN.

WEDNESDAY, November 1, 1837.

One of the most distinguishing characteristics of the Christian religion, and that which throws around it peculiar loveliness, is, that it is a religion of love. It is impossible to peruse the sacred scriptures, with that degree of attention which their importance and a proper sense of their lofty origin demand, without perceiving their manifest design and admirable adaptation to excite to the cultivation and practical exhibition of this principle. There, the basis of all real goodness in man is represented to be love to God; and where ever this exists, it is accompanied by love to man. The latter is so essential an ingredient in the composition of christian character, that without it a man is no more entitled to indulge a hope of heaven than he would be if confessedly destitute of love to God, or of faith in the Redeemer.

This principle is not a mere emotion of the mind, for proof of the existence of which we are to rely upon the assertion of him who professes to be under its influence. It is active and vigorous; operating powerfully upon all the social feelings of the heart; exciting its tenderest sympathies for all the varied subjects of human woe; prompting to the devisal of schemes of benevolence and usefulness; and stimulating to indefatigable diligence in their prosecution. It thus proclaims its existence, not only to the individual consciousness of the man in whose breast it has been engendered, but by its external manifestations to all who witness his intercourse with his fellow-men.

As inward religion consists in a conformity to the moral image of God, so the degree of assimilation thereto to which christians have attained, may be measured by the extent to which they imitate the Divine Being in their conduct. "He who dwelleth in love, dwelleth in God, and God in him. Every one who loveth is born of God, and knoweth God. But he who loveth not, knoweth not

God." These solemn declarations should lead men to consider themselves Christians only so far as they have imbibed the spirit of Divine benevolence. But where this heavenly principle is seated in the heart, it cannot permit us to gaze with unconcern and indifference upon the miseries of humanity, nor to harden our hearts against the cries of the destitute and the afflicted. He who can do so may assume the christian name, but of the elementary principles of christianity he is lamentably destitute. The man whose heart is a stranger to pity, or who, while he takes to himself the credit of great sensibility, closes his hands against the poor, and who yet imagines himself to be a follower of the kind and sympathizing Saviour, is a mere visionary,—a self-deceiver. The love of God to man, which prompted the scheme of his redemption, was generous, expensive, active love: such will be the character of ours, if genuine. The love of Christ, of Deity incarnate, who spent his life in doing good to the souls and bodies of men, was accompanied by determined self-denial, by a marked indifference to worldly gains and sensual gratifications, and by a constant spirit of sacrifice: such will be its concomitants in all his true disciples. In too many cases, instead of these accompaniments, are found, in connexion with high professions of love to God and man, the sordid passions of avarice, ambition, and self-indulgence; which effectually deprive their unhappy victims of the means, and ultimately of the inclination, to be beneficial to their suffering brethren.—They feel pain on beholding, or even on hearing of human suffering; but alas! they would feel more on denying themselves some unnecessary indulgence, in order to contribute to its removal. They would find, perhaps, some pleasure in alleviating the miseries of others; but alas! they find more in the unrestrained gratification of their own appetites and desires. Their selfishness is unbounded, and it triumphs over every better feeling.—How unlike the gracious Being whom they profess to love! How grossly have they mistaken the character of the religion He has enjoined upon his creatures! "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

To promote, to the utmost extent of his power, the happiness of the human race, by meliorating their present afflictions, and by furnishing the means of their mental improvement, their spiritual purification, and their eternal safety, is incumbent on every true follower of the Lord Jesus Christ, and to effect it he feels impelled by duty and gratitude. On whatever page of holy writ he turns his eye, it is not by positive injunctions to "do good unto all men;" to "be merciful, even as his Father in heaven is merciful;" to be a "follower of God," and to "walk in love, even as Christ also loved us." To those authoritative precepts he yields a cheerful obedience; and if with the inspired servant of God, in deep abasement he exclaims "my goodness extendeth not to Thee," yet under the impulse of affectionate gratitude he gladly avails himself of every opportunity afforded him to coöperate with God, whose "tender mercies are over all his works," in extending blessings of every description to all who are in need. In this he feels that he is rendering comparatively small returns for the abundance he has received from his gracious Benefactor.

If such be the character of christianity, and such the relative duties which it enjoins, it behoves all who profess to be under its influence carefully to examine the legitimacy of their faith by its effects upon their hearts and general practice. Ample opportunities are afforded in the present age for cherishing and exhibiting the virtue of christian benevolence. A bounteous Providence has favoured this Province with abundance of means to do good; and has opened before its inhabitants an extensive field of benevolent exertion.—Its new settlements are filling up with an interesting class of inhabitants, many of whom in their native land, have enjoyed the advantages of early religious instruction; and a still larger portion of whom have been similarly favoured, to a yet greater extent, in the mother country. Scattered now through extensive and thinly-peopled regions, and all their little resources being required for their temporal subsistence, they must suffer material spiritual loss, unless aided in procuring the accustomed means of christian improvement by the liberality of their more able countrymen.

Numerous tribes of the aboriginal inhabitants,—formerly the independent lords of the soil which now so richly requires the toil of the husbandman, and on which rising towns and cities furnish ample employment for the industrious artisan,—are destitute of the word of life, and are anxiously waiting to receive the heralds of heavenly mercy. The Macedonian entreaty, "Come over and help us," is heard floating across the mighty waters from myriads of our fellow-beings, for whom the blood of the covenant has been freely shed. Reader! what art thou doing in order to answer these demands upon thy christian feeling and liberality? Art thou preparing to give a satisfactory account of thy stewardship? Hast thou thrown open thine heart to the genial influence of the Sun of Righteousness; and with tenderest pity for thy less favoured brethren, art thou presenting thyself, with thy substance, before the Father of mercies, the beneficent author of all thou hast and art, and with a fixed determination to obey, enquiring "Lord! what wouldst thou have me to do?" If so, consider every providential opening for usefulness, at home or abroad, to the bodies or the souls of men, as an indication of the will of God to thee, to do what thou canst. And while others stand aloof with antipathetic indifference from the benevolent enterprises of the



day, let thy life be a practical comment upon the apostolic challenge, "Show me thy faith without thy works, and I will show thee my faith by my works."

We give below the proceedings of the Synod of the Church of Scotland in Upper Canada, at its recent Session in this city, on the subject of the Correspondence between the Hon. Wm. Morris and the Colonial Office, in relation to the Clergy Reserves, Rectories, &c. in this Province. The Correspondence itself occupies twenty-two pages of a closely printed pamphlet, for which at present we cannot find room. The following documents indicate the probability of a serious rupture between His Excellency the Lieut. Governor and the Scotch Church. It may be that Mr. Morris, who only speaks from memory, is in error in some of his statements relative to the contents of the Despatch. If so, a reconciliation may readily take place. The withholding of a copy by His Excellency is, however, calculated to excite suspicion and ill-feeling, especially on so exciting a subject.

The preceding correspondence of Mr. Morris happily reached the Synod during the session in Toronto, on the 31st August last, and having been read, the Synod agreed to an address to His Excellency Sir Francis Bond Head, requesting that he might be pleased to communicate to the Synod any information he had received from Her Majesty's Government affecting the interests of the church. The following was received:

Gentlemen—In reply to the enquiries contained in your address of yesterday's date, I have to inform you that I have last night received from Her Majesty's Secretary of State for the Colonies, a despatch on the subject of the petition which the Synod of the Scotch Church in Upper Canada, by which it appears that on a consideration of the statement which has been submitted to the Law Officers of the Crown, those learned gentlemen have declared it to be their opinion that the election and endowment of the fifty-seven Rectories by His Excellency Sir John Colborne, are not lawful and valid acts.

His Lordship, however, feels it is possible that the statement on which the Law Officers of the Crown may have founded their opinion may be erroneous or defective, and also that they may have misapprehended the law, and His Lordship has therefore directed me to invite the Bishop of Montreal and Archbishop of York, to inform me whether they are aware of any material fact omitted in the statement made in the Crown Law, or inaccurately stated there, or of any important argument which may be supposed to have escaped the notice of those learned persons, and that if any such error or oversight should appear to me to have been committed, I am directed by His Lordship to suspend all further proceedings until I shall have reported on the case to His Lordship, and shall have received His Lordship's further instructions.

His Lordship concludes by remarking that your request for the grant of certain peculiar advantages to your own church proceeds on an assumption, the accuracy of which is yet to be decided—the assumption, namely, that the church of England has acquired a valid and lawful title to the endowments made in its favour in January, 1836, and to the spiritual jurisdiction which is supposed to be incident to those endowments.

1st. September, 1837.

On this subject the Synod addressed the following memorial to Lord Glenelg.

To the Right Honourable Lord Glenelg, one of Her Majesty's principal Secretaries of State, the Memorial from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

My Lord—Your memorialists, in Synod assembled, have received through His Excellency Sir Francis Bond Head, an extract of a despatch from Your Lordship, signifying that the Law Officers of the Crown have given their opinion that the acts of the late Lieutenant Governor, Sir John Colborne, establishing fifty-seven Rectories in Upper Canada, against which the Presbyterian body of this Province petitioned His late Majesty, were not valid and lawful acts, and further that your Lordship instructed the Lieutenant Governor to the following effect: "That Your Lordship feels it is possible that the statement on which the Law Officers of the Crown may have founded their opinion may be erroneous or defective, and also that they may have misapprehended the law, and Your Lordship has therefore directed His Excellency to invite the Bishop of Montreal and Archbishop of York, to inform His Excellency whether they are aware of any material fact omitted in the case laid before the Crown Law Officers, or inaccurately stated there, or of any important argument which may be supposed to have escaped the notice of those learned persons, and that if any error or oversight should have been committed, His Excellency is directed by Your Lordship to suspend all further proceedings until His Excellency shall have received Your Lordship's further instructions."

Your memorialists not being aware of the reasons why an appeal for information should be made to the Bishop of Montreal and the Archbishop of York, in reference to the grounds on which the Government acted in this instance, especially as all these grounds must have been in possession of Her Majesty's Government at the time the case was submitted to the Law Officers of the Crown—Yet since it has pleased Your Lordship to make such a reference, your memorialists, whose rights are very materially involved in the proper adjudication of the question, respectfully crave that Your Lordship may be pleased to put them in possession of all such information as may be necessary to defend the members of the church of Scotland, in this province, from the injury that may arise from ex-parte evidence.

Your memorialists are given to understand, from high authority, that since the despatch of Lord Glenelg has been declared insufficient ground for the establishment of these Rectories, that the abettors of the act will allege some despatch of Lord Bathurst, in one thousand eight hundred and twenty-five, as better authority. Your memorialists crave Your Lordship's attention to the inconvenience and injustice that may arise to Her Majesty's subjects in this Colony, from the administrators of the local Government acting on despatches of very old date, especially when despatches of a more recent date are in their possession, and when the position of Colonial affairs which called forth the former may be entirely changed.

Finally, that as your memorialists are of opinion that several of the clauses in the act 31, Geo. III. referring to the establishment of the church of England in this Province, with the ample plenitude of privileges she possesses in England, are an infringement of the rights of members of the church of Scotland in a British Colony, as granted by the Treaty of Union, they respectfully crave that Your Lordship may be pleased to advise the withholding of the Royal assent to the establishment of Rectories, until the Presbyterian body in this country shall have been fully heard in their own defence.

Your memorialists are, with profound respect, My Lord, Your Lordship's most obedient humble Servants, in name and by appointment of Synod, this 6th day of Sept. 1837.

(Signed) Alex. Gale, Moderator.

Perth, 7th Sept. 1837.

DEAR SIR—I have just received a letter from the Rev. F. C. Campbell, enclosing a copy of the reply of His Excellency Sir Francis Bond Head, to the address of the Synod on the subject of the proceedings of Her Majesty's Government with respect to the establishment of Rectories in this Province; and as Mr. Campbell requested me to write you immediately in explanation of my understanding of Lord Glenelg's despatch, I take the earliest opportunity of informing you, that had Sir Francis thought proper to put you in possession of the entire document, the members of our church, I feel confident, would have been perfectly satisfied with His Lordship's views and intentions which it conveys.

By the communication from His Excellency the public would be led to believe that His Lordship disapproves of the opinion of the Law Officers of the Crown, and is anxious to procure information which might set it aside. Whereas the despatch made public, it would clearly appear, that His Lordship approves of the decision, and at great length explains to His Excellency what steps he is to take in order to the removal of the Rectories in a legal manner. It is true that His Lordship directs Sir Francis to give the Bishop of Montreal, or the Archbishop of York, an opportunity of justifying the matter of which the delegates complained. Yet when you see how this is done, and that it is in order that the parties may have an impartial hearing, I doubt not but you and all concerned will duly appreciate His Lordship's motives.

As His Lordship has given Sir Francis permission to communicate the whole despatch, and has told him that secrecy is not desirable, I think it very unfortunate that His Excellency should have put you in possession of such a partial copy of his instructions as would seem—apart from the rest—to create a doubt of the soundness of the opinion in question. I would advise the Commission of Synod to apply forthwith for a copy of the despatch, and should it meet with a refusal, it is to be hoped that the Legislature will adopt early measures to procure it.

The despatch of Lord Glenelg on the 21st January—a copy of which marked No. 4, I sent to the Governor of the commission of Synod—could not have been forwarded from the Colonial Office by Major Donaghy, as that gentleman left London on the 19th.

I remain, &c.

(Signed) Wm. Morris.

Rev. Alex. Gale, Moderator of Synod.

Perth, 14th Sept. 1837.

DEAR SIR—Your esteemed favour of the 8th inst., reached me last night. I am much surprised that Sir Francis declined giving you further information touching Lord Glenelg's instructions on the subject of the Rectories. This alone would have convinced me, even had you not mentioned his private opinion, that he is lending himself to assist those who advised their establishment, and who will resort to almost any expedient to sustain their unlawful proceedings. I am glad to find that you are about to forward a representation to Lord Glenelg of the very singular features which the case has assumed under the management of His Excellency Sir Francis; and I am much mistaken if Her Majesty's Government—constituted as it was when the despatch of the 6th July was written—will suffer the Colonial Council to seek shelter from public censure under any other authority than that which formed a part of the case laid before the Crown Law Officers.

I cannot believe that they will be permitted to take refuge behind the sanction of Lord Bathurst's authority issued in the early part of a former reign, and which can be regarded in no other light than as an absolute document reported to by the Council when every other ground of justification appeared to slip from under their feet. For I understood that no mention was made in the proceedings of Council, forwarded to His Excellency by Lord Glenelg, of any authority to create Rectories which they had received, but what was contained in Lord Glenelg's despatch.

Please pay particular attention to the words of the statute—that it shall and may be lawful for His Majesty, His heirs and successors, to authorize the Governor, &c. &c. with the advice of the Council, &c. &c.—certainly this means the Governor for the time being—not in prospect. How could the authority of George IV. in 1825, or Sir Francis Maitland, or do an act which was promulgated in 1836, during the administration of Sir John Colborne—in another reign—and with COUNCILLORS who were not in office when the order issued—IF EVER IT DID ISSUE—ACCORDING TO LAW. For I am of opinion that an ordinary letter from the Secretary of State communicating his opinion in favour of such a measure will not be considered as a compliance with the act, which, says His Majesty, may authorize the Governor, &c.

I hope you will send to His Lordship a copy of the reply of His Excellency to the application of the Synod, and at the same time explain what I mentioned in my letter to you, as contained in His Lordship's instructions, and your latest memorialization that Sir Francis had not put you in possession of full information on the subject.

I am happy to find by your closing remarks that the members of the Synod were pleased with my exertions.

(Signed) Wm. Morris.

The Rev. Alex. Gale, Moderator of Synod.

Hamilton, Sept. 20th, 1837.

SIR—I, as moderator of the Synod of the Presbyterian Church of Canada, in conjunction with a few of my brethren, have been entrusted by the Synod, with the various documents communicated to us by His Excellency the Lieut. Governor, and the Hon. Wm. Morris, respecting the agency of that gentleman with Her Majesty's Government in behalf of the claims of our church. These documents were committed to us in order that information of their contents might be laid before the parties by whom Mr. Morris was delegated to Britain, and we find that that information will be very incomplete unless we obtain a copy of the despatch of the Right Hon. Lord Glenelg to His Excellency, containing the opinion of the Law Officers of the Crown on the institution of Rectories in this province. A copy of this despatch Mr. Morris was permitted to read by Lord Glenelg after it had been forwarded, and in his communications to us on this subject he evidently proceeds on the supposition that a full copy of it would on our application be placed at our disposal by His Excellency. My object therefore in thus addressing you, is respectfully to submit through you a request that a copy of this despatch may be furnished to me.

I have the honor to be, Sir, &c.

(Signed) Alex. Gale, Moderator of Synod.

J. Joseph, Esq. Private Secy., &c.

Government House, 25th Sept. 1837.

SIR—Having laid before His Excellency the Lieut. Governor your letter of the 20th inst., requesting a copy of the despatch from Her Majesty's Principal Secretary of State for the Colonies, on the subject of the late endowment of Rectories, I am directed by His Excellency to state to you, that he regrets he must decline to comply with your request.

I have the honor to be, Sir,

Your most obedient humble servant.

J. Joseph.

The Rev. Alex. Gale, Moderator of Synod, Hamilton.

On this the Editor of the *Christian Examiner* and *Presbyterian Review* makes the following observations:

Thus, then, the matter stands, and must to all appearance stand, until the Legislature act.

ceed in stripping off the concealment which Executive power persists in throwing around one of its own furtive and illegal acts. We trust it will yet more fully appear in the administration of Colonial affairs, that "honor" (and honesty also, though a homelier virtue)—is the principle of monarchy. That there should be even a suspicion that its representative is opposing himself to the revocation of an act that bears every evidence of being both dishonorable and dishonest, or even that he is shielding from merited obloquy the advisors of it, is much to be regretted. Whatever creates distrust of the impartiality of those in power, is a serious evil, because it tends to unsettle in the public mind that confidence in Government which is essential to its effective administration.

The preceding correspondence is now submitted to a portion of the community, as competent as any other, to form a correct judgment upon it. It will not be denied that they merit some praise for the patient and steady temper with which they have endeavored to obtain the removal of a manifest injustice. At least the Presbyterians of Canada will not forget to render due honor, both to their delegates and to their agent. But as it is too painfully evident that their work is not yet done, it may be hoped that the progress they have already made will urge them to use every means by which their success may be rendered complete.

Two important meetings have recently been held in Lower Canada.—One by the British origin party, in Montreal; at which a series of resolutions was passed, expressing in strong language their abhorrence of the efforts making by the French party to sever that Province from the Parent State, and their determination to aid in its preservation. The other was held at St. Charles, where Mr. Papineau attended in person, and where a number of most flagitious resolutions were adopted. An abstract of the accounts given of these meetings respectively taken from the *Montreal Vindicator*, and the *Montreal Gazette*, will be found under the head of Lower Canada news. It will be seen that the business of the Papineau party is chiefly transacted on Sundays. However favourable this may be to the promotion of what some term liberty, it cannot have a very beneficial influence upon religion and morals.

The present number completes the eighth volume of the *Christian Guardian*. For the liberal patronage which has been uniformly afforded, we tender to our friends sincere thanks; and trust that by diligence on the part of our agents and correspondents, punctuality in payment on the part of our subscribers, and increased experience and application on our own part, a continuance and an extension of patronage will be secured, mutually pleasing and profitable to proprietors and readers.

The Montreal papers announce the arrival of the Rev. R. L. Lushier, from England, appointed to take charge of the Wesleyan congregation in that City. Mr. L. was accompanied by the Rev. John Sunday, whose health we are happy to learn has been much improved by his voyage. We have been much pained, however, on receiving the melancholy intelligence that, since the arrival of Brother Sunday in Lower Canada, and before his return to his family, death has made an inroad there, and deprived him of an interesting son, about eight years of age.

The remainder of the troops lately stationed in this city embarked last night on the steamer Cobourg, on their way to Lower Canada; where, it is earnestly hoped, their active services will not be needed. The garrison here, as we understand, is to be occupied by a volunteer company.

## Foreign & Domestic News.

### GREAT BRITAIN.

A proclamation was issued on the 20th of September, calling a meeting of the new parliament on the 15th of November, for despatch of business.

The Queen had officially announced her purpose to take up her residence at the Pavilion, Brighton, on the 4th of October.

The King and Queen of Belgium embarked at Ramsgate, for their own kingdom, on board a government steamer, on the 13th.

Among the first visitors after her Majesty's accession to the late princess, the Duchess of Northumberland. On being informed that stigmata required her to receive the Duchess sitting, the Queen appeared somewhat annoyed, but acquiesced in the propriety of adhering to the rule; when the Duchess entered, however, the Queen's affectionate impulses prevailed, and she arose and running to the Duchess, threw her arms round her neck and kissed her very fondly.

The Queen.—The young Queen has exhibited indications not to be mistaken that she belongs to a family notorious for having a will of their own. We hear that, having expressed a wish to appoint to one of the highest situations about her person a Miss Jenkinson, a daughter of the late Lord Liverpool, who had been a personal friend of her Majesty from earliest youth, it was respectfully intimated that the young lady was not of rank sufficiently exalted to be entitled to the honor; the Queen said with energy, "Why, then, can't I make her so?"

The following is a description of the new great seal, approved by the Queen.

The design has on the obverse an equestrian inscription round the border,—"Victoria, Dei Gratia Britanniarum Regina, Fidei Defensor." On the reverse, the Queen is seated on the throne in her royal robes, and wearing the crown; in her right hand is the sceptre, and in her left the orb. Her Majesty is supported by two female figures, religion on one side, and justice on the other; above is a Gothic canopy, and at the bottom is a shield of the royal arms, surmounted by the imperial crown. An embossed border of oak leaves and roses encircles the whole.

A Religious Imposter.—On Friday, a man respectfully dressed in black, with a white neck cloth who gave his name John Hewart, but who had passed by the name of the Rev. Mr. Stewart, was charged with having obtained money by false pretences. The Rev. R. W. Hamilton stated, that on Thursday morning, the prisoner called on him to solicit a subscription in aid of the erection of an Independent University, a College in Upper Canada, and he handed him a book of subscriptions, among the signatures to which he recognized those of several influential persons whom he knew. Being much engaged at the time, he cursorily examined the book, and gave him a sovereign. Mr. Obadiah Brooks stated that on a similar representation by the

prisoner, he had also given him a sovereign. To both these gentlemen he was introduced as the Rev. Mr. Stewart. The Rev. J. Ely said that on Thursday morning, the prisoner called upon him, saying he had been sent by Mr. Hamilton. He examined his subscription-book, and recognized many signatures which he knew. Believing him to be a duly authorized minister from Upper Canada, as he had represented himself, he invited him to take his pulpit at Salem Chapel in the evening. The manner in which he discharged his duty disatisfied him, and excited his suspicion, and he took him into the vestry, and questioned him as to the case for which he was collecting aid. He said he had had a case, but had mislaid it. After some further conversation, he appointed to meet him in twenty minutes at Mr. Hamilton's, but the prisoner did not keep his appointment. Mr. Heywood was in consequence instructed to find him, and about one o'clock he apprehended him in private lodgings in Northstreet, with a woman, to whom it was stated that he had been married about six weeks ago, at Lincoln. The prisoner, in defence, said that the money collected was intended for the purpose for which it was collected. He had been in Upper Canada eight years, and had taught for the first four or five years in a district school, together with preaching, and Mr. Stewart, who lived at Abbotsford, an adjoining township, with whom he had co-operated in relation to the building of the college, had given him a general recommendation, saying that he should obtain a few subscriptions for the same purpose. The Mayor inquired if there was any person in England to whom he could refer as to his being the person he professed. Prisoner said that before he went from this country, when he was about twenty-two, he was at Wath, near Rotherham, and worked in the collieries. The Mayor said that was not the kind of reference he wanted, and the prisoner said he had none other. After some consultation, the Mayor said it was quite clear that he had represented himself to be the Mr. Stewart, in connexion with whom the subscription was said to have been undertaken, and as a punishment to him and a warning to others, they should commit him to hard labour for two months in the House of Correction.—*Leeds Intelligencer*.

New Method of Boring.—An economical and easy method of sinking Artesian Wells, and boring for coal, &c., has recently been practiced near Sarnsbury, by Mr. Sellow. Instead of the tardy and costly process of boring with a number of iron rods screwed to each other, one heavy bar of cast iron, about six feet long and four inches in diameter, armed at the lower end with a cutting chisel, and surrounded by a hollow chamber, to receive through valves and a suspended from the end of a strong rope, which passes over a wheel or pulley fixed above the spot in which the hole is made. As this rope is raised up and down over the wheel, its motion gives to the bar of iron a circular motion, sufficient to vary the place of the cutting chisel at each descent. When the chamber is full, the whole apparatus is raised quickly to the surface to be unloaded, and is again let down by the action of the same wheel. This process has been long practised in China, from whence the report of its use has been brought to Europe. The Chinese are said to have bored in this manner to the depth of 1,000 feet. Mr. Sellow has, with this instrument, lately, made perforations 18 inches in diameter, and several hundred feet deep, for the purpose of ventilating coal mines at Sarnsbury. The general substitution of this method for the costly process of boring with rods of iron may be of much public importance, where water can only be obtained from great depths.

English and French Navies.—The *Eclairneur* of London contains the following comparative account of the number of officers and ships in the Navies of France and England:

Officers.	France.	England.
Post Captains (Capitaines de Vaisseau)	60	750
Captains, Commanders, (Capitaine de Corvette)	150	853
Lieutenants (Lieutens de Vaisseau)	450	2994
	660	4597
Vessels.	France.	England.
Ships of the Line,	51	123
Frigates, Corvettes, &c.,	63	133
Gun Boats, &c.,	108	128
Bomb, Packet, &c.,	43	19
Boats (Petits Batimens de Flotille)	51	15
Steamers,	31	26
	347	598

Mr. F. Wilding of Sheffield fields, near this town, now in his 105th year, has been actively engaged during the hay and corn harvest in working in the fields, and taking his part in all the labours of the harvest men. Few countries could show such a sample of extreme old age, accompanied by so much health, activity, and mental vigour.—*Sheffield Chronicle*.

### PORTUGAL.

The advice from Lisbon as to the 14th of September. The state of parties was not yet decided, for although Marshal Saldanha was in flight toward Spain, after the failure of his attempt upon the city, the reports were that the Portuguese brigade of the division under Count D'Antas had revolted, and if this was the case, the charterists would have the superiority. When last heard from, Saldanha was marching toward Idanha, which is only 19 miles from the Spanish frontier. This was on the 9th.—His force was said to be much reduced by desertions. At Valencia the charterists had gained an advantage over their adversaries. The latter attacked the fortress on the 5th, but were repulsed with heavy loss. The revolted brigade of the D'Antas division having marched toward Valencia, the ministerialists were preparing to raise the siege, as a matter of necessity.

The ministry had obtained another loan of 600 contos from the bank, which it was thought would ensure them success in the struggle if all the D'Antas troops had not gone over.

As a security for the re-payment of the loan, the government had pledged the church property in Madeira, the Azores, and Porto Santo.

There was a breaking out of trouble between the Portuguese government and the British minister, Lord Howard de Walden, on account of the seizure and expulsion of a British subject, a Mr. Bacon, who had in some way incurred the displeasure and suspicion of the government, and was in consequence very unceremoniously routed out of bed, and snatched off to prison, whence, a few days after, he was put on board a steamboat and expelled the country. Lord de Walden made a noise about it, insisting that as a British subject Mr. Bacon ought not to have been arrested without a warrant from the British judge consular; but he was very coolly told, in reply, that if expedient, even an ambassador might be expelled at 24 hours notice, and would be too, if he put on too many airs.

### LOWER CANADA.

We understand that information has been received at the Departments here of the assault on a private of the 32d Regt. while on duty at the Commissariat, Montreal, on Saturday evening last. It appears that eight or nine individuals attacked the sentry and seized his firelock, he immediately gave the alarm, the main guard turned out, and five of the individuals were apprehended.—*Quebec Gazette*.

The *Populaire* of Monday, says, that Major McBean, at the Isle St. Helene, had purchased forty horses for the Artillery, fifteen of which were already delivered. It also states that a detachment of the 24th regiment, from Upper Canada, is to be stationed at St. Andrews, on the Ottawa, and the 83d on the River Chambly, with the head quarters at Sorel.

The same paper mentions that two parties of the "Sons of Liberty" were out firing at targets on Sunday last, amounting in all to about 700. On Sunday afternoon there was a skirmish between some Canadian and Irish children, the former being playing at soldiers and having hoisted a tricoloured flag.

Mrs. St. Jacques, the Lady whose house was attacked in the night time, at St. Denis, River Chambly, at the close of last month, and who ordered a person in the house to fire a musket, by which two persons were wounded, was admitted to bail at Montreal, on Saturday last. We understand that her house and furniture were entirely destroyed by the mob; and political partisans, besides dragging her to prison, have, by means of the newspapers, been endeavouring to destroy her moral character. Her real offence was being suspected of being unfriendly to the Papineau faction at Montreal, and communicating with their opponents, and the feelings of the partisans at St. Denis were probably more violent against her as she is the sister of Mr. Papineau's cousin, who is one of the Members of the Assembly for the County of Montreal. Such are the demoralising effects of faction and party spirit.—*Quebec Gazette*.

Great Loyal Meeting.—We had yesterday the gratifying and heartiest pleasure of witnessing in this City one of the most loyal, numerous and respectable public meetings ever held in Canada. The object is well known throughout the Province; and we have no doubt the event will be as memorable as we hope, the result will be beneficial to every one who may be interested in the design of those who, in the present conjuncture, had the forethought and good sense to call the meeting together. In the words of the Requisition—a requisition signed by nearly three thousand individuals—it was for the purpose of taking into consideration the measures it might be necessary to adopt, to maintain good order, the protection of life and property, and the connexion now happily existing between this Colony and the United Kingdom, at present put in jeopardy by the machinations of a disorganizing and revolutionary faction in this Province, professing to be in the first line of nature, as well as of government; and they who are incapable of appreciating the value and importance—the inherent strength and solidity—of British institutions towards this great end, are unworthy of being ranked among British subjects or citizens. There are few, if indeed there be any, who witnessed the imposing and formidable spectacle of yesterday, who can hesitate for an instant in coming to the conclusion, that throughout the whole breadth and depth of the vast multitude assembled in the Place d'Armes, the institutions in question were well understood and duly appreciated. It is with the view of publicly discussing the best mode of preserving and perpetuating these institutions in this quarter of the Empire, that the loyal citizens of Montreal assembled together. They found it was time to do so; and that, if they longer submit to be menaced by a revolutionary faction with a deprivation of the first and best inheritance of British subjects, without urging their protest against it, in a manner becoming their high and enviable rank among civilized nations, they would deserve all the shame and ignominy that could be heaped upon their dastard heads. So far the loyal citizens of Montreal have preserved their integrity; and discharged a duty as honourable to themselves, as we trust, it will be of lasting benefit to their country.—*Montreal Gazette*.

St. Marc, Tuesday morning, 4 o'clock.

The meeting of the Five Counties took place yesterday, at noon, at St. Charles. There were present at least five thousand persons. Many estimate the number much higher. The roads through the country are in a very bad state. Were it not for that circumstance, the number present at the meeting would have been double what it was. The Delegates from the several parishes were in regular attendance, and appeared to feel the importance of the business which brought them together.

A large number of Delegates arrived on Sunday afternoon, and assembled privately at St. Charles, in the evening, when they named a Committee to prepare a set of resolutions to be presented to the meeting. This Committee made a report of the resolutions which they had prepared, to a meeting of the Delegates, on yesterday morning, previous to the opening of the general meeting, when they were discussed, and the draft reported was received.

During the Meeting, a company of between 50 and 100 Militia Men attended with arms on the ground under the command of Capt. LAPOINTE and JALBERT. They went through their manoeuvres in a very good style; a volley was fired at the passing of every Resolution.

The weather was beautiful during the whole of the day; nothing could equal the regularity and order which prevailed throughout. The ground was covered with flags bearing various inscriptions, which the people brought from the surrounding Parishes, which, waving in the wind gave a most excellent effect to the meeting.

A very handsome column, surmounted with a cap of Liberty, was erected, on the occasion, in honor of PAPINEAU, on the ground. It bears an inscription of which the following is a translation:—"TO PAPINEAU, by his grateful brother patriots, 1836." After the meeting was over, Mr. PAPINEAU was led to the front of the column, and addressed by one of the gentlemen, to which the Hon. gentleman replied in a suitable manner. The young men who attended the meeting afterwards marched in procession to this pillar, before which they sang a popular hymn, and laying their hands on the column, swore that they would be faithful to their country, and conquer or die for her. This solemn vow was registered in the hearts of all present, amid volleys of musketry and the thunders of artillery. It was a solemn and impressive sight.—*Vindicator*.

The different sections of the "Sons of Liberty" mustered in considerable strength on Sunday afternoon, at *Coteau St. Louis*, on the farm of the Hon. D. B. Vieux, in rear of the Bishop's Church. There could not have been less than twelve hundred effective men embodied. They were put through the different military evolutions with much credit to themselves, considering the short time the corps has been under drill. We were glad to notice that much enthusiasm prevailed among the various corps. We have no doubt that by a little practice, they will form a very effective and useful body.—*Id.*

### UPPER CANADA.

Cobourg, Oct. 10. A man of the name of Richard Kilvington, who resided at the distance of about a mile from the Court House in this town, on the road leading to Fort Hope, put a period to his existence early on Sunday morning last, by cutting his throat with a razor. The deceased was subject to a slight derangement of mind, brought on by excessive drinking. An inquest was held on the body, on Sunday morning. Verdict, temporary insanity.—*Globe*.

MRS. CONNELL, MANUFACTURER AND CLEANER OF FURS, No. 163 King Street.

Muffs, Tippets, Boas, &c., altered, cleaned, lined, and repaired. Caps lined and repaired.

## BOOK CONCERN.

### NEW SUPPLY OF BOOKS.

WE have ordered from New York, and expect shortly to receive, the following BOOKS, in addition to the stock on hand.

Our friends, especially in distant parts of the Province, will please send their orders immediately, that they may be executed before the close of the navigation.

Clarke's Commentary, complete.

do. on the New Testament.

Conversations for the Young, by R. Watson.

Introduction to Christianity, by Sutcliffe.

Letters and Poems, by Mrs. C. M. Thayer.

Life of J. and C. Wesley, 2 vols. in one, 8vo.

Dr. Coke's Life, by Drew.

Life of Bramwell.

do. Lady Maxwell, 1 vol. 12mo.

do. Hester Ann Rogers.

do. Dr. A. Clarke, 3 vols. in one, 12mo.

Manners and Customs of the Ancient Israelites, by Dr. Clarke, 18mo.

Memoir and Letters of Miss H. S. Bunting.

do. of Wm. Carver, with portrait.

do. of Elizabeth Mortimer.

Mosheim's Ecclesiastical History, 2 vols 8vo.

Many on Eloquence.

Prideaux's Connexions, 2 vols.

Preacher's Manual.

Nelson's Journal.

Saint's Everlasting Rest.

Wesley's Sermons, 2 vols. fine and common.



From the Church.

## THE CHILD AND MOTHER.

Mother, I've heard you speak of One beyond those stars  
Whom mercy, like Eternity, flows on, yet never dies—  
Around whose throne bright seraphs stand, with eyes of  
joy and love,  
And Angel voices hymn his praise in that far world  
above:

I've heard you say that Earth and Sea and Sky perform  
his will,  
He whispers, and the winds are hushed: he speaks, the  
waves are still;  
The proudest of Earth's confounders bows down  
beneath his sway,  
Kings reign through him, and princes rule, and subject  
rejoice obey:

But tell me, mother, will he deign, from his immortal  
Throne,  
To cast one glance of light on me, to mark me for his own?  
Will he, whose finger guides each star, revolving in its  
sphere,  
Lend to the prayers which children breathe, a kind attentive  
ear?

For I have often heard it said by men with silver hair,  
Earth may not know the terror here that God above can  
wear,  
That man is like a puppet, a faithful toy of sin,  
Without, all beautiful to the eye, all foul decay within.

Oh! surely, God who fashioned him in his all perfect  
form,  
Unslain hath not left him to the fury of the storm,  
But of his man's frame doth seem to bear an earthly  
part.

So is a ray of deathless light from Him shed o'er his heart,  
My child, look out upon the world, its voice will tell thee  
true,  
Its woods of song, its vales of love, its skies of changeless  
hue,  
Its silver streams, whose murmurs creep the golden meads  
among,  
Its smiling flowers, upon whose sweets the summer bee hath  
hung,

Its sparry caves, amid whose depths the broken billows  
moan,  
Its forest wilds, through whose dark shade no sun hath  
overlone,  
Its sounding seas, whose crested waves leap up with shouts  
of mirth,  
Its mountain heights, whose brightness seems too beautiful  
for earth—

Yes, these will tell thee, listen now, their murmurs seem  
to blend,  
In one deep tone of harmony whose sound shall never  
end,  
From wood, and stream, and field below, from sky and  
stars above,  
In one undying voice they sing a strain of deathless love.

Then pray, my child, through air shall that thy faintest  
breathing tone,  
And Angel wings shall wait it up before that shining  
throne,  
And he who suffers and weeps one form of life to die,  
Shall send His Spirit down on thee from His bright world  
on high.

SINGULAR.—The first person who constructed a machine in which steam was successfully applied to useful purposes, was Captain Savery, who obtained his title from the Cornish miners, according to their practice of giving it to the head engineer. A singular fact may be mentioned in reference to him. Having drunk a flask of Florence at a tavern, and flung it, when emptied, on the fire, he called for a basin of water to wash his hands. A small quantity which remained in the flask began to boil, and steam issued from its mouth. It occurred to him to try what effect would be produced by inverting the flask, and plunging its mouth into cold water. Putting on a thick glove to defend his hand from the heat, he seized the flask, and the moment he plunged its mouth in the water the liquid rushed into the flask and filled it. It was this circumstance that suggested to Savery, the possibility of giving effect to the atmospheric pressure by creating a vacuum in this manner. He thought that if instead of exhausting the barrel of a pump by the usual laborious method of a piston and a sucker, it was exhausted by first filling it with steam, and then condensing the same steam, the atmospheric pressure would force the water from the well into the pump barrel, and into any vessel connected with it, provided that vessel were not more than about thirty-four feet above the elevation of the water in the well. He perceived also, that having lifted the water to this height, he must use the elastic force of steam to raise the same water to a greater elevation, and that the same steam which accomplished this mechanical effect would serve, by its subsequent condensation, to repeat the vacuum and to draw up more water. It was on this principle that Savery constructed his first engine. It was materially improved by Newcomen in 1705. Beighton afterwards simplified its movements without changing its principle, and from his time no considerable improvement was made till that of Watt.

—William's Seven ages of England.

TESTING THE QUALITY OF MILK.—There are multitudes who are engaged in the dairy business, who have never dreamed of testing the quality of milk given by their different cows, although it is very easily done; and the milk of some cows will, at the same expense of keeping, yield nearly double the quantity of cream to that of others. Deep slender glasses are used for this purpose, where the business is properly attended to; but the usual tall champagne glasses, or where these are not to be had, deep common tumblers will answer the purpose. It ought to be remembered, however, that the deeper the column of milk in proportion to its diameter, the more satisfactory will be the test. Fill these glasses of the same depth, with milk from the different cows; and when they have stood a sufficient time, the thickness of the risen cream can be easily measured on the outside of the glass. By doing this a few times, the value of each cow as a dairy cow can be known.

—Gen. Farmer.

CURRYING COWS.—Cows should be curried as often as horses, particularly when they are shedding their hair. Independent of other consequences, it tends to prevent them from licking themselves, by which they too often swallow their hair, and receive injury.

## ADVERTISEMENT.

TERMS OF ADVERTISING.—Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Above six and under ten lines, 3s. 4d. for the first insertion, and 10d. for every subsequent insertion. Over ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

A liberal discount made on all advertisements continued for more than six months.

\* Advertisements without written directions will be inserted until forbidden, and charged accordingly.

The GUARDIAN is extensively circulated in all parts of the Province, and among all classes of society, rendering it a very desirable medium for advertising.

## HENRY BALDWIN:

Attorney and Barrister at Law; Notary Public, and Solicitor in Chancery.

OFFICE in the rear part of No. 75, corner of KING STREET and NEW STREET, North of the Market Buildings.

Toronto, July 4th, 1837. 399if

ALEXANDER GRANT, BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House.

March 28th, 1837. 385-1f

MILINERY and Dress-Making, IN ALL ITS BRANCHES, BY MRS. M. PRICE, No. 164, King Street.

MRS. PRICE respectfully solicits the patronage of the Ladies of Toronto. Orders executed from the latest Fashions with neatness and despatch.

Entrance—private door Upper Canada Gazette Office.

Toronto, July 18, 1837. 402 13

JUST PUBLISHED, and for Sale at this Office—price One Shilling—a small Pamphlet in verse, entitled:—“TEN SCRIPTURAL EXERCISES, by A. J. WILLIAMSON.”

Watch God hath cleansed that call not thou common—A. J. W.

MONEY! MONEY!! LATE ARRIVALS, at the CHEQUER, 106 King Street, of FALL AND WINTER GOODS, which will be sold CHEAP FOR CASH. GEO. B. SPENCER, Toronto, Oct. 19, 1837. 151f

THE Subscriber having taken the premises, 131 King Street, lately occupied by S. E. Taylor, begs leave to acquaint the public, that he has just received an extensive and well-selected Stock of Broad Cloths, Cassimeres, Blankets, Flannels, Figured and Plain Merinos, Molesters, Grey and White Cottons, &c., &c., which he now offers to the public at very low prices for cash only.

414 f

FOR SALE, 300 BARRELS PRIME AND PRIME MESS PORK, in Lots suitably partitioned. GEORGE MONRO, Toronto, 4th May, 1837. 391if

BREWERY TO LET, AND IMMEDIATE POSSESSION GIVEN, THAT Large and Extensive Brewery, on Lot Street, formerly known as Farr's Brewery, and now in possession of the Subscriber, with Malt House, Dwelling House, Orchard, &c., together with five acres of Land adjoining, will be let for nine years or less. The Brewery is now in full operation. For terms apply to RICHARD MACHELL, Whitechurch, Yonge Street, Oct. 20th, 1837. 15 3

Sale of Valuable Land. THERE will be offered for Sale, by Public Auction, in front of the new Court House, in Simcoe, on Wednesday, the 15th of November, at 12 o'clock—550 Acres of excellent Land, the property of the Rev. Francis Evans.

This Land consists of Lots No. 2, 3, and 16, in the 7th Concession of the Township of Walpole, on the new road from Simcoe to Niagara through Cayuga, which will shortly become one of the most public roads in the Province, and is the line of the projected Western Rail Road.

The Land will be sold in such proportions as may suit purchasers.

One-third of the purchase money must be paid down, one-third at the expiration of 18 months, and one-third may remain unpaid for six or seven years if desired.

Persons whose means are insufficient to admit of their purchasing cleared farms, and who are averse to buying themselves in the back woods, will do well to avail themselves of this opportunity of obtaining land in a situation already comparatively public, and becoming daily more so.

N.B.—Mr. Evans' title is direct from the Crown. Woodhouse, October 14, 1837. 414

To Farmers and others. THE Subscriber begs leave to inform Farmers and the Public in general, that he has just commenced making

OAT MEAL, from his Oatmeal Mill, which has just now been erected, together with a Kiln for drying the Oats;—and having been at great expense in making sundry improvements in his Grist Mill, he has no doubt it will give general satisfaction. There is also a Mill for making

POT BARLEY, which he can afford at as low prices as elsewhere.

He has also on hand a quantity of FLOUR BARRELS for the accommodation of those who may favour him with their orders.

The Subscriber has also constantly on hand at his Saw Mill, a general assortment of every description of

LUMBER AT THE LOWEST PRICES. He has also at his Store a large and new Stock of GROCERIES, WINES, DRY GOODS, HARDWARE, &c., which he offers to the Public at very low prices.

The highest price will be paid IN CASH for Barley, Oats, Wheat, &c. &c. J. PROUDFOOT, Springfield, Oct. 18, 1837. 15 3

FOR SALE, AN EXCELLENT FARM, being the North three-fourths of Lot No. 56, in the 1st Concession of Vaughan, on Yonge Street, only 15 miles from the City of Toronto, containing 197½ Acres, 70 of which are under improvement. There are on the Lot a good Orchard, a Log House and Barn, and a good stream of water crossing each end of the Farm. For particulars, apply to the proprietor on the premises. JOHN ENDICOTT, Vaughan, August, 1837. 39p. 406if

## Sole of Crown Lands and Clergy Reserves, IN THE HOME DISTRICT.

THE undermentioned Crown Lands and Clergy Reserves, for which special application to purchase have been made, will be offered for sale AT AUCTION, in November next, upon the usual terms and conditions. For times and places of Sale, reference is requested to the general Notice from this Office of the 7th June ultimo. The upset price to be made known at the time of Sale, viz:

CROWN LANDS. County of Simcoe.

TAY. 3rd Con. Gloster Bay, Lot 22, 20 Acres. TUCUMSETT.

4th Con. S. part of N. part Lot 24, 10 Acres. 9th do. S. part of N. E. q. do. 20, 10 do. 11th do. S. part of N. part do. 24, 10 do. 12th do. S. part Lot 21, 60 do.

COLLINGWOOD. 4th Con. Lot 25, 118 Acres. 6th do. do. 27, 7 do. 12th do. do. 38, 200 do.

TINY. 15th Con. Lot 3, 11 Acres. FLOS. W. Penetanguishine Road, Lot 63, 150 Acres. 10th Con. N. parts 21 and 22, 150 do.

EAST GWILLIMSBURY. 1st Con. Lot 17, 200 Acres. Do. do. Lot 118, 200 do.

ORO. 2nd Con. Lot 5, 100 Acres. County of York. REACH. 7th Con. Broken Lot 22, 36 Acres.

8th Con. Lot 6, 6 Acres. ALETON. 8th Con. Lots No. 1 and 2, 25 Acres each. Town Lot in the City of Toronto, part of Lot 11, in 1st Con. from the Bay, in the Township of York, in the rear of Osgoode Hall, containing half an acre, at the upset price of One Hundred Pounds, Currency.

CLERGY RESERVES. County of Simcoe. ESSA. 6th Con. Lot No. 6, 200 Acres. INANISILL. 8th Con. Lot No. 3, 200 Acres.

County of York. ALBION. 3d Con. Lot No. 37, 25 Acres. Do. do. Lot 25, 200 do.

CALEDON. (East Centre Road) 4th Con. Lot E. 6, 100 Acres. 6th do. Lot W. 11, 100 do.

PICKERING. Broken front, Lot No. 25, 178 Acres. BROCK. 7th Con. Lot No. 9, 200 Acres. 8th do. do. do. N. 2, 100 do.

R. B. SULLIVAN, Commissioner Crown Lands Office, Toronto, Sept. 28th, 1837. 5 414

THE Subscribers are now receiving 1000 STOVES, From the Foundry of JOSEPH VAN NORMAN, of Normandale, Long Point, Upper Canada, consisting of

20 inch. Plate Stoves—elegant patterns. 22 do. 24 do. 30 do. 33 do. 40 do.

Also—All sizes of the very justly celebrated VAN NORMAN COOKING STOVE, Which for simplicity of construction, economy in fuel, and really good oven, cannot be excelled, if equalled, by any other stove in the Market.

Dog Irons, Bake Pans, Belly Pots, Spiders, &c. &c. which will be offered to the trade on advantageous terms.

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

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

JOS. C. MORRISON, Toronto, 9th October, 1837. 146f

NEW FANCY AND STAPLE DRY GOODS STORE, No. 175, King Street.

JAMES CONNELL, Junr, formerly of the firm of JAMES CONNELL & Co., Montreal, begs to inform the Inhabitants of Toronto, and the Public in general, that he has leased the Shop, No. 175, King Street, recently built by Mr. Dixon, where he will offer for sale, in a few days, an extensive stock of Staple and Fancy Dry Goods, Cloths, &c., imported direct from the English Markets, at prices as low as can be afforded by any in the City.

Daily expected, per Great Britain, from London, an assortment of London made FURS, FANCY GOODS, &c. Toronto, 28th Sept. 1837. 412 4

Fresh Importations of New Goods. WHOLESALE AND RETAIL WAREHOUSE, 173 King Street.

S. E. TAYLOR, having opened his New Brick Warehouse, 173 King Street, four doors East of his former well-known stand, begs to inform his customers, and the public generally, that he means to continue his old system of Low Prices, which heretofore has given so much satisfaction.

S. E. T. has now on hand an extensive assortment of STAPLE DRY GOODS, comprising every variety of Fine and Superfine Broad and Narrow Cloths, Fancy Cassimeres, Vestings, Molesters, BARAGONS, and FUSTIANS; Grey and White Cottons, Printed Calicoes, MUSLINS, LINENS, FLANNELS, BEDTICKS, &c. &c., which he intends very materially to enlarge by his Fall importations.

Merchants from a distance are earnestly requested to call and examine the Qualities and Prices of his Goods before purchasing elsewhere, as he feels confident they will bear comparison with those of any Establishment in the Province.

N.B. The lowest price which can be taken will be asked at once, from which no abatement will be made.

Toronto, August 1st, 1837. 404

## LAKE ONTARIO.

## Toronto and Hamilton.

## THE NEW STEAMER, EXPERIMENT.

CAPTAIN THOMAS DICK, WILL, during the season, run regularly EVERY DAY, (except Sunday), between the above Ports, leaving as follows:

HAMILTON, at 7 o'clock, A.M. Toronto, at 2 o'clock, P.M.

Touching at Wellington Square, Oakville, and Port Credit.

All Baggage, unless booked and paid for, will be at the risk of the owner.

The Experiment is a new boat—her accommodations are superior; and every attention will be given to render passengers comfortable. ANCHORAGE MACDONELL is Agent at Toronto. July 3rd, 1837. 400if

Toronto, Niagara, Lewiston, and Queenston. STEAMER HAMILTON, CAPT. I. F. MILLS.

THIS Boat having undergone during the past winter a thorough repair, and great improvements having been made to the machinery at much expense, will afford to travellers between the above named places, a safe, speedy, and commodious conveyance; and she is respectfully informed that she will follow the different Ports (Sundays excepted) as follows:

LEWISTON and QUEENSTON every morning at 9 o'clock. NIAGARA, at 10 o'clock, P.M., and HAMILTON at 6 P.M.

Information respecting Passage or Freight, may be obtained on application to Mr. J. J. Dodge, Lewiston; Mr. Luscombe, Niagara; and Mr. Brown, Toronto.

IF All Baggage at the owner's risk, unless taken as Freight. 395

Toronto and Hamilton. THE STEAM-BOAT BRITANNIA, CAPT. WM. COLCLEUGH.

WILL, during the present Season, ply regularly EVERY DAY (Sundays excepted) between the above Ports, leaving as follows:

TORONTO, at 8 o'clock, morning; HAMILTON, at 2 o'clock, P.M.

Touching at Port Credit, Oakville, and Burlington Bay Canal, on the way up and down.

Cabin Passage, Ten Shillings. Deck do. Five Shillings.

All Baggage and Parcels at the risk of the owner, unless booked and paid for.

It is requested that Bills of Lading will at all times be sent with Property. Freight payable on delivery.

IF Passengers are requested to be on board in due time, as the Boat will leave the wharf precisely at the hour stated.

Toronto, April 10, 1837. 287

Rochester, Toronto, Hamilton, Cobourg, and Port Hope. THE SPLENDID AND FAST-SAILING STEAMER TRAVELLER, CAPTAIN JAMES SUTHERLAND.

WILL, during the present Season, make Two Trips a-week between the above mentioned places, and leave as follows:

Rochester, at 10 o'clock, A.M. on Mondays and Thursdays. Cobourg, at 8 o'clock, A.M. on Mondays and Thursdays. Port Hope, at 7 o'clock, A.M. on Mondays and Thursdays. Toronto, at 7 o'clock, A.M. on Tuesdays and Fridays. Hamilton, at 2 o'clock, P.M. on Tuesdays and Fridays. Port Hope, at 3 o'clock, P.M. on Tuesdays and Fridays. Cobourg, at 7 o'clock, A.M. on Wednesdays and Saturdays.

Respecting Freight or Passage, information can be obtained on applying at the Rail Road Office, Rochester; Cobourg Harbour Company's Office; Port Hope Harbour Company's Office; Jas. Brown and A. McDonald, Esqs., Toronto; and D. C. Gunn, Esq., Hamilton.

IF All Baggage at the owner's risk, unless booked as Freight, and all Freight payable on delivery.

Toronto, April 8, 1837. 382if

MACHINE BUILDING. RUSSEL RICH would inform Wood-Work Manufacturers that he is now prepared to make all kinds of WOOLLEN MACHINERY, warranted to be equal to any that can be had in the Province or the United States. Also, a Machine for grinding S. Parson's Shearing Machine Blades; Wood and Iron Engine Lathes made to order; Brass and Iron Turning, of all descriptions, done with neatness and despatch.

St. John, Short Hills, Niagara District, U. C., 1837. 382if

NEW TAILORING & CLOTHING ESTABLISHMENT. THE Subscriber, from the City of Montreal, has just opened a TAILOR and CLOTHIERS Establishment, at No. 32 Yonge St., next door above Piper's Tin Ware-house, where he respectfully invites the attention of the community to his business. He offers every thing in his line at the most reasonable prices, and according to the latest fashions. JAMES RODDEN, Toronto, Sep. 1, 1837. 406if

CITY BOOT and Shoe Store. SIGN OF THE GOLDEN BOOT, 91, King Street.

JAMES FOSTER begs leave to inform his numerous customers, and the public, that he has now on hand a large and general assortment of LADIES', GENTLEMEN'S, and CHILDREN'S BOOTS and SHOES, which, from his facilities in the Trade, he is enabled to sell at the lowest possible prices.

IF All orders punctually attended to. Toronto, Aug. 31, 1836. 55if

IF J. F. has received, and now offers for sale a variety of Gentlemen's very superior WEL-LINGTON and CLARENCE BOOTS, of British Manufacture, to which he invites attention. Sept. 26, 1836. 59

NEW ESTABLISHMENT. R. HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, 144 King Street, (Opposite W. Cornack & Co.) A LARGE AND GENERAL ASSORTMENT OF Boots and Shoes. Also: SOLE and UPPER LEATHER. All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicite intending purchasers to call and examine his stock before purchasing elsewhere. Toronto, May 23, 1837. 393if

## CLOTHING PANOPTICON, AND FASHIONABLE TAILORING ESTABLISHMENT.

77 KING STREET, third house East of the Market Square.

THE Subscriber, in returning thanks to his friends who have favoured him with their patronage, and the public generally for the support which he has hitherto received, begs leave to announce the arrival this week of a splendid assortment of West of England Broad Cloths, Cassimeres, Devonshire Kerseys, and Duckings; together with Trimmings, Vestings, and Summer Goods; of a quality not usually offered here, and such as he feels confident will render ample satisfaction, as he had them particularly selected at Home for this market. Mr. THOMAS EDMUNDS, his Foreman Cutter, whose experience in the Trade, having been in a similar situation with Buckmaster, New Bond Street, London, warrants the subscriber in saying, that a trial will, on his part, ensure success; and he hopes, by punctuality to business, to render general satisfaction.

N.B. All orders executed with neatness and despatch. ROBERT HAWKE, Toronto, May 7th, 1837. 391f

ISAAC ROBINSON, Merchant Tailor, No. 192 King-street, three doors east of Yonge-street, opposite Ridout, Brothers & Co., returns his grateful thanks to his friends and a discerning public for the distinguished patronage received at their hands, and respectfully solicits a continuance of their favours, which it shall be his duty to merit by strict attention, punctuality and neatness in the execution of any order entrusted to his care.

A large assortment of READY MADE CLOTHES constantly kept on hand.

Mrs. ROBINSON carries on the Straw, Tuscan, and Leghorn Bonnet business in the same place, where she will be happy to receive any orders, which shall be carefully and punctually attended to. She has now on hand a large assortment of the above articles, of latest fashions. Toronto, March 24th, 1835. 280

KAY, WHITEHEAD & Co., beg to inform their friends in Upper Canada, that they have received, per Winescales, an extensive supply of FALL GOODS, and are daily expecting to augment it by other vessels not yet arrived. Montreal, 8th Sept. 1837. 410if

TEETH. MR. WOOD, Dentist, has opened an Office at 233 King street, (the late residence of T. DALTON, Esq.) and is provided with instruments and materials for performing operations in all branches of Dental Surgery; and will be constantly supplied with the French Enamel Teeth, which have acquired such a reputation for their durability, strength, and beauty.

Mr. W. intends to reside permanently in this City, and will exert every exertion to render his services beneficial to those who consult him. Toronto, 13th June, 1837. 396if

SURGEON DENTIST. MR. S. V. R. FARRAR respectfully informs the inhabitants of Toronto and vicinity, that he has taken rooms at the Ontario House, where he expects to remain a short time, and will be happy to attend with his professional services in scaling, filling, setting, or extracting the Teeth. Mr. Farrar inserts the Porcelain (which are justly celebrated for their beauty and durability). Also, all kinds of Artificial Teeth. Mr. F. can produce from highly respectable Physicians in the United States, satisfactory credentials respecting character and professional ability. He has also letters from Medical gentlemen and others in Upper Canada, who have favoured him with their patronage.

Mr. Farrar, with permission, begs to refer to C. A. Hagerman, Esq., Attorney General; and Dr. Widmer.

P.S.—Mr. Farrar intends making periodical visits to this place. Toronto, U. C. June 19, 1837. 93if

MR. WALTER TELFER, SURGEON, HAS REMOVED FROM NIAGARA TO No. 44, Newgate Street, TORONTO, July, 1835. 296if

LANDS FOR SALE, IN the London District, Upper Canada, 800 Acres of the very finest quality; in the Talbot Settlement, in that most desirable Township, Ancaster, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Eastern Division; 6, in 5th Con. Western Division.

The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black Walnut and White Oak Timber thereon.

Also, in the Township of Reach, HOME DISTRICT; Lot No. 12, in the 2d Concession, an extremely valuable Lot.

The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon.

For further particulars apply to H. STAFFORD, Esq., Brockville. April 20, 1837. 380

TO LET, FOR the term of Four Years, and possession given immediately, an improved Farm, in the Township of Etobicoke, with Dwelling-House, Barns, and Out-Houses. There are upwards of One Hundred Acres of cleared land, and a large Orchard of bearing Trees. Also, upon the same premises, a Saw-Mill, with license to cut Saw logs upon an adjoining Lot of One Hundred Acres.

Application to be made to J. W. GABLE, Esq., Mimico, or No. 47, King Street, Toronto. Toronto, 25th Sept. 1837. 411if

TO LET, and immediate possession given, the House and Lot, comprising nearly half an acre of ground, situated in the rear of Mr. Price's Office, Yonge street. Enquire of Messrs. RIDOUT BROTHERS, & Co. September 12, 1837. 46