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GOD MANIFEST IN THE FLESH.

PART OF ONE OF DR. CHALMERS'S DISCOURSES ON REVELATION AND ASTRONOMY.

A king might have the whole of his reign crowded with the enterprises of glory; and, by the might of his arms, and the wisdom of his counsels, might win the first reputation among the potentates of the world; and be idolized throughout all his provinces, for the wealth and the security that he had spread around them—and still it is conceivable, that by the act of a single day in behalf of a single family; by some soothing visitation of tenderness to a poor and solitary cottage; by some deed of compassion, which conferred enlargement and relief on one despairing sufferer; by some graceful movement of sensibility at a tale of wretchedness; by some noble effort of self-denial, in virtue of which he subdued his every purpose of revenge, and spread the mantle of a generous oblivion over the fault of the man who had insulted and aggrieved him; above all, by an exercise of pardon so skillfully administered, that, instead of bringing him down to a state of defencelessness against the provocation of future injuries, it threw a deeper sacredness over him, and stamped a more inviolable dignity than ever on his person and character—why, my brethren, on the strength of one such performance, done in a single hour, and reaching no farther in its immediate effects than to one house, or to one individual, it is a most possible thing, that the highest monarch upon earth might draw such a lustre around him, as would eclipse the renown of all his public achievements—and that such a display of magnanimity, or of cordial veneration for the secrecy of his familiar moments, might awaken a more cordial veneration in every bosom, than all the splendour of his conspicuous history—and that it might pass down to posterity as a more enduring monument of greatness, and raise him farther, by its moral elevation, above the level of ordinary praise; and when he passes in review before the men of distant ages, may this deed of modest, gentle, unobtrusive virtue, be at all times appealed to, as the most sublime and touching memorial of his name.

In like manner did the King eternal, immortal, and invisible, surrounded as he is with the splendours of a wide and everlasting monarchy, turn him to our humble habitation; and the footsteps of God manifest in the flesh, have been on the narrow spot of ground we occupy; and small though our mansion be, amid the orbs and the systems of immensity, hither hath the King of glory bent his mysterious way, and entered the tabernacle of men, and in the disguise of a servant did he sojourn for years under the roof which canopies our obscure and solitary world. Yes, it is but a twinkling atom in the people's infinity of worlds that are material existents—but look to the moral grandeur of the transaction, and not to the material extent of the field upon which it was executed—and from the retirement of our dwelling-place, there may issue forth such a display of the Godhead, as will circulate the glories of his name amongst all his worshippers. Here sin entered. Here was the kind and unwearied beneficence of a Father, repaid by the ingratitude of a whole family. Here the law of God was dishonoured, and that too in the face of its proclaimed and unalterable sanctions. Here the mighty contest of the attributes was ended—and when justice put forth its demands, and truth called for the fulfilment of its warnings, and the immutability of God would not recede by a single iota from any one of its positions, and all the severities he ever uttered against the children of iniquity, seemed to gather into one cloud of threatening vengeance on the temerity that held us—did the visit of the only-begotten Son chase away all these obstacles to the triumph of mercy—and humble as the temerity may be, deeply shaded in the obscurity of insignificance as it is, among the statelier mansions which are on every side of it—yet will the recall of its exile family never be forgotten, and the illustration that has been given here of the mingled grace and majesty of God, will never lose its place among the themes and the acclamations of eternity.

And here it may be remarked, that as the earthly king who throws a moral aggrandizement around him by the act of a single day, finds, that after its performance he may have the space of many years for gathering to himself the triumphs of an extended reign—so the King who sits on high, and with whom one day is as a thousand years, and a thousand years as one day, will find that, after the period of that special administration is ended by which this strayed world is again brought back within the limits of his favoured creation, there is room enough, along the mighty track of eternity, for accumulating upon himself a glory as wide and as universal as is the extent of his dominions.

From the English Series.

WESLEYAN TRACTS FOR THE TIMES.

"WHY DON'T YOU COME TO CHURCH?"

A Dialogue between a Clergyman and a Wesleyan Methodist.—No. III.

C. But we are not to do evil that good may come. You know that order is necessary in the Church, as anywhere else; if, indeed, it is not more so; and if every man is to be at liberty to break the bounds, and go where he pleases, the Church will be involved in perpetual confusion. This you yourselves practically acknowledge; for you have a discipline of your own, and, as I have heard, enforce it strictly. If any man attempt to infringe your rules, you punish him; why then do you praise Wesley for having transgressed the rules of his Church?

W. I thank you for that question, Sir, because it leads us directly to the next subject. We do acknowledge the necessity of discipline in the church, and, I hope, show by our practice in administering it constantly, that we entertain a high sense of its value. But the case of Mr. Wesley must not be tried by ordinary rules. The state of things in the Established Church when he began his course was widely different from what it is at present, and required extraordinary measures. And this constitutes our chief ground of defence, as it did his also, that "necessity has no laws." I think it deserves to be mentioned, that, as Mr. Wesley was never beneficed, he could not, in your sense of the word, "break bounds;" but admitting him to have been, in the fullest sense, under the laws of the Church, we can make out as clear a case of necessity as ever was pleaded to justify the infraction of positive laws since the world began. And this remark applies equally to the first irregular steps which Mr. Wesley took, such as field-preaching, and the formation of societies, and to the last, the ordination of preachers to administer the sacraments. As to the moral condition of the church and nation at the commencement of his course, we do not ask you to take our word on that point; nor can you suspect either of the three witnesses whom I will now produce of a bias in our favour. Archbishop Secker declared in 1738, the year in which John Wesley was converted, that an open and professed disregard of religion had become the distinguishing character of the age; and that a torrent of impiety had set in, which, if it were not stopped, must become absolutely fatal to the country. Dr. Southey, reviewing the same period, avows his conviction that there never was less religion existing in the country, either in the Establishment or out of it, than when Wesley blew his trumpet and awakened those who slept. And Mr. William Gladstone, a justly distinguished modern writer, specifies as the characteristics of the times in question, "a rapid and great deterioration in the tone of all the doctrines of religion, a great increase of glaring abominations, and a miserable debasement of the entire religious action of the church." So that, in his view, "there lay before them" (that is, the Wesleyans and their coadjutors) "a work which might, with some justice, be termed one of general re-conversion." I might enlarge these quotations, and add many others of the same purport, if it were necessary; but the fact which they declare admits of no dispute, except among those who are determined to believe what they wish to be true, in spite of all evidence to the contrary. If such was the state of the nation at the commencement of Wesley's labours, it was not to be expected that he would meet with much countenance from the clergy. They were generally adverse to his efforts; and not a few were open and bitter persecutors both of preachers and people. Many of the clergy positively refused the sacraments to the Methodists; and others were so wicked, that the people could not, with a good conscience, communicate with them, nor even go to hear them preach. Hence arose the necessity of providing the people with sacraments as well as with the word; a necessity which will be better illustrated by a few facts than by an hour's description. I will, therefore, lay before you a few extracts from the journal of Mr. Charles Wesley, which may serve for specimens of the manner in which the early Methodists were driven out from the church. I take Mr. Charles as a witness, because it is well known that he was in theory a high Churchman all the days of his life. October 17th, 1739, he writes: "I waited, with my brother, on a minister at Bristol, about baptizing some of his parishioners. He complained heavily of the multitudes of our communicants who came to his church, and produced the canon against strangers. He could not admit as a reason for their coming to his church, that they had no sacrament at their own. I offered my assistance to lessen his trouble, but he declined it. He told us there were hundreds of new communicants last Sunday. We bless God for this cause of offence, and pray it may never be removed."—*Wesley's Life*, vol. i., p. 518.

"July 27th, 1740.—I heard a miserable sermon at Temple church, recommending religion as the most likely way to raise a fortune. After it, proclamation was made that all should depart who were not of the parish. While the shepherd was driving away the lambs, I stayed, suspecting nothing till the clerk came to me, and said, 'Mr. Becher bid you go away; for he will not give you the sacrament.' I went to the vestry-door, and mildly desired Mr. Becher to admit me. He asked, 'Are you of this parish?' I answered, 'Sir, you see that I am a clergyman.' Here, dropping his first pretence, he charged me with rebellion in expounding the Scripture without authority, and said, in express words, 'I repel you from the sacrament.' I answered, 'I cite you to answer this before Jesus Christ at the day of judgment.' This enraged him above measure; he called out, 'Here, take away this man.' The constables were ordered to attend, I suppose, lest the furious colliers

should take the sacrament by force; but I saved them the trouble of taking away 'this man,' and quietly retired."—*Wesley's Life*, vol. i., p. 241.

"Bristol, August, 1740.—Mr. Carey's curate informed us that Mr. Carey had ordered him to repel my brother and me from the sacrament."—*Jackson's Life of C. Wesley*, vol. i., p. 233.

"May 25th, 1743.—In the afternoon, I came to the flock in Sheffield, who are as sheep among wolves; the Minister having so stirred up the people, that they are ready to tear the Methodists in pieces."—*Wesley's Life*, vol. i., p. 202.

"June 16th, 1743.—The mob of North Shields waited to salute me, with the Minister at their head. He had got a man with a horn instead of a trumpet; and bade him blow, and his companions shout."—*Ibid.*, vol. i., p. 271.

"St. Ives, July 17th, 1743.—The Mayor informed Mr. Wesley that the Ministers were the principal authors of all the mischief. In their sermons they continually represented Mr. Wesley and the Preachers as Popish emissaries; and urged the enraged multitude to take all manner of means to stop them. The Mayor has set the whole town against him by not giving us up to their fury. But he plainly told Mr. Hobbs that he would not be perjured to gratify any man's malice. He informed us that he had often heard Mr. Hobbs say that they ought to drive us away by blows, not by arguments."—*Ibid.*, vol. i., p. 372.

"Jan. 9th, 1747.—At Hainston he talked separately with the members of society, who were as sheep encompassed with wolves. The Minister of the place had repelled them from the sacrament, and laboured to stir up all the town against them. It is probable they would have been worried to death but for the chief man of the place, a professed Papist, who hindered these good Protestants from destroying their innocent brethren."—*Ibid.*, vol. i., p. 292.

"Feb. 24th, 1747.—He resisted Devizes, where the Curate's mob went in quest of him to several places, and broke open and ransacked the house where it was expected he would preach; the zealous Curate meanwhile standing with them in the street, and dancing for joy. The next day a dreadful riot took place, and the lives of the Methodists were in great jeopardy for some hours."—*Ibid.*, vol. i., p. 309.

Now, Sir, let me ask you, is it likely that either at Sheffield, or at St. Ives, or at Devizes, or at Hainston, the Methodists would be very anxious to receive the Lord's Supper at the hands of these persons?

C. It ought to be remembered that the unworthiness of the Minister does not hinder the effect of the sacraments; and as this is the doctrine of the Articles, the Wesleyans were bound to teach it to their congregations.

W. So they did, Sir. Nothing is more honourable to them than the manner in which they enforced this doctrine, under circumstances which, as you will admit, afforded a strong inducement to depart from it. Hear Mr. Charles Wesley: "Our poor colliers being repelled from the Lord's table by most of the Bristol Ministers, I exhorted them notwithstanding to continue daily with one accord in the temple, where the wicked administrator can neither spoil the prayers, nor poison the sacrament."—*Jackson's Life of C. Wesley*, vol. i., p. 231.

C. That was consistent, certainly.

W. Yes, it was consistent with his professions as a Churchman. But I doubt if it was consistent with the New Testament; which exhorts us to "try the spirits," to "beware of false prophets," and "to turn away from such as deny the power of godliness." However, his exhortations, whether consistent or inconsistent, were useless. The clergy drove the people from the Lord's table; and then, though not till then, the sacraments were administered to them in their own places of worship. The separation of the Methodists from the Established Church rests, therefore, with the Church itself. It was not the Methodists who withdrew from the communion of the church in the first instance, but the clergy who virtually excommunicated the Methodists. The first instance of separate communion was that which followed the repulsion of the Kingswood colliers from the Lord's table at a church in Bristol, in the manner related above. Mr. C. Wesley then declared that he would administer the Lord's supper to them in the midst of the wood, in the open air, if he could obtain no better accommodation. But they had a preaching-room in Kingswood; and there they met in peace to fulfil the solemn command of their Saviour, "Do this in remembrance of me." Had they not communicated by themselves, they could not have done so at all.

A striking passage from a letter addressed to Mr. C. Wesley, by John Bennett, one of the first Lay-Preachers, may properly follow these extracts. It is dated, "Chinley, July 30th, 1745."—"The ministers of the church persecute with all their strength. I desire your advice in this affair. With whom shall we join? The society are some miles from the church, and cannot have fellowship with this people." They have a desire to know whether you or your brother, once or twice a year, would not deliver them the sacrament. As to my own soul, I am weakened much for want of partaking the ordinance; and the minister of Chapel-en-le-Frith flatly denies me the sacrament, and has ordered me and some others to be put out of the church. Dear Sir, consider these things well, and let me have your answer speedily."—*Jackson's Life*, vol. i., pp. 416, 417.

C. But did not both the brothers say that they would live and die in the communion of the church, and that none who regarded their advice or example would separate from it?

W. They did. But when they spoke of separating from the church, they did not mean what you mean by that term,—the holding separate assemblies for worship, and partaking of the communion among themselves. Those things they considered quite compatible with their profession of union with the Establishment, and their resolves never to leave it.

C. What, then, could they mean?

W. Mr. John shall answer you: "When Mr. Smyth pressed us to separate from the church, he meant, 'Go to church no more.' And this is what I meant seven-and-twenty years ago, when I persuaded our brethren not to separate from the church."—*Works*, vol. xiii., p. 240. Or more fully thus: "Mr. Smyth advised me," says he, "to leave the church; meaning thereby (as all sensible men do) to renounce all connexion with it, to attend the service of it no more, and to advise all our societies to like the same steps."—*Works*, vol. xiii., p. 250.

"At present I apprehend those, and those only, to separate from the church, who either renounce her fundamental doctrines, or refuse to join in her public worship. As yet we have done neither."—*Works*, vol. xiii., p. 186.

That is, with the Dissenters; of whom he had before said that they "began the persecution."

From the Boston Mother's Assistant.

"WHOSOEVER SHALL RECEIVE THIS CHILD IN MY NAME, RECEIVETH ME."

BY REV. A. F. FEARNEY.

What is it to receive a little child in the name of Jesus? "It is to look upon him as the subject of Christian instruction, discipleship and salvation. It is to regard the infant not as the plaything of an idle hour, not as the object of indiscriminate caresses and indulgence, but as an embryo immortal; as a new-born angel; as the embodiment of powers and affections, which have no limit short of the throne of God; as a life more precious than the whole outward universe. It is to watch the dawn of intellect, that the child may know his God and his Saviour; to mark the unfolding of his affections, that they may twine in their freshness about his Creator; to impart, to his earliest aims and his first resolves, a heavenward direction. It is to plant the germs of virtue and piety in the virgin soil, before the enemy of souls can sow tares there, and then to water the precious germs with tears of love; to breathe over them the prayer of faith; to cherish and guard their growth, and to make them thrive like trees planted by the water courses.

And can earth or heaven afford a nobler task, one worthier of the loftiest mind, one greater in the sight of God and by the standard of eternity? When a child is born, there has issued from the fountain of life a stream which is never to return whence it came, but which is to flow on forever, widening and deepening in an ever-growing ratio. And the Christian mother stands at the head of this stream, where it is narrow and shallow, and may be turned at pleasure; directed toward the shores of Paradise, or toward the abyss of woe and death! Does the mother give it a heavenward direction? That same direction it will most probably retain forever, and she will have acted upon a boundless eternity; will have performed a work, the magnitude of which no mind but the infinite can measure. Who then so truly great, who wields a power so god-like, as she, who thus receives her own little child in the name of Jesus?

Your office, Christian mother, is, indeed, a humble one, in the usual sense of the word; for it abhors display, and demands patience and cheerful self-sacrifice without offering any need of earthly glory. You must look for your reward to conscience and to heaven; for the record of your fame to the Lamb's book of life. But do you not feel it a priceless privilege, and at the same time an overwhelming trust, to have the earliest handling of the young spirit, to stand between its Maker and a tempting world, and to shape it, perhaps, for eternity? In thus viewing your duties, so far from deeming them trivial, and such as need no preparation or peculiar fitness, you might well exclaim, "Who is sufficient for these things?" You might retire in despair from a work so vast, were it not written, "If any of you lack wisdom, ask of God, and it shall be given."

But let me beseech you to magnify your office: to make it what it means; to give it the full scope and power, which it has in the purpose of the Almighty. Realize the immortal destiny of the child entrusted to your care. Realize that he is subject even now to the powers of the world to come. Fill your mind with the momentous importance of the opening season of life, of the starting point for an onward career. Cherish a godly love and solicitude

for the souls of your children. Accustom yourself to feel, that it were "better that heaven and earth should pass away, than that one of these little ones should perish."—*Portsmouth, N. H., Oct. 1842.*

From the Mother's Assistant.

BEAUTIFUL EULOGIUM.

SIR JAMES MACINTOSH, the English historian, in a letter to Dr. Paw, draws the following beautiful and affecting picture of his wife, soon after her decease:—

"Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth, and might have formed a connexion in which a short-lived passion would have been followed by repentance and disgust; but I found an intelligent companion, a tender friend, a prudent mistress, the most faithful wife, and as dear a mother as ever children had the misfortune to lose. Had I married a woman who was easy or giddy enough to be infected by my impudence, or who had rudely and harshly attempted to correct it, I should, in either case, have been irretrievably ruined; a fortune in either case would, with my habits, have been only a shorter cut to destruction. But I met a woman who, by the tender management of my weaknesses, gradually corrected the most pernicious of them, and rescued me from the dominion of a degrading and ruinous vice.

"She became prudent from affection; and though of the most generous nature, she was taught economy and frugality by her love for me. "During the most critical period of my life, she preserved order in my affairs, from the cares of which she relieved us; she gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions which have been useful and creditable to me; and she was perpetually at hand to admonish my heedlessness and imprudence. To her I owe that I am not a ruined estate; to her whatever I shall be. In her solicitude for my interest she never for a moment forgot my feelings and my character. Even in her occasional resentment—for which I but too often gave just cause (would to God that I could recall those moments!)—she had no selfishness or acrimony. Her feelings were warm and impetuous; but she was plausible, tender and constant. She united the most tender prudence with the most generous and guileless nature, with a spirit that disdained the shadow of meanness, and with the kindest and most honest heart.

"Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together, and moulded our temper to each other; when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I lost her, alas! (the choice of my youth, and the partner of my misfortunes,) at a moment when I had the prospect of her sharing my better days. To expect that anything on this side the grave can make it up, would be a vain and delusive expectation. If I had lost the giddy and thoughtless companion of prosperity, the world could easily repair the loss; but I have lost the faithful and tender partner of my misfortunes; and my only consolation is in that Being under whose severe and paternal chastisement I am cut down to the ground.

MORAL INFLUENCE.

Along with a well-administered system of jurisprudence, there must be a powerfully exerted moral influence, directed at once to the amendment of individuals; and those who are employed in exerting it, stand—not perhaps amongst the most conspicuous, but—amongst the most valuable benefactors of society. We have two or three classes of persons particularly in our view when we say this; and we mention them, because we wish not only to encourage them, by showing them that their labours are not overlooked, but also to stimulate them to increased exertions, by showing them that their labours are more than ever required. We refer, for instance, to the large body of Sabbath-school Teachers,—to those who systematically visit the sick poor at their own houses, communicating religious consolation and instruction, as well as imparting relief,—and to those truly valuable labourers in this good cause, who, by means of the distribution of Religious Tracts, furnish, from week to week, the means of a more important improvement than many would suppose, to masses too often sunk in ignorance, and all but abandoned to that moral corruption which undermines the very foundations of society. We have instanced these three classes, not that only these are employed, but because they furnish examples of that kind of labour which goes directly to the cure of the evils which no other process can reach, and which occasion, with lamentable frequency, outbreaks of crime, which the terrors of law can but very partially limit. For the safety and peace,—we say not now the prosperity—of a country like England, the most energetic application of the means of moral improvement to the masses is indispensable; and we cannot look upon the evangelically-religious communities of the land, without feeling that among them are found the true foundations of our hopes of good to the nation at large. With these communities are found the individuals who constitute the classes to which we have referred; and who do their work from a principle of true, and self-denying, and active benevolence. Even were there no other labourers than are included in the three classes which we have mentioned, as connected with the different evangelical communities of the country, it would be impossible to calculate the quantity of crime which they prevent, or to state the numbers whom they are the instruments of transforming into honest and industrious citizens, who instead of preying upon society, largely contribute to its health and wealth. They may be divided as enthusiasts, and their spirit mocked as the "spirit of puritanism," because they are not found among the gamblers of the turf and the ring; but they are among the most valuable members that society possesses. Many of them are poor, but these will be found characterised by two remarkable facts,—they are well dressed on the Sabbath-day, and they enjoy a comfortable breakfast on the Sunday morning with their own families. Poor many of them doubtless are, but their benevolence, as compared with their means, is astonishing.—*London Watchman.*

THE BIBLE.

Let the Bible be studied in its original, as we study the Iliad of Homer, or the history of Livy, and giants in intellect will rise up, to surpass the loftiest geniuses of past ages. Let the student study the incomparable histories of Moses and Luke, and the sententious writings of Solomon—men of wonderful grasp of mind, of strong massive style, of deep reflection—also the writings of Paul, another name for the perfection of condensed eloquence—the unrivalled poetry of David, Isaiah, Ezekiel, Habakkuk; and he will find such a discipline adapted to indurate his mental constitution; to give it muscle and energy; to gird the intellect with power; and to aid him in concentrating his energies so as to bring vast regions at once to the mind; to comprehend almost the infinite in the finite, as the "cope of heaven is imaged in the dew-drop."

Such is the literature of the Scriptures. Written by its numerous authors, during the space of fifteen hundred years, in the sands of Arabia, in the deserts of Judah, in the rustic schools of the prophets, in the sumptuous palaces of Babylon; in the bosom of pantheism and its sad philosophy, the Bible comes to us the oldest offspring of sanctified intellect, the highest effort of genius, the effusions of truth and nature, the overflows of genuine feeling, the utterance of undisguised sentiments. It is essential truth, the thoughts of Heaven. This volume was conceived in the councils of eternal mercy. It contains the wondrous story of redeeming love. It blazes with the lustre of Jehovah's glory. It is calculated to soften the heart; to sanctify the affections; to elevate the soul. It is adapted to pour the light of Heaven into the wounded heart; to cheer the dying hour; and to shed the light of immortality upon the darkness of the tomb. The force of its truth compelled the highly gifted but infidel Byron to testify that

"Within this awful volume lies
The mystery of mysteries.
Of happiest they of human race,
To whom our God has given grace
To learn, to read, to fear, to pray,
To lift the latch, and force the way;
But better had they never been born,
Who read to doubt or read to scorn."

—*Religious and Literary Gen.*

PULPITS.

If the old box-like form is insisted on instead of the convenient desk which we have recommended, still there are some inconveniences which are not essential to it and may therefore be avoided.

Pulpits of that form are often too deep—so that the speaker, unless he is of more than ordinary stature, is incommoded in his gestures. We have found some such pulpits an intolerable inconvenience; as a representative of the dwarfish class of preachers, we implore a merciful consideration in this respect from our church-builders, for often have we felt our position as vexatious and ludicrous as it well could be were we stretching our neck out of a long hoghead to address the people. Again, this inconvenience is often attempted to be remedied by placing the speaker on the apex of a pyramid formed of small successive platforms. We could nearly as well preach on stilts as on some of these standing boards. In some cases it requires not a little tact to avoid a mortifying slip of one's foot, if not a wrench of his ankle. How much better would it be to reduce at once the breast-work of the pulpit, and cast out all this piece-meal work. But this is not, as a rule, to his ticklish position, a thoughtful protection against this uprising before him and downfall beneath him, the preacher is often secured snugly within a semicircular curve of the pulpit, in which we admit he may preach

with a little more ease than in a pillory. We know pulpits which actually combine all these remarkable adaptations. We hope earnestly that they will be utterly avoided in our future chapel-building. The speaker should stand on the broad floor of the pulpit with a plain uncarved breast-work before him, and the latter should never rise higher than the diaphragm.

In the furniture of the pulpit, the Bible is the most important article. It should be one of legible type, with marginal references, and invariably with a concordance. The preacher may often have use for both the latter after he has entered the pulpit. He may be called suddenly and unexpectedly to preach, he may observe circumstances in his congregation which justify a change of subject, he may have forgotten the place of his text, &c. The Hymn Book is another indispensable article. We make but one remark respecting it; it should always contain the ritual part of the discipline. In the consecration of the Lord's Supper, Baptism, or marriage at the altar, serious perplexity is sometimes occasioned, especially in "exchanges," by the preachers not finding the service in the hymn book. An edition of our hymn book for pulpits, with this appendage, has been published by the Book Concern.—*Zion's Herald.*

THE ADVENT.

The Day is come! the morning bright with grace!
A throne is vacant, where midst many thrones
From everlasting it has shone with beams.
Outshining myriads of meridian suns,
It glows in silent, wondering gaze
And gazing still, to wonder adds delight.
The crown which sat upon the brow of Him
Whose right it is to wear it, and His robe
Of spotless, peerless majesty are laid
Aside. Why is it done, and say for what?
That throne is vacant; but this earth is blessed.
The land of Bethlehem has received Him.
Its heights give echoes of seraphic joy.
A star is in the heavens. Who men from far
Make royal offerings. Prophecy's fulfilled.
The world's redeemed. The Son of God is none!
Spread the news from pole to pole.
Spread it through hosts above.
Angels through creation roll—
Ours and theirs; for "God is love."

Toronto, December 26th, 1842.

J. S.—T.

BETHELEHEM.

An extract of "Letters from the East" by John Carné, Esq.

We rode yesterday, accompanied by Antonio, the young Catholic guide, to Bethlehem, a distance of about six miles. The way led over a barren plain, for some distance, till we arrived at the monastery of St. Elias. Bethlehem soon came in view, on the brow of a rocky hill, whose sides and feet are partially covered with olive-trees. On the right, about a mile from the village, is shown the tomb of Rachel; it has all the appearance of one of those tombs erected often to the memory of a Turkish sultan.

After dining very frugally at the Franciscan convent, it being Lent, we visited the church built by the Empress Helena: it is large, and supported by several rows of marble pillars, but has a very naked appearance. Leaving the church, and descending thirteen stone steps, you are in the place that was formerly the stable where the Redeemer was born. There is no violation of consistency in this, as the stables in the East are now often formed in the same way, beneath the surface. Its present appearance is that of a grotto, as it is hewn out of the rock, the sides of which, however, are concealed by silk curtains; the roof is as Nature made it, and the floor paved with fine marble. A rich altar, where the lamps are ever burning, is erected over the place where Christ was born, and the very spot is marked by a large silver star. Directly opposite to this is another altar, to signify the place where the Virgin Mary and her child received the homage of the Magi; and over it is a painting descriptive of the event.

The second visit we paid to Bethlehem was a few days afterwards; and the monks being either absorbed in sleep, or in their devotions, as we could get no entrance to the convent, we found our way again to the grotto altar; and remained there without any intrusion. It is of small size, and not lofty; the glory, formed of marble and jasper, around the silver star, has a Latin inscription, "In this spot Jesus Christ was born of the Virgin Mary." A narrow passage leads to the study of St. Jerome; and not far off is shown his tomb, near to which are the tombs of St. Paula and another pious lady. Ascending again, you enter the churches of the Greek and Armenian orders; but there is nothing particular in either.

About a mile down the valley, towards the wilderness, is the field where the shepherds kept watch by night, when the angels announced the birth of our Lord. Two fine and venerable trees stand in the centre, and the earth around was thickly covered with flowers. It is so sweet and romantic a spot, and so well suited to be the scene of that high event, that it would be painful to admit a doubt of its identity. At Bethlehem are sold the beautiful shells of mother of pearl, brought from the shores of the Red Sea; the surface is carved with various designs of the Last Supper and the Crucifixion, by the inhabitants of the village; and they are purchased by the pilgrims. Small crosses also, cut out of the shells, are carved in the same way. The village contains about seven hundred inhabitants, who appear to live very merrily.

MOFFATT'S FIRST HOME IN THE DESERT.—After remaining an hour or more in this situation, (of suspense and alarm) Christian Africamer made his appearance; and, after the usual salutation, inquired if I was the missionary appointed by the directors in London; to which I replied in the affirmative. This seemed to afford him much pleasure; and he added that, as I was young, he hoped that I should live long with him and his people. He then ordered a number of women to come; I was rather puzzled to know what he intended by sending for women, till they arrived, bearing bundles of native mats, and long sticks like fishing-rods. Africamer, pointing to a spot of ground, said, "There you must build a house for the missionary." A circle was instantly formed, and the women, evidently delighted with the job, fixed the poles, tied them down in the hemispheric form, and covered them with the mats, all ready for habitation. In the course of little more than half an hour, I lived nearly six months in this native hut, which very frequently required tightening and fastening after a storm. When the sun shone it was unbearably hot; when the rain fell, I came in for a share of it; when the wind blew, I had frequently to decamp to escape the dust; and, in addition to these little inconveniences, my hungry crew of a dog that wished a night's lodging, would force itself through the frail wall, and not unfrequently deprive me of my anticipated meal for the coming day; and I have more than once found a serpent coiled up in a corner. Nor were these all the contingencies of such a dwelling; for, as the cattle belonging to the village had no fold, but strolled about, I have been compelled to start up from a sound sleep, and try to defend myself and dwelling from being crushed to pieces by the rage of two bulls which had met to fight a nocturnal duel.

But to return to my new habitation, in which, after my household matters were arranged, I began to ruminate on the past—the home and friends I had left, perhaps forever, the mighty ocean which rolled between—the desert country through which I had passed to reach one still more dreary. In taking a review of the past, which seemed to increase in brightness, as I traced all the way in which I had been brought, during the stillness of my first night's repose, I often involuntarily said and sung:

"Here I raise my Ebenezer,
Hither by thy help I am come."

INFIDEL'S LABOURS.—Gibbon, who, in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the privilege of his works, he purchased a considerable estate. This property he descended to a gentleman, who, out of his rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insistently endeavoured to undermine, not having courage openly to assail it. Voltaire boasted, that with one hand he would overthrow that edifice of Christianity which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. This, the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It may also be added, as a remarkable circumstance, that the first provincial meeting for the reformation of the Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

PERSECUTED BUT NOT DESTROYED.—Two hundred suffering Christian converts are now wandering as fugitives in the island of Madagascar. Their utter destitution compels them to wander about from mountain to mountain in search of something for food, and at the same time to escape the rage of their deadly persecutors. Executions, ordeals, and miseries increase throughout the country, so that 2,000 persons have recently taken the tangaena (poison water) by order of the sovereign. Still they do not lose their courage, they place their confidence in God.—*Report of the British and Foreign Bible Society*, 1842.

TRUE RICHES.—The following is the closing paragraph of the will of Patrick Henry:

"I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not this, and I had given them all the world, they would be poor."

THE COBBOURG FEMALE ACADEMY.

The Committee requested to visit Mrs. HURLBURT'S Academy, having called to see her School within a few days, find great pleasure in announcing that they have found it in successful operation, and attended by a large number of Young Ladies. Classes are already formed and heard daily in Geography, Arithmetic, English Grammar, General History, Rhetoric, Composition, Natural Philosophy, Algebra, and Music. To these useful, interesting, and well-selected studies, will be added, during the Winter, Chemistry, Geology, and Fruits and Flowers in Wax. Embroidery, &c. are taught during the hours of recreation.

Besides the privilege the Young Ladies possess of attending all the Lectures delivered in Victoria College, it is intended to deliver a Lecture weekly to themselves, on various useful and interesting subjects.

No day-scholars are received, unless such study the higher branches. Mrs. Hurlburth's long and well-established reputation as Teacher and Preceptor, during the period of her connection with the U. C. Academy, and previously, renders it unnecessary for the Committee to say anything relative to her qualifications for her present undertaking, especially as her health is now perfectly restored. They consider the advantages which the Young Ladies attending her School possess, in being members of her and Professor Hurlburth's family, where their habits can be formed under her immediate supervision, when connected with the studies already alluded to, as reasons for believing that, in her Academy, facilities and privileges for forming the female character as it should be, are enjoyed, superior to those generally found in such public institutions as was the Female Department in the U. C. Academy.

The School is kept in a handsome, spacious Building, situated in a healthy, pleasant, and retired part of the town; and the Committee believe that no pains or expenses will be spared to render it efficient in its operations, and agreeable to the Young Ladies who may attend it.

EGERTON RYERSON, In behalf of the
WILLIAM KINGSTON, Visiting Committee.
GEORGE HAM, Secretary.

Cobourg, Nov. 12, 1842.

The Second Term will commence on the first Thursday in January next. The very flattering reception with which her Academy has met, both from many encouraging and highly complimentary Letters from influential and literary Gentlemen, and also from the large number of Boarders in attendance, has induced Mrs. H. to make preparations for accommodating more than she had intended to receive. Such an Academy, exclusively devoted to Female Education, and embracing a wider range of subjects than is usually included in Female Instruction, has been long required. Particular attention is directed to the outlines of the Course of Study as published in her Card, embracing the most useful, and interesting subjects. Mrs. H. devotes her attention exclusively to the Young Ladies under her care; and as she does not take any but a few day-scholars, is able to bestow upon them more time. The Committee visit the Academy once a month, and give their general superintendence. Being within 70 or 80 rods of the College, the Young Ladies have easy access to the Lectures of the College. The Terms, it will also be observed, are very moderate, requiring only £6, 15s. per Quarter for Board, with the Highest Tuition; and less for the common English Branches.

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

Board and Tuition paid at the commencement of each term.
Books and Stationery may be obtained in Cobourg. For more particular inquiries reference is made to the following gentlemen, from whom cards can be obtained giving full information of every department of the Academy:—

Rev. A. Green, President of the Canada Conference; J. D. Thompson, M. P. P., Indiana; Rev. W. Clarke; — Morrell, Esq., London; Rev. G. R. Sanderson, Stamford; Rev. D. Wright, Credit; John Stinson, Esq., Hamilton; A. Cook, Esq., Mount Pleasant; Rev. A. MacNab, Rev. J. Scott, Toronto; A. Davidson, Esq., Niagara; W. Warren, Esq., Darlington; Rev. A. Hurlburth, Port Hope; Charles Diggar, Esq., Carrying Place; J. P. Robinson, M. P. P., Ameliasburg; J. P. Williams, Esq., Bloomfield; Billa Flint, Esq., G. B. Spencer, Esq., Belleville; J. C. Hunter, Mayor of Kingston; M. Cameron, M. P. P., Rev. H. Wilkinson, S. W. Brady, Esq., Kingston; W. Mathie, Esq., — Bidell, Esq., Luther Houghton, Esq., Brockville; Alfred Hooker, Esq., Rev. W. Patrick, David See, Esq., W. D. Dickinson, Esq., Prescott; G. Brouse, Esq., Brockton; W. G. Macdonald, Esq., Elgin; J. Burrows, Esq., Rev. T. Beavitt, Buxton; John Gilchrist, Esq., M. P. P., Cobourg; G. Boulter, Esq., Ameliasburg; Rev. John Ryerson, St. Catharines.

Mrs. J. B. Hurlburth, Preceptor; Miss R. Bourne, Assistant. Other Assistants will be engaged as the wants of the Academy require.
The following Gentlemen compose the Visiting and Examining Committee:—
Sheriff Rutten, Colonel G. Ham, Rev. Egerton Ryerson, D. D., Principal of Victoria College; Professor Wm. Kingston, A. M.; Rev. James Spencer.
Cobourg, November 14th, 1842. 668 3m

RIDOUT, BROTHERS & CO.

IMPORTERS OF BRITISH HARDWARE,
BIRMINGHAM, SHEFFIELD & WOLVERHAMPTON WAREHOUSE,
Corner of King and Yonge Streets, Toronto,
NEW SUPPLIES OF

IRON, STEEL, AND SHELF HARDWARE GOODS,
Direct from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment, including every article usually forming a part of the Ironmongery business, and which they offer to Country Dealers at their old Credit terms of six months for paper, or in Retail at their customary low prices.
Toronto, Oct. 1, 1842. 674

FALL AND WINTER STOCK.

THE SUBSCRIBER is just receiving, and offers for Sale, at the usual Terms, to the Country Trade, viz:—

105 kegs, various brands, 2	1 barrel Cloves
317 boxes do. Cavendish	1 barrel Nutmegs
31 boxes Ladies Twist	6 barrels hard shell Apples
40 boxes Hair Rod	2 barrels soft shell do
130 jars very superior Macaboy Snuff	10 bags Filberts
4 lbs Scotch Snuff, in bladders	14 barrels best Currants
78 bags Rio	270 boxes best Muscatel
14 bags Laguna	364 half boxes do
22 bags Picante	35 boxes, a good article
27 bags black Pepper	50 boxes Pipes
55 boxes ground Pepper	30 boxes Starch
20 boxes do. Fiminto	4 trices Salsaparilla
1 crate 47th Cassia	55 hales, a good article, Cotton Batt
65 jars Mustard	40 half hales do
10 boxes do. in tins of 4 lb. each	4 bales Cotton Twine
29 boxes ground Ginger	10 cases Glass Tumblers
10 boxes do. Cinnamon	1 case Raw-hide Whips

With many other Goods in the line.
161 King Street, Toronto, Oct. 4, 1842. 674

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

STEEL—SANDERSON, BROTHERS & CO.'S
Shear, Spring, Blister, and superior Cast Steel, (the latter well deserving the attention of Art Masters), on Sale by
RIDOUT, BROTHERS & CO.
Toronto, Oct. 1st, 1842. 674

CANADA PLATES—250 Boxes, for Sale by
RIDOUT, BROTHERS & CO.
Toronto, Oct. 1st, 1842. 674

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

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

NEWS PRINTING PAPER.
The Subscriber has just received, per the Ships *Mahonia* and *Edna*, 916 Reams News Printing Paper, assorted sizes.
Toronto, Aug. 3, 1842. R. H. BRETT.

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

THREE OFFICES TO LET, in No. 2, Church Buildings,
adjoining the Commercial Sale Rooms. Apply to the Subscriber,
Toronto, April 12, 1842. 496

LADIES' SEMINARY, COBOURG.

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

A Lecture is delivered weekly on some useful and interesting subject. Mrs. VANNORMAN'S School is very conveniently located; the accommodations are ample, and of the first order. The Committee believe that every attention is paid to the health and comfort of the Young Ladies;—they are regarded as members of a private family, and their manners and habits more assiduously cultivated than could possibly be done in more public Seminaries. The ceaseless efforts of Mrs. VANNORMAN and Miss LYON (who has spent ten years at one of the first Female Schools in America in preparation for the business of teaching, and who has taken the place of Miss Barnes), and the general superintendence and important personal aid afforded by Professor VANNORMAN, cannot fail of securing to the Young Ladies attending the Cobourg Ladies' Seminary a degree of success in acquiring a thorough, useful, and ornamental Education, which must be in the highest degree satisfactory to those who patronize the School.

EGERTON RYERSON, Wm. KINGSTON,
G. M. BOWELL, EDWY RYERSON.

Cobourg, December 10th, 1842.

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

As a special incitement, their improvement will be noted at each regularity, of which a faithful record will be preserved, and forwarded regularly to their parents, in quarterly reports.

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

Drawing, Painting, and Perspective, 1 0 0
Music, with use of Piano, 1 0 0
Music, Drawing, and Painting, 1 0 0
French, 1 0 0
Wax Work and Flowers, each, 1 0 0
Embroidery, 1 0 0
Board, including room, furniture, fuel, and washing, 10 0 0

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

The following Rev. Gentlemen and Gentlemen have kindly consented to act as a Visiting and Examining Committee:—Rev. Egerton Ryerson, D. D., Principal of Victoria College; Rev. Thomas Alexander, A. M.; Rev. Edw. Ryerson; G. M. BOWELL, M. P. P.; and Professor Wm. Kingston, A. M.
Cobourg, December 10th, 1842. 684 f

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

FALL AND WINTER STOCK.

THE SUBSCRIBER is just receiving, by recent arrivals from Liverpool and London, a full and complete assortment of
Combs; English, French and German Fancy Goods; Cutlery, Birmingham & Sheffield Shelf Goods; Stationery, &c. &c.

Viz:—
3 cases Ladies' Work-Boxes and Writing Desks
1 case London Hair Brushes
1 do best Dressing Combs and other Combs
1 do Gentlemen's Dressing-Cases
4 cases common Looking Glasses
6 cases Cutlery
5 do assorted Birmingham Fancy Goods
1 do Whip-Thongs
1 do assorted Buttons

31 cases of Foolscap & Letter Paper
24 cases News Printing do
10 do Wrapping do
4 do (1 ton) Mill Board
1 case Bookbinder's Leather
4 do Merchant's Account Books
2 cases assorted Ink
2 do Ink Bottles
1 case Ink Powder
15 cases assorted Stationery, including every article in a Fancy Stationery; Drawing Cards, Pencils, Colours, &c.
R. H. BRETT.
161 King Street, Toronto, Oct. 4, 1842. 674

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

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

DENTAL SURGERY.—A. V. BROWN, M.D.
Surgeon Dentist.—Teeth inserted, from one to an entire set, upon the new and improved principle of Atmospheric Pressure. And, in addition to Gold, &c., for filling Decayed Teeth, Dr. B. uses numerous Fusible Metals and Composites, which will entirely arrest decay and prevent them from aching.

TOOTHACHE CURED, and in most cases the Tooth preserved for life.
Office, No. 6, Day Street, Toronto. 621 f

A FEW SETS of Wilson's Tales of the Borders for Sale at
R. DREW'S, 163, King Street, Toronto.

J. WINE'S COMPOUND SYRUP OF HOREHOUND
AND ELECAMpane, for the speedy and efficient Cure of Coughs, Colds, Asthma, Spitting of Blood, Whooping Cough, Croup or Hoarseness, Pleurisy, hoarseness, pains and soreness of the breast and lungs; Bronchitis, a disease that is sweeping hundreds to a premature grave, under the fictitious name of consumption, can be cured by this Medicine. The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It is nothing more than an inflammation of the fine skin which lines the inside of the whole of the wind tubes or air vessels which run through every part of the lungs.

The peculiar virtues of this compound have for a long time attracted the attention of the medical profession and public; and a lively interest has recently been directed to the development of their active powers and pulmonary qualities, which the proprietor is now able to gratify, and presents this medicine to the public with full confidence of its being the most safe and valuable remedy ever discovered and adapted to all diseases of the lungs, when any of the functions do not perform their natural or healthy action. It is universally believed that God in his providence has not afflicted his children with pain and disease, without at the same time giving them something in the garden of nature that will not only mitigate, but in many cases entirely relieve them. With these views strongly impressed on our minds, every one should feel a great desire to investigate to the utmost of his power, the great agents of nature, and to draw from that source that instruction which the wisdom of man has been unable to attain.

In presenting this article to the public, the proprietor was influenced by the hope that a medicine prepared with much care and strict regard to the chemical properties of its several ingredients, should take the place of thousands of irresponsible nostrums of the day, with which this country is deluged.

The use of one bottle of the Syrup will be sufficient to convince the most sceptical of its beneficial effects.

Directions accompanying each bottle, with the signature of the proprietor, without which none are genuine.

Prepared and sold wholesale and retail, by J. WINE, Chemist and Apothecary, King-Street, Hamilton, C. W.

N. B.—A liberal discount made to those who purchase to sell again.—Price 2s. 6d.
For sale by LYMAN, FARR & CO., No. 3, City Buildings, King-Street, Toronto. 675

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

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

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

TO THE INCREDULOUS.
New-York, Sept. 26th, 1839.—I have been entirely bald during 13 years; and I have now, by the use of the genuine BALM OF COLUMBIA, my head covered with fine flowing hair. I shall be happy to convince the most incredulous who will take the trouble to call at my house. I have bought the article of Comstock & Co., 2, Fletcher Street.

I. P. SCHINDLER, 47, Attorney Street.

JOHN EDWARD PELL,

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

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

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

J. E. P. would also call the attention of the public to Mr. HALL'S splendid Portrait of QUEEN VICTORIA, which, together with the splendid Frame, is now for Sale, as also some beautiful CABINET PAINTINGS by Sanders, and a variety of other Pictures. And as the time of Festivities is now at hand, he would observe, that those Ladies or Gentlemen needing any decorations in the above line, can be suited in every variety.

Looking Glasses from 1s. 3d. to £12 10s. PICTURE FRAMES of all sorts, Gilt, Mahogany, Rose-wood, Walnut, &c. &c. as also ORNAMENTS of every description.

In conclusion, J. E. P. would invite a call before purchasing elsewhere.
November 15, 1842. 682 3m

HENRY E. NICOLLS,

NOTARY PUBLIC, CONVEYANCER AND LAND AGENT,
&c., next door to the Post Office, Yonge Street, Toronto City.

Deeds, Memorials and Petitions drawn with neatness and despatch. Titles to land searched and proved.

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

Lands claimed and prosecuted under the Heir and Devisee Act, and Deeds taken out.

Militia claims and U. E. Loyalist's rights procured and bought. Bank Stock and Government Debentures bought and sold. Petitions to the Governor and Council for pensions or lands prepared and presented. Money advanced on letters of credit upon Great Britain, mortgage or personal security.

N. B. On all Government Land business or mortgage, a fee of 5s. will be required before the business is taken in hand.
All letters must be Post Paid.
Dec. 17, 1842. 685

GEORGE AND JOHN DUGGAN,

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

HARTFORD FIRE INSURANCE COMPANY,

HARTFORD, CONNECTICUT.
This long-established Institution, incorporated in 1819 with a Perpetual Charter, has an unimpaired Capital of \$150,000, with power of increasing the same to \$250,000. For more than thirty years it has conducted its extensive business on the most just and liberal principles, paying its losses with honorable promptness. It insures, against loss or damage by fire, Public Buildings, Dwelling-houses, Warehouses, Merchandise, Household Furniture, and property generally, on terms very favourable to the assured. Owners of Property in Toronto and its vicinity are invited to apply to

References by permission to:—
THOMAS G. RIDOUT, Esq., Cashier, Bank of Upper Canada.
WILLIAM WILSON, Esq., Cashier, Branch Bank of Montreal.
JOHN CAMERON, Esq., Cashier, Branch Com. Bank, M. D.
A. O. MEXLEY, Esq., Int'l. Manager, Toronto Branch Bank of British North America.
MESSRS. J. F. SMITH & Co.
September, 1842. 670

TORONTO FOUNDRY, (late NORTON'S).

The Subscribers beg to inform their friends and the public generally, that they have very much enlarged this Establishment, and are now ready to execute orders for CASTINGS of every description, and upon the most favourable terms. The following articles comprise a part of their Stock, viz:—

Fanning Mill Irons.
Wagon Boxes.
Norton's Plough.
do. do. Improved.
Scotch Mould Boards.
Box Plate and Cooking Stoves, whole.
Counter Scales.
Thrashing Machines, from two to eight horse power.

Carding Machines.
Saw Mill Irons.
Patent Balance Wheels, for Saw Mills.
Percussion Water Wheels for do.
Grist Mill Castings.
Counter Scales.
Platform Scales.
Sugar Kettles.

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Sherman's Medicated Lozenges are never sold by the ounce, but always in boxes with his name attached. The Doctor being an educated and experienced Physician, and a Member of the Medical Society of the City of New York, gives a character to his preparations that no others enjoy.

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There are cases, so numerous, of these brilliant effects, that time and space forbid an attempt to put them down. Buy and use these medicines, and as so often, and health and strength shall be yours. See wrapper and directions that come with them.

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BRISTOL'S SARSAPARILLA is a rare and invaluable combination of vegetable remedies of established medical value, and from its peculiar properties is almost infall