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The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS OF JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

VOL. I.

TORONTO, CANADA WEST, MONDAY, JUNE 17, 1860.

No. 22.

Poetry.

"AS THY DAY, SO SHALL THY STRENGTH BE."

When sorrow's tear is trembling in the eye;
When grief's pale shadow on the brow is cast;
When in some much-loved breast life's lingering sigh,
Faint and more faint, is heard—till all is past—
How dark and cheerless seems our future lot.
On life's lone track our weary way we wend,
Till Jesus sweetly whispers, "sorrow not,
In me you have a never-dying friend."

When riches take them wings and flee away;
And, in a moment,—as a vision past—
Our cherished joys all wither and decay,
Beneath adversity's chill, withering blast;
Oh! then 'tis sweet to raise the drooping eye
To that dear Saviour, who hath made us seek
Treasures that perish not—beyond the sky—
While thus he disciplines our faith so weak.

When the fierce Tempter seeks the unwary soul,
And seems about to overwhelm it quite;—
When waves of waves, in quick succession roll,
And the thick storm cloud gathers, dark as night;
Oh! then, like bursting sunshine, bright and clear,
Comes some sweet promise, by the Saviour spoken;
The gracious Word proclaims his promise near,
The subtle Fowler's snares at once are broken.

And worse, when recent sin's dark shadow lies
Upon the soul, like some funeral pall;
When its transgressions seem to reach the skies,
And in loud accents, for stern vengeance call;
'Tis then our Surety speaks, and at his voice,
The parting clouds disclose the smiling heaven;
The saved sinner cannot but rejoice,
For God Himself hath sealed the pardon given.

And when the soul is brought to Jordan's brink,
And sees the waters rolling darkly by;
When trembling nature makes it backward shrink
From the cold passage to Eternity:
Then "precious faith" shows how, beyond the stream,
Canaan's fair fields in brightest sunshine glow;
The Ark, mid-channel, sheds its cheering beam,
And the now joyful soul is fain to go.

A CHILD'S GRAVE.

It is a place where thankfulness,
Its tearful tribute giveth,
That one so pure hath left a world
Where so much sorrow liveth;
Where trial, to the heavy heart,
Its constant cross presenteth,
And every hour some trace retains
For which the soul repenteth.

Miscellany.

INFIDELITY AND CHRISTIANITY COMPARED
IN THEIR PRINCIPLES.

"What is truth?"—John xviii. 38.

A greater question was never asked: applied to things secular, it is interesting, and, even momentous; but regarding things sacred, it acquires an importance truly infinite. In religion, then, what is truth? Who, what can answer? Reason? We see what it has done, and still does, for the heathen—is idolatry truth? But the heathen are not civilized. If reason does not civilize, can it religionize? Allowing that it can do the former, has it done the latter? For four thousand years mankind were left to its unaided guidance; what was the result? To say nothing of the more barbarous, even in the most polished and enlightened Pagan nations; not excepting those countries where Homer lived and Plato taught, where the harp of Virgil resounded, where the rights and liberties of mankind—countries which gave birth to paintings which modern art cannot approach, and produced statues which are still the masterpieces of the world,—the most superstitious notions and idolatrous practices obtained and prevailed. And is reason more instructive now than it was then? If we turn to the Hindoos, in mathematical science among the most accomplished people in the world, we find they have not less than three hundred and thirty millions of gods!—if to the Chinese, to whom pertains the discovery of the mariner's compass and of gunpowder, the most ingenious people, perhaps, under heaven, they have gods in every house and grove; for the modern traveller tells us, that he saw upon sign-boards, in China, "gods made and repaired in this house;"—nor do other heathen nations disclose anything better, but much worse; as it is written, "Darkness covereth the earth, and gross darkness the people." If, then, reason with the light of nature, alleged to be sufficient

for the purpose, could not, cannot answer the question, what can? Every man of sense will admit that a revelation was not only possible and probable, but absolutely necessary to the enlightenment and happiness of mankind. That a revelation was possible, none who believe in the existence of a supreme, all-wise, almighty Being, can doubt; that a revelation was probable, appears clear from the fact, that a revelation had been given in the first instance, though lost in the second: for how, otherwise, was the first man instructed? and why did ancient philosophers, feeling their need, expect a revelation; and, that a revelation was necessary, the condition of the world demonstrated.

Without revelation how could the character of God have been determined? We will not at present have to do with the atheistical, we seek only a comparison with the deistical sceptic—the man who believes there is a God, but disbelieves that the Bible is a revelation of that God. Discarding, then, the sacred volume, we ask, what is God? And, lest reason should take a tinge from revelation, put the question to parties ignorant of revelation—the Athenians, the Egyptians, the Grecians, the Romans. What is their reply?—what was their practice? The mere tyro in history will tell you, those nations were given over to idolatry: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," Rom. i. 22, 23. So much for the discovery of reason and the light of nature! But, replacing the book of God, inquiring of revelation, an answer to the question is immediately returned: "God is a spirit; God is light; God is love."—descriptions of the Deity which at once commend themselves to every man's enlightened and unprejudiced understanding.

Without revelation, what opinion could we have formed as to the end of our present existence? What am I? who sent me here? what is my business in this world? what will become of me when I go hence?—are problems which reason may institute, but which reason cannot solve. Ah! well might Hobbes, a celebrated infidel writer, exclaim, when dying, "I am going to take a leap in the dark!" Poor, weak reason! thy light accompanies me to the tomb, but leaves me there; nor does nature, with definite certainty, tell me of aught beyond,—

"Shadows, clouds, and darkness rest upon it;"

and considering man's intellectual and moral capabilities, which his present limited and imperfect condition is so far from satisfying, which is more probable, the infidel's annihilation or the Christian's immortality?

Without revelation, how could we have been relieved from the criminality of our position? I am guilty—my conscience tells me so; nor are the accusations of that inward monitor to be charged wholly on revelation—the same conviction possesses those of our species who never saw or heard revelation. Else why their immodulations? on what other principle are they to be accounted for? And am I, indeed, guilty and distressed? How am I to expiate my offences to relieve my soul? "What must I do to be saved?" Who what can answer? Reason? She is nonplussed. Nature?—She is dumb.—Revelation?—Ah! yes; the cross exhibited to my view: I am directed and assured, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Against the system of Christianity, however, as contained in the Scriptures, another system has been set up, usually denominated infidelity; a comparison of which systems we shall now institute, in relation, more particularly, to the principles of the one, and the doctrines of the other: remarking—

1. That the principles of infidelity are heterogeneous and doubtful; the doctrines of Christianity are uniform and certain.

One infidel writes, there is no God; another acknowledges that nature had a beginning; another contends that it never had a beginning, for that it existed from eternity. One declares the world came into being by chance; another maintains there is no such thing as chance. One concedes a hereafter, and, by sequence, the soul's immortality; another ridicules such notions as superstitious and absurd. It were easy to multiply their contradictions. Let any man examine the writings of Bolingbroke, Hume, Hobbes, Blount, Herbert, Shaftesbury, Woolston, Tindal, Chubb, Voltaire; and we defy him clearly and definitively to make out a statement what they believed. Now, the inspired writers are not so. You meet with no such irreconcilable statements in the Bible. True, there are seeming discrepancies: as where, for example, St. James says a man is justified by works, and St. Paul says a man is justified by grace; but a Sunday-school child

will tell you, that the one speaks of justification evidentially, the other meritoriously—so they agree. The contradictions of the word of God are more apparent than real; they vanish research: "the Scripture cannot be broken." But the more you canvass the productions of the writers alluded to, the more puzzled you become. If, then, infidelity be the truth, what is the truth in infidelity; for truth is one—truth cannot deny itself? We leave the sceptic to answer.—But ask, What is truth in Christianity? and one harmonious reply is returned. Nor does the infidel gain aught by asking, "Why, then, are not Christians agreed amongst themselves?" It were more consistent if he told us, first, why are not infidels agreed amongst themselves?—For Christians are agreed in the main; the things in which they differ being only minor, not essential. Are infidels so agreed? Let their writings testify.

TO BE CONTINUED.

TRIALS.

Every one that gets to the throne must put their foot upon the thorn. We must taste the gall if we taste the glory. Whom God justifies by faith, he leads into tribulations also. When God brought Israel through the Red Sea, he led them into the wilderness; so when God saves a soul he tries it. He never gives faith without trying it. The way to Zion is through the valley of Baca. You must go through the wilderness of Jordan, if you are to come to the land of Promise. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all that God permits them to do is to suffer. Go round to every one in glory—every one has a different story, yet every one has a tale of suffering. One was persecuted in his family, by his friends and companions; another was visited with sore pains and humbling disease, neglect by the world; another had all these afflictions meeting in one—deeper called unto deep. Mark, all are brought out of them.—It was a dark cloud, but it passed away; the water was deep, but they have reached the other side. Not one of them blames God for the road he led them: "Salvation" is their only cry. Is there any of you, dear children, murmuring at your lot? Do not sin against God. This is the way God leads all his redeemed ones. You must have a palm as well as a white robe.—No pain, no palm; no cross, no crown; no thorn, no throne; no gall, no glory. Learn to glory in tribulation also. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—*M. Cheyne.*

DEVOTING A FIXED PORTION OF INCOME TO CHARITABLE PURPOSES.

In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made tenth the fixed proportion of their almsgiving, was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until, for himself he found it too little, and observes, "I think however, that it is as likely a proportion as can be prescribed; and that devoting a tenth part ordinarily to God is a matter that we have more than human direction for." Doddridge was another instance of this kind. "I make a solemn dedication of one tenth of my estate, salary and income to charitable uses; and I also devote to such uses an eighth of everything I receive by way of gift or present. A fifth part was the proportion of Archbishop Tillston and Dr. Watts. A fourth part was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband in his account of her life, says: "She thought it was reasonable that such as had no children should appropriate a fourth part of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate" says that excellent female, "half of my yearly income to charitable uses; yea, all that I have beyond the bare conveniences and necessities of life shall surely be the Lord's." Such too was the constant practice of the Hon. Robt. Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillston says, in his funeral sermon, "All things considered, there have not been, since the primitive times of Christianity, many among the Sons of men, to whom that glorious character of the Son of God might be better applied than, 'he went about doing good.'"

The list might be extended to those who

have lived since, to many of our own age, and in our own country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence and cheerfulness would they perform this Christian duty? How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive!"—*Lon. Watchman.*

A STRIKING ILLUSTRATION.

A company of individuals united themselves together into a mutual benefit association. The Blacksmith comes and says, "Gentlemen, I wish to become a member of your association." "Well, what can you do?" "Oh, I can shoe your horses, iron your carriages, and make all kinds of implements." "Very well come in Mr Blacksmith." The mason applies for admission into the society. "And what can you do, Mr Mason?" "Oh, I can build your barns and houses, stables and bridges." "Very well, come in, we can't get along without you."—Along comes the Shoemaker, and says, "I wish to become a member of your society." "Well, what can you do?" "I can make shoes and boots for you." "Come in, Mr Shoemaker, we must have you."

So in turn, apply all the different trades and professions, till lastly and individual comes and wants to be a member, "And what is your business?" "I am a Rum-seller." "A Rum-seller! and what can you do?" "I can build jails, and prisons, and poor houses." "And is that all?" "No I can fill them; I can fill your jails with criminals, prisons with convicts and your poor-houses with paupers." "And what else can you do?" "I can bring the gray hairs of the aged with sorrow to the grave; I can break the heart of the wife, and blast the prospects of the friends of talent, and fill your land with more than the plagues of Egypt."—"Is that all you can do?" "Good heavens!" cries the rum-seller, "is not that enough?"—*Poughkeepsie Blacksmith.*

GOOD ADVICE.

One hundred years ago, the Rev John Wesley, among other particulars promotive of health gave the following advice:

1. The passions have a greater influence on health than most people are aware of.
2. All violent and sudden passions, dispose to, or actually throw people into acute diseases.
3. The slow and sudden lasting passions, such as grief and hopeless love, bring on chronic diseases and low fevers.
4. Till the passion which caused the disease is calmed medicine is applied in vain.
5. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passion themselves within due bounds. And by the unspeakable joy, and perfect calm serenity and tranquillity it gives the mind, it becomes the most powerful of all the means of health, and long life.—*London, June, 11, 1747.*

OLD PSALM TUNES

To forward the reception of such tunes, two facts as to their original intention must be practically borne in mind. They were sung faster than we usually sing them, and what is better, by a far greater number of voices. It is a great mistake to suppose that old tunes should be sung in a heavy, drawling style. Our forefathers in the Church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sang in a quicker and livelier manner than is commonly conjectured. The Old Hundredth tune is made a dirge in our days, but in theirs it was joyous and an animating canticle. "All people that on earth do dwell, sing to the Lord with cheerful voice! In like manner York tune, which is shelved among the dull and obsolete, was, little more than a century ago, the liveliest and the most popular tune of the entire kingdom.—But to hear old tunes to advantage, they must be sung in old style. Not only must they be sung with decent gravity and cheerful sanctity, but by masses of people, by a multitude of voices, "by all the people together," as the original directions state. Six thousand voices were wont to be heard at St. Paul's Cross; "three or four thousand singing at a time in a church in this City is but a trifle," said the excellent Roger Ascham, in a letter from Angsburgh, dated the 14th of May, 1551.—*Hackett's National Psalmist.*

Family Circle.

WHY DO YOU GO TO CHURCH.

Some go to church to take a walk,
Some go there to laugh and talk,
Some go there to meet a friend,

THE INDULGING OF CHILDREN.

From the British Mother's Magazine.

If a child is passionate and wilful, a grave look, or a little tap upon the hand, will, without hurting him, sometimes be sufficient to convince him that he is doing wrong, and often cure the fault.

The humors of the infant child are innumera- bly various. One will not sleep any where but in the lap; with another there is no peace unless he is continually rocked in a cradle;

A gentleman called some time ago upon a friend, and took a family dinner, when, to his great astonishment, he saw little master, not quite a year old, drinking ale.

A child cries because he is to go to school; shall parents, to quiet him, keep him at home? By no means.

When a question is asked a child, no matter by whom, whether by the parents, a visitor, servant, or beggar, it must never be suffered to go unanswered; all the rules of breeding and civility demand it, and nothing can excuse a non-compliance.

There is no vice more dangerous, none more odious, than that of lying—yet none more common; and, what is stranger still, parents themselves are often the persons who teach it.

to use many shifts and turns to get rid of their curiosity and impertunity. The next cause is, they do not make duty their children's rule of conduct; as, for instance, a child sees some- thing in his father's hand, and asks, "what is that?" the father answers, "nothing."

Children should be told their duty without any disguise, and it is certain they may often be won to it by soft and gentle means; but falsehoods, prevarications, and quibbling, can never be the way to lead them to it.

GOOD MANNERS—THE DIFFERENCE.

"Will you have this seat, sir; I prefer to stand," said a fine little boy, sitting in a pew, when the chapel was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very graciously upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

"Will you let the ladies have your seat, and sit upon the bench yonder," said a gentleman to four boys sitting together in a pew.

"I shan't," says one; "they may sit on the bench themselves, if they please," said another.

"They can't be sabbath-scholars," one remarked. "At any rate," another said, "they have no bringing-up at home."

Which example, children, is the most worthy of imitation,—that of the lad, or of the four obstinate boys? And which honored their parents most?

PARENTS AND CHILDREN.

I have often been amazed to see how easily children can draw religious parents into views and practices, which to them, in early life, seemed wrong and sinful. I have known good men who could not bear to curb the inclinations of their children in any thing, and hence would permit them whilst under their control, to visit horse races, theatres, billiard tables, &c &c — Others have permitted their children to go to dancing schools, and to gratify them, have permitted dancing in their own houses.

It is all right that parents should love their children, and indulge them as much as possible in innocent amusements; but it cannot be justified to bring them up in all the fashions of the world and all the pleasures of sense. We are commanded to bring them up in the nurture and admonition of the Lord, and there is a fearful responsibility incurred by parents who act otherwise.

I have known some of the best parents to have some of the worst children, and could give many instances of the children of pious parents dying without hope. I will mention one. In my early boyhood, and from that time to a few years past, I was acquainted with a Methodist preacher, who through life maintained the character of an exemplary Christian and a dignified minister.

With a physician The young man had talents, but before the death of his aged parents, he took to drink, wrote and acted plays, and wandered from home. I saw the old patriarch not long before his death, in the city of Baltimore, looking for his "lost son," as he called him — The son had gone to the Eastern Shore, where his mother was on a visit. The old gentleman followed him, and up on meeting with him, threw his arms around his neck, whilst the silent tears ran down his aged and furrowed cheeks — the mother also embracing her son at the same time with streaming eyes.

Geographical and Historical

HEBULANUM AND VESUVIUS.

CONTINUED FROM PAGE 162.

Some of the stones were thrown to the height of a hundred, or two hundred feet. Never in my life, had I such profound and lofty conceptions of the power and majesty of God. Far above the clouds, which were reposing on its sides, at an elevation ten times higher than the cupola of St. Paul's, in London, looking down into a cavern of immense extent, at the bottom of which is a vent for the hidden fires of the universe, the centre of which, philosophers tell us, is filled with a vast sea of melted lava, heaving and dashing beneath the thin crust of stratified rock —

"An ever burning forge of fire; Whereon in awful and omnipotent ease, Nature the delegate of God, brings forth Her everlasting elements, and breathes Around that fluent heart of light which clothes itself in lightnings wandering through the air, And pierces to the last and innermost pore Of earth's snow mantled mountains."

and on looking up, seeing nothing but the calm and everlasting heavens above, I felt as if I were nearer than usual to the God of the universe, almost trembled with a sublime and awful pleasure. I recognized my own littleness, but longed to penetrate the infinite and everlasting Earth and its dreams seemed as nothing, God and eternity, all in all. Then I felt that I could sing could my voice have sounded like the rush of many waters, accompanied with the music of celestial harpers, harping with their harps: —

"Now to the shining realms above, I lift my hand and glance mine eyes; O for the pinions of a dove, To bear me to the upper skies, Thence from the bosom of my God, Oceans of endless pleasure roll; There would I fix my last abode, And drown the sorrows of my soul!"

Vesuvius far surpassed my expectations. All my previous conceptions of extent and grandeur were poor and tame. Much did Niagara, with its world of waters rushing over the precipice into the yawning abyss below, impress me with a sense of deeper sublimity and more awful delight. I have never experienced this feeling, at least, in the same degree, except when passing through high Alpine solitudes, where glacier peaks irradiated with the light of Heaven, seem to mingle with the stars, and form an illuminated pathway to glory.

"Holding with God himself communion high, Where the dread peal of torrents fills The sky-roofed temple of the eternal hills; Or when upon the mountain's silent brow, Bright stars of ice and azure fields of snow; While needle peaks of granite, shooting bare, Tremble in ever-varying tints of air,— Great joy, by horror-tantr'd, dilates the heart, And the near heavens their own delights impart; When the sun bids the gorgeous scene farewell, Huge peaks of darkness named, of fear and storms, Lift all sorene their sull illumined foms, In sea-like reach of prospect, round us spread, Tinged like an angel's smile, all rosy red."

In ascending the mountain, we had enjoyed at various points, charming views of the city and bay of Naples, with the surrounding scenery. O! it was a glorious thing to look down from those stupendous elevations upon the wide and varied landscape of southern Italy, glowing in the rich light of a summer's sun. Earth, air, and water—mountain heights and fir-spread valleys—dark woods and gay vineyards—the sea and sky, were fused into a harmonious whole by means of the all pervading radiance, instinct, as it seemed, with the spirit of God, the light of the universe. It is in circumstances like these that we forget man, and the curse of sin that clings to his nature, and permit our very souls to mingle with universal being around us, feeling nothing but a profound and blessed consciousness of "a presence and a power" infinite and ineffable.

Wisdom and spirit of the universe! Thou soul that art the eternity of thought! And gives to forms and images a breath And everlasting motion I not in vain, By day or star-light; thus from my first dawn Of childhood did I thou intertwine for me The passions that built up our human soul; Not with the mean and vulgar works of men, But with high objects, with enduring things, With life and nature; with purifying thus The elements of feeling and of thought,

And sanctifying by such discipline Both pain and fear,—until we recognize A grandeur in the beatings of the heart." Wordsworth.

A DYAK WAR DANCE.

The music struck up; it consisted of gongs and tom-toms. The Malay gong, which the Dyaks also make use of, is, like the Javanese, thick, with a broad rim, and very different from the gong of the Chinese. Instead of the clang- ing noise of the latter, it gives out a muffled sound of a deep tone. The gong and tom-tom are used by the Dyaks and Malays in war, and for signals at night, and the Dyaks procure them from the Malays. I said that the music struck up, for, rude as the instruments were, they modulate the sound and keep time so admirably that it was anything but harmonious. A space was now cleared in the centre of the house, and two of the oldest warriors stepped into it. They were dressed in turbans, long loose jackets, sashes round their waists descend- ing to their feet, and small bells were attached to their ankles. They commenced by first shaking hands with the Rajah, and then with all the Europeans present; thereby giving us to understand, as was explained to us, that the dance was to be considered only as a spectacle, and not to be taken in its literal sense, as preparatory to an attack upon us, a view of the case in which we fully concurred with them. This ceremony being over, they rushed into the centre and gave a most unearthly scream; then poising themselves on one foot, they described a circle with the other, at the same time extend- ing their arms like the wings of a bird, and then meeting their hands, clapping and keeping time with the music. After a little while the music became louder, and suddenly our ears were pierced with the whole of the natives present joining in the hideous war-cry. Then the motions and the screams of the dancers became more violent, and everything was working up to a state of excitement by which even we were influenced. Suddenly a very unpleasant odour pervaded the room, already too warm from the numbers it contained. involuntarily we held our noses, wondering what might be the cause, when we perceived that one of the warriors had stepped into the centre, and suspended round the shoulders of each dancer a human head in a wide-meshed basket of rattan. These heads had been taken in the Sarron business, and were, therefore, but a fortnight old. They were encased in a wide network of rattan, and were ornamented with beads. Their stench was intolerable, although, as we discovered upon after examination, when they were suspended against the wall, they had been partially baked, and were quite black. The teeth and hair were quite perfect, the features somewhat shrunk, and they were, altogether pretty fair specimens of pickled heads. But our worthy fellows required a lesson from the New Zealanders in the art of preserving. The appearance of the heads was the signal for the music to play louder—for the war cry of the natives to be more energetic, and for the screams of the dancers to be more pier- cing. Their motions now became more rapid, and the excitement in proportion. Their eyes glistened with unwonted brightness. The perspiration dropped down their faces; and thus loud yelling, dancing, gongs, and tom-tom be- come more rapid and more violent every minute, till the dancing warriors were ready to drop — A farewell yell, with emphasis, was given by the surrounding warriors; immediately the music ceased, the dancers disappeared, and the tumultuous excitement and noise was succeeded by a dead silence. Such was the excitement communicated, that when it was all over we ourselves remained for some time panting to recover our breath. Again we lighted our cheroots and smoked for a while the pipe of peace.—Marryat's Borneo.

LONDON.

Whatever may be the future fate of this great city,—whether it return to comparative nothing- ness, or become once more the site of meadows and corn-fields, surely none since the world began has ever offered to the observation of the beholder such a wonderful aggregate of man and his labors. London is not London alone, it is the central point of the civilized universe, towards which rays converge from every zone and meridian. London is a part of England, of Europe, of America, of Africa, and of Asia. Beneath our feet is the focus within which are concentra- ted the hopes, fears, rivalries, and jealousies of all the other nations of the globe. Britian London reaches all with its outstretched arms, sufficiently to operate upon all. The eye fell from the place where we stood upon magazines of wealth that were not the property of English- men, but placed in their hands for security or profit by those who could trust them nowhere else. Beneath there was the harbor of refuge for countless property in peril, as well as for monarchs dethroned, and ministers exiled. The riches of realms "Cæsar never knew" were deposited there; and productions of the earth, grown in regions of which Greece and Rome had never heard. The wealth that commands all the markets of the globe, all that can stimu- late ambition or gratify luxury, existed below us in profusion, either for good or evil. From what elevation besides, since man has emerged from savage life, could such a scene have been prespected.

The Press and General Review.

UNITED STATES—CANADA.

From the Times.

The New World is fated to be the subject of geographical problems. First, there was the question, whether there be such a place; and then, how to get it? Columbus solved both by a sort of mistake, and got to the other side of the globe by taking a short cut to the Indies of Colocanda and the realms of Prester John—Three centuries have passed, and one great problem survives for the curiosity, the ingenuity, or the perseverance, of competing nations.—How to get across the huge double continent, which stretches, as it were the backbone of the earth from the North to the South Pole—For the pure love of geographical science, we are sending expedition after expedition to find a north-west passage. The United States, animated at this moment by a more earthly passion, are considering whether it is best to cut across at once as the crow flies, or to go round Cape Horn, or across Central America, at Panama, or at Lake Nicaragua, or at Tehuantepec, or at some other place. A glittering prize excites the enterprise of these discoveries, as the golden cup tempted the Sicilian diver to the bottom of the Charybdis. But another problem of almost equal importance, vexes American ingenuity. It is how to get out of North America. The interior of that continent is a region unsurpassed for vastness, for fertility, for its noble rivers, and its inland seas. How is the increasing produce of this region to be extricated and launched on the ocean? Nature takes the waters of these inland seas, and the produce of their shores, ten degrees to the North, through a British colony, and down a British stream of difficult navigation, fifteen hundred miles long. Art has already achieved another solution of the difficulty by linking Lake Erie with New York. There still, however, remains the question, which is the easier, shorter, and the cheaper route, the St. Lawrence or the Lake Erie Canal?

The Erie of the United States is somewhat hard. So beset are they with natural and political impediments, they cannot reach their own western shores. When they look at the narrow neck of isthmus which presents so inviting a contrast to the dreary interval of rocky mountains and sandy plains which separate San Francisco from New York, they see it in the hands of other Powers. When they look at the natural outlet of their mighty lakes, there again they behold a foreign flag. Brother Jonathan, indeed, can triumph over nature as well as any other member of the race to whom that dominion is given. Half man, half alligator, he will dash on, by land or by water, as they happen to come, floundering through bogs, splashing through torrents, cutting his way through forests, and following the stars through interminable plains. He will extend the Mississippi with a railroad, or join seas with a canal, as it may suit his convenience. Give him three years, and he will lease the undertaking to a house in New York which will do it, or die, in the stipulated time. He does not fret at that which cannot be helped, but sits down and does what he can. If the mountain would not come to Mahomet, Mahomet must go to the mountain. If the citizens of the United States were not allowed a practical equality in the use of the St. Lawrence, they made a St. Lawrence of their own, 15 yards instead of 15 miles wide, but sufficient to carry stout barges loaded with grain and flour. Such a small but useful St. Lawrence there is, in fact. It is expensive and tedious, but what of that, when it belongs to the Union, and converts Lakes Superior, Michigan, Huron, and Erie into canal-docks, No. 1, 2, 3, and 4, of New York?

It is an inglorious sort of tyranny to deny men the free bounties of nature, and to monopolise a great highway of commerce. There are regions of the world where we maintain a very different doctrine, and claim for man's common use the arterial streams of great continents.—But we practically deny the river and the gulf of the St. Lawrence to our republican neighbors, while we refuse him a share in its principal commerce. It is still more inglorious to be beaten, and to find that a narrow canal, with nearly a hundred locks, and with banks so fragile as to allow no greater speed than three miles an hour, after all is a silver stream of wealth, far more useful and productive than one of the noblest rivers in the world. The food which flows to this crowded capital, and to the famished borders of Ireland, through Buffalo and Albany, and the tedious locks between, and which is thrice transhipped before it reaches the Atlantic, very far exceeds the quantity we receive through the Ontario, the St. Lawrence, and the gigantic ship canals, the Rideau and the Welland, with which we have surmounted the natural difficulties of the navigation. The vulgar American canal has beaten the British river, through the instrumentality of our own demands. England herself gives the virtual preference to the canal, by using it more than its showy rival.

The Canadian authorities, differing as they do in the question of free trade, and slightly disagreeing as to the minor items of the calculation, agree in the opinion that Quebec cannot pretend to vie with New York, or the Canadian with

the American settler, unless by repealing the navigation laws, and so reducing the price of freight at Quebec. Whatever the comparative cost of transport from the interior to New York and Quebec, it is evident that a high rate or a variably rate of freight from Quebec to this country must seriously clog the latter in the arduous competition. As the matter now stands Quebec and all Canada are well nigh beaten in the race. New York with its forest of merchantmen within sight of the ocean is above a match for Quebec some hundred miles up a difficult river, and further shut up by restrictive laws. It is now proposed to remove the disability under which it labors, and to permit the Americans to bring us the produce of the interior by our own river as well as by their own canal.

THE POPISH CHURCH RAMPANT.

From the London Examiner.

It will be strange enough if the immediate effect of the struggle for freedom of the last two years in Europe should end in setting free a power which, when uncontrolled, has never been exercised but for the enthralment of the minds, and not seldom of the bodies, of its votaries. At the present moment the Catholic Church, or rather Episcopacy, seems to be the only body likely to be gainers by the confusion. While princes and people have been tearing each other to pieces, they have been quietly looking on, slyly biding their time; and now, when both are exhausted with the contest, they boldly step forward and claim the lion's share of the spoils. That Church which, after tyrannising over the world herself, became the willing handmaid to every tyrant who chose to use her, now, forsooth, loudly demands freedom from all restrictions, as no longer consonant with the enlightened spirit of the present age. And mark the effect. In France the schools have been thrown open to the Jesuits. In Prussia the clergy, by order of their bishops, refuse to take the oath to the constitution; in Piedmont they protest against being subject to the civil tribunal; and in Austria they have obtained the relinquishment of the "Placetum Regium."

By a law passed in the reign of Maria Theresa—before any bull of the Pope could be published in any part of the Austrian dominions, it was necessary that a permission of "Placet" should be received from the emperor, after which the clergy were bound to obey. In like manner the bishops were obliged to subject their ordinances to the civil power before they could issue them in their own dioceses. This restraint—however necessary in respect to a Church which ere this has placed whole kingdoms under interdict, absolved people from their allegiance, and hurled princes from their thrones—galled the pride of the hierarchy, whose great object of late has been to get rid of it. The end sanctifies the means; and the Catholic Church, which at Rome allows no other worship within the walls of the city, now claims in Austria, on the plea of equal freedom for all creeds, a right to regulate its own affairs after its own fancy! Though the constitution by which this freedom is promised is still in obedience, and all other creeds are deprived even of the liberty they formerly enjoyed, the Catholics have accordingly obtained the following new privileges:—

1. Permission to apply to and receive orders from the Pope, independently of the civil power.
2. Similar freedom to the Bishops, with respect to their clergy.
3. The Church to be allowed to impose all ecclesiastical punishments which do not interfere with civil rights. By this act the greater and lesser bann may be published, and the sacraments of christening, marriage, and burial refused.
4. The Church to be permitted to punish priests by suspension, deposition, and deprivation of revenue. (If the Bishop of Exeter reads the *Examiner*, which we hope he does, how his mouth must water at the thought of such pleasant persecutions as the Austrian bishops may hereafter indulge in, should they get hold of an Austrian Gorkam "to suspend, depose, and deprive of his revenue.")
5. The civil power to be bound to execute such judgments.

In addition to all this, the bishops have declared their intention to hold provincial councils and diocesan synods. They have also demanded that should a priest be condemned by the civil power for any crime, the judgment, together with the documents of the process, should be given over to the bishop before the punishment is executed; and this demand has been granted! The emperor still maintains his power to nominate bishops; but he promises not to exercise it without the help of episcopal advice, and especially of the bishops of the provinces in which the vacancy occurs. Nor is this all. After some further concessions to the demand of hierarchy, there came the modest request that all other religious creeds should be forced to observe the Catholic saint-days, "the few saint-days," as they express it; and Count Thun, the Minister of Worship and Education, has actually had the effrontery, on the plea, be it marked, "of freedom for every religion, and equal justice to all," to obtain the emperor's signature to an order that "in all places where the majority of the inhabitants are Catholics, Sundays and saint-days," (jesuitically classed

together) "shall not be disturbed by noisy handbills or public trailing."

That the first mentioned of the ordinances we have thus described should have excited an immense sensation among the Conservatives of Vienna, particularly those most attached to the Monarchy, we can easily imagine; for any act more dangerous to that of Monarchy, than such a revival of Popish assumptions, never was passed—but the effect which this last-mentioned law will have in the provinces, it is difficult to picture to one's self. The Protestants will of course feel it as an insult and oppression, and resent it accordingly; but to the members of the Greek Church, who are already condemned to inactivity during nearly one third of the year by the fasts and feasts of their own ritual, such an additional burden of "the few saint-days," of the Catholic Church will be felt as intolerable, and may give rise to very serious disturbances.

The very circumstance of the existence of so many members of the Greek Church of Austria should have rendered the Government a little more cautious in throwing away this hold on the spiritual power; for, on the principle of "equal justice to all," it is difficult to see how they can refuse to allow the Greek bishops, who acknowledge the Emperor of Russia for their Pope, the same liberty. And yet to allow the subjects of one monarch to receive and publish the orders of another, and especially of one so powerful, and dangerous, would seem somewhat hazardous to statesmen less bold, though perhaps not less wise, than Messrs. Bach and Thun.

The propositions of the Roman Catholic Bishops, were they not so lengthy, would well deserve literal translation, so plausible and humble are their professions, so grasping and power-seeking their demands, so haughty and imperious their pretensions. We are much mistaken if the young Emperor will not live to regret the concessions he has been induced or compelled to make to these smooth-tongued, meddlesome ambitious churchmen. The small end of the wedge is now introduced. Every little blow will help it forward, and there is no want of hands to strike them.

The object of the Minister—we cannot call him Statesman—is evident enough. He has hoped that by giving additional power to the higher clergy, these will be enabled to domineer over, and bind more tightly, the lower; but he will shortly find, that, instead of grateful servants, bent only on promoting the service of the State, he has created imperious masters, whose greedy demands no concession short of the persecution of other creeds can possibly satisfy.

We do not often find ourselves in agreement with the *Standard*, but our contemporary has been generally right on questions affecting Austria, and we quote with peculiar pleasure his remarks on the particular matter of which we have been speaking:—

"With an ingenious perverseness Austria is determined that if subjects do not rise in rebellion, it shall not be for want of substantial provocations. Having taught in Hungary and Croatia that governments can patronize treason and reward rebellion, Austria is teaching the converse of the lesson, and rivetting an ecclesiastical despotism upon a people disposed to quiet. Pius IX. and his patrons have forgotten that more than two centuries have elapsed since the period when it was possible to enslave a whole population by the machinery of papal despotism. An attempt to revert to that machinery will precipitate instead of retarding the progress towards democracy, of the people among whom the experiment was tried."

Meantime, what is to become of the Austrian empire, the persecutor of Zillertal, the tyrant of Hungary, the patron of Pius IX. and Baron Haynau? Incapable of independent action among the nations of Europe, since the Cadmean victory, which Russia obtained for her, Austria is at once the slave of another people, and the tyrant of her own—the capricious despot of one district, the abject dependant of another. Ignorant people will doubtless talk of the restored spiritual dominion of the Pope, and we have seen something of the kind already; but where are there any indications of a restored power? Foreign armies and foreign princes keep the expelled priest on his stage throne, but a more fatal one. Garibaldi has been in Rome. Romans have been taught the truth. Italians have learned to think, and speak their thoughts. No French army can quell that inward revolution.

We cannot refrain from adding, as an appendix to this choice page of Catholic Church history, another specimen extracted from the same journal in which the propositions of the Bishops are published. It may give the reader a notion of how Austrian Catholics themselves keep the saint-days. The scene is the parish of St. Georgen, a mile from the town of Klagenfurth in Carinthia. On a large meadow are assembled six or seven thousand persons to witness the representation of the "Christi-Leiden-Spiele," the mystery (as our forefathers would have called it) of Christ's Sufferings. These representations, which are common in Carinthia and Styria, are acted by men and women of the lowest classes under the tuition of the priests. Judas, who is represented as a common thief, packs up into his sack all the dishes and plate from the last supper; and as he is running off with it, is caught to the no small delight of the audience,

and throttled by two devils, who carry them off with them. The crucifixion is carried out, according to the exhibitors' interpretation of it, in all its details. The thief on the left shares the fate of Judas; while he on the right answers the word of Jesus, "To day shalt thou be with me in Paradise," with a contented "All right." The Virgin is a pretty young girl, while her son is an old man with long white hair. The Magdalen, who appears as a girl of the town, decked out in her best finery and by no means too modest in her deportment, is converted by the remonstrance of an angel; and in sign of her repentance begins to throw off her ornaments and fine clothes before the public, till not a little fear prevails that the beautiful Magdalen will remain at last in the dress of Eve in Paradise.

And such are the feast days which Protestants must respect! Such the ceremonies of a Church to which unlimited power is again to be given!

THE SABBATH MAIL QUESTION.

The places in Canada West, which have moved in relation to the Sabbath mail question are beginning to ask, What is doing in Montreal? Montreal—which used to take the lead in efforts for the good of the country—why is she so changed that, so far from leading in this singularly important agitation, she does not even follow the good example set by others? No satisfactory answer can we apprehend, be given to this question. It is true, Christians here feel themselves crushed beneath the weight of pro-Papal legislation, and they are apt to despair of relief, when they see Western religious papers and religious statesmen, not only dumb concerning this oppression, but actually stepping out of their way, loudly to profess that they will take no part in Lower Canada questions, but leave us wholly to the priests and their subservient R. Catholic majority; but this is no good reason why we should not be diligent in aiding Canada West in every good effort. Nay, we should be the more active and zealous, both in prayer and labor, just in proportion as the prospect waxed darker and darker, in the hope that the Lord may yet plead our cause. To serve a political party in the hope that it will bring deliverance, would, in view of past experience, be fatuity; but to serve the Lord, in the hope that He will deliver, would be the perfection of wisdom; and he has promised special blessings to those who are zealous for his sabbaths. Ministers, Merchants, Mechanics of Montreal, will ye not hold a public meeting and strengthen the hands of those who laboring to abolish public official compulsory Sabbath desecration in connexion with the Post-Office? If ye do not in some way co-operate in this effort, it will be a sore discouragement to all who are doing their duty, and a chief argument on the other side of the question. And though you should afterwards repent of present supineness, and be willing to make efforts, the opportunity will have passed away. These remarks are applicable, in many respects, to Quebec, Toronto, and all other places which have not yet held meetings and petitioned.

Since writing the foregoing, we learn that the Congregation of Zion Church of this city, has adopted a petition on the subject; but a public meeting and a general petition would be much more influential than separate petitions, though both ought to be forwarded. The extraordinary zeal in petitioning on this question in Britain, offers a striking contrast to the apathy of Canada.—*Montreal Witness*.

POST-OFFICE LABOR ON THE SABBATH.

From Scottish Guardian.

The progress of the Sabbath question is truly cheering, especially to those who, like ourselves, have struggled for it as public journalists for years almost alone. It appears from Mr. Hill's official minutes to the Postmaster-General, of date 28th January, 1850, that the money-order offices have all been closed on the Lord's day,—that all country offices are now shut from 10 in the morning till 5 in the afternoon, that the arrival of certain Sabbath mails has been discontinued, as well as the delivery of letters in the villages round London. This is encouraging, as showing how much may be done by well directed public opinion. At the same time it shows how vast an amount of Sabbath work has been going on for years, all unnecessary; and what a responsibility has meanwhile been incurred. The cry has always been, when any one proposed to touch the Post-office, that the work done was indispensable—that any change would only introduce universal confusion, and make matters much worse. Mr. Hill comes forward and practically declares that there was great room for beneficial change, and that he and his predecessors have been uncalled-for desecrators of the day of God. The friends of the Sabbath from this may learn what weight to attach to Post-office assertions when they are told that this thing cannot be done—and that that other must continue as it is. They must be encouraged, from what has been gained in deference to public sentiment, not to be contented with a partial, but to press more zealously for a full and permanent Post-office reform. The difficulties now to be overcome are not greater than those which a year ago seemed, and were pleaded as, quite insuperable, but which have been found on the trial to be of easy management.

Ecclesiastical.

Canadian Wesleyan Methodist New Connexion Church.

TWENTY-SECOND ANNUAL CONFERENCE.

The Session of this Assembly was brought to a close on the 11th inst.—about one o'clock, A. M.—a period which, in view of the amount of business transacted, and the time usually occupied by similar meetings must be considered exceedingly brief. The introduction of District meetings has doubtless been one of the principal causes of this brevity; next to which the lengthened hours of Session each day at the late conference might be assigned as a reason why it was brought to a close within so short a period. In this connection we should not forget the efficient labors of the President, Secretary and other officers of the Connection, all of whom did what in them lay to facilitate the transaction of business.

Our original intention to furnish in last week's paper a pretty full report of the proceedings of Conference, at least down to the adjournment on Friday evening—being frustrated, we have found it impracticable to accomplish what we intended. We shall therefore, as briefly as possible, endeavor to present a synopsis of the general proceedings, accompanied by some remarks.

A large portion of the business of a Methodist Conference, is purely routine. We may commence with the Organization of Conference, whereby it is ascertained who compose the Assembly or have a right to speak and vote in its various deliberations. Then a President and Secretary are selected by ballot; after which the Conference thus organized approach the throne of grace for divine assistance on behalf of the President, &c. This is followed by the President's Address from the Chair; and then the following and various other items are taken up in regular succession:—Applications for division and increase of Circuits, the examination of Preachers' characters, the appointment of Committees and the receiving of their reports, the examination of candidates for the ministry, &c., &c., &c. These and many other subjects occupied the attention of the Conference, and in their discussion or settlement various facts were elicited, indicating a steady progress in every department of the body.

Our itinerant ranks have undergone considerable change; three—who were at the disposal of the Conference twelve months ago, for the several departments of our work, have by affliction and other providential arrangements, been set aside: (but besides several whose cases are referred to the Annual-Confession) 7 others have been received as itinerant; two of these left their native shore (England) in order to increase our staff of standard-bearers in this country. Amid these tokens for good, it is lamentable to think that several of our stations are but partially supplied with laborers. Besides the great enlargement of our missionary field, which has rendered the division of several circuits necessary, the Lord has added to our number some hundreds of souls, who we trust shall be saved.

Among the general subjects which occupied the attention of the Conference, was the increase of the Salary of preachers in the body:—a subject which from its influence on the community, will, we doubt not, when brought before the quarterly meetings of the circuits receive due consideration. The Clergy Reserves and rectories and some other questions involving the rights of the body and the community at large, were referred to committees, which in the recess between the sittings of the late and ensuing conferences will take action on the several subjects referred to them.

Throughout the sittings of Conference a spirit of forbearance and consequent unity of feeling and action pervaded the representatives of the circuits; and it was manifest that each resolved, in future to put forth greater effort and hope for greater success.

The religious services were spiritual and profitable. On Sabbath A. M., the services were held in a pleasantly situated grove; but the lowering aspect of the heavens in the morning prevented many who expected an high day, from venturing to "the leafy bower." The audience nevertheless was large and respectable. Appropriate sermons were delivered by the Revs. W. McClure and H. O. Crofts; but ere Mr. C. had concluded his discourse the audience were disturbed by the falling rain.—In the evening the Rev. W. McClure delivered the ordination sermon in the chapel; after which 5 were ordained to the office of Elders.—We deem it unnecessary to attempt even a synopsis of the discourses, as it is expected they will be given to the public in full.

On Monday evening the Annual Missionary Meeting was held, R. H. Brett, Esq. in the chair; when several addresses were delivered and the affairs of the Society laid before the Meeting.

The number at present in full membership is 3704; on trial 469: total increase 418.

STATIONS OF PREACHERS.

LONDON DISTRICT.

London, H. O. Crofts, J. Kershaw, London & Blanchard, J. Coates, J. Baskerville, St. Thomas, J. Caswell, J. C. Watts, Newark, E. Williams.

Western Mission, Malahide, Norwich, Waterford,

J. Breakenridge, W. Bothwell, J. Wilkinson, B. Haugh, J. Oates, H. O. Crofts, Chairman.

HAMILTON DISTRICT.

Hamilton, Ancaster, Owen Sound, Nassagaweya, Cayuga, Barton, Welland Canal,

J. Goldsmith, H. Wilkinson, I. to be sent, W. Pierson, T. O. Adkins, C. Chikis, F. G. Weaver, T. Brown, T. Rump, I. to be sent, T. Rump, Chairman.

TORONTO DISTRICT.

Toronto, Whitchurch, Caledon, Trafalgar, Yorkville, Brock,

W. McClure, J. W. G. Rogers, C. Curry, J. Hales, D. D. Rolston, I. C. Warren, W. McClure, Chairman.

CAYAN DISTRICT.

Cavan, Newcastle, Prince Edward,

J. Bell, J. Shelton, J. Gundy, T. Reid, W. Gundy, B. P. Brown, J. Bell, Chairman.

JOHNSTOWN DISTRICT.

Landsdowne, Elizabethtown, Oxford, Crosby, Gouldburn & Drummond,

F. E. Powers, W. Robinson, A. Wright, T. M. Jefferis, J. Simpson, J. Smith, N. C. Gowen, W. Peck, and I. to be sent, Gen'l. or Assis't Superintendent. Chairman.

EASTERN DISTRICT.

Stukoly, Boulton, Potton, Dunham, Henrysburgh.

I. Hunt, W. Bursell, F. Blake, T. Ogden, J. Histon, L. J. Adams, Chairman.

Letters, Remittances, &c., deferred.

The Watchman.

Monday Evening, June 17, 1850.

AFFLICTION.

It is not the intention of the Divine Being that man should enjoy perpetual sunshine in this world. Indeed such a state would be to the last degree incompatible both with the object of his existence here, and the nobler destiny which, if faithful, awaits him beyond the grave. Had man retained his primitive character, his course of preparation for the future stages of his existence, would not necessarily involve those scenes of gloom and uncertainty which are the lot of fallen men. But man has fallen; the fine gold has become dim, and in order to restore the lustre it has lost, the action of the furnace is indispensable. Such is the order of Providence and such the economy of grace; mysterious though the case may appear to the unlightened mind. That the order of heaven should be repugnant to the views of vain, short-sighted man, can by no means awaken astonishment in the mind of the intelligent christian. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned." "But God hath revealed them unto us by his spirit, for the spirit searcheth all things; yea the deep things of God."

Revelation declares the fact that it is "through much tribulation we shall enter the kingdom of God;" and none but an infidel can question its correctness or doubt the propriety of the arrangement. Were eternal glory associated with moral qualities of which fallen creatures are incapable, then we might impugn the character of Deity for demanding that which man is incapable of rendering. But how amazing! how merciful! that the very suffering of which nothing but sin could render man capable, should through the operation of the divine spirit be rendered subservient to his happiness in a brighter state of existence. Nay even in this world what multitudes have exclaimed "It was good for me that I was afflicted!" Instances are recorded, wherein individuals chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." But to such distinguished luminaries none need suppose that affliction was disrobed of its terrors. It was viewed and felt in its natural and proper character, without mitigation, save that which the grace of God and the light of revelation afforded. "No ostentation is for the present joyous, but rather grievous;" and its great recommendation is, "afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

However extensively then the christian may be benefited in this life by affliction, it is principally when viewed in its influence on the future life that it appears advantageous to endure. The word of truth sheds volumes of light on the gloomy pathway of Zion's pilgrims; and experience added to that unerring guide, enables the christian to endure "as seeing him who is invisible;" meanwhile rejoicing with joy unspeakable and full of glory. But the shadows of this world must flee apace, and the light of eternity burst forth upon our vision ere

we shall fully discover the influence, the desirableness of affliction. And when we shall cease to "see through a glass darkly," and to "know in part"—when we "shall see face to face," and "know even as also we are known"—then, but not till then, shall we fully discover the boundless grace of God exhibited in leading by the way of affliction to the enjoyment of a crown of unfading glory. What multitudes, who, were it not for the afflictions of this life would never remember their Creator nor resort to the path of duty; but who have been humbled by affliction and brought nigh to God! Many of this class are now pillars in the temple of God below, and many more serve Him in the sanctuary above.

Turning to the page of inspiration, examples the most illustrious abound, of the blessed end attained by suffering affliction, while the soul of man "rolls on through endless years." The names and history of Abraham, Joseph, Job, Moses, Daniel, and many similar characters, will never be forgotten; nor will a single laurel fade from their brow in the estimation of intelligent, of pious men. They burst the vale of obscurity; and despite every obstacle attained an eminence on which unrivalled they stand after the lapse of thousands of years. Theirs was not that short-lived reputation which expires with its possessor; and yet to this enviable immortality they rose through circumstances of extreme trial and affliction.

Then afflicted christian "give to the winds thy fears;" thy God reigneth still; and so sure as he reigns the promise "he that endureth to the end shall be saved,"—shall be fulfilled. And what if thy few short days below be a scene of darkness and difficulty? What if affliction be extreme, friends scarce, and comforts few? Let us adopt the calculations of the Great Apostle of the Gentiles, and we shall be neither hopeless nor impatient amid our trials. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Equality.

By reference to our Parliamentary Summary, our readers will perceive that a Bill, having for its object, the exemption of Wesleyan Methodist ministers from certain inconvenience and expense in obtaining registers for Baptisms, Marriages and Burials in Canada East, had passed through several stages, when it was ascertained that other religious denominations were in a similar position; and in order to embrace every case of the like kind, after the second reading the Bill was referred to a select committee to make the requisite alterations. This is as it should be: legislation for an individual or for a particular community, can only be justifiable when no others are similarly situated. That the present registry law of Lower Canada should remain unscathed so long, is a matter truly surprising; for a greater outrage against dissenters could scarcely find a place on a statute Book. When this subject is under consideration, it would be well if our legislators would so amend the laws respecting the obtaining of license to solemnize marriage &c. in both sections of the Province, as to place every denomination on equal footing. Why the ministers of a so-called-established church should enjoy immunities, while other religious denominations are placed under restrictions, is exceedingly difficult to determine. Even in Canada West, Methodist ministers have in some instances been subjected to very great inconvenience by the Registrars; but in Canada East, it is not at all strange for a minister to be detained four or five days on expense in Montreal or Quebec, when but a few minutes were necessary to complete a register. This, of course is an evil in the operation of the law, and not wholly to be attributed to the law itself; but so clumsy and indefinite is the statute that it seems admirably calculated to lead to abuse.

Review of News.

During the past fortnight, Steamers from the old world have arrived in such quick succession that it seems almost impossible in a weekly Journal to give an adequate idea of their varied intelligence. A new era in ocean steam travelling has dawned: the rapidity with which the Atlantic is traversed, exceeds the anticipations of any previous age.

Nor is the progress of art more striking, than the changes which the Kingdoms of this world are undergoing. England viewed in her foreign relations is at present in a position by no means enviable.—France and Russia have taken umbrage at England's policy toward Greece; and instead of relaxing, Lord Palmerston threatens Naples and Tuscany with similar attentions. What the end of these differences may be, no human foresight can determine. Happily however, we live in an age when war is a last resort for the settlement of diplomatic differences.

In Ireland, emigration was on the decrease; and

the crops were looking well. May it not be hoped that a day of prosperity yet awaits this unhappy land!

The internal affairs of the French Republic are tolerably quiet; but for real stability and prosperity she has little reason to hope while the thousands of her sons are so deplorably ignorant.

The King of Prussia, whose assassination was recently attempted, according to latest news, was in a precarious situation. The man who attempted the fearful deed remained incorrigible.

Smyrna was recently thrown into great consternation by the repeated shocks of the earthquake. Several public buildings were materially damaged.

Our Republican neighbours are still in trouble respecting the slavery question. Either, they must cease to deal in human beings, or their sin will secure the curse of God.

In our own country the Legislature is furnishing abundant material for thought and discussion. The Post Office and the Assessment Bills, and several others now in progress are of vital importance.

General Intelligence.



Arrival of the Atlantic.

New York, June 10th.

The magnificent Steamship Atlantic, Captain West, arrived yesterday afternoon from Liverpool, after a passage from port to port, one of the quickest on record.

She left Liverpool on Wednesday noon, the 29th ult.—four days after the Steamship America, that arrived at this port on Thursday morning last.

The Atlantic brought seventy-three passengers. The Steamship Canada arrived at Liverpool on the 26th ult.

The political intelligence is very interesting. We learn from Berlin that the reports of the King of Prussia's health is unfavourable; some degree of fever has set in, and the wound itself is swollen and much inflamed. The target at which the criminal Sefologe practised pistol shooting has been found, and evidence that he was a good and steady shot.

In Paris everything remained perfectly quiet, and very little, if any, apprehensions prevailed with respect to an outbreak. The debate on the electoral law proceeds steadily.

It appears that another interview had taken place between the President of the French Republic and the British Ambassador, but it was believed that no amicable arrangement had been come to with respect to the existing differences between the two governments, in fact, it was said that both the President and the French government were as determined on demanding the due execution of the London convention as they were the day M. Brouy de L'huys was recalled.

There has been a heavy gale on the Spanish and Portuguese coast. It proved very destructive to the shipping—twenty sail of ships having been lost.—Amongst them were a Spanish war steamer and a schooner, all hands on board of which were supposed to have perished.

Arrival of the Hermann.

New York, June 10th.

The steamship Hermann, Capt. Crabtree, has arrived. She left Southampton on the 20th ult. P. M. On the 24th at noon, an accident to the larboard engine rendered it useless for the remainder of the passage.

The Hermann brings out 123 passengers and a pretty large freight for the season.

She has on freight 150 tons of German merchandise, shipped at Bremen, and only about 200 packages or 60 tons of French manufactured goods, from Havre, transhipped at Southampton.

Arrival of the Viceroy.

Halifax, June 11, P. M.

The Steamer Viceroy, Capt. Effing, from Galway June 1, with twelve passengers, arrived about eight o'clock this evening. She brings Dublin papers of the day before.

She had head winds nearly the whole passage; her coal was nearly exhausted. She will require to remain here till late in the day to-morrow.

MARKETS.

Dublin, May 31.

Flour and Wheat—Extremely dull, and prices since Tuesday unchanged, as there was only a retail demand.

Corn—A shade lower.

Boston, June 12.

The Asia left this morning with 134 passengers and no specie.

Arrival of the Canada.

New York, June 12th.

The Canada arrived at Halifax, on Wednesday from Liverpool, which she left on the 1st.

Flour was better; a better feeling exists; no advance.

Wheat ditto.

Corn dull, 6d. to 1s. lower.

Beef, sales at full prices.

Pork, no improvement.

to be hoped unhappy public are prosperity thousands of intion was news, was attempted consterna- quake,-- damaged, double re- they must ir sin will urningh on. The d several noe. C. 10th. Captain iverpool, quicket the 29th rica, that st. sengers. ol on the ing. he King degree swollen ick the as been l steady diet, and with re- lectorial n place sic ana l that no with re- tho two oth the as de- i of the Brouya sh and e to the lost-- and i pposed 10th. e, has it. p.x. rboard rder d and a rchar- pack- 3 from . M. alway about n pe- sage. 1 the 31. rised a re- 12. get

Lard, large arrivals; cheap sales. Lord John Russell brought up his Bill, which was rejected last Session by the House of Lords, for the admission of Baron Rothschild as member for London. Silence is observed by ministers as to Foreign affairs. The Russian Ambassador has been recalled. Negotiations are going on between France and England. Emigration is decreasing in Ireland, and crops are looking well.

Resolutions.

To be proposed by the Honorable Mr Price, on which to be found an Address to Her Majesty on the subject of the Clergy Reserves.

- 1. That the reservation of a large portion of the Public Domain of the Province, for the support of a Protestant Clergy, by an act passed in the 31st year of Her Majesty's Royal Predecessor, King, George the III, has been for many years a source of intense dissatisfaction to the great Majority of Her Majesty's Subjects in Upper Canada.
2. That it appears by the last Census taken in Lower Canada, that the Population of that Section of the province, was in the year 1818, 723,332 of which 239,951 are returned as in connexion with the Church of England and Scotland, the only churches receiving any considerable benefit from the Clergy Reserves endowment.
3. That it appears by last Census taken in Lower Canada, that the population of that Section of the Province, was in the year 1844, 678,490 of which only 70,229 are returned as in connexion with the Churches of England and Scotland.
4. That the power given by the 41st clause of the above mentioned act to the Provincial Legislature, to "vary or repeal" the provisions respecting the allotment and appropriation of lands for the support of a protestant clergy, affords sufficient evidence, that in the opinion of the Imperial Parliament the question was one that ought to be settled with reference to the state of public opinion in the Colony rather than to that in the Mother Country.
5. That in the early settlement of the Province the reserved lands were of little value, and as no sales had then been authorized by the Imperial Parliament, the question attracted but a slight share of public attention.
6. That as soon as the intention of the Government to dispose of the lands reserved in Upper Canada became known, the Representatives of the people of that Province took the whole subject into their most serious consideration, and with an unanimity that prevailed on no other question, endeavored to remove a grievance universally complained of by the people, save and except by those interested in the maintenance of Church Establishments.
7. That in the year 1827 a Bill to authorize the sale of the Clergy Reserves and the application of the proceeds thereof to the purposes of General Education, was passed through the House of Assembly of Upper Canada, the division of the second reading having been 22 to 6; that this Bill was rejected by the Legislative Council.
8. That a dissolution having taken place soon after the Tenth Parliament of Upper Canada met in the year 1829, when a Bill for the sale of the Clergy Reserves and the application of the proceeds to Educational purposes, passed through its various stages in the House of Assembly without a division, but was again rejected by the Legislative Council.
9. That in the year 1830, during the Second Session of the Tenth Parliament, another Bill containing similar provisions to the former ones was passed by the House of Assembly without a division, and was rejected by the Legislative Council.
10. That a dissolution having, taken place a new Parliament now met in the year 1831 when resolutions expressing the same views were adopted by a large majority in the House of Assembly, an Amendment proposed by the Solicitor General having been rejected on a division of 29 to 7.
11. That in the year 1832, during the Second Session of the Eleventh Parliament an Address to the Crown, praying for the application of the Clergy Reserves to Educational purposes was carried by a large majority in the House of Assembly the Amendments proposed by Mr Attorney General Boulton, and Mr Solicitor General Hagerman having been supported by only six members of the House.
12. That after the passage of the Address last referred to, a Message was sent down to the House by Lieutenant Governor, Sir John Colborne, in which His Excellency stated that he had His Majesty's Commands to make a communication to the House of Assembly in reference to the lands set apart for the support and maintenance of a Protestant Clergy; that His Excellency informed the House that the representations made to His Majesty and to His Royal predecessors of the prejudice sustained by His faithful subjects in this Province, from the appropriation of the Clergy Reserves, had engaged His Majesty's most attentive consideration, that His Majesty had considered with no less anxiety, how far such an appropriation of Territory is conducive, either to the Temporal welfare of the Ministers of Religion in this province or to, their Spiritual Influence, and that His Majesty invited the House of Assembly of Upper Canada to consider how the power given to the Provincial Legislature by the Constitutional Act, to vary or repeal this part of its provisions, can be called into exercise most advantageously for the Spiritual and Temporal interests of His Majesty's faithful subjects in this Province.
13. That after the reception of the above Message, a Bill to re-invest the Clergy Reserves in the Crown discharged of all trusts whatsoever, was introduced and read a second time on a division of 29 to 7.
14. That in the year 1833, during the Third Session of the Eleventh Parliament, a Bill having similar provisions with that formerly adopted by the House, was read a second time on division of 26 to 2.
15. That in the year 1834, during the Fourth Session of the Eleventh Parliament a Bill of a similar character was passed through its several stages in the House of Assembly by considerable

majorities, though opposed with the whole weight of the Government, but was rejected by the Legislative Council.

16. That in the year 1835, during the First Session of the Twelfth Parliament of Upper Canada, a Bill for the sale of the Clergy Reserves and the application of the proceeds to Educational purposes was passed by a majority of 40 to 4 but was rejected by the Legislative Council.

17. That during the same Session resolutions were sent down to the House of Assembly by the Legislative Council, in which the opinion was expressed that as the Legislature of the Province had been unable to concur in any measure respecting the Clergy Reserves, it was expedient to address His Majesty and both Houses of Parliament, requesting that the Imperial Parliament should legislate on the subject.

18. That the House of Assembly, by a majority of 24 to 12, resolved that this House has heretofore repeatedly passed Bills providing for the sale of the Clergy Reserves, and the appropriation of the monies arising therefrom to the support of Education, which Bills have been rejected without amendment by the Legislative Council. That with the same view this House have repeatedly made known, by humble and dutiful addresses to His Majesty their wishes and opinions of His Majesty's faithful subjects in this Province on this highly important subject, and this House takes the opportunity of declaring that these wishes and opinions, both on the part of this House and of their constituents remain unchanged. That during the Second Session of the last Parliament His Excellency the Lieutenant Governor by Message informed the House that he had received His Majesty's instructions to declare that the representations which had at different times been made to His Majesty and his Royal Predecessors, of the prejudice sustained by His Majesty's faithful subjects in this Province from the appropriation of the Clergy Reserves, had engaged His Majesty's most attentive consideration, and His Majesty had most graciously been pleased to invite the House of Assembly to consider how the powers given to the Provincial Legislature by the Constitutional Act, to vary or repeal the provisions which it contains for the allotment and appropriation of the Clergy Reserves, would be most advantageously exercised for the Spiritual and Temporal interests of his faithful subjects in this Province. That this House, in compliance with His Majesty's wishes thus graciously expressed, and with the strong and well known desires of His Majesty's faithful subjects in this Province, has passed a Bill during the present Session to provide for the Sale of the Clergy Reserves, and to apply the money arising from such sales to the Support of Education. That the said Legislative Council has not passed the said Bill, has not amended it, and has not passed any other Bill on the subject.

19. That in the year 1836, during the Second Session of the Twelfth Parliament, a Bill embodying similar principles to those repeatedly passed by the House of Assembly was again introduced, and was carried on a division by a majority of 35 to 5. That the said Bill was amended in the Legislative Council by expunging all the enacting clauses, and substituting provisions for investing the Reserves in the Crown, to be applied for the maintenance of Public Worship and the support of Religion. That the House of Assembly adopted by a majority of 27 to 1, certain amendments to the amended Bill sent down by the Legislative Council affirming the principles of their original Bill.

20. That during the same Session, a Despatch from Lord Glenelg, His Majesty's Principal Secretary of State for the Colonies to Lieutenant Governor Sir Francis Head, was communicated to the House in which His Lordship treated the question as one to be settled by the Provincial Legislature, and declined to interfere with the deliberations of the Legislature by offering any suggestions of his own.

21. That the Twelfth Parliament having been dissolved by Sir Francis Head, a general election was held at a period of great excitement, and the question of the disposal of the Clergy Reserves appears to have been lost sight of during the political struggle which ensued. That during the first three Sessions of the Thirteenth Parliament, various efforts were made to settle the question, but without any satisfactory result. That at length in the course of the Third Session, a Bill which had passed the Legislative Council providing for the reinvestment of the said Reserves in the Imperial Parliament was concurred in by a Majority of 22 to 21.

22. That in the year 1839 during the Fifth and last Session of the last Parliament of Upper Canada, a Message was sent down to the House from the Governor General, the Right Hon. C. P. Thomson, by which the house was informed, that the Bill passed during the previous Session had not received the Royal Assent, there being an insuperable objection to it on a point of form. That His Excellency stated moreover that in the opinion of His Majesty's Government, the Provincial Legislature would bring to the decision of the question an extent of accurate information as to the wants and general opinions of Society in this Country in which the Imperial Parliament is unavoidably deficient.

23. That another attempt at settlement was made during the last Session of the Parliament of Upper Canada, when a Bill passed both Houses providing for the sale and disposal of the Clergy Reserves, which Bill having been reserved for the Royal Assent was not assented to by Her Majesty.

Concluded on last Page

Provincial Parliament.

LEGISLATIVE COUNCIL.

Monday, 10th June.

The House met at 3 p. m. No business was done beyond the presentation of a few Petitions.

Tuesday, 11th June.

Several Petitions were presented. A Committee was appointed to confer with the Committee which had been appointed by the House of Assembly, for the purpose of establishing a Joint Library between the two Houses. A Message was received from the House of As-

sembly, bringing up a Bill which had been passed by that House, to survey the shoals on the north shore of the River St. Lawrence, and the Bill amending the Montreal Registry Act. Both Bills were read a first time, and ordered for second reading to-morrow.

A second Message was also received, stating that they had concurred in the amendments which had been made in the Legislative Council, to the Bill to prevent unnecessary multiplication of Law Suits, on Actions, on Bills of Exchange, Bonds, &c.; and they had passed a Bill for rendering a written memorandum necessary for the validity of certain engagements. The latter Bill passed the first reading. The House then adjourned.

LEGISLATIVE ASSEMBLY.

Monday, June 10.

Thirteen Petitions were brought up and laid on the table.

A Message was received from the Legislative Council, agreeing to the Bill to amend an Act passed in the fifth year of the Reign of His late Majesty King William the Fourth, intituled, "An Act to prevent the unnecessary multiplication of Law Suits, and increase of Costs in Actions on Notes, Bonds, Bills of Exchange, and other Instruments," with an amendment.

Mr Richards enquired of the ministry, whether it is their intention, during the Session, to take any steps to alter the mode of Collecting the Moneys arising from the granting of Licences to Tavern Keepers in Upper Canada?

Hon Mr Hincks said it was the present intention of the Government to introduce a Bill. He thought it might be referred to a committee, and that they might give their views upon it.

Mr Boulton, (Toronto), moved an address to His Excellency, for a Return of the expense incurred by the several Public Departments for Printing.

Hon Mr Hincks thought it might be left in the hands of the Finance Committee. He could not see the use of calling for returns of that nature, when it would be brought before the Committee.

Mr Boulton said, if it would be brought before the Committee, he would withdraw it.

Mr Hincks, said it would, certainly.

It was then withdrawn.

Hon Mr Cameron, (Cornwall), moved the third reading of the Bill "To render a Written Memorandum necessary in certain engagements."

After considerable discussion and some amendment the Bill was passed.

Mr Holmes moved the second reading of the Bill "To provide for the formation of Companies for Manufacturing and other purposes- (from Legislative Council)."

After considerable opposition from several members the second reading was postponed to Monday 19th June.

Mr Cameron of Cornwall, introduced a Bill to amend the Law relating to the Administration of the Estates of deceased persons;—second reading Monday next.

Also, a Bill to incorporate the Members of the Medical Profession in Upper Canada and to regulate the practice of Physic and Surgery therein;—second reading Monday next.

Hon Mr Hincks presented, by command of the Governor General, Trade Returns for the year 1849.

Mr Bell introduced a Bill to amend the Act to encourage the establishment of certain Societies, commonly called Building Societies, in that part of the Province formerly constituting Upper Canada;—second reading Friday next.

Mr McFarland introduced a Bill to incorporate certain persons under the name and style of the Niagara and Detroit Rivers Railroad Company;—second reading Monday next.

The Council's amendment to the Bill to amend an Act passed in the fifth year of the Reign of His late Majesty King William the Fourth, intituled

An Act to prevent the unnecessary multiplications of Law Suits, and increase of costs in Actions on Notes, Bonds, Bills of Exchange, and other Instruments," was agreed to.

An engrossed Bill for rendering a Written Memorandum necessary to the validity of certain promises and engagements, was read the third time, and passed.

The amendments made in Committee on Thursday last, to the Bill to incorporate the City of Hamilton Gas-light Company were reported and agreed to; and the Bill ordered to be engrossed, and read the third time on Wednesday next.

The second reading of the Bill to amend and consolidate the Act providing for the organization of the Notarial Profession in Lower Canada was postponed till to-morrow.

The engrossed Bill, from the Council, to provide for the formation of Incorporated Joint Stock Companies for Manufacturing, Mining, Mechanical or Chemical purposes; was read the second time, and committed for Wednesday week.

CHAMBERLAIN ROAD BILL.

The House went into Committee on the Bill. Mr Davignon explained the principle of the Bill. After some remarks had been made upon it by Messrs Davignon, Hincks, Papineau, Robinson, and Sherwood, it was moved that the Committee do rise, and ask leave to sit again, so that the House might, in the meantime, be enabled to look more closely into the Bill.

The Bill to limit the sum to be allowed for the expenses of Noting and Protesting Bills and Notes in certain cases, under the Act to regulate the damages on protested Bills of Exchange in Upper Canada, was read the second time and referred.

MONTREAL SCHOOL OF MEDICINE.

Dr. Davignon moved for the second reading of Bill.

The Bill was read a second time, and referred to a Special Committee.

The Bill to repeal certain provisions of the Quebec Trinity House Act, and to exempt Masters of Vessels belonging to the District of Quebec from taking Pilots in certain cases, was read the second time, and referred.

The Bill to guaranty Biddings at Sheriff's Sales in Lower Canada, was read the second time, and referred.

The Bill to authorize Aaron Silverthorn and Newman Silverthorn, their heirs or assigns, to build a Dam across the River Thames, was read the second time, and referred.

The Bill to empower Municipal and other Corporations to subscribe for Stock of the Great Western Railroad Company, or otherwise to aid in completing that undertaking, was read the third time, and referred.

The Bill to amend the Law relating to Slander and Libel, was considered and amended in Committee;—to be reported on Wednesday next.

After having disposed of the routine proceedings the House adjourned at 8 1/2 p. m.

LEGISLATIVE ASSEMBLY.

Wednesday, June 12.

The House met at 3 o'clock p. m.

Mr Speaker laid before the House, a Statement of the affairs of the St. Lawrence Inland Marine Assurance Company, 1850;

Also, a Statement of the affairs of the Quebec Provident and Savings Bank, for the year ending 1st March, 1850;

And a Statement of the affairs of La Banque du Peuple, to the 8th June, 1850.

Nineteen Petitions were brought up and laid on the table.

PRINTING BILLS AND RESOLUTIONS.

Mr Robinson moved a resolution restricting the Printing of Bills and Resolutions by the House.

The motion was opposed by Messrs Cauchon, LaFontaine, Sherwood (Toronto) Drummond, Ross, and Scott; and supported by Messrs Robinson, Thompson and Cameron (Kent); after which it was withdrawn.

REFUNDING MONEY TO F. C. CAPREOL.

Col. Guy moved an Address to His Excellency, for refunding certain expenses incurred by F. C. Capreol Esq. He stated Mr Capreol had chartered a steamer to proceed to Lewiston in search of a party suspected of having murdered a person named Kinnear and his house-keeper, in 1813; and that the expenses had never been paid him.—He believed the member for the city of Toronto, who was then Mayor, knew something about it.

Mr Sherwood (Toronto) said he was mayor at that time, and he remembered Mr Capreol coming to him for a warrant to arrest an individual who had been charged with the murder of Kinnear. The party it was supposed, had gone to Lewiston, and Mr Capreol wished him (Mr S.) to charter a vessel to go across. But he (Mr S.) told Mr Capreol he had not the power of doing so, the murder having been committed without the jurisdiction of the city. But he had advised Mr Capreol as he was the agent of Kinnear, and had his property in his possession, to do so on his account, and that the Estate would refund it to him. Mr Capreol then requested him (Mr S.) to go with him to Capt. Richardson and charter a vessel, which he did, and for which he was to pay £12 10s. He could not therefore, see how Mr Capreol could charge £100, when he was at no further expense. He (Mr S.) had sent the high Bailiff and two constables at the expense of the city, and the arrest, trial, and conviction had all been paid, so that he would most decidedly vote against the motion. The estate was a good one, and Mr Capreol should have received the expenses from it.

The motion was then negatived.

Mr Lacoste introduced a Bill to incorporate the St. John's Academy;—second reading Monday next.

Mr Chauveau introduced a Bill, to incorporate the Quebec and St. Andrew's Railway Company;—second Monday next.

Mr Richards introduced a Bill for the protection of Mill Owners in Upper Canada;—second reading Wednesday next.

Also, a Bill to amend the Criminal Law in relation to Capital Punishment;—second reading this day fortnight.

Mr Jobin introduced a Bill to amend the Act for establishing Joint Stock Companies for constructing Roads and other works in Lower Canada;—second reading Monday next.

Mr Guy introduced a Bill to repeal the Acts and Ordinances in force in Lower Canada relative to Winter Roads, and to make the said Roads of uniform breadth throughout this Province;—second reading 26th instant.

Mr DeWitt presented the First Report of the Standing Committee on Contingencies, which was ordered to be printed, and committed on Monday next.

On motion of Mr DeWitt, an Address was voted to His Excellency to issue his Warrant in favor of the Clerk of the House for five thousand pounds currency towards defraying the Contingencies of the House.

Mr Smith, of Frontenac, introduced a Bill to incorporate the Catarqui Cemetery Company;—second reading Wednesday next.

On motion of Mr Christie, the Petition of Horatio L. Boullier and others, Merchants, Fishermen, Tradesmen, and Landholders, of the District of Gaspé, for protection and encouragement to the Fisheries, was ordered to be printed.

FOREIGN SAILORS.

The House went into Committee of the whole, on the bill to extend certain Provincial Acts to foreign merchant vessels.

GREAT WESTERN RAILROAD.

Sir Allan MacNab moved the third reading of the bill to authorize Municipal Corporations to take stock in the Great Western Railway.

Hon Mr Baldwin hoped, that the hon member would allow a provision to be embodied in that bill which would compel the Corporations to provide, by assessment, for the payment of any loan which they may contract within some fixed period.

Hon Mr Hincks suggested an alteration in the preamble.

Sir Allan MacNab then moved, that the order for the third reading be discharged, and that the bill be committed forthwith to a Committee of the whole for amendment.

The House went into Committee of the whole on the bill. Messrs Merritt, Boulton, Thompson, Drummond, Holmes, Cartier, Hincks, Cauchon and Sherwood (Toronto) having addressed the House.

Sir Allan MacNab said, he would make the following motion to meet the views of hon gentlemen. He therefore moved that the part of the bill be erased, which enacted that no municipal Corporation which subscribed for Rail-

way stock should be subjected to the 177th section of the Act to provide by one general Law, for the erection of Municipal Corporations in Upper Canada.

On motion of the Hon Mr Hincks, the preamble of the Bill was amended to extend the provisions of the bill to all Railroads.

The Committee rose, and the amendments made were adopted by the House, Division, Ayes 41, Nays 8.

The Bill was then ordered to be engrossed, as amended, and read the third time this day.

The Order of the Day for the reading of the engrossed Bill to incorporate the City of Hamilton Gas-light Company being read.

On motion of Sir Allan N. MacNab an engrossed clause was read twice and added to the Bill by way of Rider; the Bill was then read the third time, and passed.

An engrossed Bill to authorize the inhabitant householders, holding lands in the new settlements on the borders of the Saguenay, to form the second Municipal Division of that County, to establish a Municipal Council therein, and for other purposes, was read the third time, and passed.

The Amendments made in Committee, on Monday last to the Bill to amend the law relating to Slander and Libel were reported and agreed to, and the Bill ordered to be engrossed, and read the third time to-morrow.

LAW-REFORM.

Mr Smith, (Dunham), moved the following gentlemen do form a Committee, to whom should be referred the Bill to "Simplify the Practice of Legal Proceedings in Upper Canada," viz:—Messrs. Hall, Barratt, Macdonald, (Kingston), Flint, Seymour, Richards, Solicitor-General Macdonald, Wilson, and the mover.

After considerable altercation, the motion to refer the subject to a select committee was put by the Speaker and lost.

A Committee of the following gentlemen was then chosen by the whole House, viz:—Smith, (Dunham), Wilson, Cameron, (Kent), Boulton, (No folk) Cameron, (Cornwall), Sherwood, (Brockville), and the Hon Mr Lafontaine.

FIXING TIME OF MEETING OF PARLIAMENT.

Mr Boulton, (Norfolk) moved for the second reading the Bill to fix the time for the meeting of Parliament.—The motion was supported by Messrs Boulton (Toronto) and Boulton (Norfolk), and opposed by Messrs Baldwin, Sherwood (Toronto), and Ross.

Mr Boulton was willing to withdraw his motion.

The motion was however, referred to the decision of the Speaker, who decided that the bill could not be received in its present shape, because it was repugnant to the provisions of the Union Act. Some of the members desired to appeal to the House from the Speaker's decision; and having done so, the opinion of the Speaker was supported by a majority of 37 against 15.

An engrossed Bill to Empower Municipal and other Corporations to subscribe for stock of the Great Western Railroad Company, and other Railroad Companies, or otherwise to aid in completing such undertakings, was read the third time and passed.

The House then adjourned.

LEGISLATIVE COUNCIL.

Thursday, June 13.

The Speaker laid some Returns before the House. The bill to enable the Trinity House of Quebec to lay down buoys to mark the shoals on the north shore of the river St. Lawrence—passed the third reading.

A message was received from the House of Assembly stating that that House had passed a bill, intitled, "An Act to incorporate the Hamilton Gas Light Company; the bill to enable Municipal Corporations to subscribe stock in the Great Western and other Railways; and the bill to authorize the inhabitants of Saguenay to establish a Municipal Council." Each of these Bills were read the first time, and ordered to be read a second time to-morrow.

A desultory conversation then took place between several honorable gentlemen respecting a discrepancy between the Clerk of the Legislative Council and the Montreal City Bank but no decision was arrived at. After which the House adjourned.

LEGISLATIVE ASSEMBLY.

Thursday, June 13.

Fifteen Petitions were brought up and laid on the table.

Mr Holmes introduced a Bill to amend an Act to incorporate the St Lawrence and Atlantic Railroad Company, and other Acts relative to said Company, and to extend the power of said Company;—second reading Monday next.

On motion of Mr DeWitt, the time for receiving Petitions for Private Bills was further extended until this day week.

A Message was received from the Legislative Council, agreeing to the Bill to oblige the Trinity House of Quebec to lay down buoys to mark the shoals in the North Channel of the River Saint Lawrence, to facilitate the Traverse from Cape Tourmente to Isle aux Reaux, without any amendment.

Hon Mr Hincks presented the First Report of the Standing Committee on Printing.

Mr DeWitt introduced a Bill to incorporate a Company for making a Railroad from the Village of industry to the Township of Rawdon; second reading Wednesday next.

On Motion of Mr Morrison, an address was voted to His Excellency, for a return of the last 100 Judgments entered in the Court of Queen's Bench for Plaintiff, after verdict or assessment in debt and Assumpsit, specifying the particulars mentioned in the following Schedule; viz:

No. of Plaintiffs and Defendants, (without naming them).

Amount of verdict.

Total taxed to Plaintiff.

Disbursements to Crown Officer.

Ditto to Sheriff.

Ditto to witness.

Ditto to Clerk in Chambers.

Ditto to Counsel, other than Attorney.

An amount for other disbursements, not included under foregoing heads, such as Jury, &c.

Mr Armstrong introduced a Bill to amend the Act dividing the County of Berthier into two Municipalities, which was read twice, and ordered to be engrossed—and read the third time on Monday next.

Mr Ferguson introduced a bill to amend an Act intitled, "An Act to incorporate certain persons the 'Guelph and Durand Road Company'; second reading on Monday next.

BANKING BUSINESS.

Mr Boulton (Toronto) moved for leave to introduce a Bill to authorize the business of banking.

This motion was opposed by Messrs Hincks and Sherwood and supported by Sir Allan Menab. The motion was then put and lost Yeas 20; Nays 31.

MEASUREMENT OF TIMBER.

Mr Laurin moved the second reading of the Bill to amend the Act regulating the measurement of timber. Mr Christie moved in amendment. That the bill be read a second time this day six months.

After some remarks, the House divided on Mr Christie's amendment.—Ayes 32; Nays 21.

LICENSES FOR REGISTRIES, &c., FOR WESLEYAN MINISTERS.

Mr Flint moved the second reading of the bill to relieve Wesleyan Ministers from the obligation to obtain licenses for keeping registries of marriages, baptisms, &c. in Lower Canada.

Sol. Gen. Drummond hoped that the second reading of the bill would be postponed for a day or two, to enable him, in the meantime, to look into the law on that subject.

Hon Mr Cameron, (Kent), hoped that the bill would pass the second reading, and be then referred to a select committee. The present grievance was one of those which had crept into Canada, making distinction between the established and the dissenting churches. The Wesleyan ministers were now compelled to apply to the Governor to be enabled to keep a register of births and baptisms, and to pay £5 to be able to celebrate marriages.—He believed that other churches suffered similar grievances, and if the bill be submitted to a select committee, he hoped that that fact would be looked into, so that all ministers might be placed on the same footing.

Hon Mr Hincks hoped that the bill would be referred to select committee. He concurred with the hon member for Kent, that the Committee, if appointed, should endeavor to ascertain whether other denominations labored under grievances similar to those which were complained of by Wesleyan Ministers, so that all might be relieved from them.

The bill was accordingly read a second time and referred to a select committee.

The Bill to enable Collectors of local taxes in Upper Canada for the several years between 1839 and 1848, to recover taxes accrued in such years respectively, and remaining due, was read the second time, and committed for Monday next.

IMPRISONMENT FOR DEBT.

Hon. Mr Boulton moved that the Bill for abolishing Imprisonment for Debt, be new read a second time.

After considerable discussion, in which Messrs. Boulton, Solicitor General Macdonald, M. Cameron, Sherwood (Toronto), Sherwood, (Brockville), J. H. Cameron, Merritt, Wilson, Baldwin, Drummond, H. J. Boulton, Cartier, LaFontaine, and Hincks addressed the House, the mover having agreed to the suggestion that after the second reading the Bill should be referred to a committee,—the House divided.—Yeas, 62; Nays, 7.

The Bill was then read. The Bill was next referred to a Committee named by the House, consisting of the following gentlemen, viz:—Messieurs Sherwood of Brockville, Macdonald of Kingston, Cameron (Kent), Cameron of Cornwall, and Boulton of Norfolk.

On motion of Mr Sol-Gen Drummond, the Committee was instructed to amend the said bill so as to confine its operation to Upper Canada.

The House then adjourned.

LEGISLATIVE COUNCIL.

Friday, 14th June.

Several Petitions and Reports were presented.

MONTREAL REGISTRY ACT.

The Act to extend the period for the performance of certain purposes in the Montreal Registry Act, was read the third time.

FOREIGN SAILORS.

A message was received from the House of Assembly stating, that the House had passed a Bill to extend certain Provincial Acts to foreign sailors. It was read for the first time, and ordered to be read a second time on Monday next.

ST. JEAN BAPTISTE SOCIETY—QUEBEC.

The Bill to extend the time for the election of Office bearers for the above society was read a second time.

The House went into a Committee of the whole on the Bill, and reported the same without amendment. It was ordered to be read a third time on Monday next.

SAGUENAY MUNICIPALITY BILL.

The Bill to enable the inhabitants of the city of Saguenay to establish a Municipal Council, was read a second time.

The House went into Committee of the whole on the Bill, and reported the same without amendment. It was ordered to be read a third time on Monday next.

HAMILTON GAS COMPANY.

The Bill to incorporate the Hamilton Gas Company

was read a second time, and referred to a Committee consisting of the hon Messrs. Ferguson, Pinhey and Goodhue.

GREAT WESTERN RAILWAY.

The Bill to enable Municipal Corporations to subscribe for stock in the Great Western or other Railroads, was read a second time.

Hon Mr Ferguson spoke in favor of the principle of the Bill.

Hon Mr Goodhue said he believed it would do a great deal of good to the country. He would observe that he saw no provision in it which would enable the Mayor of a City or the Warden of a District, to vote on account of the stock which might be subscribed for by the Corporation of such City or District. He suggested that a provision for that purpose should be made in the Bill.

Hon. Mr Ferguson said he believed there was no provision of that kind in the Bill. He thought the officer would, de facto have the power to vote; but if there was any doubt, it would be better to refer it to a select committee.

It was then referred to a Committee composed of the Hon Messrs. Ferguson, Goodhue and Pinhey.

The House then adjourned.

LEGISLATIVE ASSEMBLY.

Friday, June 11, 1850.

Mr Baldwin gave notice of a call of the House for this day fortnight, to consider the Bill to increase the representation of the people in Parliament.

On motion of Mr LaFontaine, the House went into committee of the whole on Seigniorial Culture.

The remainder of the evening was occupied with a debate upon that question, and at half past eleven the Committee rose and obtained leave to sit again on Monday next.

The House then adjourned to Monday next.

Toronto Market Prices, June 15.

Corrected weekly for the Watchman.

Table with 4 columns: Item, s. d., s. d., s. d. Items include Flour per bbl, Wheat per bushel, Barley per bushel, Rye per bushel, Oats per bushel, Oatmeal per bbl, Pease per bushel, Potatoes per bushel, Beef per lb, Veal per lb, Pork per 100 lbs, Bacon per cwt, Hams per cwt, Lamb per quarter, Mutton per lb, Fresh Butter per lb, Firkin Butter per lb, Cheese per lb, Lard per lb, Apples per bbl, Eggs per dozen, Turkeys each, Geese each, Ducks per pair, Fowls do, Straw per ton, Hay per ton, Fire Wood.

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Kingston, March, 1850

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FOR THE CURE OF RHEUMATISM, ACUTE OR CHRONIC, RHEUMATIC GOUT, NEURALGIA, AND DISEASES OF THAT CLASS.

THIS extraordinary and potent compound is made according to a favorite prescription of the above eminent Physician, Sir Ashley Cooper, and frequently referred his students to the compound as eminently calculated for the cure of Rheumatism, and other diseases of that class—its ingredients are entirely from the Vegetable Kingdom, and if any medicine could legitimately be denominated a specific, this remedy is preeminently entitled to that appellation. But the Proprietor does not believe in INFALLIBLE SPECIFICS for the cure of any disease; yet his confidence in this medicine is such from personal knowledge, as to supply it, when taken under his own supervision, on the condition of "NO CURE NO PAY." Its success, in almost every case where it has had a fair and honest trial, fully confirms its general reputation, of being the very best medicine in the world, for the cure of RHEUMATISM, GOUT, NEURALGIA, &c., &c.

Toronto, 11th December, 1848. Sir.—Having for a considerable time severely suffered from an attack of Rheumatism, in my right arm and side, I applied to one of our respectable Physicians; but his treatment was of no permanent benefit to me. I was, therefore, induced to procure a bottle of your IMPERIAL BALSAM, which has completely cured me, having now been perfectly free from any kind of pain for twelve months. You may use this communication as you think proper, and refer enquirers to

Yours, very gratefully, GEORGE CLEZIE, Cabinet-Maker, No. 4, Adelaide Street, East. Price 2s. 6d., 3s. 9d. and 5s. per Bottle.

The above Medicine is for Sale by S. F. URQUHART, General Agent, 69, Yonge Street, Toronto.

Dear Sir.—Being for the last four years subject to severe attacks of Rheumatism, Gout, or Rheumatic Gout—I know not which; and having tried many remedies, prescribed by different parties, I have now no hesitation in stating that your Medicine, called SIR HENRY HALFORD'S IMPERIAL BALSAM, has stopped the complaint in the preliminary stages, four times over, in a few hours. Indeed, although you prescribe it to be taken four times a-day, I have never had to resort to it more than twice. Not only myself, but some friends to whom I have given some, were similarly relieved;—and in no case have I found it to fail. This is the first Fall, for four years, I have escaped the affliction, and which I attribute, under Providence, to the use of your Medicine.

JOHN CRAIG, Painter and Glazier, 76, KING STREET, WEST, Toronto, 16th December, 1849.

A Case of Chronic Rheumatism of fifteen years standing, cured by Halford's Balsam and Hope's Pills.

Toronto, 14th December, 1848.

DR. URQUHART: Dear Sir,—I hereby certify, that I have been afflicted with Rheumatism for fifteen years; for a considerable time I was confined to bed, and the greater part of that time I could not move myself; some of my joints were completely dislocated, my knees were stiff, and all my joints very much swelled; for the last three years, I was scarcely able to do three month's work without suffering the most excruciating pains, I was doctored in Europe by several physicians of the highest standing in the profession as well as in this province, I was also five months in the Toronto Hospital, and, notwithstanding all the means used, I could not get rid of my complaint, indeed I was told by a very respectable physician that I never could be cured, so that at the time my attention was directed to your SIR HENRY HALFORD'S IMPERIAL BALSAM, for the cure of Rheumatism, and Rheumatic Gout—and Dr. HOPE'S PILLS, I was despairing of ever getting cured; when I called on you, I was hardly able to walk, and what was almost miraculous, in three weeks from my commencing to take your medicine, I gained fourteen pounds in weight; my health was much improved, and in about three weeks more my Rheumatism was completely gone and my health perfectly restored. I now enjoy as good health as any man in Canada. Since my recovery I have walked forty-six miles in one day with perfect freedom, and I assure you, Sir, that I feel truly thankful. You can make any use of this you please; my cases known to several individuals of respectability in this city under names you know and can refer to them if necessary. Yours, truly and gratefully, THOMAS WRIGHT.

For Parties referred to, William Gooderham, William Osborne, Samuel Shaw, Esquires.

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THE THIRD ANNUAL EXHIBITION of Objects of Science, Art, Manufacture, &c. &c., will be held on SEPTEMBER 1st, commencing one week after the close of the Provincial Agricultural Fair, and will continue for three weeks.
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For the second best ditto—
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For the best specimen of Cabinet Ware, by an apprentice of not over 5 years standing—
A BRACE AND BITS, of the best quality, by P. Patterson & Sons, Ironmongers.
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A PLOUGH PLANE AND IRONS, by Ridout, Brothers & Co., Ironmongers.
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A SET OF STOCKS AND DIES, value £2, by John Harrington, Esq., Ironmonger.
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W. EDWARDS,
Secretary.
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Continued from Page 173.

21. That on Her Majesty's decision to withhold the Royal Assent from the said Bill, Her Majesty's Government submitted to the Imperial Parliament a Bill providing for the sale and distribution of the proceeds of the Clergy Reserves, which, so far from settling this long agitated question, has left it to be the subject of renewed and increased public discontent.

25. That apart from the objections entertained by the great majority of Her Majesty's subjects in Canada to religious endowments, by which certain favored denominations of Christians are kept in connection with the State and thereby placed in a position of superiority over others, the present disposition of the revenue derived from the Clergy Reserve investments is manifestly unjust.

26. That the entire revenue derived from the investments made before the passing of the Imperial Act 3 & 4 Victoria Chapter 78 has been assigned to the Churches of England and Scotland, to the exclusion of the Wesleyan, Episcopal, and New Connection Methodists, the Free Presbyterian Church of Canada, the United Presbyterian Church, the Baptists, Congregationalists, and other Religious bodies, whose pastors have an equal claim to the designation of a Protestant Clergy with those of the Clergy of the Churches of England and Scotland.

27. That it appears from the facts above stated, that during a long period of years, and in nine Sessions of the Imperial Parliament the Representatives of the people of Upper Canada with a unanimity seldom exhibited in a deliberative body declared their opposition to religious endowments of the character above referred to. That the wishes of the people were thwarted by the Legislative Council, a body containing a majority favorable to the ascendancy of the Church of England. That Her Majesty's Imperial Government from time to time invited the Provincial Parliament to legislate on the subject of these Reserves, disclaiming on the part of the Crown any desire for the superiority of one or more particular Churches. That Her Majesty's Government, in declining to advise the Royal Assent being given to a bill passed by a majority of one for investing the reserves in the Imperial Parliament, admitted that from its accurate information as to the wants and general opinions of the people, in which the Imperial Parliament was unavoidably deficient the question could be more satisfactorily settled by the Provincial Legislature. That subsequent to the disallowance of the last mentioned Bill, the Imperial Parliament passed an Act disposing of the proceeds of the Clergy Reserves in a manner entirely contrary to the former repeatedly expressed wishes of the Canadian People as declared through their Representatives, and acknowledged as such in a Message sent to the Provincial Parliament by Her Majesty's command.

28. That it is the opinion of this House, that the legal or constitutional impediments which stood in the way of Provincial Legislation on this subject, should have been removed by an Act of the Imperial Parliament, but that the appropriation of Revenues derived from the investment of the proceeds of the public lands of Canada, by the Imperial Parliament will never cease to cause discontent to Her Majesty's loyal subjects in this Province.

29. That this House is of opinion that when all the circumstances connected with this question are taken into consideration, no religious denomination can be held to have such vested interest in the revenue derived from the proceeds of the said Clergy Reserves, as should prevent further Legislation with reference to the disposal of them, but this House is nevertheless of opinion that the claims of existing incumbents, whether of individuals or of religious bodies should be treated in the most liberal manner.

30. That in the opinion of this House the most liberal and equitable mode of settling this long agitated question, would be for the Imperial Parliament to pass an Act providing that the annuities now payable to the several denominations of Christians receiving the same should terminate at some specified time, either on the demise of parties receiving the same, or at the expiration of a term of years, and that subject to this provision the Imperial Parliament should be authorized to appropriate as in its wisdom it may think proper, all revenues derived from the present investments, or from those to be made hereafter, whether from the proceeds of future sales or from instalments on those already made.

31. That it is the opinion of this House that an humble Address should be presented to Her Most gracious Majesty the Queen, praying that Her Majesty will recommend to Parliament a measure for the repeal of the Imperial Act 3 and 4 Vic. Chap. 78, and for the Canadian Legislature to dispose of the Clergy Reserves, subject to the authorizing the conditions above described.

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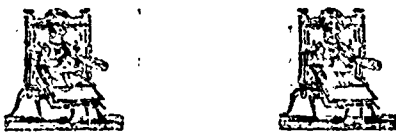
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