

THE GUARDIAN.

Wednesday, October 24, 1838.

THE CHURCH.

Veto, I. Preliminary Remarks. For some time I have been a subscriber for The Church, and have endeavoured to read it, not in a cursory, but an attentive manner.

My remarks on National subjects will leave me ample room to say, if any Nation should have such an establishment as at present possesses, ours would be that nation. On this subject I go to the very farthest limits which Dr. Strachan's beautiful character of the nation takes us to.—"The British Nation is the most intellectual, and moral in Europe—the world's centre of arts, commerce, and civilization." She takes the lead in those mighty efforts which are changing the face of the world.

Notwithstanding I shall have occasion to animadvert on the Church of England Establishment, as being, what I conceive, it ought not to be, my love for establishments in the abstract will enable me to say, that when properly understood, I receive without any hesitancy, the noble fundamental maxim of Lord Clarendon. His Lordship says, "It is the duty of Sovereign Princes to prepare and provide for the advancement of religion, and for the due exercise of it, and devout reverence to it, in their several dominions." But does this incontrovertible maxim necessarily imply the common notion of Church and State? Does the religion it speaks of mean any other than Christianity? Does it imply corrupt patronage? The king ruling ecclesiastics? Compulsory taxation to support religion? A forced belief? Infringement of conscience? Verily not! all is to be free and pure, like the mountain stream.

With these sentiments in my mind, thus briefly expressed, it need excite no wonder that I should be dissatisfied with the conduct of The Church. A defence is called for, and I write only in defence. The Church professes to be for the truth, and so do we; but a novel method to advance her interests is hit upon, or rather re-adopted; for the cry against us is the old one, borne more swiftly across the Atlantic than even the famous "Western" we would it were with as much benefit to the people. An able defender of Methodism, writing in the Wesleyan Methodist Magazine for 1833, has a striking paragraph of interrogatories to be answered by the "Christian Observer," a long-trying Church opponent of Methodism; and as it has found its way over the ocean, as well as the cry just referred to, I beg to take the writers for The Church. He asks, concerning the Methodists, "Have they become immoral in their lives, and adopted or countenanced practices which are injurious to good order and the peace of society? No. Have they introduced new heresies into the Church, and endeavoured to pervert any of the great truths of Christianity? No. Why, then, has the Observer commenced a crusade against those who offered him no provocation; and who were peacefully endeavouring to spread pure and undefiled religion both at home and abroad? Why? Because they follow not with him? They pray without book, and attempt to save souls in a manner different from that which is prescribed by the rubrick. In the absence of all new subjects of invective, the Observer has adopted the old cuckoo-note, which has now been echoed for near a century by all the formalists, libertines, infidels, and philosophists of the land. 'Enthusiasm, fanaticism! Fanaticism, enthusiasm!'

I purpose, in my next veto, to show the unenviable aspect of The Church; when it will be seen whether this extract is inapplicable to certain writers in it. But before I go

farther, it may be best for me to say, that should any one think my Votos of sufficient importance to reply to them, it is uncertain my answering, I have an antipathy to controversy; I write not for it—I write for the truth. I confess, I never think of those Church writers, but I call to mind what Foster says of the decided haughty man, in his essays:—"Their coincidence with his views does not give him a firmer assurance of his being right, nor their dissent any other impression than that of their incapacity to judge. If his feeling took the distinct form of a reflection, it would be, Mine is the business of comprehending and devising, and I am here to rule this company, and not to consult them; I want their docility, and not their arguments; I am come, not to seek their assistance in thinking, but to determine their concurrence in executing what is already thought for them." I will remind the writers in the Church, that the Methodists, and the other denominations of this country, are possessed of reasoning powers, and have got the Bible! Pollok hated bigotry, but not more than I do.

"O love delirious, cursed Bigotry! Cursed in heaven, but covered more in hell. Where millions curse thee, and must ever curse! Religion's most abhorred! Perdition's most Forlorn! God's most abandoned! Hell's most damned!"

"The inclination of my heart, before I say more, is, to tender a word of advice to the gentlemen concerned; but being of the number of those who are denounced, I will let Bishop Jeremy Taylor address them, through the medium of his work, The Liberty of Preaching:—"Since then if men are quiet and charitable in some disagreements, that then and there the inconvenience ceases; if they were so in all others where lawfully they might, (and they may in most,) Christendom should be no longer rent in pieces, but would be re-integrated in a new Pentecost; and although the Spirit of God did rest upon us in divided tongues, yet so long as those tongues were of fire, not to kindle strife, but to warm our affections and inflame our charities, we should find that this variety of opinions in several persons would be looked upon as an argument only of diversity of operations, while the spirit is the same." The Rev. Jas. Parsons shall close this Veto; and, O, that the Christian world were but sufficed with his spirit! "None should look with envy on others, who are allowed a more than ordinary portion of usefulness or success. Envy! far be that child of hell from infusing its poison to rankle in the bosoms of the servants of God! All distinctions here, as in other matters, are from heaven. What remains for us, but to fulfil our duties in humble acquiescence, happy that we are employed AT ALL."

Anglicanada, October, 1838. For the Christian Guardian.

Mission to the North West.

Extracts of a letter from the Rev. James Evans to the Rev. Joseph Atkinson, President of the Conference.

MESHEROWATON, 10th Sept., 1838.

DEAR BROTHER,--Rather unexpectedly the canoes for Montreal have just arrived in the river; and as I am disappointed in not having a few days more to write, I hope you will excuse this hasty scrawl until I can write you more at length.

We arrived here on the 10th inst., five days from the Sault; very quick passage, the wind favouring us very much. God has been very good to us during our long voyage, and we have often been led to believe that he was graciously answering the many prayers which were ascending for our safety and success. Praise to his holy name! We reached this place at 10 on Saturday night, and just escaped a heavy gale on Sunday and Monday.

The anxiety of my mind during our journey is, and must ever remain, unknown to me; save the Lord and myself. Hopes and fears have alternately possessed my breast; sometimes informed that thousands of Indians crowded the shores of Lake Superior, and at other times that they were anxious to become Christians, and again that our mission was altogether hopeless: sometimes we heard that the Hon. Hudson's Bay Company would allow no Missionaries but Churchmen, and sometimes that they would be favourable to any, and again that they would allow none on the Indian country. Thus the tide has ebbed and flowed. My mind is now, through God's goodness, completely relieved; and I am sure you will join me in praising him for his mercy, as I doubt not you have often done in supplicating it, when you learn that he has been better to us than our fondest hopes had ventured to anticipate.

I mentioned in my last that we found the Hudson's Bay Company very friendly on our way to and at the Sault, and I may now add, if possible, more so at this station. Mr. Cameron's kindness is beyond my praise: he manifests not only a willingness, but an anxiety to render us both comfortable and useful; nor can I think of our present situation and prospects without being deeply humbled under a sense of my unworthiness of the blessings which God is conferring on me. Mr. C. immediately on our arrival said, "Gentlemen, there is a house which you are welcome to occupy while you remain at this place." He kindly ordered out his men and unloaded our canoes. He has furnished us with milk; and butter since our arrival; and indeed we want for nothing which his house can supply. He has assured us of the protection and influence of the Company in any part of the north and west; and has given us every information which a life of forty-five years in these Indian countries qualifies him to impart.

There are Indians in sufficient numbers for a Mission who are extremely anxious to become Christians, at this place—at the Peak, 120 miles above this—at Fort William, 120 miles further—and on Lake Nipigon, two days' march in the interior, there is a great body of Indians. Besides these, there are many places where there are scattering herds who might be benefited by Missions. I remain with Br. Jacobs at this place until spring, when I purpose, God willing, to visit the above-mentioned places, and as many others as I can during the summer. Br. Hurbutt proceeds by the Company's vessel to Fort William about the 10th of October, and will, winter there. Mr. C. says he can be usefully employed during the winter, as the women there remain at home, near the Fort while the men hunt, and that he can consequently have a school of children.

The Indians here are very different from those below. Instead of shunning us, they court our society. There are but three here at present; but they almost every evening come in to attend family prayer with us, and appear docile and teachable, and say that all their people, when they return from the hunt, will become Christians. And now for the dark side of the picture. The country here is barren and sterile, and can never be cultivated—no possibility of farming even on the flats of good land; as the summer is too cold to ripen any kind of grain; even peas and potatoes seldom get their growth, as they were all black with the frost when we arrived. The men who come to this region must be prepared to endure some privations, and must truly love the Mission cause, and pity the poor heathen. The Indians must remain hunters for ever in this region; and they have good hunting, and can be comfortable, considering the climate. I do not think the Missions here will, when once settled, be much more expensive than below, especially while favoured by the Hudson's Bay Company; as I am of opinion, that by application on the part of our Committee in London, every thing could be supplied to the Missions here as cheap as in Montreal.

The Lord has been graciously opening out way before us. An old Chief at the Sault, with whom we met at the Munne-doolin Island, sent up his speech and wampum; to the Indians along this coast as far as Fort-William, informing them that we were on our way, and that they must open their ears and listen to us, as we were coming to do them good. This was the more remarkable, as we knew nothing of the circumstance until two weeks after the message was sent off.

I am sorry to see by the Guardian the loss sustained by the Church, particularly by the Missionary Society, in the decease of our worthy brother, S. E. Taylor; and shall, consequently, when necessary, draw you in your Toronto, in favour of the Hon. Hudson's Bay Company. I scarcely need say, "Pray for us." I am sure you will pray for us; and we feel a strong confidence that thousands are doing so daily, and this does support us. May God bless you in your arduous labours, and bless his good cause every where!

I am not sure but I shall push on to the Red River next summer, and see what can be done there, as Mr. Cameron informs us that that is the heart of the Ojibway country. You will, of course, by this letter, discover that there is little prospect of any of us seeing our dear brethren; the Preachers, next Conference.

God bless you. Adieu, from your unworthy brother and fellow-labourer in the blessed Gospel of Jesus Christ, JAMES EVANS.

N. B. There is no liquor in these parts about the Sault St. Marie, nor has there been any here for four years. When the act was passed prohibiting the sale of spirits, the Hon. Hudson's Bay Company immediately sent away their liquors, and complied therewith both in letter and spirit. This was praiseworthy, and speaks more in their favour than the conduct of one of many teachers in a thousand, most of whom still continue to supply the Indians with fire-water at every opportunity. Well would it be for the Indians if the whole of this region were included in the Hudson's Bay Charter.

P. S. We have just learned, by a gentleman direct from Red River, that there are thousands of Indians in that country, and that some have come from the interior six or seven hundred miles to seek the Missionaries. My heart fairly jumps while I write, and I may yet see Red River next summer. There is not a Missionary from Red River to the Columbia. May the Lord thrust out labourers into this harvest! Amen!

Am I Sound in Heart!

Four things, I observe, God doth work in every sound convert, with reference to the laws and ways of Christ: by which you may come to know your state, if you will be faithful to your own souls, and therefore keep your eyes upon your hearts as you go along.

1. The judgment is brought to approve of them, and subscribe to them, as most righteous and most reasonable. The mind is brought to like the ways of God; and the corrupt prejudices that were once against them as unreasonable and

intolerable, are now removed. The understanding assents to them, all, as holy, just, and good. Rom. vii. 12. How is David taken up with the excellence of God's laws! how doth he expatiate on their praises, both from their inherent qualities and admirable effects! Psal. xix. 9, 10, &c.

2. The desire of the heart is to know the whole mind of Christ. He would not have one sin undiscovered, nor be ignorant of one duty required. It is the natural and earnest breathing of a sanctified heart: "Lord, if there be any way of wickedness in me, do thou discover it. What I know not, teach thou me; and if I have done iniquity, I will do it no more." The unsound is willingly ignorant, loves not to come to the light. He is willing to keep such or such a sin, and therefore is loth to know it to be a sin, and will not let in the light at that window. Now the gracious heart is willing to know the whole latitude and compass of his Maker's law. He receives with all acceptance the word which convinceth him of any duty that he knew not or minded not before, or which discovereth any sin that lay hid before.
3. The free and decided choice of the will is for the ways of Christ, before all the pleasures of sin and prosperities of the world. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve, but is deliberately purposed, and comes off freely to the choice. True, the flesh will rebel, yet the prevailing part of his will is for Christ's laws and government; so that he takes them not up as his toil or burden, but his bliss. While the unsanctified goes in Christ's ways as in chains and fetters, he does it heartily, and counts Christ's laws his liberty. He delights in the beauties of holiness, and has this inseparable mark. "That he had rather (if he might have his choice) live a strict and holy life, than the most prosperous and flourishing mere worldly life."
4. The bent of his course is directed to keep God's statutes. It is the daily care of his life to walk with God. He seeks great things; he hath noble designs, though he fall too short. He aims at nothing less than perfection; he desires it, he reaches after it, he would not rest in any degree of grace, till he were quite rid of sin, and had perfect holiness.

Here the hypocrite's rottenness may be discovered. He desires holiness (as one well said) only as a bridge to heaven, and inquires earnestly what is the least that will serve his turn; and if he can get but so much as may bring him to heaven, this is all he cares for. But the sound convert desires holiness for holiness' sake, and not merely for heaven's sake. He would not be satisfied with so much as might save him from hell, but desires the highest degree; yet desires are not enough.—What is thy way and thy course? Is holiness thy pursuit, and religion thy business? If not, thou art short of sound conversion.

Application.—And is this that we have described the conversion that is of absolute necessity to salvation? Then be informed, that strait is the gate and narrow the way that leadeth unto life—that there is need of a divine power savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man, to turn in upon thine own self.—What saith conscience? Doth it not begin to bite? Doth it not pierce thee as thou goest? Is this thy judgment, and this thy choice, and this thy way, that we have described? If so, then it is well. But doth not thy heart condemn thee, and tell thee there is such a sin thou livest in against thy conscience? Doth it not tell thee there is such and such a secret way of wickedness that thou makest no account of? Of such and such a duty that thou makest no conscience of?

Doth not conscience carry thee to thy closet, and tell thee how seldom prayer and reading are performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children, and servants, that are neglected there? Doth not conscience lead thee to thy shop, thy trade, and tell thee of some iniquity there? Doth it not carry thee to the dram-shop, or the resort of idleness, and blame thee for the loose company thou keepst there, the precious time thou mispendest there, the talents which thou wastest there, for thy gaming, and thy drinking? &c. Doth it not carry thee into thy secret chamber, and read there thy condemnation?—*Amen.*

I was a Father—and have lost all.

Baron Cuvier's only daughter, Clementine, now his only child, after surmounting the dangers of a sickly infancy, had been reinstated in the bloom of health, and had reached the winter of her twenty-second year. Her acquirements in profound studies were adorned with every accomplishment of her sex; and she united, in a singular degree, all the charms of physical, intellectual, and moral beauty. The loveliness of her person and the elegance of her manners were encased in the fine gold of an ardent yet humble piety, and encircled with all the graces of a charitable, sympathizing spirit; and amidst the universal admiration which such a character commanded, she courted and she earned the blessings of the poor, the ignorant, and the afflicted.

About the close of 1826, the first symptoms of a fatal disease showed themselves in her delicate constitution. Her health, however, was so completely re-established, that, in the beginning of 1828, arrangements were made for her marriage with an individual of her own choice, who was in every respect worthy of her love. The ceremony was fixed for the 25th of August; but, before the end of July, her former disorder returned with redoubled force, and terminated fatally on the 29th of September.

Her parents were overwhelmed with grief; and her bridal chaplet withering in the embrace of her funeral wreath, was to one disconsolate heart an image of still deeper agony. Distracted with his loss, Cuvier sought and found in the most absorbing studies some alleviation of his sorrows; but though with this view he imposed upon himself the most intense and continual labour; yet, on the occasion of his first discharge of a public duty, when this first pressure of his mental power was for a time removed, his feelings burst forth in uncontrollable grief. At the first sitting of the Committee of the Interior, at which M. Cuvier presided, after this event, and from which he had absented himself two months, he resumed the chair with a firm and placid expression of countenance; he listened attentively to all the discussions of those present; but, when it became his turn to speak and sum up all that had passed, his firmness abandoned him, and his first words were interrupted by tears. The great legislator gave way to the bereaved father; he bowed his head, covered his face with his hands, and was heard to sob bitterly. A respectful and profound silence reigned throughout the whole assembly; all present had known Clementine, and therefore all could understand and excuse this deep emotion. At length M. Cuvier raised his head, and uttered these few simple words:—"Pardon me, gentlemen, I was a father, and I have lost all." Then with a violent effort he resumed the business of the day, with his usual perspicuity, and pronounced judgment with his ordinary calmness and justice.—*Edinburgh Review.*

Light.

There are two ideas generally connected with the word "light" in the Scriptures, when used in a spiritual sense; one primary idea, knowledge, because light shows us things as they are; and then a secondary idea, joy, because a right knowledge of spiritual things imparts joy. When, therefore, we are told, that there is light in heaven, that God dwells in light there, that the inheritance of the saints there is an inheritance in light, we are to understand that heaven is a world of such knowledge as gives rise to pleasure and joy; that we shall not lose our character as intellectual beings there; that our minds and understanding will go with us to heaven, and be called into exercise in heaven, and have every thing brought before them that can expand, elevate, and delight them. Here on earth the Christian is not a creature of mere feelings and sensations, of joys coming he knows not whence or how; he is not a mystic or enthusiast; he is a sober-minded, rational man, more so in his religion perhaps than anything else. In heaven, he will rise higher still in spiritual understanding. He will comprehend the happiness that fills him. It will all flow from knowledge imparted to him, from knowledge received by an active, vigorous understanding into a clear, holy, and enlarged mind. But whence is this knowledge to come? The text tells us. It traces it, observe, to the glorified Jesus as its source. God in Christ, it says, and in Christ as the Son of man, is the author of it. "Christ is the light of heaven."—*Bazley's Practical Sermons.*

For the Christian Guardian.

THE PENITENT PARDONED.

Blest Fountain of heavenly light, to Thee I come,
A wandering pilgrim, to enquire my way;
A long-lost exile from my Father's home,
I hail would travel to eternal day.
Dark is my lamp—I've lost the light of Heaven—
A downy gloomy path my feet have strayed,
But for thy lily my proud heart is given,
My sin is bliter, and thy pleasures saved.
Thus wert a mourner at the Almighty's throne,
And, prostrate, humbly breathed repentant prayer;
From his deep bosom burst the in-wrought groan,
He sought the gift of life with tearful care.
He asked for pardon; and the Eternal heard,
And answered, from his clouds and "holy place,"
"Repent mortal! hear the unchanging word—
Behold my Son! in Him believe for grace!"
"Believe!" he cried, "Great Father! who believeth"
"In Him shall share thine everlasting life!"
Him for thy Saviour to his heart receive!
The clouds again proclaimed, "and have relief!"
"Thus heard by Satan, in the infernal deep;
And loudly he came, and would have thrown
His gloom around the mourner, bold to keep
Him down—but fled; again he wept aloud.
The mourner heard, and thus with trembling voice,
"Father!" he cried, "I dare on Him to trust,
To trust for all. Thine bids me now rejoice,
And call me pardoned, humbled in the dust!"
"Joy, joy, awake! I sound, the highest heavens"
"Their angel choirs burst forth their symphonies.
They woke the hoop to see a horn forgiven,
And heavenly music floated through the skies."
—*Illegit.*

The greatest friend of TRUTH is time—her greatest enemy is prejudice—and her constant companion is humility.

TIME FOR EVERY DUTY.—An active mind, if it be a virtuous one, finds time for every thing.—*Dr. Buchanan.*

Opinions of the Canadian Press.

ON THE DUTY OF DEFENDING THE RIGHTS OF THE SUBJECT, AS WELL AS MAINTAINING THE PRIVILEGES OF THE CROWN. We have lately been told that we are "quite democratic."

For the last nine months the strong and direct tendency of affairs in this Province has been, as indeed it is in all similar circumstances, to infringe on the liberty of the people, violate the law of equal rights and privileges, and verge rapidly to the establishment of a military despotism.

ADVERTISEMENTS.

TERMS OF ADVERTISEMENT.—Six lines under 2s. 6d. for the first insertion, and 7d. for every subsequent insertion.

UPPER CANADA ACADEMY.

THE second academic year of this Institution closed on the 6th of July. The next commencement is fixed, Dec. 10th, for the 1st of September.

CAUSE OF DISAFFECTION IN UPPER CANADA.—Those who are witnesses of the pestilential mischief this Dominion Church scheme is generating in this young country, must feel at a loss for words sufficiently strong to express their conception of the folly and ignorance that concocted it.

according to the Church newspaper, is their battle-cry; and they ought not to be surprised, that the gauntlet so thrown down should have been taken up with an obstinate determination to conquer.

Just demands of the people should be considered.—During the troubles of last winter, it must not be forgotten that the very parties who now so loudly extol their just rights in the colony as British subjects, were once in the ranks of the loyalists, extending against the common enemies of the country.

Although the inhabitants of Canada have sustained sore and grievous injuries, which they cannot easily forget, and which never can be forgotten until they are healed, they are nevertheless aware that these have been caused by the agency of interested individuals, who from time to time lost an opportunity to mislead the government.

The sooner, then, that a disposition is manifested on the part of the government to concede to the people their just demands the better; and when that is done, their hand will be strengthened by a returning confidence on the part of the people in the administration of affairs.

To Lord Durham, on his return to England, we look as a firm advocate of liberal measures for the future government of these colonies; and while we do so, we repeat the expression which we made use of upon his Lordship's return from Upper Canada in July last, "that the Canada we in future have in Lord Durham a valued friend in Parliament, and too much cannot be said of what his Lordship may do to further the prosperity of the country."

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JUST PUBLISHED.

THE LAST JOURNEY, OR FUNERAL ADDRESS, DELIVERED IN THE Wesleyan Methodist Chapel, St. James Street, Montreal, on Sunday Evening, July 8, 1837, occasioned by the death of the late

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

THE Subscribers are now receiving from the Foundry of J. VanNorman a well assorted stock of STOVES, neat Scotch patterns from 20 x 40, in. DO Irons, Bake Pans, Cauldrons, Sugar Kettles, &c.

Importations of Fall and Winter DRY GOODS. ISAAC BUCHANAN & Co. beg to intimate to their respective customers in the different parts of the Province, that they have now got to hand a very large and complete stock of DRY GOODS.

Partnership Dissolved. NOTICE is hereby given that the copartnership heretofore existing as the Firm of LAWSON & WALKER, Merchant Tailors of this city, is this day dissolved by mutual consent.

PILES &c. No Cure—No Pay!!! THE Price, One Dollar, is refunded to any person who will try a One Bottle of HAYS LINIMENT for the PILES, without being cured.

PILES, DROPSY, SWELLINGS, ALL SORES, RHEUMATISM. It is absolutely asserted, on the most positive proof, that all the above complaints are arrested and cured by the timely use of HAYS LINIMENT.

DANDRUFF AND BALDNESS. THE Hon. Mayor of Philadelphia has certified, under seal of the city, to the characters of several Divines, Physicians, and gentlemen of high standing, who declare positively, under their own hands, (all of which may be seen at the place named below) that the BALM OF COLUMBIA is not only a certain preservative, but positively a restorative of the Human Hair; also, a sure cure for Dandruff.

HEADACHE. DR. E. SPOHN, a German Physician of much note, having devoted his attention for some years to the cure and removal of the causes of NERVOUS AND SICK HEADACHE, has the satisfaction to make known, that he has a remedy which by removing the causes cures effectually and permanently this distressing complaint.

STRAY HORSE. CAME into the possession of the subscriber, Lot No. 7, 5th Concession of Harcourt's Street, containing 150 ACRES of Land, with Farming Stock and Utensils. The terms will be made known on the premises.

S. MAYHEW. MILLINERY AND DRESS ESTABLISHMENT, AND LIVERY MANUFACTORY, and TOY WAREHOUSE, Yonge Street, between Richmond and Newgate Streets.

FOR SALE. BY the Subscribers, to which they will continue to receive additions, until the close of the navigation.

MISSING. TWO CASES OF GOODS, marked T C & S and J T C & K W forwarded from Montreal last fall.

GOVERNMENT HOUSE. 26th September, 1838. HIS EXCELLENCY THE LIEUTENANT GOVERNOR has been pleased to grant a Licence to practice Physic, Surgery, and Midwifery, within this Province, to GEORGE HERRICK.

GEO. HERRICK, M.D. and Surgeon. A. B. T. C. D., and Lic. of the City of Cork, respectfully informs the Citizens of Toronto, that he has opened an office for the practice of Physic and Surgery, at No. 42, Lot Street.

At a MEETING of the TRUSTEES of the SOUTH CHARITABLE INFIRMARY, held on Wednesday, the 6th June, 1838, Sir JAMES PITCAIRN, M.D., in the Chair.

At a MEETING of the PHYSICIANS to the YORK LYING IN HOSPITAL, held June 19, 1838. Dr. HERRICK'S resignation having been received, it was unanimously Resolved.—That we cannot record the retirement of our respected colleague, Dr. HERRICK, without sincerely, and deeply lamenting the loss which this Hospital sustains in being thus deprived of the benefit of his valuable services.

INFORMATION WANTED. OF JOHN BRADY, a young man who left his Father's house, Lanark, in April, 1835, with the intention of going to the western part of the Province.

WILLIAM AUGUSTUS. Fancy Dyer and Renovator of Gentlemen's & Ladies' Apparel. TAKES the opportunity to inform his numerous patrons that he has removed from his old stand in York Street, to No. 212 King Street, opposite Mr. Tutton, Druggist, where he hopes to continue to merit a liberal share of public patronage.

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A FARM FOR SALE. IN the Township of Toronto, being part of Lot No. 3, in the 3d Concession, east of Harcourt's Street, containing 150 ACRES of Land, with Farming Stock and Utensils. The terms will be made known on the premises.

PIANO-FORTE. TWO SPLENDID HORIZONTAL GRAND SQUARE PIANO-FORTES, just opened, and for Sale, No. 23 Yonge Street.

IRON. FOR SALE BY CHAMPION BROTHERS & Co. Toronto, 17th Sept. 1838.

MR. WALTER TELFER, SURGEON, HAS REMOVED from NIAGARA to No. 44, Newgate Street, TORONTO, July, 1838.

THE Undersigned, having authority to arrange the affairs of the Estate of the late STAN WATKINS, 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.

MR. WOOD, DENTIST, Cheval's Buildings, King Street. MR. WOOD on his return to the city, begs leave to state, that he has made arrangements for a constant supply of Instruments, &c. from the best manufacturers in London, Paris, and Philadelphia.

THE Subscribers are now receiving from the Foundry of J. VanNorman, of Normansdale, Long Point, Upper Canada, consisting of 20 fathoms.

Kay, Whitehead & Co. BEG leave to inform their Upper Canada friends, that they expect, by the first Vessels, a very Extensive and Choice Assortment of DRY GOODS.

COURT OF CHANCERY. W. C. KEELE, Esq., SOLICITOR & EQUITY DRAFTSMAN, BISHOP'S BUILDINGS, TORONTO.

JUST PUBLISHED, and FOR SALE BY EASTWOOD & SKINNER. The Domestic Physician and Traveller's Medical Companion, compiled from the practice of the most eminent Physicians and Surgeons, viz: Sir Astley Cooper, Sir Henry Hallford, Doctors Bailly, Latham, Heberden, Saunders, Dalrymple, Brickbeck, &c. &c.

Superior Patent Pumps. FOR WELLS, CISTERNS, TANKS, &c. THE Subscriber invites the attention of the Public to the above article—an assortment of which he has now on hand, at his Manufactory in St. Catherine's U. C., where he is also prepared to execute all orders for the same, at wholesale or retail, on short notice.

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, Atterborough, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.

AN individual who has passed the Board of Education in Toronto, and who has been in the habit of teaching for a considerable length of time, is desirous of taking a School in the Home District for any length of time that may be agreed upon.

PAINTING &c. HART AND MARCH, House, Sign, and Ornamental PAINTERS; GLAZIERS, GRAINERS, and PAPER-HANGERS, respectfully inform the inhabitants of Toronto and its vicinity, that they have commenced business at No. 206, King Street, nearly opposite the Farmers' Bank, where they hope, from a competent knowledge of their business, to attract attention, and to receive a share of public patronage.

BOOT & SHOE STORE. JOHN DODSWORTH, tenders his grateful acknowledgments to his friends and the public of Toronto and its vicinity, for the liberal patronage he has received since his commencement in business, and begs to apprise them that he has removed to 199 King Street; three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favours.

NEW ESTABLISHMENT. B. HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, 144 King Street, (Opposite W. Curmeck & Co.) A LARGE AND GENERAL ASSORTMENT OF Boots and Shoes.

THE Premises in the North East corner of the Market Buildings, lately occupied by Messrs. Murray, Newbigging, & Co., consisting of a Store fronting King Street, with two extensive Garages attached, and spacious Cellars extending under a considerable portion of the front wing of the buildings, the whole being well adapted for a mercantile establishment, is now offered for sale. Apply at the Chamberlain's office.

STRAYED from a pasture at the Crediton Village, a SMALL LIGHT BAY HORSE, the property of the Rev. B. Storer, Minister of the Crediton. He is between five and six years old, has four white feet, and a little white on his forehead. Any person giving information where the said Horse can be found, will be remunerated for their trouble, and will greatly oblige the owner.

FARM FOR SALE. LOT No. 10 in the 7th Concession of Kitley, District of Johnstown, 116 Acres. The farm is well watered, and has 60 Acres improved, with good House and Barn. Terms may be shown by applying to John Morgan on the premises; whom I authorize to sell the property. GEORGE MORGAN, Scarborough, U. C., 451-st. July 4th, 1838.

TO BE SOLD. A VERY desirable FARM, consisting of One Hundred and Twenty-Three Acres of well cultivated Land, with a good House, Barn, Stable, and other requisite out-buildings, situated on the Niagara Frontier, between Queenston and the Whirlpool. (Free of Prentage) to Dr. HAMILTON, Queenston Heights, 1943st. February, 1838.

FARM FOR SALE. AN EXCELLENT FARM FOR SALE, being the North-West Half of Lot No. 2, in the 3rd Concession in the TOWN, SHIP OF TORONTO, within half a mile of the Village of STONEYVILLE, containing One Hundred Acres, sixty of which are in a high state of cultivation, with good two-story Frame House and Log Barn, and a very fine young Orchard. Also, Forty Acres opposite said Farm; twenty of which are cleared, with a good Frame House, two-story and a half. Both Farms are well watered. This property is offered for sale on the most reasonable terms. Apply to the subscriber, on the premises. HENRY SHELL, Toronto, Fitzsimps, Nov. 27, 1837. 201st

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, Atterborough, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division. 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 any period as may be agreed upon, within one year. For further particulars apply to H. STAFFORD, Esq., Brockville. April 20, 1837. 289 st

CHRISTIAN GUARDIAN. The proceeds of this paper will be applied to the support of the Christian Church in the Western District of Canada, for making up the deficiency of poor Circuits which are unable to support their Preachers, &c., and to the general spread of the Gospel. TERMS. The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance, or sixteen shillings and six pence if not paid before the end of the year. Subscribers may also pay for their subscription in advance, and receive the first number with one month free. The Postage is four shillings a year; and must also be paid with a new order for receiving the first number by those who wish to be considered as paying in advance. All travelling and local Preachers of the Wesleyan Methodist Church are authorized Agents to procure subscribers, and forward their names with subscriptions; and to all authorized Agents who shall procure a regular subscriber, and aid in the collection, one penny will be sent gratis. No Subscriber has a right to discontinue or alter his name, or pay up—Agents will be careful to attend to this. All communications, unless from authorized Agents, must be post paid.