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The Watchman.

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

VOL. I.

TORONTO, CANADA WEST, MONDAY, NOVEMBER 25, 1850.

No. 45.

Poetry.

PRESS ON!

"Whatsoever thou findest to do, do it with thy might."

Press on! the Master needeth
Thine arm of youthful strength,
For mighty ones are falling,
All powerless, at length:
For mighty heads are bowing;
And souls that never quail'd
With fear, at peril knowing,
In feebleness have fail'd.
Arise! girl on their armour;
Their fallen weapons raise;
And, in the love of Heaven,
Go forth—His name to praise.

Darkens thy path before thee?
Press on still, undismay'd;
Heaven shines resplendent o'er thee,
Though earth is wrapp'd in shade;
And He thy Trust, hath given,
With word from spurning free,
The angels of high heaven
A charge concerning thee—

That though thy feet may falter,
E'en in thy being's morn,
And from Hope's burning altar
Thy light may seem withdrawn,
Thou yet shalt bless, in sorrow,
The chastenings of the rod—
Providing thy sure adoption
As the beloved of God.

For from thy self-prostration
Thou shalt awake in power,
From tears and lamentation,
'To conquest every hour,
Strong in thy perfect weakness,
Thy strength shall never fail;
Mighty in holy meekness,
'Thine arm shall e'er prevail.

From Pisgah's lofty summit,
Behold the promised throne;
Press on till thou hast won it,
With its rejoicing crown.
Press on! though earth allure thee,
Till all its brightness gone,
It may by pain inure thee,
'There's rest in heaven"—press on!

God bless thy youth's bright promise.
God grant that on thy head
Gifts glorious and enduring
May evermore be shed.
God be thy succour given,
Thy soul from gloom to raise,
Till earth shall liken heaven,
In holy works and ways—
Till, with seraphic feeling,
Thy path, in weakness trod,
Should view its close revealing
The paradise of God!

Miscellany.

OBITUARY.

BY THE REV. W. ROBINSON.

"To die is gain."—Yes, bless the Lord, however startling it may be to the worldling, however mysterious it may appear to the natural man, and however much it may come in collision with the views and feelings of the proud, the fashionable, and the gay, it is all clear gain to die, only let us be in the Lord: for "blessed are the dead who die in the Lord." It is true that the nature and extent of heavenly bliss are subjects too deep for mortal investigation, and far beyond the limits of human scan—for "now we know only in part, and prophecy in part, and see through a glass darkly." Nevertheless, it is an immeasurable source of consolation to the christian to reflect that, when that which is perfect is come, "he shall see face to face, and know even as also he is known, then he shall be like God, for he shall see him as He is."—Millions of blood-washed, happy spirits have already gone to their reward, among whom are some of our dearest friends;—the everlasting doors have lifted up their heads, and unfolded their massive golden leaves to admit them to the estatic bliss; where they cast their crowns before Him, in whose presence there is fulness of joy, and at whose right hand there is pleasure for evermore.

"We a little longer wait;
But how little—none can know."

MARGARET ROBINSON, the subject of this brief notice, second daughter of Thos. Robinson, of the Township of Manvers, was a member of the

Canadian Wesleyan Methodist New Connexion Church. She was naturally of a calm and prepossessing disposition; nothing, however, appeared in her religious character until about eighteen months since, when the Revs. John Simpson, and Thomas Brown held a protracted service in the house of her grandfather, Mr George Wilson, where the Lord was pleased to shew tokens for good, in the awakening and conversion of many precious souls. It was at that meeting that Margaret found redemption in the blood of the Lamb, being justified freely through the redemption that is in Christ Jesus. She rejoiced with joy unspeakable and full of glory that it was at that meeting she was numbered with the trophies of divine grace; and, it was there and then she received the witness of her acceptance in the beloved. At the close of the meeting she united with the Church, and from that time, until she exchanged mortality for life, her christian deportment, her well ordered conversation, her unfeigned piety, and her meek and obliging manner, together with her constant attendance on the public and private means of grace, furnished irrefragable evidence of the genuineness of that change which she had experienced, and the vitality of that religion which she possessed. She evidently retained the divine approbation, and attained a degree of divine conformity, which is seldom found in the experience of a few months. She secured the esteem, and enlisted the affections of the pious, and received from all who knew her, the most endearing encomiums. Of her it may be said, with great propriety, that—

"Walking in all his ways, she found
Her heaven on earth begun."

A few months since, she was seized with a violent pain in her head and neck, which greatly excited the fears of her friends. Medical aid was obtained, but to no purpose—the disease increased daily in virulence, making rapid conquests over her delicate frame,—a second physician was called in, but the mystic messenger, Disease, seemed to smile at their best directed efforts, and insisted that the hour was come when this heir of the kingdom must—

"Lay her armour by,
And be with Christ at home."

While the physicians and this malignant disease contended about the body of this young and devoted saint of God, she seemed to have a clear presentiment of her approaching dissolution, and would sometimes say to her mother, "don't mourn for me, I'll be much better off, by and by, than I am, or ever could be, in this world; don't send for the Doctor any more, you know I cannot live; I don't want, I don't wish to live." She had a desire to "depart, and be with Christ, which is far better." Her strength diminished daily, but her mind was tranquil; she was strong in the Lord: her prospect of heaven and glory was clear; her evidence of the Divine favour was most distinct; and, her path shone brighter and brighter, until the last moment of her life.

On Tuesday evening, Sept. 3rd, 1850, after one of those hard struggles, to which she was subject, she said, and the words were embalmed with the sweet patience and eager resignation of a saint—"this face of mine will soon swell no more;" and, in a few moments, her Lord came, and found her watching and said—"Well and faithfully done: enter into my joy, and sit down on my throne." And the silver cord was loosed, and a band of ministering spirits kissed her innocent and spotless soul; and, into their triumphal car, with songs of deliverance, hailed this new accession to their heavenly ranks, and bore away the purchase of the Saviour's blood. Thus died this child of God, in her 17th year.

Cavan, 1850.

Reader, when and where has God assured you of the morrow? "To-morrow is in another world," and lest your soul should be there before the sun sets again, flee, oh, flee to the cross of Jesus NOW!

For life in general there is but one decree: youth a blunder, manhood a struggle, old age a regret.

Uncle Ben's New Year's Gift;

OR

WHAT A NEWSPAPER CAN DO.

Continued from page 345.

In many things pertaining to agriculture and stock raising, was Peter's mind enlightened during the Spring and Summer through the columns of the 'Gazette.' The value of lime on lands of a certain character he never fully understood, until he saw it clearly set forth in an extract from 'The American Farmer,' and became aware that, by a proper application of the article, at a small expense far below that to which he had long been subjected. Here Peter obtained a first glimpse into the mysteries of agricultural chemistry, without a knowledge of which no farmer can work his ground to the best advantage.

Harvest time came around at last and Peter Miller had rather more than an average of root and grain crops. He had six hundred bushels of wheat, five hundred bushels of corn, and two hundred bushels of potatoes, to sell, besides hay, oats, rye, etc., sufficient to winter his stock. Moreover—whether from the particular treatment of his vineyard, as suggested by the writer in the 'Gazette,' or not we will not venture to say—his vintage, which he sold to a manufacturer, brought him one hundred and sixty dollars.

Since the time his fields of golden grain nodded ripe for the harvest, Peter had examined, weekly, with much interest, the quotations of prices in the produce market, as regularly given in the 'Gazette'; and when, at last, he called on Gray & Elder to know what they were going to pay him for his wheat and corn, he knew the highest selling rate to a cent. Before offering his produce he obtained his store bills, and found that they were nearly four hundred dollars. The fact was, he had started the year with scarcely a dollar to live on, and was thence compelled to go on trust for everything until another crop could be taken from the ground. This bill, added to his mortgage, made a debt of eight hundred dollars. At the prices quoted in the 'Gazette,' all his wheat, corn, and potatoes would be absorbed, and still over two hundred dollars of debt remain. Here was a very important improvement on last year. Peter had started some four hundred dollars in debt, and now would owe only two hundred after the sale of his crops. And this more favorable state of his affairs was traced in his mind to the New Year's gift of Uncle Ben, which, when received, had so deeply incensed him against the old gentleman that even yet he was not fully forgiven.

"What are you paying for wheat?" asked Peter, on calling at the store of Gray & Elder, for the purpose of selling his crop.

"Sixty-five cents," was answered.

"Is that the highest?" said Peter.

"Yes."

Peter shook his head, and replied—

"Wheat is quoted in Cincinnati at seventy-five."

"Indeed!" Mr Gray looked surprised. He did not feel so, for he knew the price quite as well as the farmer.

"Yes," said Peter. "it is quoted at seventy-five to eighty in my last number of the 'Gazette.'"

"It costs something to get the wheat to market," remarked Mr Gray.

"I know it does; but not ten cents a bushel. What are you paying for corn?"

"Mr Gray thought for some moments, and then replied—

"Twenty-two cents."

"Too far below the Cincinnati price," said Peter.

"Ah! What is the price there?"

"Thirty cents."

"We can't give that."

"You can do better than twenty-two cents, however; if not, I must find a market in Cincinnati, for both my wheat and corn."

"How much do you want?" asked Mr Gray.

"I want as near the Cincinnati price as possible. Say Seventy-two for my wheat, and twenty-seven or eight for my corn."

"We can't pay prices like those, Mr Miller. We'd better give up business."

"Let me know the best you will do;" said Peter.

The two partners held a long consultation, and finally agreed to offer twenty-five for the corn.—Peter reflected this for some time, and then said—

"I'll take to-night to think over the matter."

With this resolution he went away. That evening the man who held the mortgage on Peter Miller's farm, came over to say that he wanted his money.

"I'll pay you half," said Peter, "as soon as I sell my wheat and corn. But to settle the whole will be impossible this year."

But, the man said he must have the whole.—Finally, however, he agreed to take half, if it were paid to him immediately.

Fretted by this application, Peter made up his mind to let Gray & Elder have his wheat and corn at their offer, provided they would cash the amount over and above their bills against him. So, on the next morning, he started for their store. On his way he stopped at the Post Office and got his number of the 'Gazette,' which he put into his pocket without unfolding, and continued on his way to Gray & Elder's. Neither of the men happened to be in, and while waiting for them, Peter took out his newspaper and commenced reading. Almost the first paragraph that met his eyes was the following:

"Important Rise in Wheat.—The news by the last steamer from Europe, which reports a probable failure in the crops, sent wheat suddenly up from seventy-five cents to a dollar. And even at the advanced rates, holders seem little inclined to sell."

The farmer waited no longer for the grain merchants, but refolding his paper, thrust it into his pocket and went home. He had not been there over fifteen minutes when a messenger came from Gray & Elder to know if he were going to accept their offer.

"Tell them," replied Peter, "that I cannot take less than a dollar a bushel for my wheat."

The messengers went back, but did not return again. This was as Peter had supposed it would be. During the day, the man who held the mortgage called again. Peter told him of the rise in wheat, and said that if he sold at the advanced rates, he would pay off the whole debt.

During the following week Gray & Elder advanced their offer to ninety cents. But, the farmer would not sell. The 'Gazette' arrived, and showed a continued firmness in the market for wheat, and an advance for corn. Peter also, in glancing hopefully over the broad pages of the paper, cast his eyes upon the advertising columns, and in them saw the names of a number of millers and merchants advertising for wheat and corn, and offering to "pay the highest market price in cash."

"Now," said Peter Miller to the storekeepers, "if you will take my wheat at a dollar, and my corn at thirty-eight, I'll sell. If not, I'll hold on a little longer."

Gray & Elder, after demurring a little closed the bargain. So, with the wheat and other crops, the store bill was settled, the mortgage paid off, and a balance, left with which to begin the new year.

"So much for a newspaper!" said Peter, speaking to himself, as he walked homeward, with the cancelled mortgage in his pocket, after paying off the debt which had been hanging over. "So much for a newspaper! I do believe, if I'd been taking a paper ten or a dozen years ago, I'd been a rich man to day. Yes—Uncle Ben was right. I didn't know my business, proud as I was of being thought a good farmer."

TO BE CONTINUED.

FAMILY OF LEIGH RICHMOND.—Mr Richmond's first object was to make home the happiest place to his children; to render them independent of foreign alliances, in their pursuits and friendships; and so to interest them in domestic enjoyment, as to preclude the feeling, too common in young people, of restlessness and longing to leave their own firesides, and wander abroad in search of pleasure and employment. In this attempt to satisfy his family, and engage their compliance with his wishes, he so completely succeeded, that every member of it left home with regret, even on an occasional visit, and returned to Turvey with fond anticipation, as to the place of their treasure.

STAMMERING PECULIAR TO THE MALE SEX.—There is one curious fact with regard to stammering, which I do not think has been before noticed—namely, that women very rarely stammer. In a family of my acquaintance, this defect of the speech has been hereditary among the males for three generations, but the females have in no single instance been affected.—*Dr. Graves' Clinical Lectures on the Practice of Medicine.*

PLANTING TREES.—A very poor and aged man, busied in planting apple trees, was rudely asked, "Why do you plant trees who cannot hope to eat the fruit of them?" He raised himself up, and leaning on his spade, replied, "some one planted trees for me before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

GLUTTONS.—The heaven of such men's imaginations consists of tables well covered with smoking viands—the poetry of their hearts is the bleating of the animal destined for the morrow's feast—and the music of their souls is the whetting of knives and the sounding of plates. To a glutton the stillness of a sow at her wash is a matter of far more interest than the silence of Archimedes in his study.—*Anonymous.*

Family Circle.

RELATION OF MINISTERS TO SUNDAY SCHOOLS.

The connexion of ministers with Sunday-schools is a subject that deserves and demands consideration. It is an omen for good, that these institutions are to be brought before the Congregational Union at its Autumnal Meeting this year. As a member of that Union, and a minister somewhat interested in the matter, I, for one, cannot reflect without hope on the results of the attention given to this subject by so important a body of intelligent, Christian, and earnest men. If their minds receive the conviction that there is a connection between ministers and Sunday-schools, the discussion will not be in vain. The sense of deep respect entertained for the influence and character of the pastoral office, renders strong the impression that happy will be that day for Sunday-schools, for churches, for pastors, for the Congregational denomination, & the nation, when the duty of ministers to their schools is understood and fulfilled. That there is a duty at all is only beginning to be seen by many, and by many is still unperceived. The views on this branch of pastoral superintendence expressed by the *British Banner*, in the review of the recent Conference of teachers in London, are worthy of much consideration, and will awaken reflection in many minds. To show that similar thoughts have been the opinions of other earnest men, the remarks of the Rev. John Todd, a pastor of a Congregational church, and a well-known authority on these institutions, are extracted for the perusal of the ministers who may not have met with them. They will carry weight, and be of use and may be commended with confidence to the attention of all:

"Ministers of the gospel should make the sabbath-school an important part of their pastoral charge."

Ministers have done much to rear up and sustain the institution of sabbath-schools. That they have not done more, and all that might be reasonably expected of them, I impute in part to the pressure which this age brings upon them, and partly to the fact that they have never examined to see precisely on what ground they should stand in regard to it. I do not believe any deficiencies on their part which might be pointed out are the result of design.

Almost every sabbath-school contains hundreds of children in the morning of their being, open to the best impressions, and rapidly forming characters which will abide with them for ever.—These hundreds of immortal beings are placed in the hands of some thirty or forty teachers—the best probably to be obtained; but all the minister is supposed to know of them is, that they are members of his church, and persons of common abilities. I ask, now, if he would be willing to have as many adults taken from his pastoral charge, and once a week instructed in religion by those of whom he knows nothing, except that they are professors of religion? Would he be wise or safe, judicious or justifiable, in so doing? I think not. But are not these children as liable to be led wrong, biased by any want of judgment or piety on the part of the teachers, as the adult part of the congregation would be? It seems to me that the pastor ought to know who and what the teachers are, how they teach, what they teach, and what impressions they are making. Each teacher has some six or eight children committed to him, and he can teach them and form their character as no other human being can. Ministers may preach well, eloquently, learnedly, and powerfully; but in the pulpit they reach not the child—all goes over him. But the teacher can reach him, make impressions, and aid in forming his character, every sabbath. Were it only for the safety of the individual church, the minister ought to become deeply interested in the sabbath-school. But more: let the teachers be neglected, let them pick-up knowledge as they are able here and there, let them teach error, and we have a power growing up which is irresistible. Our churches are already in the hands of sabbath-school teachers. They give character, and create the fashions and feelings of our churches. Let them believe and go wrong, and we cherish an infant Hercules, whose club will shortly be used in beating and killing his own mother. Teachers must be taught, that they may feel the ground on which they tread is firm, and that their part is through light and under sunshine. If our teachers are not held responsible for what they do and teach, to the pastor and to the church, woe be to the hopes of stability in the walls of our Zion!—In order to meet the case, the minister must not be cold, formal indifferent; but his heart must warm over the school, as over his own children.—The safety of our churches, their stability, permanency, order, purity, knowledge—all, under God, depend on the character of our sabbath-schools.—That character cannot be what it should and must be, if there is any deficiency on the part of our ministers.

Teachers are men—good men, I will suppose; but men who want improving, enlightening, and instructing. They are ready to admit this. Left to themselves, they grow discouraged and droop. They do as well as they can. The minister and the church stand off; they receive no countenance, no encouragement, no sympathy. They bring such explanations of Scripture as their limited means will allow; and thus each one teaching and explaining in his own way; they plod on from year to year. *Is this right?* Ought not the minister

to meet his teachers once a week, as a father—to feel that they are colleagues, with him, aiding him to take care of the lambs—instruct them in the lesson which they are to teach the ensuing sabbath, giving them his warm sympathy and co-operation? Ought not the sabbath-school to be made an integral and an important part of his pastoral charge, so that the minister shall feel that he is to be the guide of the teachers, and he is to keep the church awake and alive to the interest of the schools—that he is to do what he can to create an interest in the parents, in the congregation, and in all classes of his charge, so that it shall be cherished by all as the dearest boon committed to the church? If it is that he has not time for all this, I answer, it may be true; but he must take time. There is no part of his work that is more important than this.—He had better have fewer weekly meetings, make fewer pastoral visits, than to neglect the school.

I cannot discuss this topic without once more urging that the pastor meet his teachers once a week, to instruct them in the lessons. They will gladly have him as the fountain whence they draw their knowledge, and by him they are willing to have their opinions shaped. They feel too, their need of mental discipline—their poverty of thought or illustration; and especially they feel their inability to obtain and grasp those great principles and views of the whole plan of redemption which are so desirable, and which once obtained, give a religious teacher such power. Ministers do not get this great system fully before the mind after years of study; is it any wonder that teachers cannot? The doctrines of the Bible, the great foundation stones of the moral temple, are what they want to measure and examine, to lay their hands, to rest their hopes upon, and by which they wish to teach better. The pastor only can thus instruct them.

By meeting the teachers weekly, too, the minister would preach better. And how! Because he would be continually studying to simplify truth, and thought, and language, so that the children may understand what is taught them. In this way he will preach with more simplicity, more nature, more ease, more directness, and more illustration. So great a part of his instructions will not go over the heads of his hearers.

I plead for this close connection between pastor and school, once more, because it will create a strong, a sweet, and a delightful tie between the pastor and his flock. The children will feel that their privileges are great, because the minister of God is so frequently present, and takes so deep an interest in the school. The teachers feel that they labor not in vain, and that however discouraging their prospects may be, there is one heart that will never grow cold, never lose its sympathy for them. The parents will feel that the piety and the intelligence of the church are enlisted in behalf of their children, and will be encouraged to co-operate. The church will feel that she must go with her leader, and will gather her sympathies around the vineyard of the Lord; and the minister himself will feel that when no success attends his labors, he has a cohort in his church, who by experience have learned what it is to labor in vain, and who will not be backward to sympathize with him. And when the holy man of God dies, there will be tears from the eyes of those in the sabbath-school room, who have looked upon him as their best friend.

This passage may be pondered with advantage, and will suffice at present from the volume entitled, "The Sunday-School Teacher."

TO BE CONTINUED.

HOW TO BE ALWAYS EASY: OR THE RIGHT USE OF THE EYES.

An Italian Bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his episcopal functions, without ever betraying the least impatience. An intimate friend of his, who admired those virtues which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility; it consists in nothing more than making a right use of my eyes." His friend urged him to explain himself. "Most willingly," returned the Bishop; "in whatever state I am, I first of all look up to heaven, and remember that my principal business here is to prepare for my journey there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look abroad in the world, and observe what multitudes there are who, in all respects, are more unhappy than myself. Thus I learn where true happiness is placed, where all cares must end, and how very little reason I have to repine or complain."

HOME TRUTHS.

READER,—Last sabbath was a little unpleasant—that, no doubt, you know;—not so unpleasant, however, as would have prevented you, on any other day, from going half a mile, could you have gained a nine-pence; and yet you deserted the sanctuary during the day. Now this proves a few things:

Firstly, That you have little or no regard for the feelings of your pastor.

Secondly, That if you are a parent, you care but little what example you are setting before your children.

Thirdly, That you have little or no regard for your covenant vows.

Geographic and Historic.

A CINNAMON PLANTATION.

A cinnamon plantation somewhat resembles a luxuriant laurel copse, as the bushes are, by constant pruning, not allowed to exceed twelve or fifteen feet in height, except those that may be required for seed; and these will occasionally attain the height of thirty or forty feet. The trunk of the shrub measuring from eighteen to twenty-three inches in circumference. The propagation of the *Laurus cinnamomum* is conducted with facility.—seeds, plants, and roots (if transplanted with caution) alike thriving in an appropriate soil, that consists of a pure quartz sand, which, to the depth of many inches, is as fine as moist sugar, and perfectly white; it then assumes a gray tint, and in some of the mountainous districts, layers of black moss are found immediately under this species of sterile sandy soil. It is remarkable, that although white ants infest and abound in all cinnamon plantations in the island, these destructive insects do not injure the bushes in the slightest degree; and is a proverb with many of the Cingalese, that, to have a thriving plantation of cinnamon bushes, four plenties are requisite, namely—"plenty of sun, plenty of white ants, and plenty of water." The foliage of the laurel is thick and of a dark shining green when arrived at maturity, but when young, the leaves are exquisitely beautiful, as their color then is a pale yellowish green, striped with bright red; from the old leaves a fragrant oil is distilled, which the natives use for medicinal purposes, and which is applied by us to many uses.—The cinnamon blossom is pure white, and scentless, the fruit or berry acorn-shaped and small, the hue of which as it ripens gradually changing from green to purple, and from this is obtained, by boiling, a substance like wax, which is frequently made into candles, and these emit an agreeable perfume whilst burning. Some enormously large tapers made from this wax were found by our troops in the King of Karly's palace. The spice is the inner bark of the shrub, and, in order to ascertain if this is in a fit state, the peeler makes a diagonal incision in a shoot, and, should the inner bark readily separate, the shrub is in a fit state for peeling.—The knives used by the cinnamon-peelers are of a peculiar form, being heavy, long, convex on one side, concave on the other, and the point of the instrument is remarkably fine. The bushes were generally peeled twice in the year, the first crop being the most abundant, and producing cinnamon of the finest quality. The first is obtained between the months of April and August, the second between November and January. The mode of obtaining the cinnamon is the following:—The cinnamon-peeler cuts off the shoots of a year old, which are of the thickness of a man's finger, varying in length from one to four feet. The leaves are then carefully stripped off and placed in heaps the peeler makes an incision with his knife the entire length of the shoot, separating the bark from the wood; he then carefully scrapes off the gray exterior skin, and the green inner epidermis, leaving the bark free from all fleshy substance, about the thickness of vellum, and of a greenish white color. The man then places the small portions of the bark on the larger pieces, spreading the cinnamon out in a warm and shady spot, so as to enable the spice to dry gradually but thoroughly. The sun's and atmospheric influence cause the bark to assume a brown hue, and pipe-like form; and, when all moisture is evaporated, the cinnamon is tied up into sheaves, or bundles, weighing from fifty to seventy pounds, and is sent to the market for sale. From the refuse of the bark, a golden-colored line-flavored aqueous fluid is distilled; from the root, camphor is procured, and the peeled twigs are converted into walking canes; in short, there is no part of the *Laurus cinnamomum* that cannot be applied to the use of man. The men who peel the cinnamon belong exclusively to a very low caste, called *Challias*, or cinnamon-peeler; and no native woman or man of a higher caste will associate with, or partake of food that has been prepared by these people,—the poor *Challias* being despised in the maritime districts, as the unfortunate *Rodia* is in the Kandian province.

THE CRUSADES.

Several hundred years before the historians of Europe began to write, Moses had defined the boundaries, and praised the fruitfulness of the promised land. When Britain was only inhabited by wild beast, Melchizedec, King of ancient Salem, in Palestine, offered sacrifices to the true God; and Abraham taught his servants to fear and obey him. This favored country the Creator of the universe fixed upon as the place where he revealed his purposes of mercy towards all nations. The wickedness of the Jewish nation exposed their country to the sword of the enemy, like Nineveh and Babylon. In the seventh century the Saracens became the lords of Palestine. Their power declined in a few hundred years, and towards the close of the eleventh century, the Turks, who had embraced the Mahomedan faith, had taken possession of the sacred territory. At that time the Greeks, the Italians, the Germans, and English professed to be Christians, but knew very little of the Christianity taught in the Bible, the substance of which is "peace on earth and good will to men." True believers, from the days of the apostles, had looked upon Palestine with peculiar interest, and often made pilgrimages to Jerusalem to admire the scene of such glorious events. The Catholic pilgrims in the dark ages brought back to Europe the supposed remains of saints and martyrs, which were then very highly valued. So ignorant were the

generality of the people of the doctrine of salvation by faith, that an opinion prevailed that a pilgrimage to the sepulchre of Christ would atone for the most flagrant crimes. The Christian nations of Europe were oppressed and discontented, and imagined the end of the world was approaching, and that the Saviour of mankind would soon appear to judge the earth. Under the influence of terror and superstition they went in great numbers on pilgrimages to Jerusalem. The Turks hated the Christians, and sometimes committed galling cruelties on the defenceless pilgrims. Those who returned to Europe complained loudly of the barbarous Turks, and aroused the indignation of the Catholic nations.

This indignant feeling was inflamed to the highest pitch by a monk, Peter the Hermit, who had witnessed the cruelties the Turks had inflicted on the pilgrims. He is said to have gone out from city to city, carrying a large crucifix aloft, bare headed, with naked legs and arms, calling on the people to arm themselves, and rescue the holy sepulchre of Christ from the Turkish infidels. The masses of mankind have been liable in all ages to childish fits of excitement. They were then so little acquainted with the divine truth of the Scriptures, that they believed themselves to be doing the will of God when breaking the most obvious commandments. The pope and the priesthood encouraged the people in their ignorance and superstition.

Two great councils were held, one in France and the other in Italy, in which the invasion of Palestine was sanctioned by the princes, the bishops, and multitudes of people. Eighty thousand men gathered round the standard of Peter the Hermit, and were led by him and Walter the Penniless in the first crusade against the Turks. The hermit knew very little of war, and made no adequate provision for the wants of his followers. Sixty thousand men perished in reaching Constantinople.—The Greek emperor aided the remaining part to cross the straits into Asia in 1096. The Turkish sovereign, Solymn, utterly defeated them on the plains of Nicea.

Soon after the failure of Peter the Hermit, a better disciplined army, commanded by Godfrey of Bouillon, Robert Duke of Normandy, and other warlike leaders, made their way into Lesser Asia. They attacked and overcame the Turks, and Nicea, their capital city. The crusaders marched forward and took Antioch; at length they invaded Jerusalem, and, after six weeks' siege conquered the holy city, and murdered many thousands of the people, soiling the streets with blood, in 1099.—From slaughter they turned their thoughts to devotion, and wept and sang anthems at the sepulchre of Christ, in praise of the Redeemer of the world. The apostles had gone forth from Jerusalem among all nations, preaching peace by Jesus Christ; the professed Christian crusaders, after more than a thousand years had passed away, carried into Palestine the sword of vengeance. Had the money and the zeal wasted in the conquest of Judea, been employed in preaching peace and salvation, like the primitive Christians, to the ignorant tribes of northern Europe, Asia, and Africa, the nations of the earth by this time might perhaps have turned their swords into ploughshares, and desired war no more.

The crusaders were determined to erect a kingdom in the Holy Land, though its foundations were laid in blood, and they chose Godfrey of Bouillon the first Christian King of Jerusalem. The pope shortly afterwards appointed another in his place. The zeal of the Catholic nations broke out again in the year 1147. Conrad, Emperor of Germany, and the King of France, led two hundred thousand French, German, and English warriors on a new crusade. This great army, after suffering much from famine, was destroyed by the Sultan of Iconium. The three most powerful sovereigns of Europe, the King of France, the Emperor of Germany, and Richard I. King of England, in 1190, engaged in another crusade. The lion-hearted Richard of England defeated the Turkish general Saladin in several battles, and made his name the terror of the East. He concluded a treaty with the Turks, which secured to the Christians the privilege of visiting unmolested the sepulchre of Christ, and returned to Europe. From the beginning of the middle of the thirteenth century there were several other crusades. After all the treasure expended, and hundreds of thousands of lives lost, the kingdom of Jerusalem was overturned, and the Christians driven from all their conquests in the East, in the year 1291.

Had not the overruling providence of God caused happy effects to follow the evil doings of men, the world would have been thrown backward into pagan darkness. At the commencement of the crusades, a great part of Europe was governed by barons, counts, and dukes, who oppressed the people, and kept them in bondage. Many of these petty sovereigns perished in Asia, and the peasantry got together into boroughs, which at first were unions of ten families, and afterwards formed towns, with some sort of enclosure around them. Any man subject to the barons, who took refuge in a borough, and resided there for a year and a day, became a freeman. The boroughs thus gradually obtained importance, and had charters of freedom from different kings to secure their liberties.

In the dark ages true religious liberty and commerce declined very much, but the crusades helped to revive the trade of Europe by bringing the nations of the east and west into direct contact. In ancient times the merchants of Tyre and Alexandria exchanged the products of Arabia and India with the Greeks and Romans.—*Juvenile Instructor*

The Press and General Review.

THE WORKING OF THE CURSE.
Continued from Page 347.

The facility afforded by this new law for the recovery of escaped slaves, is not, unhappily, preventive or prospective alone, but penal and retrospective. It turns the owner not only with power to follow a fugitive, subsequent to its enactment, into a free state, and there reclaim him; but permits the pursuit and recapture of fugitives who have been long enough in freedom to lose the sense of fear. It panders to the love of vengeance in the breast of men peculiarly prone to the indulgence of that hellish passion, as it also enables them to act upon their perverted sense of proprietorship. A slave-hunt is therefore a-loot, even in the premier state, New York. A colored man who escaped from the south two years since, was one of the first to be pounced upon, claimed, and haled to worse than bondage. The excitement of revenge and exultant malice on the one side, has produced a fever of alarm on the other. The colored population feel that they are in jeopardy almost to a man—that their skin is presumptive evidence of their criminality, and, in the absence of legal disproof, will ensure a fate too dismal to contemplate. Many of them have married white women, and are the fathers of children over whom they have hitherto rejoiced, as the first of their race that were not born to slavery. Others are toiling to redeem a brother, or a sister—perhaps a wife!—from bonds to which themselves may now be hurried back. No wonder that while some flee in companies over the border that separate the republicans States from a land that owns a monarch, others madden into fierce or sullen resolve, and prepare to die rather than be retaken. Heaven endow them with that patience which man may well forbear to preach, lest he be confounded with the abettors of their cruel wrong! A servile war is the most sanguinary of all wars—a war of extermination to the weaker party.

English abolitionists, we are glad to say, have sent one of themselves to utter their testimony against this new and worst crime, and their message of sympathy to its victims. Mr George Thompson has set sail for the country in which he is already well known for intrepidity and fervor in the cause of slavery-abolition. Whatever he may say in reprobation of the new law, he will not exaggerate the feeling of Englishmen. He will, it seems, associate, himself, as heretofore, with the men who are there reviled and hated as fanatics; but he will not find one more outraged and indignant than the most sober of our countrymen. He will preach peace as well as freedom—soothe exacerated feelings, as well as appeal to conscience and humanity—exhort only to passive resistance to a law, that to obey would be misprison of an offence that smells rank to Heaven, and already infests the world with its ill-odour—and in this, too, he will represent the anxious wishes of Englishmen for while it is impossible to condemn the impulse to armed resistance which is said to thrill through the hearts of the free-colored population and to be shared by thousands of their citizen sympathizers, recourse to that desperate extremity is above all things to be deprecated. The loss of a single white man's life would inevitably precipitate scenes we shudder to imagine. We earnestly hope, therefore, that Mr George Thompson's mission may be at once pacificatory and arousing, and may be crowded with large and hopeful results.

We cannot close without a word on the reappearance, in a suspicious shape, of British slavery. An ordinance has passed the Court of Policy in British Guiana, and now awaits the sanction of the Home authorities, that will subject the colonists now in the colony and some ten thousand about to be imported, to a system of allotment to planters for five years. A similar ordinance has passed the Legislative Council of Trinidad in reference to the Africans liberated from slave ships. The license Law of the former colony is monstrously oppressive towards the colored population, crushing them down into social servility. The Home office must be visited on this matter. The people of England have emphatically declared that personal slavery shall not exist within their empire; and have paid, in their generous weakness, a magnificent ransom for the enslaved. They must be sleeplessly vigilant, lest the little tyrants who they foolishly permit to disgrace them in the tropics add to their reproaches the undeserved and intolerable one of conniving at a crime they call upon the world to suppress.

PUBLIC-HOUSES IN LIVERPOOL.
From the British Banner.

The following paragraph has been going the round of the papers:—"The number of public-houses in Liverpool is 1,480, and beer shops 700, in all 2,180. Taking the population at 350,000, this is one public-house or beer-shop to every 1000 individuals, men, women, and children. Taking each family to amount to four persons, there is one public-house or beer-shop to every forty adult males."

This statement would seem from its form to be the result of careful examination, and its general accuracy may therefore be relied on. It only needs a very slight reflection to comprehend the appalling view which it affords of the condition of that town. It must be remembered, that the 2,180 establishments in question

are in addition to those more respectable mercantile firms which deal in wines, spirits, and malt liquors, and by whom, for the most part, private families are supplied with these articles for domestic use. The intoxicating liquors sold by these public houses and beer-shops are generally consumed on the premises, either at the counter or in rooms provided for that purpose. The majority of the proprietors of these establishments are clubbed together to defend their own interests, and to resist all attempts which they deem calculated to injure them. Let the reader just think of these facts. Here is a numerous and compact body of men, systematically employed in tempting and corrupting the mass of the population, and with what success the very numbers engaged in the trade may suffice to shew. One publican to every forty adult males! Just think of this. It is ridiculous to imagine that the reasonable wants of the population, even according to the estimate of the most determined opponent of the total abstinence principle, should require such a swarm of publicans. That such numbers contrive to maintain a trade, and that many of them grow rich in it, is a fact which constitutes the most conclusive evidence of the disastrous influence exerted by this class of persons on the community. What may be the numbers of ministers of religion belonging to the different denominations in that town, we cannot take it upon ourselves to affirm; but, making a liberal allowance, let us imagine that there are three hundred. Now, what great probability can there be of any large success attending the benevolent labors of these persons, beset as they are on every side by upwards of 2,000 individuals, whose object it is to neutralize their efforts, and to entice the population to the degrading vices of a besotted sensuality?

Let the reader extend his views a little further. Let him reflect on the gaudy and flaunting decorations of these establishments—the gratuitous amusements found for those who frequent them—the numerous appliances devised to draw customers and seduce the unwary, and does he require to be told what the consequences must inevitably be? It may be calculated with confidence, that the poor-rates will be large—that rags and wretchedness will abound—that juvenile delinquents will be multiplied—that the gaols will be crowded—that the police and the magistrates will find plenty of employment, and that education will be checked, and its influence neutralized by this corrupting agency! And so we find it. Liverpool has acquired an unenviable notoriety for its pauperism—for its miserable habitations—for its crime, both adult and juvenile, and for its disease and mortality!

We fear that there is no great difference between Liverpool and the other great towns in the kingdom in these particulars. In all of them public-houses abound out of all reasonable proportion to the wants of the population; and generally speaking, the more wretched and destitute the neighborhood, the more they thrive and prosper. They literally prey on the poor; they fatten on the vices of their fellowmen, and are a prolific source of disease and misery!

With the magistrates rests the power of granting licenses to these establishments, and that they are greatly to blame for the existing state of things cannot be questioned. It has often been to us matter of extreme perplexity to discover the principle on which they have dealt with many of these applications. We have known the most urgent remonstrances from the majority of the inhabitants in a particular locality utterly disregarded, and one of these vile establishments sanctioned, to the deterioration of the property and the sore annoyance of the respectable families in the vicinity. Such cases naturally awaken the suspicion, that the desire to confer a favor on some friend interested in the speculation has prevailed with those in authority to set every other consideration at defiance. And, indeed the cases are not few in which parties so confidently reckon on obtaining a license as readily to incur a considerable expense in altering their premises long before application is made; and hardly ever have these calculations proved deceptive. If their first application has failed, the second has invariably succeeded. Their very expenditure has proved a reason—and the more reckless, the more cogent it has proved—for granting their request.

Now, this is a highly reprehensible state of things. It is surely, time to pay some attention to this matter. The entire system of licensing must undergo revision. We have a hearty sympathy with the total abstinence societies.—They have done much good already, and we desire for them far more extended success. But they do not quite meet the present case: their influence is far too remote and feeble on this form of public immorality, for it is no better.—The gin-palace is a mighty obstacle in the way of their success. Such establishments, by traps and snares before many whose judgment is gained to the cause of temperance, but whose infirmity of purpose makes them as easy prey to the seductions which meet them on every side. Some movement is needed which shall directly bear on the whole question relating to these public-houses. The propriety and, indeed, necessity of some alteration will be disputed by few. We can only at present throw out a few hints for consideration.

Does it not seem reasonable, that persons engaged in dealing in intoxicating liquors, whether as merchants, or brewers, or publicans,

should be disqualified from acting on the bench when applications for licenses come on for consideration? Is it right that parties interested in this trade should be placed in a situation where they may be under strong temptation to act improperly? As a class, the persons to whom we now refer are marked by great diversity of character. That there are many of them of high respectability—men who would scorn to do anything mean, and are conscientiously interested in the public welfare, we do not doubt. There are others, however, amongst them the roughly selfish—who care for nothing but their own gains, and who would not scruple a moment to sacrifice the morality of the community to their own aggrandisement. Strange statements have at different times, come under our notice on this subject. We have heard of individuals in some of these large towns continually on the look-out for cheap purchases of property, and, having altered them into public-houses, selling them at an exorbitant profit, on the understanding that a license would be secured for them, and of brewers being the owners of dozens and even scores of houses for the sale of their liquors. What truth there may be in these reports we do not know; but, if these practices are possible they doubtless will sometimes occur, and their possible occurrence is a sufficient reason for the exclusion of the whole class from the exercise of a power liable to so serious an abuse.

Further, when the magistrates grant a license against the urgent remonstrance of a large proportion of the inhabitants of a particular locality, it seems reasonable that the remonstrants should have the power of appeal against the decision of the magistrates by some cheap, summary, and effectual process. We are aware that the applicants for a license have the power of appeal in many, if not in all instances of a refusal, but we are not aware that the inhabitants have; at least if they have it must be so troublesome and expensive a process, that it is rarely tried, although most obvious it is that such a power of appeal, by those who are likely to be injured by the licenses being granted, would exert a most salutary check on the proceedings of the magistrates.

Again, there seems no reason why musical and other entertainments, now often gratuitously furnished in these public-houses, should not be strictly prohibited. The sole object of these amusements is to attract custom to the house.—In some instances, several performers are regularly engaged at a stated salary—an evidence that these speculations are successful. Such houses are frequented by persons of most disreputable character. They are to a large extent public pests, destructive to the morals of the community. If the law, as now constructed, was intended to reach such places, it is notorious that it is systematically evaded. These things ought to be speedily abated as intolerable nuisances.

In addition, it deserves consideration, whether it would not be wise to prohibit altogether the sale of glasses of spirits to be drunk at the counter. That this practice is one of the most prolific sources of temptation, will not be denied. Let an individual watch for a single hour, at any part of the day, the company who enter these establishments, and he will be surprised at the mass of misery, rags, and vice, which will pass before him in that short time.—There is hardly anything like it to be met with anywhere else. It is a moving moral infection. To what will not the greed of gain reconcile human beings, when they are found habituating themselves, without disgust, impurity and disease, aye, and profit, by ministering to its accumulation and perpetuity? The prohibition of dram-selling, if practicable would be a great public blessing.

The last suggestion which we have to offer may be deemed somewhat Utopian, and yet it is manifestly reasonable. Why should not these public houses be made responsible for the pauperism which they directly create? How many families are left destitute, and thrown on the support of the public by the drunkenness of the parents! Is it fair that the public should be compelled to pay for the mischief which other parties directly perpetrate for their own selfish profit? Every man is held morally responsible for the effect of his own conduct; nay if a man conduct a trade attended with injury to his neighbor, he may be legally compelled to make good the damage. And shall persons minister to the vices of their fellow-men to the ruin of their families, and not be accountable? It is no difficult thing to ascertain when a family has been thrown on the Poor-rates through the drunken conduct of the parents. In all such cases, when established by evidence—a thing not difficult to do—let the family be provided for, not by the public at large, but by a rate on the public houses.—Let those who have been enriched by the vice be legally bound to sustain those who are the involuntary and helpless victims of it. There is some wisdom in making the vice in this way contribute to its own cure. The reasonableness of this will not be denied, however its practicability may be questioned.

Whatever may be thought of these suggestions, our end will be gained if they contribute to awaken public attention to this subject and lead to the adoption of such measures as may tend to abate in some degree this crying evil.

CASE OF DR. ACHILLI.
From the Puritan Recorder.

The religious public in England is much excited at this time, at an exposure made by Cardinal Wiseman of the life and conduct of Dr. Achilli, while the latter was a Romish priest, professor and friar. It is set forth that, for ten years, he prostituted his sacerdotal influence to the pampering of his licentiousness, and to the ruin of numerous females, some of them within conventual enclosures. During all this period, in which his guilt was fully known to his ecclesiastical superiors, he was removed from post to post, and ever prompted, "always," as Cardinal Wiseman says, "in hope of reclaiming him." Strange hope!

These exposures of a wolf in sheep's clothing, which never have been made, if the wolf had only retained the monkish cowl. It was time for Dr. Achilli to forsake a church which tolerated him in so wolfishly devouring the lambs of the fold, and which held the priestly robes over him to screen his pollutions. Such a sphere was evidently no fit place for repentance and reform. He had need to come out of it, in order that he might leave his abominations behind.

Dr. Achilli, however, denies the truth of the Cardinal's allegations, and it is understood that they are to be tested by a suit of libel.—The prosecution of a Romish dignitary of Dr. Wiseman's rank, in an English Court, and on such an occasion, will constitute one of the most intensely exciting trials on record. And let the result be what it may, it must prove hurtful to his cause. For if, as we hope and believe it will, the innocence of Dr. Achilli shall be made manifest, then the arch-priest who slandered him must be branded for life with indelible opprobrium. But if, on the contrary, Dr. Wiseman shall prove the truth of his charges, he will prove far too much for the credit and safety of his church. In that case, he will prove to a demonstration, under pure popish testimony and his own published declarations, that a priest known to his spiritual governors to be addicted to the vilest profligacy and abuse of his sacred office, *may be retained in it for any length of time, and screened from justice*, so long as he will not turn protestant and penitent. It will be proved by themselves that they have had one recent instance of the kind at Rome itself, of which they are known by other testimony to have had many. Who shall say that any priest of theirs, even through coming from the headquarters in Italy is pure from such crimes?—How can the possession of that office among them be regarded as any ground for a favorable opinion of the moral character of the possessor? Who can tell what might come to light in regard to Cardinal Wiseman himself, if he too were to forsake the courts of the Romish Harlot, and separate himself from her pollutions?

Ecclesiastical.

Canadian Wesleyan Methodist N. Connexion Church.
MISSIONARY SERVICES.
TORONTO DISTRICT.

Toronto City:
Jan. 7th, 1851, Sermons, 11 a. m., and 6 p. m. Rev. H. O. Crofts.
Jan. 8th, 1851, Public Meeting, at 7 p. m.

York Circuit:
Yorkville, Jan. 7th, 1851, Sermon, 11 a. m., Rev. W. McClure.
Yorkville, " " " " 6 p. m. Rev. J. W. G. Rogers.
Blue Bell, " " " " 11 a. m. Rev. J. W. G. Rogers.
Blue Bell, " " " " 6 p. m. Rev. W. McClure.
3rd Toll Gate, " " " " 6 p. m. Rev. J. Hales.

Yorkville, Jan. 9th, 1851, Public Meeting, 7 p. m.
3rd Toll Gate, 10th, " " " " 7 p. m.
Blue Bell " 11th, " " " " 7 p. m.

Brock Circuit:
Missionary Sermons, January 14th, 1851, by the Rev's. D. D. Rolston, and J. W. G. Rogers; and Missionary Meetings from the 15th, to the 18th: arrangements to be made by the Superintendent Preacher.

Whitchurch Circuit:
Whitchurch, Jan. 21st, 1851, Sermon, 10½ a. m. Rev. W. McClure.
Holland Landing, " " " " 3 p. m. Rev. W. McClure.
Queensville, " " " " 6 p. m. Rev. W. McClure.
Tecumseth, " " " " 10½ a. m. Rev. J. C. Warren.
Brownsville, " " " " 3 p. m. Rev. J. C. Warren.
Queensville, 22nd, Public Meeting,
Holland Landing, 23rd, " "
Whitchurch, 24th, " "
Brownsville, 25th, " "
Tecumseth, 26th, " "

Trafalgar Circuit:
Jan. 28th, 1851, Sermons, by the Revs. D. D. Rolston, and C. Curry; Public Meetings, from the 29th to the 31st; arrangements to be made by the Superintendent Preacher. DEPUTATION, Revs. W. McClure, J. Hales, D. D. Rolston, and C. Curry.

Caledon Circuit:
Jan. 28th, 1851, Sermons, by the Rev. J. Hales; Missionary Meetings, Feb. 1st and 2nd. DEPUTATION, Revs. W. McClure, J. Hales, D. D. Rolston, and C. Curry.

In two or three cases, the General Committee have deemed it expedient to make arrangements, although destitute of sufficient information to enable them to announce all the details. It is hoped, however, that in order to render our Missionary operations increasingly successful, the Superintendents of Circuits will lose no time in furnishing lists of appointments for Missionary Services on their several Stations, for insertion in the *Watchman*.

T. T. HOWARD,
Sec. Mis. Com.
Toronto, Nov. 5th, 1850.

EASTERN DISTRICT.

Henryburg Circuit: Union Street, Missionary Meeting, February 12th. Bogdon, " " " 13th. Covey Hill, " " " 14th. Henrysburg, Mt. & Qrtly " " 15th, & 16th. DEPUTATION, Revs. F. Hunt, and J. Histon. Dunham Circuit: Tibbets Hill, Missionary Meeting, February 10th. Farnham Chapel, " " " 11th. Scott Neighborhood, " " " 12th. Dunham Chapel, " " " 13th. Sutton Flatt, " " " 14th. DEPUTATION, Revs. O. Whitcome, J. Bursell, and T. Ogden. Bolton and Pottou Circuits: Carrier's S. House, Missionary Meeting, Jan. 13th. Page's S. House, " " " 14th. Chapel, " " " 15th. Pottou Chapel, " " " 16th. Sweet's S. House, " " " 17th. Coolidge's S. House, " " " 18th. DEPUTATION, Revs. L. P. Adams, O. Whitcome, and H. Bursell. Stukely Circuit: Ralstone's S. House, Missionary Meeting, Jan. 21st. Stone's S. House, " " " 22nd. Sargent's S. House, " " " 23rd. Stukely Mills, " " " 24th. Lawrenceville, Mis. and Qrtly " " 25th. DEPUTATION, Revs. L. P. Adams, H. Bursell, J. Austin, and F. Hunt. Stanstead Circuit: Oliver's S. House, Missionary Meeting, Feb. 17th. Brown's S. House, " " " 18th. Head of the Bay, " " " 19th. McGoon's Point, " " " 20th. Georgeville, Missionary Meeting, February 21st. DEPUTATION, Revs. A. Ogden, J. Geer, J. Austin, and L. P. Adams. I. P. ADAMS, Chairman. F. HUNT, Secretary.

HAMILTON DISTRICT.

Barton Circuit: Thirty Mile Creek Chapel, Sermon, Jan. 26, 1851, at 10 1/2 a. m. Albion or Mud Street, " " " 6 p. m. Lake Chapel, " " " 10 1/2 a. m. Mountain, " " " 2 1/2 p. m. Note.—We insert the above without stating the name of the deputation; which, as the Committee has already held its meeting, we think the Rev. T. Browne had better arrange with those preachers whom he wishes to assist him.—Ed. Watchman. Welland Canal Circuit: Missionary Sermons, Sabbath, Jan. 19, 1851: Grantham Chapel, Miss. Sermon & Collection, 10 1/2 a. m. Bethel " " " 10 1/2 " Pelham " " " 10 1/2 " Union " " " 2 1/2 " Jordan " " " 10 1/2 " Pelham Missionary Meeting, Jan. 21st Grantham Chapel, " " " 22nd Bethel Chapel, " " " 23rd Union " " " 24th Jordan " " " 25th DEPUTATION hopefully expected: Rev. T. Brown, F. Weaver, F. Haynes, D. Savage, T. Ramp.

JOHNSTOWNE DISTRICT.

Lansdowne Circuit. Robinson's S. H., Jan. 28, 1851, Missionary Meeting. E. Landon's S. H., " 29, do. Mallory Town, " 30, do. Stone Chapel, } " 31, do. (Young.) } A punctual attendance of all the preachers in the district will be expected. F. E. POWERS.

LONDON, Nov. 11, 1850.

DEAR SIR,—I send you the list of appointments for the Missionary Services in the London District. I take this opportunity also of reminding our Superintendents that it is now high time I heard from them respecting the work of God on their respective Circuits and Stations. I remain yours, most respectfully,

H. O. CROFTS.

The Missionary Services will be held in the London District in the following order. The Superintendents are requested to make the necessary arrangements.

Malahide Circuit. January 5, 1851, Preacher Rev. E. Williams. Norwich Circuit. January 5, 1851, Preacher Rev. J. Oates. Malahide Circuit. Missionary Meetings, 6th and 7th January. Norwich Circuit. January 8th, 9th, and 10th. DEPUTATION Preachers on Sabbath, with Revs. J. Jackson, B. Haigh, and J. Kershaw; these are to perform the duties on the two last named Circuits. Howard Circuit. January 12th. Preachers, Revs. J. Wilkinson, and J. Breckenridge. Missionary Meetings, January 13, 14, 15. Deputation Preachers on Sabbath, with Revs. J. Caswell, and J. C. Watts. St. Thomas Circuit. January 19. Preachers, Revs. J. Jackson, W. Bothwell, H. Coates. Missionary Meetings, January 20, 21, 22, 23. Deputation Preachers on Sabbath, with Revs. H. O. Crofts, and J. Kershaw. London Circuit. January 26. Preachers, Revs. H. O. Crofts, J. Caswell, J. C. Watts, and J. Kershaw. Missionary Meetings, January 27, 28, 29, 30. Deputation Preachers on Sabbath, with Revs. J. Oates, B. Haigh, and H. Coates. London and Blanchard Circuits. February 2. Preachers, Revs. B. Haigh, and J. Kershaw. Missionary Meetings, February 3, 4, 5. Deputation Preachers on Sabbath, with Rev. H. O. Crofts. Waterford Circuit. February 9. Preacher, Rev. J. Caswell. Missionary Meetings, February 10, 11, 12, 13, 14. Deputation Preachers on Sabbath, with Revs. H. O. Crofts, J. Jackson, J. Wilkinson, and W. Bothwell.

The General Superintendent will (D.V.) preach in Nassagaweya Chapel, on the evening of Jan. 8, at Mr Burston's on the Owen's Sound line, on the 9th; at Mr Orchard's, on the 10th; will hold a Quarterly Meeting; on the 11th and 12th at the most convenient place on the line; and will preach on three evenings on his return the following week. The Rev. W. Preston is requested to make the necessary arrangements.

REVIVALS.

CAYAN CIRCUIT.—In a communication dated Oct. 9, 1850, the Rev. J. S. Bell furnished the following inter-

esting items, which should have appeared long ere this, had it not been that the communication was mislaid. Bro. B. writes:

"We have been engaged for three weeks in a protracted meeting in the Village, known as 'Sharp's Corners,' about 2 miles from the 9th Con. Cavan, which has been the means, under God, of an accession to the church of 22 members; and a new class organized in the same place, under the care of Bro. Meader. I think I never witnessed a meeting which ended much better; from the oldest professor to the youngest convert all seemed to be much engaged in speaking the praises of their God, which proved to our satisfaction that the meeting has been owned of the Almighty in a gracious manner; not only in the conversion of sinners but in the quickening of the old members. Bless the Lord for what he is doing for us here; we have the appearance of as much prosperity now as we had twelve months ago. Not only were my Brethren in the ministry active, but almost every member in this part, has done his duty. Bro.'s Grandy, Staples, Berry, Meader, Sutton, and others, have been rendered very useful in the revival. They all have important charges in the church; may the Lord give them wisdom and grace to do their duty faithfully in the fear of God."

MALAHIDE CIRCUIT.—In a communication dated Nov. 4th, 1850, the Rev. W. Bothwell writes:—

"It will no doubt be cheering to you and the numerous leaders of your 'Watchman,' to hear that the Lord has favored us with a gracious manifestation of his love. We commenced a protracted meeting in Isingburg's School House, Sep. 17, with no sanguine expectations of success, but God was present in his Spirit's power, and many who were slaves to sin and Satan, found peace, joy, and liberty, by believing on the Lord Jesus Christ. The meeting continued two weeks, and at the close 13 happy souls joined Society; may their names be found registered in the Lamb's Book of life. In other parts of the Mission the work remains much the same as when I came on, but we are praying and looking for larger displays of saving power. May Jesus ride on conquering and to conquer, until all are subdued."

TO SUBSCRIBERS AND CORRESPONDENTS.

LETTERS & REMITTANCES NEXT WEEK. Several Notices unavoidable deferred.

The Watchman.

Monday Evening, Nov. 25, 1850.

NOTHING CREATED WITHOUT DESIGN.

Admit the truth of divine revelation—that there is a God infinitely perfect and glorious, in whom as the fountain, dwells all the fulness of wisdom and intelligence,—and the above caption follows necessarily. A Being invested with that supreme glory which the holy Scriptures attribute to Jehovah, must be incapable of acting without design. But infidels may tell us of unanswerable objections and the mazes of difficulty in which this theory tends to involve a man! He may point out a thousand minute parts of creation, the uses of which our scanty knowledge cannot discover or explain. Yet clinging to the Bible, and in the face of these oft-exploded objections, maintaining our faith in a GREAT FIRST CAUSE, we shall not for a moment question either the dictates of inspiration or the logical deductions derived from its teachings. Nor shall we turn aside from our more important work, to convince the sceptic of the futility and impiety of his plea for the independent existence and the universal sway of CHANCE. Our object is, to avail ourselves of the established doctrines of divine truth, without doubt or wavering; and from these to derive those lessons which it is the interest and duty of man practically to embrace and avow.

We look abroad upon creation, and from the most minute object to the most magnificent coming under our inspection, and of which we are capable of forming an adequate conception,—every successive step reveals more clearly that glorious unity of design, developed in "creation's scene." Inanimate as well as animated nature, becomes vocal: the instinct of the beast and the intelligence of man unite in corroborating the assertion, that design is deeply marked on every page of the book of creation. Whether the effects of man's pollution, in subverting the intentions of Jehovah, are still traceable on the unnumbered objects our eyes behold; or, whether the counter-working influence of the Redeemer's intervention has extended beyond the interests of the human race, it is by no means necessary for us here to enquire. Our business at present is with man, for whose rescue from the ruinous consequences of the fall, the Gospel has made ample provision.

Assuming, then, (for we tarry not for the assent of sceptics), that in the creation of man the Creator acted under the influence of intelligent design, having a definite work for men to perform, and adapting his capabilities to the performance of that work,—the question may arise, has anything transpired in the history of our race to exonerate him from his obligations to carry out the designs of the Creator? Certainly his violation of the law of God can furnish no justification of continued disobedience. Nor can it be imagined that the Providence of God, whereby we are preserved from calamity and placed in the possession of all needful good, frees us from the force of original obligation to carry out the designs of our great Creator. Conclusions, directly opposite to these, press upon us. Every part of the divine economy and conduct toward us, tends to accumulate our obligations; and, if disobedient, more deeply to brand our character with infamy, and more fearfully to prepare us to endure the ven-

geance of an insulted God. Were man under no obligations to his Creator, as such, even then the beneficence of Jehovah, from the dawn of his existence, down through its successive stages,—improvingly demands deference to the divine will. But when we add to man's obligations, on account of creation and providence,—the still deeper debt under which the redeeming mercy of the Lord Jesus Christ places him,—the force of Apostolic injunction can scarcely fail to be felt—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable in his sight, which is your reasonable service." "Ye are not your own: ye are bought with a price; therefore glorify God in your body and in your spirit, which are his." How naturally, under the pressure of this deep sense of undying obligation, does the awakened sinner and the sanctified believer exclaim "Lord what wouldst thou have me to do?" To live, the conscious subject of heaven's best gifts, and yet to offer no return, is what the basest ingrate could scarcely endure. Every impulse of justice and gratitude which has survived the wreck of man's primeval glory, revolts at such a thought. Something should and must be done, to evince man's estimate of Jehovah's gifts, his gratitude for favors conferred.

To man, alive to his own position, and who exclaims "What shall I render unto the Lord for all his benefits?" we would say, labor to accomplish the design of Jehovah respecting thee: the design, for which he invested thee with capabilities superior to those of the beasts that perish: the design, to accomplish which, he sent his Son to die for thee: the design, in accordance with which He has kept and comforted thee all thy life-time. That he who lives in the direct violation of the divine commands is not carrying out this design, is clear beyond a doubt. Where such a state of things exists, neither personal improvement, nor the elevation of our species can be accomplished. Such an one sinks deeper and deeper into a state of degradation; and by his talents and influence extensive or limited, to their widest range, he inflicts injury on mankind. He fearfully departs from the design of Jehovah. He joins hands with the enemies of the Lord of Hosts to circumscribe the sway of the Redeemer; and though he fail in the attempt, he shall not fail to secure the demerit of his deep impiety. Fearful thought! A being, the subject of the most distinguished favors, and capable of rising to eminence in this world, and of shining forth "as the stars for ever," may, by disregarding the design of Jehovah, sink into the lowest hell. To accomplish Jehovah's design in our creation, our preservation and our redemption,—we must become renewed creatures—we must depart from evil—we "must be born again." And never until this important change has been effected—never, until the sinner turns from the error of his way, has he made any advance in promoting the divine intentions. From the blade of grass that adds its quota to deck the face of nature with "living green," to the massive planet that rolls on through boundless space, everything, save rebel angels, and disobedient man, fills its appointed place. Alas! how often does man, though most distinguished by divine favors, render the least return!

Nor can man, when brought under the influence of renewing grace remain long in suspense, as to what part the Almighty requires him to act on the stage of this world. Millions of immortal beings, the subjects of the Saviour's solicitude, the objects of his dying love, yet degraded by the reign of ignorance and superstition and sin, pass in solemn review before him. "These," he exclaims, "are my brethren;" and next his own present and eternal well-being, he regards that of his "guilty brethren," who are still "in the gall of bitterness and the bonds of iniquity." Grace has made him free; and he can never rest while the ensign of the despot's sway is seen, or the clanking of the bondman's chain is heard. Be that thralldom of what sort it may—moral, religious or physical—it makes no difference to him. He knows that God made man to be free; and so long as this design is not accomplished whether it be ignorance, or error or sin—whether it be man or devil that wields the tyrant's sceptre,—he wages war with the vile usurper and lawfully contends for the liberty of those whom God made free. No narrow sectional limits circumscribe the world-wide scheme of mercy which he embraces: in its benevolent grasp he seizes all mankind—"far as the curse is found."

The views here propounded furnish a solution to the oft-repeated inquiry—"Why is it that we find the same list of names, with but little variation, identified with each of the benevolent institutions of our day—such as Tract, Bible, Missionary and Temperance Societies, &c., &c.?" The principle of adherence to the design of the Creator, once fixed in the human mind every institution calculated to elevate our species, and thus to subserve the purposes and glory of Jehovah, will enjoy both sympathy and support. While hundreds of millions of our race "perish for lack of knowledge," Missionaries and Missionary enterprise, and Tract and Bible Societies cannot fail to engage the attention of that free man, whose benevolent heart would fain make "every son of Adam free." Beholding around him

multitudes, who, amid the progress of intelligence and the wide dissemination of gospel truth, are slaves to their appetites and passions; yea, bond-slaves to the devil—he identifies himself with every enterprise that tends to improve the condition of man. Others may behold the sad spectacle with stoic indifference; but his benevolent heart swells with sympathetic emotion, and every power he possesses is rendered tributary to the deep, grand design of his Redeemer, to break the fetters of every captive sinner.

But while an honored few embrace with feelings of intense interest, the cause of the oppressed, what multitudes who shrink not at the thought of personal thralldom, who mourn not over enslaved millions, nor labor to promote the benevolent design of the Creator, Preserver and Redeemer, respecting our fallen race!

In last week's Watchman the General Superintendent called upon the Superintendent preachers of circuits to furnish information "respecting the work of God on their several circuits or Stations." To this intimation we accidentally neglected to direct the attention of parties concerned; and we desire by this notice to atone for that omission. It is utterly impossible for the General Superintendent to discharge the duties of his post, satisfactorily to himself or the Parent Body or to the advantage of the Mission when this plain duty is neglected by the ministers. THE CONNEXION EXPECTS EVERY MINISTER TO DO HIS DUTY!!

CORRECTION.—In the Watchman of last week page 348 2nd column under the caption "Revivals" for "Barton Circuit," read "London Circuit."

TAKE NOTICE.—We have postponed the publication of the appointments for Missionary Services in the Newcastle district, on account of an oversight on the part of the preachers on the Cavan and Newcastle Circuits; The arrangements suggested by the General Committee, set apart the period from the 8th to the 17th Jan. 1851 for those two circuits; and the eight following days for Prince Edward. But while the superintendent of the Prince Edward Circuit adheres to this order, the Cavan and Newcastle arrangements as sent us, occupies from the 11th to the 26th Jan.; and suggests that on the 27th and the following days the Missionary Services be held on the Prince Edward Circuit. Will these Brethren have the kindness to arrange the matter and send us the result without delay?

On Sabbath, Dec. 1st, the re-opening of the C. W. Methodist New Connexion Chapel, at Hamilton, will take place. The Rev. W. McClure and the resident Minister, the Rev. T. Goldsmith will deliver discourses on the occasion. A Tea Meeting will be given in the same place on Monday evening the 2nd December.

The loss of Teeth is undoubtedly a very great privation; and yet, to no other physical calamity are the inhabitants of this country, irrespective of age or sex or station, more subject. We use the term calamity, for it is a well-known fact, that, personal beauty, the melody of the almost numberless intonations of the human voice and the general health,—are thereby impaired. How pleasing, then, the thought, that Art is capable of producing a substitute for decayed teeth, combining utility and beauty and durability! Nor is it necessary for us to perform a pilgrimage to some distant, favored city, in order to avail ourselves of late improvements in Dentistry. Since our last issue we had the pleasure of examining a complete set of incorruptible, mineral Teeth inserted on gold plate, with artificial gums, working with spiral springs, and so closely resembling the natural set that their artificial character could only be detected by close inspection. It was certainly the finest specimen we have seen. The set alluded to was manufactured by Dr. Kahn, Surgeon Dentist, King Street, two doors West of Bay Street; by application to whom Ladies and Gentlemen desiring to repair the injury to their personal appearance and comfort, attending the loss of teeth, may have their wishes fully gratified. All other operations connected with Dental Surgery, likewise performed by Dr. K. in the best style.

REVIEW OF NEWS.

Our English files received during the past week contains several comments on a late emanation from His Holiness the Pope. It is nothing more than a papal Bull, wherein it is avowed that Pious IX. has divided Great Britain into twelve Romish Sees, the whole to be under the supervision of one Archbishop.

The anti-state church Association is engaged in a crusade against the Establishments of the Realm. And certainly with such powerful aids as the non-conformist press and the many influential names associated with the movement, a most powerful effect must be produced on the public mind.

The warfare between the Wesleyan Methodist Conference and the expelled Ministers and their adherents waxes hotter and hotter. The Confer-

ence party are expelling those who publicly indicate sympathy with the Reform Party...

An association, styled "The Toronto Moral and Intellectual Improvement Association," has recently been formed in this City.

Last night a little before 12 o'clock our City was visited by another Conflagration. The fire commenced in a building on Richmond Street...

New Advertisements.

Dyeing and Scouring—J. Egglin. Notice—David Wilson. Toronto Fur and Cloth Cap Factory—L. Marks.



Arrival of the "Niagara."

By telegraph from New York last night, we learn that the Niagara arrived yesterday at twelve o'clock.

The war in Germany was at an end. Other political news unimportant.

The Atic went out in ten days and sixteen hours.

The Niagara brings a copy of a letter from Lord John Russell to the Bishop of Durham, on the subject of the late acts of the Pope...

No further movements have taken place between the Schleswickers and Danes. It is said the latter have received an increase to their forces of 42,000 men.

It is reported that the Portuguese government have invited Spain to interfere in the adjustment of their difficulties with Great Britain.

Changes are taken place in the Ministry at Berlin.

A Letter announces that the Pope has excommunicated Piedmont.

FRANCE.

Gen. Changarnier has issued an order to the troops remaining there that they are bound to abstain from any demonstration and to utter no cries when under arms.

The accounts from Hesse are conflicting, but nothing of importance has occurred.

LONDON MARKET.

Little change in Grain since last report. English Barley realised late quotation. Town-made Flour remained the same.

LIVERPOOL, Nov. 8th.—We cannot note any change for the better in Beef. Demand not improved. Reduction in prices seems to make no impression on buyers.

General Intelligence.

The Assizes.

MONDAY, NOV. 18.

On the opening of the Court, J. Boulton Esq., applied to have Talbot, who had been a witness against Saxon on Saturday, retained in custody until an indictment for Perjury could be preferred against him before the Grand Jury.

and an hour afterwards a warrant was placed in the High Bailiff's hands to apprehend him on a charge of perjury.

Daniel O'Boyle was placed at the bar on charge of forging a promissory note. The case was rather a lengthy one, some points of the evidence were very contradictory, and the conclusion the jury arrived at was to acquit the prisoner.

The following parties were placed in the dock and received sentence.

- 1. Jane Graffield, Larceny, (2nd conviction) six months in common jail.
2. Bridget Shea, Larceny, three months common jail.
3. Mary Ann Hinds, Larceny, stealing a (piece of goods from a shop doot)—six months in common jail.
4. James Murphy, Assault, two indictments, three months in common jail on each.
5. John Smith, Larceny, four months in common jail at hard labor.
6. William Henderson, Larceny, four months in common jail at hard labor.
7. John Carrel, Larceny, (2nd conviction) 3 years in the provincial Penitentiary.
8. John Malone, Rape. The prisoner addressed the Court very eloquently evidently having got up a speech for the occasion, begging for leniency of the Court, and calling God to witness that he was innocent of the crime imputed to him.

George Lay was the last brought up for sentence. On being asked if he had anything to say why the sentence of the Court should not be passed upon he replied: no my Lord—I have violated the laws of my country—I have been tried by an impartial jury and convicted, and I humbly bow to their decision—throwing myself entirely upon the leniency and mercy of the Court.

The prisoner spoke warmly and feelingly, and listened to the Judge's address to him with marked attention.

On the first indictment he was sentenced to ten years confinement in the penitentiary; and on the second ten years more, commencing at the expiration of the first term.

Cathedral Church of St. James.

On Wednesday last, the corner stone of this edifice was laid. The congregation assembled in the Holy Trinity Church at one o'clock, p. m., when after reading the lesson selected for the occasion, the Bishop preached from 2 Samuel, vi. ch. and 12th v. A collection was then made in aid of the new church; and the assembly on coming out, formed under the direction of Mr. Denison, who acted as marshal, into a procession, led off by eight beadles, two vergers followed by about 150 sabbath school children; then, priests, deacons, the building committee, the Bishop and congregation, &c. &c.

THE STONE BEING LAID.

This Corner Stone of the foundation we lay in the Name of the Father, and of the Son, and Holy Ghost; and may God Almighty grant that this building thus begun in His Name may be happily carried on to its complete termination, without let or injury hindrance or accident; and that when completed it may be consecrated and set apart for Him and His services, to the honour of His Name and the salvation of the souls of men from one generation to another, through Jesus Christ our Lord. Amen.

"Other foundation can no man lay than that is laid which is Jesus Christ," who is "God over all,

blessed for evermore;" and "in whom we have redemption through His blood even the forgiveness of sins." Amen.

Several anthems were sung, and prayers read, suited to the occasion, the choir and congregation then sang the hymn beginning:—

Christ is our Corner Stone
On Him alone we build:
With His true Saints alone
The courts of heaven are fill'd
On His great love
Our hopes we place,
Of present grace
And joys above.

The devotional exercises were conducted by the Rev. Mr. Grassott. After singing the hymn, the Bishop pronounced the benediction, and three cheers being given for the Queen, three cheers for the Bishop, and three for the Ladies of Toronto the company separated.

The Queen City of Canada.

The people of Prescott have come forward and done their duty most nobly. That town, containing only one third the population of Bytown, and as a business place less than one-third the importance of Bytown, has decided to pledge the credit of their Municipality for £7,500 stock in the Bytown and Prescott Railroad.

Schooner Sunk in Lake Huron.

DETROIT Nov. 11, 1850.

The schooners Telegraph and S. F. Gale, a few nights ago came into collision Lake Huron, about five miles from Bois Blanc. The bulwark of the T. was carried away, and the Gale went down so rapidly that those on board her could not tell where she was injured.

FATAL ACCIDENT.—On Monday night last, Mr. John Hays, of Tyendinaga Bailiff, came to his death in this town under the following circumstances: he had come from Shannonville in company with two or three others, to bring a prisoner to gaol, and after feeding their horses at Fanning's tavern, they got into the waggon to return, when the horses gave a sudden start round the corner, and threw all out.—Mr. Hays striking upon his head, and fracturing his skull. He was immediately taken into the house, and soon after expired.

It is reported in the English papers that the Hon. Dominic Daly, has been appointed Governor of Prince Edward's Island.—Patriot.

We learn from the Pilot that, in consequence of the representations made to the Executive, a Medical Commission has been appointed, to enquire into the sanity of Shutts, the soldier who was convicted at Montreal of murder, before, at the time, and since he perpetrated it.—Ib.

In the Whig, it is stated, that the sentence of Mattea, the murderer of Sanssouci, has been commuted to seven year's imprisonment in the Penitentiary.—Ib.

Messrs. Temesquier, & Co., of Quebec have entered the barque "Hartland," to load for San Francisco.—Ib.

The Grand Jury of Quebec have found a true bill against Thos. Hamilton, Book-keeper of the City Bank Agency, as accessory before the fact, in the robbery committed by the teller, Robert Coles.—Ib.

UNITED STATES.

George Thompson in Boston.

The New York Herald contains an account of an anti-slavery meeting in Boston, at which George Thompson was to have spoken. The Herald is so bitterly hostile to Mr. Thompson, that we were doubtful of publishing the report, but there is too much reason to fear the main features are correct, and that the city of notions has been disgraced, we have done so, omitting our readers; however, to receive it with a discount:—

Boston, Nov. 15 1850.

The meeting in Faneuil Hall for the reception of George Thompson, the English abolitionist, was very large, and the galleries contained many ladies. Edmund Quincy presided. When Mr. Thompson entered the hall, he was greeted with shouts of applause from his friends, mingled with hisses from the other party.

Wm. Lloyd Garrison commenced the proceedings by reading the address of reception, containing a history of Mr. Thompson's movements in the anti-slavery cause, in England and this country and concluded by stating just fifteen years ago he was obliged to fly clandestinely from this country "but," said the speaker, "thank God the Boston of 1835 is not the Boston of 1850. The Massachusetts of 1835 is not the Massachusetts of 1850." (Loud cheers.)

Towards the close of Mr. Garrison's remarks, the meeting began to be disorderly, and when he finished many cheers were given for Daniel Webster and the Union.

Wendall Phillips then ascended the platform, but was greeted with groans, hisses and exclamations which completely drowned his voice.

Loud cheers were again given for "the Union and Daniel Webster, and for Governor Briggs and Jenny Lind."

Mr. Phillips appealed to them to hear Mr. Thompson, and wipe off the stain of 1835, when Boston drove him off a fugitive.

Mr. P. then retired, and Mr. Thompson took the stand, but instantly the Hall became a perfect bedlam of noise and confusion—he tried to speak but in vain. Cheers were reiterated for "the Union and Webster," intermingled with groans, cat calls and hisses.

After remaining upon the stand for some time, Mr. T. bowed to the audience and was about to retire, but his friends would not permit him, and he sat down fronting the audience.

From this time the anti-abolitionists had it all their own way. Groans were given for John Bull, a ring was formed on the floor, and one or two commenced dancing.

Abbey Kelly was called for, and endeavored to speak: but after uttering a few sentences stopped.

The Rev. Wm. Henry Channing next appeared, but his voice was drowned in hisses and outcries.

The Rev. Theodore Parker next ascended the platform. He minutely pointed to the pictures of Washington, Adams and others, and endeavored to make himself heard—but the cries were redoubled.

The President of the meeting, at this point, came forward and shook hands with Mr. Thompson, when he bowed to the audience, and retired amidst thunders of applause.

During all this time there was no attempt at violence, and the ladies in the galleries remained quiet spectators of the scene.

After a consultation between the getters-up of the meeting, it was deemed proper to adjourn—which was declared by the President; but the noise still continued.

Friederick Douglass then ascended the platform, and appealed to them to hear a fugitive slave speak. The audience would not hear him.

The gas was then partially turned down, and the hall being in a state of semi-darkness, the scene was quite picturesque. Above stood the stalwart frame of Douglass, waving his hands aloft, and occasionally crying out to be heard—and below was the vast audience, swaying about, and uttering cries of every description.

The officers of the meeting then began to retire, Mr. Thompson having previously left. Shouting and cheering still continued, but the audience commenced dispersing.

A police officer here appeared on the platform, and said that he was ordered by the City Marshal to request the audience to retire. By half past nine, the hall was wholly cleared, but a large crowd waited outside apparently for Mr. Thompson. As a carriage drove up, and a man got in, supposed to be him, three groans were given for John Bull. Some person added, "Let him not interfere in our affairs." No threat was made, or violence offered, and the carriage drove off. It did not however, contain Mr. Thompson. This ended the scene.

The doors of Faneuil Hall were shut, the lights put out, and the crowds dispersed: discussing, as they went, the scenes of the meeting.

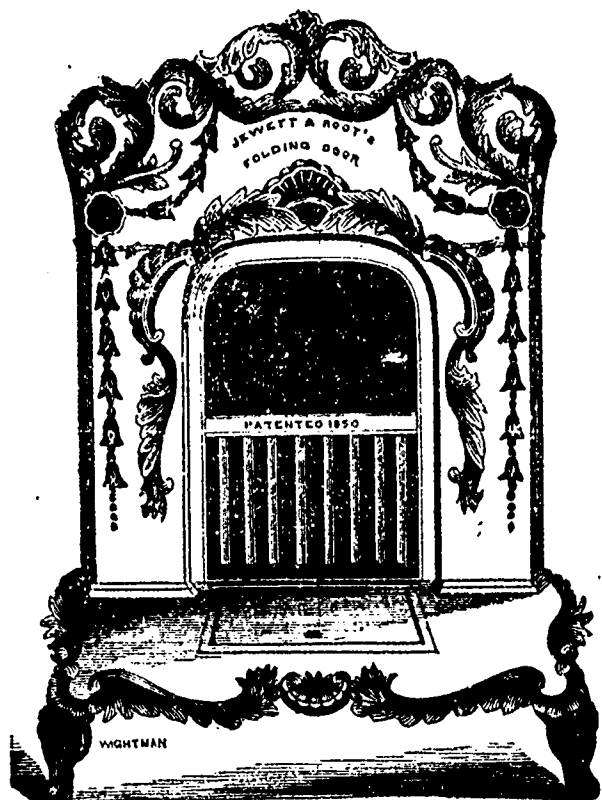
The Mayor and Marshal are much blamed by some for not putting a stop to the disorderly scenes in the Hall; but they urge the impossibility of interfering effectually in a Hall crowded with such a vast mass of excited people, more especially as no overt act of violence was attempted. The police and watch were, however, ready to protect Mr. Thompson, at all hazards, from any personal outrage.

The speech that Mr. Thompson was to have delivered will be published.

Toronto Market Prices, November 25.

Corrected weekly for the Watchman.

Table with 4 columns: Commodity, Price per unit, and other details. Includes items like Flour, Wheat, Barley, Rye, Oats, Pease, Potatoes, Beef, Veal, Pork, Bacon, Hams, Lamb, Mutton, Fresh Butter, Firkin Butter, Cheese, Lard, Apples, Eggs, Turkeys, Geese, Ducks, Fowls, Straw, Hay, and Fire Wood.



FOLDING DOOR PARLOR STOVE.

THIS STOVE received the First Premium at the Erie County Fair, held Sept. 18th, and 19th 1850. Also, the Highest Premium allowed on articles from the States, at the Provincial Fair, held at Niagara, Canada West, Sept. 18th, and 19th, 1850. Also, the Premium at the Monroe County Fair, held at Rochester, Sept. 25th, 1850.

The above highly recommended FOLDING DOOR PARLOR STOVE is sold at 48, King Street West, by MESSRS. MUSMAN & BASS, who also keep constantly on hand, a Variety of the most approved Styles and Patterns of Hall, Parlour, Cooking and Dumb Stoves, Stove Pipes, &c., to which they respectfully call the attention of their friends and the Public of Toronto.

Stoves and Stove Pipes put up at the shortest notice. Toronto, November 3, 1850.

4 ft 7 in.

COME AND SEE THE

FREE TRADE HOUSE, No. 2, St. Lawrence Buildings, Toronto.

ONE of the first principles of "DOMESTIC ECONOMY," is to buy in the Cheapest Market, and is universally practiced by all "ECONOMICAL HOUSEKEEPERS;" and the Free Trade of the present day, by promoting wholesome competition, gives to the public the greatest amount of "Protection" the most rigid Economist can desire; but in the selection of a "HOUSEHOLD MART," it should be borne in mind that "quality is the true test of cheapness."

ROBERT SARGANT & CO.

Office: to the Public of Toronto, and the surrounding Country, an extensive and well-assorted Stock of Household Stores, all of which will be found fully equal in Quality to the first London and New York Establishments, and at a considerably Lower Price than any House in this Locality.

The present system of "Puffing and Lying," is here repudiated; and R. S. & Co. (in keeping to the old adage, "Honesty is the best policy") have every confidence in giving universal Satisfaction to those who may favor them with their Patronage, thereby giving greater publicity to their capabilities for promoting the best interests (the Pockets) of the People.

Staple and Fancy Dry Goods,

Of the Newest Styles and Manufactures. Ladies' Cloaks, Bonnets, Muffs, Boas, &c., &c. An Immense Stock of READY-MADE CLOTHING.

In every variety of Coats, Trousers and Vests, of Superior Cut and Make. Hats, Caps, &c.; together with a large lot of Ladies' and Gentlemen's BOOTS and SHOES, of every Description.

THEIR STOCK OF GROCERIES

They can with confidence recommend, as being entirely free from any damaged or inferior Articles, and are of the purest Qualities and best Brands.

Also a large Assortment of Shelf and Fancy Hardware,

Including a large lot of John Wilson's "BUTCHER KNIVES," of a superior quality, and very low; and R. S. & Co. being determined to cut exceedingly fine, rely upon making great slaughter among high prices in these dignities.

R. S. & Co.'s "Splendid Establishment" is now open, and ready for inspection; and they would particularly invite their Country Friends not to purchase elsewhere, before giving them a fair chance of proving the truth of their pretensions. NO SECOND PRICE!

Garments made to measure, in elegant Style, on the shortest Notice.

Remember! the FREE TRADE HOUSE is No. 2, St. Lawrence Buildings, 2 doors West of Nelson Street, in the New Stone Block on the Old Market Site, adjoining the Arcade. Can you miss it after this?

Toronto, Nov., 1850.

ROBERT SARGANT & CO. 44.

JOB BING! JOB BING!

THE SUBSCRIBER is constantly manufacturing to order, at VERY LOW PRICES

TIN, COPPER, SHEET IRON, BRASS AND LEAD WARES

Having good facilities for doing all kinds of Mill work. STOVES FITTED UP on the shortest notice. A large quantity of STOVE PIPES on hand. Also, a few excellent COOKING STOVES.

JOHN H. POCOCK,

No. 55, Yonge Street,—39.1y

Toronto, October 14, 1850.

TRY ME.

ISAAC HUTCHINSON'S POOR MAN'S GROCERY AND SHOE STORE, NO. 73, YONGE STREET, TORONTO.

IS the Spot for Cheap and Genuine GROCERIES, PROVISIONS, &c., &c., also, BOOTS & SHOES of excellent quality. Call and examine before purchasing elsewhere.

Table with 4 columns: Item, Price, Item, Price. Includes Men's Strong Boots, Brogans, Slippers, Women's Prunella Boots, Leather, Boy's, 1000 Pairs India Rubbers.

Try his 2s. 6d. TEA—it cannot be equalled at the price in Toronto. Coffees, Spices, Provisions, &c., equally low. Toronto, Nov., 1850.

TO CANADIAN MERCHANTS.

SAMUEL M. BECKLEY & CO.,

142, BROADWAY, NEW YORK,

COMMISSION MERCHANTS & JOBBERS, Wholesale Dealers in Staple & Fancy Dry Goods, Broad Cloths, Casimeres, Doeskins Sattinets, Full-cloths, Tweeds, Sheetings, Batts, &c. &c., in immense variety, always on hand, just suited for the Canada Market, at as low prices as any other house in the trade, on the equal terms. 142, Broadway, nearly opposite Trinity Church.

MONSTER STOCK OF CLOTHING AND DRY GOODS.

CHEAPER THAN EVER.

WALKER & HUTCHINSON, WHOLESALE & RETAIL

CLOTHIERS, OUTFITTERS & GENERAL DRY GOODS MERCHANTS;

SIGN OF THE GOLDEN LION,

No. 26, King Street, East,

SIGN OF THE GOLDEN LION,

No. 26, King Street, East,

T O R O N T O . WALKER & HUTCHINSON T O R O N T O .

BEG to inform their customers and the public generally, that they have completed their Fall Importations of Staple and Fancy Dry Goods, which having been selected from the best Stocks in Foreign Markets, and purchased for CASH, will be found, upon examination, unsurpassed in this City, for quality, style and cheapness.

Table with 4 columns: Item, Price, Item, Price. Includes Black Orleans Cloths, Coloured, Black Cobourg, Coloured, Muslin DeLaines, Prints, Hoyle's, 1yd Gingham, White Cottons, Grey, American, Sheetting, Striped Shirting, Bed Tick, Brown Holland, Galla Plaid, Dark Sable Boas, Muffs, Grey Squirrel Boas, Stone Martin Boas, Mink Boas, Mink Muffs.

Together with an excellent Stock of Fashionable DRESS GOODS, Silks, Gloves, Hosiery, &c., at corresponding prices.

Also, 1,000 Wool Scarf Shawls.

Worthy of notice. Watered, and Damask Moreens, Carpets, Druggats, &c., &c., of elegant Patterns. In their Woolen Department will be found—

Table with 4 columns: Item, Price, Item, Price. Includes Broad Cloths, Casimeres, Tweeds, Pilot Cloths, Beaver, Whitney Cloths, Lionskin, Mohair, American Satinets, Canadian, Moleskins, Cords, Vestings, Plaids, Silk, Worsted, Hair Plushes.

They would call particular attention to their assortment of

CLOTHING.

The whole of which being made up under their own inspection, by the best of workmen, are not equalled in Canada, for style of cutting, quality of workmanship and material, and general suitability to the wants of the people.

Parties about to purchase Goods in this line may "pay too dear for their whistle" if they buy before looking over W. & H.'s Stock, among which will be found:—

Table with 4 columns: Item, Price, Item, Price. Includes Grey Over Coats, Flushing, Pilot, Beaver, Fine, Lionskin, Whitney Coats, Fine Taggs, Frocks, Shooting, Fancy Doe Pants, Black, Fine Satinett Pants, Twced, Black Satin Vests, Fancy, Toilett, Black Plush.

Boys' Clothing in great variety. Paris velvet nap-Hats. Fur and Cloth Caps, &c., &c.

Toronto, November, 1850.

43.

NEW GOODS.

MESSRS. BURGESS & LEISHMAN beg to announce to the Inhabitants of Canada West that they have received their NEW GOODS, consisting of Cloths, Casimeres, Vestings, and a general assortment of Dry Goods, purchased in the best British Markets, for Cash, which enables them to dispose of them at prices much lower than ever before offered to the CANADIAN PUBLIC. Their

READY-MADE CLOTHING.

Manufactured in this City, from Goods Imported direct from Britain, by themselves, and Canadian Cloths, from the best Factories in Canada, defy competition for Durability, Style and Cheapness:

Table with 4 columns: Item, Price, Item, Price. Includes Men's Eloff Over Coats, Beaver, Shooting, Broad Cloth, Red Flannel Shirts, Fur Caps, Men's Cassimere Trousers, Moleksin, Eloff, Canada Plaid, White Shirts, Cloth Caps, Men's Vests, Boy's, do Trousers, do Coats, Glengary Bonnets, Men's Wove Under Shirts.

Men's Paris Satin Hats, Black and Drab.

DRY GOODS,

Consisting of every article necessary to complete a large and well selected Stock of those Goods required by the PEOPLE.

Table with 4 columns: Item, Price, Item, Price. Includes 500 Saxony Wool Scarf Shawls, 30,000 yards Good Bonnet Ribbons, 3,000 Gala Plaids, Prints, Fast Colors, Ladies Cloaks, Velvet Bonnets, Factory Cottons, White Cotton, Striped Shirting, Flannels, Red and White, Blankets, Linens of all Kinds.

Shot, Checked, Striped and Plain, Alpaca, Cobourgs, and Orleans, DeLaines, Cashmeres, and other Fashionable Goods for Ladies' Dresses, Ribbons, Laces, Edgings, Gloves, Hosiery, Fringes, Artificial Flowers, Muslins, Collars, Velvets, Silks, Shawls, Handkerchiefs, Muffs and Boas.

NO SECOND PRICE.

BURGESS & LEISHMAN,

Corner of King and Church Streets, joining the Court House, Toronto.

Toronto, Sept. 1850.



TORONTO FURNACE.

GEORGE H. CHENEY & Co., Manufacturers of Stoves and Hollow-ware, Tin, Copper bottom, and Copper Furniture. Also, Tin Ware of every Description, Canada Plate, Pontypool, and Russia Iron Pipes.

Furnace, on the Corner of Queen and Victoria Streets. Office and Ware Rooms, No. 5, St. James' Buildings, King Street, nearly opposite the market.

GEORGE H. CHENEY & Co.

Toronto, October, 1850.

38-3m.

NEW ADVERTISEMENTS.



TENDERS FOR BINDING.

TENDERS will be received at the Parliamentary Library, up to SATURDAY, the 30th instant...

W. AGAR ADAMSON, Librarian, L. C. WILLIAM WINDER, Librarian, L. A.

Parliamentary Library, } November 20th, 1850. } 45-2in. City papers to give the above two insertions.

THE TORONTO.

Fur and Cloth Cap Factory.

27 1/2 King Street, Opposite the Farmer's Bank

THE Subscriber is ready to buy and pay the highest price in Cash, for all kinds of FURS, delivered at his Store...

On hand, which will be sold at wholesale prices only, on very advantageous terms.

All orders, both from Town and Country, attended to with the utmost despatch. A large assortment of Buffalo Robes and Cap Trimmings, on hand, to suit the Trade.

L. Marks visits Hamilton regularly on the 1st and 15th of every month, and will be found at the Golden Lion to receive orders.

N. B.—Furs neatly cleaned and repaired. Toronto, Nov. 20, 1850. 45-12in.

PREMIUM HARNESS, &c.,

AT THE

SIGN OF THE MAMMOTH COLLAR, No. 95, Yonge Street, opposite Bell's Candle Factory.

W. STEWARD having obtained Prizes for FARM AND PLEASURE HARNESS at the two last Fairs in Toronto, also at Niagara and Montreal...

Toronto, Nov. 24, 1850. 45-12in

NOTICE.

THE Subscriber begs to inform the Public and Gentry of Toronto, that he has received from Paris a very fine assortment of Ladies' Satin Slippers...

DAVID WILSON, No. 19, King Street West. Toronto, Nov. 21, 1850. 45-4in.

N. B.—Gentlemen's Patent Leather and French Calf Boots &c., of Home Manufacture, at reasonable prices.

DYEING AND SCOURING. 93 YONGE STREET.

J. FOGGIN. (FROM ENGLAND.)

Respectfully informs the inhabitants of Toronto, that he has opened the Store, West side of Yonge Street, near the corner of Temperance Street...

Every description of Ladies' and Gentlemen's Wearing Apparel, Moreen and Damask Bed and Window hangings, Table Cloths of all kinds, Crumb Cloths, Druggists' Hearth Rugs, Marseilles Quilts cleaned or dyed.

Ladies' Delane and Cobourg Dresses cleaned without taking to pieces. Black Silk Dresses and Scarfs watered without dyeing. VELVET DRESSES, MANTLES AND BONNETS, Restored to their original beauty.

Cashmere and Plaid Shawls and Dresses, Cloth Cloaks and Mantles cleaned in a superior manner. Chip Bonnets dyed Drab or Slate. Straw Bonnets dyed Brown or Black.

KID GLOVES CLEANED.

Toronto, Nov. 15, 1850.

BOOTS & SHOES.

Second Arrival, this Day.

Ex "LORD GEORGE BENTINCK" FROM LIVERPOOL.

T. ATKINSON, DUBLIN & MANCHESTER HOUSE, 3, KING STREET, invites attention to his assortment of LADIES' BOOTS & SHOES, from the celebrated HOUSE of CARLTON & SONS, Dublin.

Likewise—A Splendid assortment of WINTER DRY GOODS, including English and Canadian made POLKA JACKETS. For the manufacture of the latter article, the First Prize & Diploma has been awarded at the recent Exhibition in Toronto.

N. B.—A supply of Berlin Fleecy and Shaded Wool. Toronto, Nov. 15, 1850. 44-11.

CHEAP BOOTS AND SHOES.

BY WHOLESALE.

200 CASES AMERICAN BOOTS AND SHOES, suitable for the Fall and Winter, just arrived.

For sale by

THOS. CLARKSON. Toronto, Nov. 11th, 1850. 43-1in.

UNIVERSITY OF TORONTO, 21st November, 1850.

AN OPEN MEETING of the CONVOCATION of this University will be holden on Thursday, the 28th Instant, at one o'clock, in the house of the Legislative Assembly...

H. BOYS, M. D., Act. Sec. of Convocation. Toronto, Nov. 12, 1850. N. B.—All the City Papers to copy until date of Meeting.

MOLASSES, MACKEREL, HERRINGS, COD FISH, COD OIL, &c.

RECEIVED by the Pacific, Captain Todd, direct from Halifax, on consignment—45 puncheons Molasses, 20 barrels No. 1 split Herrings, 20 boxes Codfish, 10 boxes Haddock, 200 barrels Mackerel, 10 barrels Cod Oil.

And for Sale by THOS. CLARKSON. Toronto, Nov. 11th, 1850. 43-1in.

NEW AND CHEAP DRY GOODS,

No. 76, City Buildings, King Street, Two doors East of Church Street.

THE Subscriber begs to inform his friends, and the people, that he has opened in the above Premises, a choice assortment of

FANCY AND STAPLE DRY GOODS,

Embracing every article in the line required for personal and family use, among which will be found a large assortment of Blankets, Flannels, and Plaidings, Orleans, Cobourgs, DeLanes and Cashmires, Embroidered Indian Robes, Jenny Lind Robes, Norwich and Hungarian Cloths, and a variety of new Fabrics for Ladies' wear...

In addition to the above is a select assortment of Ladies' London made Dress and Widows' Caps. ALSO—a few Ladies' Visites, Habits, and Capes, latest London shapes, and, as there is

NO SHOW ROOM

Attached to the Establishment, will be sold Very Cheap, to effect a speedy clearance.

W. M. JAMESON, Formerly of Dow and Jamieson. Toronto, Oct. 25th, 1850. 42-4in.

Toronto School of Medicine.

THE TORONTO SCHOOL OF MEDICINE, opens the last Monday in October, and closes the last Monday in April. The Lectures correspond to the requirements of the Medical Faculty of the University of McGill College, Montreal.

Lecturers:—Dr. Workman, Dr. Morrison, Dr. Wright, Dr. Parke, Dr. Russel, Dr. Langstaff, Dr. Aikens and Dr. Rolph. August 23, 1850. 41-7m

BUSINESS DIRECTORY.

JOHN GRANTHAM'S LIVERY STABLES, Wellington Street, Toronto.

Persons conveyed to any part of the city or country, by careful drivers, at moderate rates. Horses and Carriages supplied at the shortest notice. Toronto, Nov. 24, 1850. 45-12in

THOMAS C. WRIGHT, HOUSE AND SIGN PAINTER, GRAINER, &c., No. 45, Adelaide Street, Toronto. NEARLY OPPOSITE THE MECHANICS' INSTITUTE. Toronto, Nov. 24, 1850. 45-12in

DAVID WILSON, FASHIONABLE BOOT AND SHOE-MAKER, No. 19, King Street West, Toronto. Gentlemen's Patent Leather and French Calf Boots, of Home Manufacture, at reasonable prices. Toronto, Nov. 24, 1850. 45-12in

CHARLES FISHER, BOOKSELLER AND STATIONER, 120 Yonge Street. The Subscriber returns his thanks to his friends and the public for past favors, and begs to inform them that he has a good assortment of Books and Stationery on hand. Picture Frames for sale, and made to order, if required. The highest price for RAGS in cash or goods. Toronto, 11th Nov., 1850. 43-12m.

J. McDONALD & Co., AUCTIONEERS AND COMMISSION AGENTS, 123 King Street, East, Nearly opposite the Market, Toronto, C. W. Toronto, Nov. 11, 1850. 43-6m.

L. STEIN, FRAME MAKER AND GILDER, No. 80, King street, opposite the Lyceum, is prepared to execute, with Neatness and Speed, all orders entrusted to him in the above line. Charges moderate. 42-6m.

JOEL B JONES, SURGEON DENTIST, (Recently from London and Paris.) No. 30, Bay Street. No. 50, YONGE STREET, TORONTO.

HIRAM PIPER, Tin, Sheet Iron, and Copper Smith, Brass Founder and Beer Pump Maker. Japanned Cash, Deed, and other Boxes. Hip, Shower, and other Baths. Toronto, Nov. 11th, 1850. 38-12in.

BUSINESS DIRECTORY.

DR. MACDONNELL, (Late of Montreal), Lepper's Buildings, Church Street, Seven doors above the Roman Catholic Bishop's residence. October, 1850. 42-12m.

CHARLES CONNER, CABINET MAKER AND UPHOLSTERER, No. 50, King Street, West, three doors West of Bay Street. Every description of Jobbing executed with despatch.

MESSRS DEMPSEY & KEELE, BARRISTERS, ATTORNEYS-AT-LAW, &c., &c., CONVEYANCERS, SOLICITORS-IN-CHANCERY, Bankruptcy and Insolvency. RICHARD DEMPSEY, JOHN WILLIAM DEMPSEY, HENRY KEELE. N. B.—Office Removed from the Wellington Buildings, corner of King and Church Streets, to the new Brick Building, Church Street, a few doors above the Court House, and immediately south of the Scotch Kirk. October, 14, 1850. 35-12m

GEO. W. HOUGHTON, ATTORNEY AT LAW, Solicitor in Chancery, Conveyancer, &c., &c., TORONTO. Office over W. H. Edwood's, Hair Dresser, &c., Church Street. Toronto, Sept. 9, 1850. 34-12m.

DR. BADGLEY, (LATE OF MONTREAL,) NO. 17, BAY STREET, TORONTO. August 14, 1850. 34-12m

JOHN MCGEE, TIN, SHEET IRON, AND COPPERSMITH, 49, YONGE STREET, TORONTO. Keeps constantly on hand every description of Cooking, Parlor and Box Stoves. The Celebrated Bang-up, four sizes. Niagara Hot Air, two sizes. Improved Premium, four sizes. A great variety of Parlor and Box Stoves, which he will sell low for Cash. 39-3m.

THOMAS MACLEAR'S BOOK AND STATIONERY WAREHOUSE, NO. 45, YONGE STREET, TORONTO. 34-12m

THOMAS DEXTER'S CHEAP GROCERY AND PROVISION STORE, Immediately in the rear of the Mammoth House, facing on to Francis Street, Toronto. All articles in the above line very low for Cash or Produce. Toronto, Sept. 2, 1850. 33-12m.

ROBERT C. McMULLEN, Notary Public, Conveyancer, House, Land, General Commission, Division, Court Agent, Auctioneer, Broker, &c., and Secretary and Treasurer to the Home District Building Society. New Commission and Auction Mart, Church Street, Toronto. September 2, 1850. 33-12m.

J. R. ARMSTRONG'S CITY FOUNDRY, 117 YONGE STREET, TORONTO. Constantly on hand, Cooking Stoves of all descriptions; also, Parlor, Coal and Box Stoves, of the newest patterns. Potash Kettles, Coolers, and Sugar Kettles, together with Castings of almost every description, to be sold low, either at wholesale or retail. 27-12m

H. BURT WILLIAMS, FURNISHING UNDERTAKER, NO. 140, YONGE STREET, TORONTO. Coffins, Grave Clothes, Scarfs, Crapes, Gloves, &c., kept on hand. Hearses and Carriages kept for hire. N. B.—No extra charge for Coffins delivered within ten miles of the City. 27-12m

HAYES BROTHERS, WHOLESALE GROCERS, AND HARDWARE MERCHANTS, 6 and 7 St. James' Buildings, KING STREET, TORONTO.

JAMES MINK'S LIVERY STABLES, MANSION HOUSE, ADELAIDE STREET, TORONTO. Horses and Carriages supplied on the shortest notice, and at moderate rates. 24-6m

"THE BEE HIVE" CLOTHING AND DRY GOODS STORE, KING STREET EAST, OPPOSITE THE ST. LAWRENCE HALL, TORONTO. JOHN P. O'NEIL, PROPRIETOR.

GEORGE B. WYLLIE. IMPORTER OF BRITISH AND FOREIGN DRY GOODS, 18 ADELAIDE BUILDINGS, KING STREET, EAST [Next Door to the British Colonist Office.]

PATRICK FREELAND, BARRISTER, ATTORNEY-AT-LAW, SOLICITOR IN CHANCERY, NOTARY PUBLIC, &c., &c. OFFICE, NO. 6, WELLINGTON BUILDINGS, King Street, Toronto

W. J. TAYLOR, LADIES' AND GENTLEMEN'S FASHIONABLE BOOT AND SHOE MAKER, 97, YONGE STREET, TORONTO. 28-1y

WILLIAMS, SEN., UPHOLSTER AND UNDERTAKER, QUEEN STREET, WEST OF OSGOODE HALL, TORONTO. Coffins made, Funerals furnished and attended in Town or Country. N. B.—Curtains and Carpets put out and made up. Paper Hangings done. 20-12in

BUSINESS DIRECTORY.

WORKMAN BROTHERS & Co., GENERAL HARDWARE MERCHANTS, 36, KING STREET, TORONTO.

JAMES FOSTER, BOOT & SHOE ESTABLISHMENT No. 4, City Buildings, King St eet, TORONTO.

J. HALL, IMPORTER OF BRITISH AND FOREIGN DRY GOODS, Corner of King and Church Streets, Toronto.

J. NASH, FASHIONABLE TAILOR & DRAPER, FORMERLY WEEK'S HOTEL. KING STREET, HAMILTON.

MR. A. G. McLEAN, Barrister, &c. Office removed to Liddell's Buildings, Church Street. Toronto, Jan. 6, 1848. 24-12m

R. H. BRETT, 161, KING STREET, TORONTO, General Merchant, Wholesale. Importer of heavy Hardware, Birmingham, Sheffield, and Wolverhampton Shelf-ware, Earthenware and Glassware, in Crates & Hhds. Also, Importer of Teas, Sugars, Tobaccos, Fruits, Spices, Oils, Paints, Glass, Gunpowder, Shot, Candle-Wick, Twine, Batts., Stationery, Combs, Beads, &c., &c. 24-12m

McDONNELL & Co., Daguerrean Rooms, opposite the Farmer's Hotel, No. 192, Main Street, Buffalo, and No. 48, King Street, Toronto, over Mr Thomas J. Fuller's. Ladies and Gentlemen will please call and see their numerous Specimens, whether they want Pictures or not. Likenesses set in Cases, Frames, Lockets, Pins and Rings, &c. Taken in all sorts of weather. Daguerreotype Apparatus, Plates, Cases, Chemicals, and every article used in the business, for Sale, Wholesale and Retail. 24-12m

PEARCY & MURPHEY, House and Sign Painters, Glaziers, &c., &c., No. 58, Yonge Street, Toronto, over Mr G. B. Spencer's Foundry. 24-12m

DENTISTRY. CHARLES KAHN, Surgeon, Dentist, King Street, 2 doors West of Bay Street, informs the Inhabitants of Toronto and vicinity, that he is prepared to insert artificial teeth from a single one to a full set, equal in usefulness and beauty to the natural teeth. 24-12m

WHITTEMORE, RUTHERFORD & Co. WHOLESALE MERCHANTS, GENERAL DEALERS IN GROCERIES, HARDWARE, AND AMERICAN DRY GOODS. Agents for the Hartford, Aetna, and Protection Insurance Companies. 25-12m.

BRITISH SADDLERY ESTABLISHMENT. 66, KING STREET, TORONTO. GRIFFITHS & PENNY

Would respectfully invite the attention of the Military, Gentry, and Public generally, of Toronto and Canada West, to their most elegant and fashionable assortment of Saddlery and Harness, which for taste, quality and price, are not to be surpassed by any other House in the Province. Trunks of the best description, constantly on hand, and MADE TO ORDER, at the shortest notice. 24-12m

N. R. LEONARD, YONGE STREET, SECOND DOOR SOUTH OF QUEEN STREET, TORONTO, House, Sign, and Ornamental Painter; Gilder, Glazier, and Paper Hanger; Looking-glass and Picture-frame Maker. 28-12m

JOHN TYNER, BOOT AND SHOE MANUFACTURER, Has removed to No. 54, Yonge Street, two doors South of the Phoenix Foundry. Toronto, May 20, 1850.

Printing Establishment.

BOOK AND JOB PRINTING

OF EVERY DESCRIPTION, EXECUTED WITH NEATNESS & DESPATCH, AND AT REASONABLE RATES, AT THE WATCHMAN OFFICE, Post Office Lane.

Catalogues; Circulars; Bill Headings; Steamboat Bills; Hand Bills; Pamphlets; Bills of Lading; Blanks of every kind; Way Bills; Insurance Policies; Stage Bills; Business Cards; Posters; Funeral Letters, &c.

THE WATCHMAN.—Published on Monday Evening, by T. T. HOWARD, Post Office Lane, Toronto, Canada West.

Annual Subscription, in advance, 10c per Copy when not paid in advance, 12c per Five Copies, from No. 26 to end of Vol., 30c per

—RATES OF ADVERTISING— Six Lines and under, 25¢ for first, and 1¢ for each subsequent insertion.

Over Six Lines, 4¢ per Line for first, and 1¢ for each subsequent insertion. A liberal discount will be made to persons advertising by the year. Communications to be addressed to T. T. HOWARD Box 321, Toronto, P. O., and invariably POST PAID.

ROBERT BOYLE, Printer.