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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, FEBRUARY 18, 1850.

No. 5.

Poetry

NEVER MIND!

BY MARTIN FARQUHAR TETTER.

Soul, be strong, & have'er better,
God himself is guard and guide—
With my Father at my side,
Never mind!

Clouds and darkness hover near,
Men's hearts labouring them for fear,
But be thou of right good cheer,
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and prizes won,
Never mind!

And if now the skies look black,
All the past behind my back
Is a bright and blessed track;
Never mind!

Stand in patient courage still,
Working out thy Master's will,
Compass good, and conquer ill;
Never mind!

Fight, for all their bullying boast,
Dark temptation's evil host,
This is thy predestined post,
Never mind!

Be then tranquil as a dove;
Through these thunder clouds above
Shines afar the heaven of love;
Never mind!

Miscellany.

A TRIFLED WITH CONVICTION.

"Thou art the man," 2 Sam. xii. 7.

There is a young, intelligent, and amiable female, who, for a number of years, has been fully convinced that her soul is unsafe for eternity. One Sabbath afternoon the pastor of the chapel where she usually attends was peculiarly solemn in his address. The truth of God was poured out by him with arresting majesty, and the arrows of conviction went home, for the first time, with great power to her heart. Long had she listened within these walls, but now for the first time she had heard a message which seemed to be intended for herself. That day, ere she left the place of worship, the resolution was half formed to begin in earnest to attend to her soul's interests. What will a man give in exchange for his soul? was a question she had often heard repeated, but now she really felt in some measure that it had a meaning in which she was concerned. Conscience said to her, you must become religious; and she responded in harmony with its decision. A voice seemed to whisper in her ear, your soul must not remain any longer beneath the curse of an angry God; and she felt it was indeed time to awake out of her dream. On that evening she retired sooner than usual to her own apartment, read the Bible with unusual interest, and prayed with uncommon earnestness and sincerity. Ere she had closed her eyes to sleep, she had formed a determination to become thoroughly devout, to be devoted to God, to resist the very attractive influences of company and dear associates, whatever might be the consequences. "What," said she, "are the pleasures that I am so fond of in comparison with my soul's salvation?—Better even to be laughed at by them (and she named her best-beloved friends) than to be banished into misery at last." Did ever one appear to promise so fairly? A conception of her spirits with some to have burst upon her. She seems to have realised the thought that, though now in rebellion and danger, she may yet recline in safety on Immanuel's bosom.—But in a few days thereafter, would you believe it?—Mary is found among the gay, dancing with the utmost zest and hilarity, still unsaved? Amongst the worldly and the gay, she is as sprightly and as thoughtless as if, on the preceding Sabbath evening, she had found out, with unerring certainty that the judgment-seat was a bugbear, and hell a nightmare dream. See how intent she is, even more than usual, on enjoyment! Why, she seems to be making an effort to look more joyous than ever before the company, just as if they had witnessed her on the recent evening and were now assembled to exult with her at her deliverance from that fit of religious mania that so suddenly took possession of her merry heart. But she cannot feel so happy now, however she may appear. An element of bitterness has been cast into her soul, and it mingles more or less in all

the current of her thoughts and emotions.—There is a gloom over her heart—a woe gnawing slowly at the root of her gaiety and gladness. The idea forces itself upon her view that she is living on the brink of endless woe, the question ever and anon recurs, "What will a man give in exchange for his soul?" But, week after week, and year after year, she stifles the rising, muttering convictions, she cannot expel them from the hall of conscience, but she tries to forget them, or to drown their accents in the daily routines of domestic activity in which she takes a part, in the pleasures of music, of which she is unusually fond, or in the frivolous discourse of beloved associates, as giddy and godless as herself. Well does she see what would be the result of embracing the gospel, and as she prefers the pleasures of company to the approbation of God and of her own conscience, it is her care to avoid that truth which breaks the enchantment of earthly attractions, and blunts the appetite for godless enjoyment. Could she only comprehend the real felicity of a life devoted to God, and spent in the beams of his love, we doubt not she would quickly prefer it to the mingled existence of misery and pleasure she now spends, but ignorance, and unbelief, and worldly influences hinder her from forming a right estimate of the difference. She lives self-condemned, and one hour of happiness, such as it is, comes merely to be followed with a longer period of insipidity and uneasiness. Were you to watch her countenance when listening to a serious discourse, you could tell that there was a power within acknowledging the wisdom of piety, and the blessedness of the saved; you could guess that there is a war within that breast; and the conflict is at times so strong, as for a moment to cast a tinge of anguish over that gentle countenance. It is painful to see the struggle. She is now leaning towards God, and then back to the arms of earthly felicity. O what enchantment this world exercises! Never did syren sing and lure with more artful and awful success. When Mary reads the Bible now she unconsciously avoids those passages that have formerly given her distress, and she is beginning to learn the art of rushing off in thought when any serious passage in a discourse threatens to annoy her as of old. Her case is very alarming. She is a wonderful instance of the Holy Spirit's love in striving with the lost. What human being would have spent a tith of the effort, or borne a tith of the insult, which the blessed Comforter has endured at her hand! But He sees her case—He knows that she is rapidly advancing to eternal gloom, and the last exertion shall not be untried. By night and by day he whispers to her, "Ye do always resist the Holy Ghost." I see her at this moment, with my mind's eye contending with her God, who is so anxious to save her deathless spirit. I fear lest the thread of her life be suddenly broken; and her soul sent to eternity to deplore its madness in time!

A GORGE IN THE TRACK OF THE ISRAELITES.

Wady Useit was the first ravine we had entered as yet in the wilderness. Figure a narrow bed of sand, sometimes but wide enough to admit a camel or two abreast, and in places expanding a little, serpentine between two walls of limestone, many hundred feet high, of the most dazzling whiteness, which, occasionally meeting beneath, scarcely admitted a difficult passage through its terrific jaws. Not a patch of verdure, but here and there a bright green caper plant with its beautiful flower, starting from a fissure of the crags, not a breath of air stirring, the sun poured down its beams vertically into this gulph, casting, at wide intervals, from some overhanging projection, a little patch of shadow, which seemed the only refuge from being smothered by the reflected heat and fiery glare concenterated upon our devoted caravan. The groans of the distressed camels echoed fearfully among the solitary cliffs, the Arabs suffered severely, but, as usual, in silence; and for myself, gasping and exhausted, I seemed to feel as if my only chance of life depended on a speedy escape from the depths of this chasm. Fancy the crowded host of the Israelites wading their way through such a spot. Never did I watch more impatiently for anything than for the end of this gorge.—*Forty Days in the Desert.*

APPARENT MOVEMENTS OF THE SUN.

The movements of the Sun appear very different at different seasons of the year, and in different regions of the globe. In describing these apparent motions, we shall suppose ourselves, in the first instance, in the latitude of fifty-two degrees north, which is nearly the latitude of London and several other large towns in England. The sun's apparent motion in this latitude will be nearly the same as when he is viewed in Holland, Denmark, Scotland, Nova Scotia, Canada, and the northern states of America. Suppose we begin our observations in winter, about the 21st December, when the days in our northern hemisphere are shortest. In this case, turning our eyes to the south-east quarter of the sky, a little after eight o'clock in the morning, we shall see the sun rising nearly on the south-eastern point of the compass, and gradually ascending the celestial vault. In about four hours, he comes to the meridian, or due south, the highest point of his elevation at that season; after which he gradually descends towards the west, and sets in the south-western part of the heavens, about four in the afternoon, having described a comparatively small arc of a circle about the horizon. At this time, when he arrives at the meridian, or the highest point of his diurnal course, he is only about fourteen degrees above the horizon. If, after this period, the point at which the sun rises be observed, it will be found a little to the northward, every day, from the point at which he rose before. On the 21st of March, the sun rises due east, about 45 degrees to the north of the point at which he rose on the 21st of December. The time of his rising is exactly six in the morning; six hours afterwards, he passes the meridian, at an elevation of thirty-eight degrees; and sets due west at six o'clock in the evening. At this time, the day and night are of an equal length, namely, twelve hours each. If, again, we view the rising sun on the 21st of June, we shall find that he rises near the north-east, forty-five degrees farther to the northward than on the 21st of March. At this period, the sun describes a large circuit around the heavens; rising five minutes before four in the morning, and advancing to an elevation of more than sixty degrees at noon day, after which he declines towards the west, and sets near the north-west quarter of the heavens, about a quarter past eight in the evening. The length of the day at this time, is about sixteen and a half hours; and as his course during the night is not far below the horizon, there is no absolute darkness during the absence of the sun; and his course may be traced by observing the motion of the twilight, or the aurora, gradually proceeding to the northern point of the heavens, and from that point to the north-east, where the solar orb again emerges from the horizon. After this period, the sun begins, every succeeding day, to rise in points nearer the south, and to take less extensive circuits round the heavens. On the 23d of September, when he again rises on the eastern point of the horizon, and sets in the west, which is the time of the autumnal equinox, when day and night are equal. From this period the sun gradually verges to points of the horizon south of the east at the time of his rising, and the days rapidly shorten, till he again arrives near the south-eastern quarter of the heavens, where he is seen to rise on the 21st of December. Such are some of the apparent motions of the sun, in our quarter of the globe, throughout the different seasons of the year, and every one who resides in the country has an opportunity, every clear day, of observing these diversified motions.—*The Solar System, published by the Religious Tract Society.*

CLOSET QUESTIONS.

What use have I this day made of my talents? of my life and health? my religious opportunities? my influence? my property? What has been my temper? Has it been Christ-like? that is kind, merciful, considerate, cheerful, meek, and affectionate?

How have I spent my time? Have I rejoiced in it from unnecessary sleep? from useless visits? from indolence and vanity?

How did I spend my time in the closet? in family prayer? in the discharge of relative duties? in company? at my meals?

Upon what have I chiefly fixed my thoughts? Have I thought upon my peculiar temptations? of the promised grace of God? of the love of Christ? of the example of Christ? of the will of God? of the glory of God? of the purity and joys of heaven?

How have I this day governed my tongue? Have I spoken what was true? what was useful? what was kind?

Have I remembered the presence of God? Have I rejoiced in the will of God?

PARTICULAR PROVIDENCES.

The doctrine of a particular Providence is a doctrine fraught with the greatest consolation to mankind, who are born to sorrow. Nor only is it that nothing can happen but what God permits—nothing can happen but what God enjoins. The notion of God should not be, that he has lit up the sun, and given the winds power to roam through the world; but that his glance is in every beam, and his breath in every breeze. The idea should not be entertained, that after having given life to men, God concerns himself no more with his creatures; but rather that through his special providence is it that breath follows breath, and pulse succeeds pulse, so that in every trouble and in every joy—in every hope which rises to cheer, and in every doubt which darkens, the hand of God may be discerned, producing out of a thousand seeming ills, and a thousand apparent discrepancies, not only a general but an individual good.

And how much of consolation is there to a heart when deeply stricken with sorrow, to be able to feel that all afflictions are sent for a wise purpose, and that there is a bright kingdom hereafter, where pain shall have no entrance! It would go far to dry a mother's tears, which the death of her child has caused to flow, if she could be thus persuaded to regard the dealings of God. It would be to take half the bitterness from sorrow, if she could be made to feel that in allowing death to take her child, God has been dealing both kindly and gently, in that he has removed it from the world when the heart was innocent, and pain and sorrow scarcely known.—*Dr. Gregory.*

MEN AND WOMEN—MOUNTAINS AND WATERFALLS.

Men enjoy mountains; women enjoy waterfalls. There is no saying why it is; but the fact is positive. Perhaps it may be that men toil up the rugged steep with greater ease, and therefore enjoy themselves more when they get to the top. Perhaps it is that there is something grand and bold, and rough and dangerous in the very nature of a mountain, which the masculine mind is alone capable of understanding. In waterfalls there is all the beauty of firm, and light, and graceful motion, and harmonious sound, and cooling freshness, and ever charming variety that women love; and there ever-shading trees, and an escape from the noon-tide sun, and the hum of insect life, and moss-grown stones, and grassy banks. Waterfalls and their adjuncts have a kind of mystic influence upon them that acts with all positive energy on the female mind—Hearts, like stones, are worn down by their action, and the swain has often been indebted to the waterfall for the granting of his prayer.—*Blackwood.*

COST AND CLEVERNESS OF PROFESSIONAL BEGGARS.

About as much as would drain and ventilate the whole city of London, including its Thames, about as much as would colouise the finest Australian settlement, nearly as much as would bring the national revenue to a level with the expenditure, quite as much as would educate the thickest masses of our ignorant population, and more than would make Manchester independent of America for its supply of cotton, is annually spent, according to the most plausible statistics, in supporting professional beggars in a career of idleness, intemperance, and vice.—The extent to which the innocent and deserving applicants for aid are thus made to suffer has been often a subject of remark; but what should not be forgotten is the advantage which is necessarily gained by this systematic exercise of the calling. It is almost impossible but that alms-givers should be deceived. The furnished and shame-stricken novice could not compete with the disciplined veteran of mendicancy than a mob can stand against trained soldiers. Excepting the country labourer, we believe there is no character which a professional beggar would not personate better than the individual to whom it really belonged. Since the most distinguished members of the profession are already well known to the police, it is to be hoped that some prompt measures may be devised for suppressing a practice which, if not soon extinguished itself, must end by extinguishing all sentiments of charity between one man and another.—*Times.*

Never be idle. Our years are but few, and every minute of indolence shortens our span. Life is but a day. The river of time rolls by without ceasing, and on its bosom we are hastening to the great ocean of eternity.

The Press and General Review.

From the Ecological Magazine.

THE PUNISHMENT OF DEATH FOR THE CRIME OF MURDER, RATIONAL, SCRIPTURAL AND SALUTARY. BY WALTER SCOTT PRESIDENT AND THEOLOGICAL TUTOR IN ARBUDALE COLLEGE BRADFORD, YORKSHIRE.

CONCLUDED FROM PAGE 26.

The remaining portion of Mr S's work is occupied in meeting the objections of opponents. He has selected only a few, to which we shall briefly refer, and to a few additional ones urged in various shapes. The principal one is, the brief space afforded for the culprit's repentance, and the unprepared state with which he is oftentimes hurried into an eternal world; and the greater probability of his reformation by solitary confinement, as more favorable for serious thought and reflection, and as placing him within the reach of the means of grace. In reply it is said, "But however formidable this objection may be, it was imperative on the Israelites to put the murderer to death. And yet the souls of men were as valuable, and repentance as necessary, and eternal destruction as dreadful then, as they are now, and the Divine Being know all this." The way in which the preceding objection is oftentimes urged appears to us a fearful reflection on the divine procedure of the past economy. And further, if the murderer is not softened into penitance by the immediate prospect of death, and death in the most appalling and terrific forms, there is little hope of any mitigated punishment proving effectual. Facts are confirmatory of this opinion. How seldom do convicts become converts to Christ. The guiltless culprits, with the mildest treatment, die unreformed and incorrigible.

Much is said by the opponents of capital punishment about the degrading character and brutalizing tendencies of public executions.—We cannot but think there is deep and wide spread delusion in this very popular and oft-repeated objection. Honest and virtuous minds are carried away and impressed with it. It has in it much that is very plausible. The method of carrying out the sentence of the law is not always the most judicious. Some reformation is needed in this particular. A public execution is an act which brings together the most degraded portions of society, and thus becomes an occasion for the development of the worst feelings of human nature—of deeds of daring hardness, and reckless ritaldery. Here is the abuse of an execution, not the use of it.—What proof have we that this dreadful depravity does not exist, independent of executions? We have no reasons to conclude that it owes its malignity, or even its existence, to scaffold scenes. These scenes afford opportunity for its fearful manifestation, but it is gratuitous to affirm that they are productive of its ripeness.—Admitting that they do, it would only be a perversion of a good; and what good has not been perverted? The sabbath—the Bible—the ministry, are amongst our highest spiritual blessings, but they are the occasion of the most fearful evils. A public execution produces a deep and salutary influence on multitudes who witness it, and on far greater numbers who never witness it. This opinion, we think, is fully confirmed by the testimony of many, and by the facts of the case. Mr S. says, "It may inspire many with an abhorrence of those crimes which lead to such a dismal end, and of all the courses which terminate in the chambers of death. It may awaken the moral sense of multitudes, especially if they are acquainted with the Bible, and have learned from it that God, as well as man, condemns the murderer to lose his life. I have no doubt I might appeal to the experience of thousands, if such has not been its influence in their case—if it did not produce in their youthful breasts a deep sense of the folly and turpitude of sin, and contribute to cherish in them principles and feelings calculated to fortify them against temptation." The dark and mysterious sympathies with death, and that horrible fascination attendant on a public execution, to urge and allure to the commission of murder, spoken of so oracularly by Mr Dickens, we cannot look upon in any other light than a dexterous piece of special pleading. He says it shadows out a metaphysical truth, but to us it appears so shadowy and intangible, as to be unworthy of the name of reasoning or sound argument. Mr S has noticed the opinions of Mr Dickens at length, but any further reference to them would be the work of chasing shadows. We eschew all attempts to settle a theological question by the adoption of expediency, rather than by the deductions of Scripture. In the gathering of patriots and philanthropists in Exeter hall, to advocate the abolition of death punishment, long speeches were inflicted on the auditory full of denunciations against this part of our penal code, but having a lamentable lack of scriptural argument—almost the perfect absence of appeal to inspiration.

Another objection we were not prepared to expect from men who combat our opinions so valiantly from the Bible, viz, "The old Testament approves of the institution of slavery. We find laws for the express regulation of this domestic institution, as the Americans call it.—Now we do not say that slavery is expressly condemned in the New Testament. Looking merely to the letter of the epistles, we should say that slaveholders have a divine warrant for

making merchandize of the souls and bodies of men." "There can be no doubt that in the Old Testament the murderer is commanded to be put to death, and it is just as clear that slavery was one of the institutions of the Jewish people. The punishment of death is not unceasingly repeated in the New Testament, but neither is the institution of slavery. It therefore follows, that they who hold that the punishment of death is scriptural, must hold the same of slavery."

We have in this paragraph some bold and untenable assertions, indicating that their author does not possess the soundest system of theology. The slavery of the Old Testament was quite a different thing from modern slavery. What we understand by slavery was strictly forbidden by the laws of Moses, Exod. xxi. 16. "And he that stealeth a man, and selleth him; or, if he be found in his hand, he shall surely be put to death." The chapter, from which we have cited a passage, puts in striking contrast Hebrew slavery with African or West India slavery. They have scarcely any properties in common with each other, and therefore we deny that slavery was "an institution of the Jewish people." The objector adds, "The punishment of death is not directly repeated in the New Testament." But we ask what can be more direct than the passage in 1 Tim. i. 8, 9 10—Men-slavers are chargeable with a crime which stands in the category of the most aggravated crimes.

Besides, the law of Christ, "Do ye to others, as ye would that others should do unto you," contains a great principle, subversive of slavery, and which has no bearing on capital punishment. We can readily pardon mistaken notions on the inexpediency of penal inflictions, but palpable perversions of Scripture are almost unpardonable.

The reasonings of many well-meaning objectors take for granted that the spirit of the Old Testament is radically different from that of the New; and that great moral principles are modified and softened down under our present dispensation of mercy. Mr S. has many assailants, who think and write according to this fashion. We shall devote a concluding paragraph to lay bare this fallacy. Were we to admit the force of the preceding reasoning, we should be constrained to conclude that Christ did not come to fulfil the law and the prophets, but to destroy them, and to render the New Testament at variance with the Old. Moral principles are not changeable as circumstances, but immutable as the laws of nature. There will be found, on close inspection, a striking correspondence between the Old and New Testaments. God's good will is taught in the former, as well as in the latter, and love to our enemies is enjoined in the one, as in the other. The prayers of David for his enemies, it is affirmed, are contrary to the genius of the gospel, and stand out in contrast to the mild and benignant statements of the Saviour. But let the New Testament be examined, and its prayers will be found as fearful in commination, as any in the Old. "If any man love not the Lord Jesus Christ, let him be accursed." "Alexander, the coppersmith, did me no evil: the Lord reward him according to his works." Much confusion has arisen on this topic from not distinguishing between benevolence and complacency. "The one is due to all men, whatever be their character, so long as there is any possibility or hope of their becoming the friends of God: the other is not, but requires to be founded on character. The Old Testament writers, being under a dispensation distinguished by awful threatenings against sin, dwell mostly upon the latter, avowing their love to those who loved God, and their hatred to those who hated him; the New Testament writers living under a dispensation distinguished by its tender mercy to sinners, dwell mostly upon the former. But neither of these principles is inconsistent with the other. We may bear the utmost good-will to men as the creatures of God, and as being within the limits of hope; while yet, considered as the Lord's enemies, we abhor them." Our Lord poured out the most terrible denunciations against the scribes and pharisees, threatening them with the damnation of hell; but in relation to the same people, when he saw their coming and accumulating miseries, he tenderly wept over them. The apostles applied the awful prophecies of Isaiah to the unbelieving Jews: "Go unto this people, and say, Hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive," &c. &c. And yet the same apostle declares, that he had great heaviness and continual sorrow in his heart on their behalf. The abhorrence of the wickedness on the one hand, and the benevolence towards the people guilty of this wickedness on the other, were perfectly compatible.—If a creature is a confirmed enemy to God, as devils and lost souls, true benevolence will cease to mourn over them, as it would imply a reflection upon the Creator. It is on this principle that Aaron was forbidden to mourn over his sons, Nadab and Abihu, and that Samuel was reproved for mourning over Saul.

Many opponents of capital punishment are influenced, we cannot but think, by mistaken views of the divine character. They do not contemplate the whole of it. They have fallen into the error of a large class of men, who are satisfied with a very defective induction, who professing to collect the particulars, and to interpret the facts by which it is displayed. This

class, in surveying the works of God, select the grand and the beautiful, the lovely and the fair, till genius is enclouded, and sensibility is delighted. With emotions of this character they rise to a contemplation of the Creator, and invest him with corresponding attributes, and think of him as a Being possessed only of wisdom, benignity, and tenderness. They dwell upon the more pleasing and attractive perfections of his character, to the neglect of those which are equally essential and which are adapted to inspire us with awe and fear. The same error they commit in consulting the Bible. They read, with all possible complacency, the passages which speak of the patience, the goodness, and the mercy of God. They are delighted with these representations which attribute to him the tenderness of the father, and the munificence of the prince, but they overlook the passages which speak of the claims of the sovereign, and the functions of the judge; and exhibit him as hating sin with a perfect hatred, and as resolved not to pass by the transgressions of men with impunity. This partial conception of the divine character is fraught with some danger, leading men to delight in creations of their own fancy; and putting out of sight all the attributes of the Creator, save those which have a soothing, tranquilizing influence. With this class of religionists we do not intend to place all the opponents of capital punishment, but, in relation to the question in hand, the erroneous conclusions of both classes we look upon as cognate in their character. Our views are embodied in Mr S's pamphlet, and with the style of illustration and the leading thoughts we generally concur. We should have been glad to see some portions a little more amplified, and the whole essay possess a little more compactness. In its present shape, (and a second edition might be an enlargement,) it is a calm, dispassionate exposition of an important popular question; abounding in sound theological statements, and put forth in the spirit of fairness and candour. The arguments are drawn from the Scriptures, and are conceived and recorded by one perfectly familiar, and deeply imbued with the love of truth. Their great value arises from their scriptural complexion; and on this account we deem the work a timely contribution towards the settlement of a purely scriptural question, and as corrective of a prevailing tendency in the benevolent portions of society to arrive at bold conclusions, on moral and religious subjects without the aid of the Bible. Patriotic men, in efforts for the improvement of mankind, act too much on the principle of expediency; as if every other consideration should give way to this; and the general tone of the more healthy departments of periodical literature is favorable to measures for the amelioration of man, though they should leave out of sight the honor and glory of God. We could heartily wish the opponents of capital punishment to moot the question as fairly, as deliberately, and as devoutly as Mr S. has done, and, with pages purged of all painful levity and offensive dogmatism, we shall see truth honored and established.

TITHES.

(From L'Avenir translated in the Montreal Gazette.)

A correspondent of L'Avenir says:—"My adversaries have advanced that the Cures, after having taken from the tithes, what was necessary for them to live upon, have generally employed the remainder in building and sustaining colleges, in founding other houses of education, endowing charity hospitals, &c. I think that I have sufficiently established that the revenues of the Cures have been very little applied to these ends. But if what is advanced by my adversaries were true, I could still plead the abolition of the tithes, as much because the system is unjust in itself, and also, as I have already shown that it gives the clergy an undue influence, which it has already so much abused to the misfortune of the country. The desire to rule which the clergy has always and everywhere shown, has caused it never to neglect this powerful means of influence. It has even dared to pretend that the direction of education belongs to it as a divine right. In effect, by means of education which will best subserve it, and of maintaining its empire over the masses. Our professors in the college hold up the absolute form of government as the only good, just, equitable, rational, because, say they, it approaches nearest to the patriarchal form, and that it is the most true image of the government of God himself! The Catholic clergy of Canada is already much too rich. The Seminaries of Quebec and Montreal possess, besides their immense properties in the cities, four or five seigniories; the Bishops have also their large properties. The properties occupied by the Jesuits, the Oblats, the Freres of the christian doctrine, those of St. Viator, and St. Joseph, by different collegiate corporations, by the Ursulines, the Grey Sisters, by the Sisters of the Sacred Heart, of the Good Pastor of the Providence of Longueuil, &c., are immense. It will be objected perhaps, that part of these properties belong to communities of women, but it is well known that they are under the immediate influence of the clergy. They yet speak of founding more of these religious communities, and where is the cure not endeavoring to found a school of brothers and sisters in his parish?"

I repeat it, it is not education which they wish, but domination, by a means which has the appearance of education. They fear the light and the means the clergy employ to hinder it, is to spread such a sort of education as suits them. They fear the light because that will bring examination and make the people think for themselves, and that it will bring liberty, as only ignorant people are slaves. I have heard it said from the pulpit, that the child which knows its Catechism, knows more than Socrates, Plato, Cicero, and Virgil. Do the children receive in these establishments for the most part, a proper education for the wants of our society? Every enlightened man will say no. I know they will cry calumny on reading that the priests are the enemies of education, but I can show with the Melanges Religieux in my hand that they have dared to preach ignorance even in that sheet."

The writer then takes his reader to ancient times, and shows that the effect of priestly influence has always been to keep the people in ignorance, in order that the priests might the better fatten upon them. This the writer argues, the Roman Catholic priests of Lower Canada are desirous of doing, and have done. He also treats of the atrocities and religious persecutions of the middle of Europe. He says:—"The history of the popedom during a series of ages, is the history of every crime which dishonors humanity. Have we not seen popes pretend to universal empire, put their interdicts upon kingdoms, unbind subjects from their oath of fidelity, and all this while preaching passive obedience? * * * * * The clergy of the middle ages came very near effacing every trace of the Roman civilization; philosophers were arrested, and at almost every step they took, persecuted. * * * * * Strange thing, while teaching that the Bible was the word of God, they prevented the people from reading it, under the pretext that they would not be able to understand it; as if God had not been able to express himself clearly! Readers of the Bible were even burned under Henry V. of England, at the requisition of the clergy, whom he had an interest in conciliating. Queen Mary followed his example burned those with whom the Bible was found. We know that the reading of this book is not only permitted among protestants, but that among them it is even a duty to read it. This duty has been, for them, a fertile source of progress, because it has instructed them. It is there without any doubt is to be found the unique cause of the incontestable superiority of Protestant over Catholic nations. As they (the clergy) object to the reading of the Bible, they might with stronger reason object to the reading of the philosophers, and above all those who permitted themselves to treat of the doings and management of the clergy. And it is the same thing to day that, from the pulpits, and by religious and semi-religious journals, objections are raised against the reading of L'Avenir."

"FOR WE ARE NOT IGNORANT OF HIS DEVICES."

One of the favorite devices of "the father of lies," is to link temptation to a good object, and, indeed, in no other way could he so readily overcome those who wish to act conscientiously. The leading of men into avarice under pretence of providing for their families, and into intemperance under color of drinking healths and showing friendship, are familiar illustrations of the policy to which we alluded; but there are some developments of the same fatally successful policy going on around us just now, to which as they are not so familiar, we consider it our duty more especially to direct attention.

Of these, the Toronto Railroad Lottery is the first to claim notice, because the most gigantic and astounding. That the Legislature of a country in the first place, and the capital of that county in the second, could lend themselves to such a stupendous gambling transaction, is to us incomprehensible, though it needs no seer to foretell that all really conscientious men, will, at no distant day, deeply regret any part that they may take in it: nay, we might say all men, for in such transactions it is usually only one or two who are gainers. Our present business is not, however to oppose the turpitude of this scheme—that we think is patent—but to show that but for the really good object in view, namely, the construction of a railway to develop the resources of the country and increase the prosperity of the capital, no schemer, however plausible dextrous and persevering, could have drawn the public into a transaction, which is not only sheer gambling in itself, but calculated to sanction and encourage all other kinds of gambling throughout the country.

But whilst observing the snares which entrap people at a distance, it will not do to shut our eyes to those at our own door, among which we are under the necessity of including the Mechanic's Festival about to be held. The ostensible object of this celebration is excellent, namely, to encourage and develop the mechanical genius and industry of the city, and to gratify the honest pride of merit, by a deserved medal of praise; but the chief object with many is, we have reason to fear, the ball which follows, and which is kept up for the greater part of the night with all the evil tendencies that usually accompany such questionable amusements.

Family Circle.

EDUCATION IN THE FAMILY CIRCLE.

I wish, then, briefly to point out the probable influence upon the country, of the prevalence, to some extent, of home education, and what I mean to affirm is this—that, even if schools, and large schools, were granted to be generally better adapted to the practical ends of education than private instruction, and that the majority of all ranks should receive their mental culture in that mode, nevertheless, that the welfare of society, on the whole, demands the prevalence, to some considerable extent, of the other method, and that a portion of the community—a portion of every rank of the middle and upper classes especially, should come under that very different and more intimate process of culture of which home must be the scene. The school-bred man is of one sort—the home-bred man is of another, and the community has need of both: nor could any measures be much more to be deprecated, nor any tyrant of fashion more to be resisted, than such as should render a public education, from first to last, compulsory and universal.

It is found, in fact, that a quiet, but firm individuality—a self-originating steadiness of purpose, a thoughtful intensity of sentiment, and a passive power, such as stems the tide of fashion and frivolous opinions, belong, as their characteristics, to home-bred men, and especially to such of this class as are self-taught. Now we affirm that, whatever may sometimes be the rigidity or the uncompliant sternness of men of this stamp, a serious, and perhaps a fatal damage would be sustained by the community, if entirely deprived of the moral and political element which they bring into the mass. As the social machinery must come to a stand if all possessed so fixed an individuality as to think and act without regard to the general bias of opinion; so would it acquire too much momentum, if none were distinguished by habits of feeling springing from themselves.

In schools, and especially in large schools, the two lessons learned by boys—sometimes by two classes of tempers, and often by the same individuals at different stages of their course—are the lesson of domination, and the lesson of abject compliance with tyranny. Even the degree in which, of late, public attention has been directed towards the evils whence so much mischief has been proved to arise, has not availed to alleviate them more than to a very small amount; nor can it be doubted but that the habit of tyrannizing, as well as the habit of yielding servile submission, notwithstanding the correction they may receive on entering upon life, will, more or less, continue to affect the dispositions of men, and must in a real, if not in a very conspicuous manner, exert an influence over the political temper and movements of the community.

But a very different class of feeling belongs to young persons educated at home, and who, although perhaps they may not be prompt to contend for the foremost positions in society, are wholly unprepared to cringe before arrogance and oppression. They have moreover acquired in seclusion that decisive individuality of temper which impels them on all occasions to search for a reason satisfactory to themselves, before they bow to the dictates of those who have no right to their submission. Moreover, the bosoms of young persons who have been well trained around the gentle influences of the domestic circle, and have lived in the intimacy of intelligent and ingenuous parents, and of other adults, are likely to be fraught with profound and delicate sentiments—with the love of truth, of justice, and of honor; and they are, therefore, equally disinclined either to exercise despotism, or to yield to it. Young men so nurtured under the paternal roof, when, for the first time, they encounter the rude willfulness and the selfish violence of vulgar spirits in the open world, may perhaps recoil, and be tempted to leave the field in disgust; but they presently (if not naturally feeble-minded) recover their self-possession, and place their foot firmly in the path where what is just and good is to be maintained against insolent power.

The substantial liberties of a community involve much more than the bare protection of persons and chattels; for there is a liberty of thought and of speech which may be curtailed, or almost destroyed, in countries that are the loudest in boasting their freedom. There is a liberty, moral and intellectual—the true glory of a people—which consists in, and demands the unrestrained expansion of all faculties, the exercise of all talents, and the spontaneous expression of all diversities of taste, and of all forms of individuality. But this high liberty of mind, forfeited often in the very struggle of nations to secure or to extend political liberty, must assuredly be favored by whatever cherishes distinctness of character; and it must as certainly be endangered by whatever breaks down individuality, and tends to impose uniformity upon the whole.

In this view, a systematic Home Education may fairly claim no trivial importance, as a means of sending forth among the school-bred majority, those with whose habits of mind there is mingled a firm and modest sentiment of self-respect—not cynical, but yet unconquerable—resting, as it will, upon the steady basis of personal wisdom and virtue. It is of this men

stamp who will be the true conservators of their country's freedom.—*Home Education.*

AN APPEAL TO MOTHERS.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life brought to the knowledge of the truth; walking in the fear of the Lord, and ornaments in the Christian church. A clergyman who was travelling, heard the circumstances respecting this mother, and wished very much to see her, thinking there might be something peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother, in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation, she said: "While my infants were on my lap, as I washed them, I raised my heart to God that He would wash them in that blood 'which cleanseth from all sin;' as I clothed them in the morning, I asked my Heavenly Father to clothe them with the robe of righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have prayed that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that my heavenly Father would take them to his embrace, and fold them in his parental arms."

Here is the influence of the silent, unseen exertions of a mother, an influence which will be felt when those external accomplishments and fleeting enjoyments which many labor to give their children, shall be forgotten or remembered only as the means of smoothing a rapid descent to the world of sorrow.—*Sabbath School Treasury.*

"I INSTRUCTED NAPOLEON."

From the Mothers' Magazine.

This was the exulting, dying exclamation of a Corsican school-master. He had shaped the early mental developments of him whose victorious armies drove the veteran troops of the allied monarchies from many a bloody battle-field, whose terms were dictated in the palaces of conquered kings—of him who became the terror of all Europe. In his dying hour this school-master found strange comfort in the reflection that he had moulded the energies of such an illustrious pupil. "My honor! my honor! I instructed Napoleon!"

If it be so great an honour to shape the early aspirations of military genius—to educate a hero whose laurels are gathered on fields of blood—how transcendently honourable does he appear who has given direction to minds whose maturity of thought and action, have been consecrated to God in self-denying efforts for the salvation of men.

If it be an honour to have given impress to the character, to have directed the energies, and to have elicited the genius from the capacious mind of a Napoleon, who purchased glory with the blood of men, how much more honourable to have had, like Mary, the mother of Washington, the instruction of a true patriot and hero—a friend to his country, a blessing to the world. And yet how much greater honour is his, who educates a soldier of the cross—who fights under the banner of the King of kings for liberty to the consciences of men, and to release them from their abject slavery to sin.

What mighty power is his, who can control a mind! How great his responsibility! What glory may be his, if he guide it aright!

The Corsican school-master may be responsible for all the human misery and suffering of which Napoleon was the instrument.

The mother of Washington may be entitled to all the honour of the good deeds which he achieved.

Archimedes sought in vain to find a fulcrum upon which he could move the world; but he who has a mind upon which to work, may control the lives and shape the destiny of the whole human family.

You who have children committed to your care, see to it that you fulfil your obligations to them and to the world—that you may give an account of your stewardship—that God may reward you as faithful servants.

HERE A LITTLE AND THERE A LITTLE.

Impressions are made on children, as on rocks, by a constant dropping of little influences. What can one drop do? You scarcely see it fall; and presently it rolls away, or is evaporated; you cannot, even with a microscope, measure the little indentation it has made. Yet it is the constant repetition of this trifling agency, which furrows, and at length hollows out the very granite.

Geographic and Historic.

DESCRIPTION OF A SUNDAY IN MEXICO.

"Whatever may be the impression of a stranger in Mexico as to the gaiety of the city during the week-days—though comparison in this particular may be much in favor of many cities in Europe of equal size—yet to one can doubt, that, in extent and variety of diversions and dissipations, Mexico, on a Sunday, can more than compete with the most festive of them.

"As soon as you awake, you are saluted with the sounds of military music, in which the Mexicans possess a decided excellence. Regiments of soldiers, assembled in the Plaza Mayor, are reviewed, and on this day they exhibit a neat and cleanly appearance, which is more than can be affirmed on any other day. On this day the cathedral is crowded with the fashionable and wealthy of the city. By far the greater proportion of the visitors are the fair sex, and there is here presented a display of beauty and elegance which cannot fail to impress the most insensible.

"The service over, you pass into the street, where ever and anon a religious procession crosses your path, accompanied with all the parade that rich dresses, gilded images, and gold and silver church furniture can afford. The houses, too, are decorated, the inhabitants exhibiting from the balconies their most costly ornaments and dresses. All is bustle and animation. At a corner of the great square are suspended huge placards, on which the nature of the day's amusements is depicted in every variety of color. Here is a pictorial illustration of the most prominent attraction at the great theatre, which, in common with all the rest, is open twice on this day. A little further on, is a full-length figure of *Figaro*, which draws your attention to the fascinating allurements of the opera. The bull-fights next solicit your notice, announcing the most terrific particulars.

"Nor are the minor theatres behind-hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the Roman gladiatorial shows were revived, for at one spectacle is a contest between a man and a bear. Cock-fights, dog-fights, and findangos are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumblers, fire-eaters, concerts, coffee-gardens, fencing-matches, pigeon shooting, gymnastic exercises, country excursions, and balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon, the public promenades are thronged, and the long array of equipages, with the rich and gay dresses of the senoras, is calculated to convey an impression of the wealth and luxury of the city. In the evening, the theatre presents a spectacle which probably few theatres in the world can parallel. The beauty, elegance, wealth and luxury of Mexico seem concentrated into one brilliant focus.

"The finale of the day is generally wound up by a splendid display of fire-works; and thus concludes a Mexican Sunday; and in no other part of the world probably is a Sunday so spent—not even in Italy."

CAFFRE ARMS AND MODE OF FIGHTING.

It is now pretty generally admitted that the Caffres belong to the negro race of mankind, but the characteristic peculiarities of that race, with the exception of the woolly hair, are less strongly marked in them than in the natives of Guinea or Mozambique; the lips are less thick, the nose less flat, the lower part of the face is not remarkably prominent, and the forehead is often as high and as amply developed as in Europeans. The color of the skin appeared to me, in most of the individuals, I saw, to be a dark amber brown, frequently approaching to black, while in others it had a tinge of yellow or red; but the skin is so often smeared with red ochre, that it is not easy to judge accurately of its real native tint. The Caffre men are in general tall, though not gigantic, and extremely well proportioned; indeed, their fine forms and easy attitudes often remind one of ancient statues; but they are more remarkable for activity than for strength, and, it is said, have generally been found inferior in muscular power to British soldiers. They wear no clothing except the skin cloak or *kaross*, and this is worn only as a protection against weather, not with the view of concealing any part of the body. The skins of which these cloaks are made are dressed in such a manner as to be soft and pliable as glove leather, and acquire a red-brown color, which is not at all displeasing to the eye. The Caffres call these cloaks *ingubo*; *kaross* is, I believe, a word borrowed by the Dutch from the Hottentots. Many of the chiefs wear mantles of leopard's skin, prepared with the hair on. They ornament their hair on great occasions with red ochre, which is applied in a very elaborate manner, the hair being twisted up into a multitude of little separate knots or lumps, and every knot carefully covered over with grease and ochre. This process, which is performed by the women, is said to be very long and tedious; but the appearance which results from it, though whimsical in our eyes, is considered by them as highly ornamental. In truth, I do not see that this practice is in any degree more barba-

rous or irrational than that of covering the hair with white powder, which not long ago was so fashionable in the most civilized parts of Europe. The Caffre women, as I have already mentioned, are inferior in personal appearance to the men, and differ from them, in point of costume, by constantly wearing a cap of dressed leather, shaped a little like a turban, and decorated with beads and brass buttons. Their cloak, which is usually much ornamented with the same articles, is arranged more decently than that of the other sex, being in general wrapt close round them, and covering them from the throat to the ankles; but the unmarried women sometimes fasten it round the waist in the manner of a petticoat, leaving the upper part of the person exposed. All the Caffres at Block Drift, with the exception of their chiefs, were armed with their national weapon, the light spear or javelin, which they themselves call *ankondo*, but to which the colonists have given the name of *assagai*. It has a slender shaft, about five feet long, made of the tough and elastic wood which the Dutch call *assagahout*, and an iron head or blade somewhat like that of a lance, generally without any barb, but sharp at the edges as well as at the point. The whole thing is very light, and is but a paltry weapon for warfare against European troops; it can be thrown fifty or sixty yards with effect; but beyond that distance they have no certainty of aim. Another weapon used by the Amakosa is the *kirrie* or *keerie*, which is simply a thick stick of a very hard and heavy wood, with a knob at one end: this is likewise used as a missile, and it is said that they can bring down birds on the wing with it. A considerable number of these people are now provided with fire-arms; and though, as yet, few are expert in the use of them, there seems to be no reason why the Caffres should not in time become as skilful marksmen as the North American Indians. They will in that case be truly formidable enemies in the bush.—*Bunbury's Residence at the Cape of Good Hope.*

ROCKS OF PETRA.

Here I should not omit to notice what, every traveller has been struck with, and what, in fact, particularly in this range of tombs and on this side of the city, forms one of the most striking peculiarities of Petra—I mean the colouring of its rocks; which is wild, fantastic, and unique, as indeed is everything else about the place.—The general tinting of the sand stone mountains environing, the city is very fine; the broad rich red and grey stones such as the artist revels in; but, in addition, the surface of the rocks is veined after the manner of watered silk, with a most indescribable and startling variety of hues—white, saffron, orange, vermilion, pink, crimson, and violet, in endless shades and tints; in some places, forming combination really beautiful; in others, grotesquely strange, like sections of meat or of brawn, but so wildly thrown about the irregular surface of the crags, and so capriciously drawn in minute veins and stripes across the façades of the tombs, as infinitely to add to the marvellous and romantic singularity of this wonderful region.—*Barlett's Forty Days in the Desert.*

THE NITRE LAKES OF EGYPT.

In the midst of this sandy waste, where uniformity is rarely interrupted by grass or shrubs, there are extensive districts where nitre springs from the earth like crystallized fruits. One thinks he sees a wild overgrown with moss, weeds, and shrubs, thickly covered with hoar frost. And to imagine this wintry scene beneath the fervent heat of an Egyptian sun, will give some idea of the strangeness of its aspect. The existence of this nitre upon sandy surface is caused by the evaporation of the lakes. According to the quantity of nitre left behind by the lake do these fantastic shapes assume either a dazzling white colour, or are more or less tinted with the sober hue of the sand. The nitre lakes themselves, six in number, situated in a spacious valley, between two rows of low sand-hills, presented—at least three which we visited—a pleasing contrast, in their dark blue and red colours, to the dull hues of the sand. The nitre which forms a thick crystallized crust, upon these shallow lakes, is broken off in large square plates, which are either of a dirty white, or of a flesh colour, or of a deep dark red. The Fellahs employed upon this labour stand quite naked in the water, furnished with iron rods. The part which is removed being speedily renewed, the riches of its produce are inexhaustible. It is hence that nearly the whole of Europe is exclusively supplied with nitre, and this has probably been the case for ages; for Sicard mentions, at the commencement of the last century, that 36,000 cwts. of nitre were broken annually for the grand signior, to whom it yielded 36 purses. By the sides of one of the lakes, piled in large layers, was heaped the produce of the last week's labors. My companion had occasion to find fault with the result of the work of one of the villagers—the sheikh of the village stood before us—he sharply rebuked him, and to give greater effect to his words he crossed his naked shoulders two or three times with his whip of elephants-skin. The sheikh sprang as nimbly as a gazelle into the lake, and received his further instructions beyond arm's length. Such was the impressive discipline which even the Italian, who was a man of gentle manners, considered it necessary to adopt towards these Fellahs.

Ecclesiastical.

CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH REVIVAL INTELLIGENCE.

Carra Circuit and Colborne Mission—The work of the Lord is progressing rapidly in this section of the Province. The indications of extensive revivals, so manifest several months ago, have not proved delusive.

The falling drops, have been succeeded first by the tearing shower, and then by the torrent of mercy which has rolled on through these Townships. Such zeal and perseverance as have distinguished the labors of the Lord's dear servants in this blessed work shall not lose a due reward; and the success which has attended those efforts will be a source of refined pleasure to every disciple of Jesus. The Rev. J. Bell, in a letter which came to hand during the past week, observes:—

"On the whole, things are quite encouraging on this Circuit. We are holding a protracted meeting in the North Corner of Manvers, on the Colborne Mission; and up to the present date, I trust, more than fifty conversions have taken place; and fifty-three have united with the Society. The revival in Clarke, of which I furnished you a brief account in a former communication, where thirty-eight professed to be made happy in 'the Saviour's love,' and united with us, has proved thus far an abiding work. Thank the Lord, they appear to be advancing in the way of life. In all, nearly two hundred have united with our Societies since last Conference. Our Missionary Collectors are exerting themselves in a praise-worthy manner, and with great success. A few days ago, I had an interview with one of them, who had obtained subscriptions to the amount of £7 10s, since our Missionary Meetings. And from present appearances, I imagine we shall raise, this year, nearly three times as much as the Missionary Collections and subscriptions on this Circuit, amounted to last year."

Let the pious reader, the Minister of the covenant, the Missionary Collector, be encouraged by the above examples of zeal and success. When we visited the Cavan Circuit last Autumn, we found the preachers almost worn out in the work, though by no means weary of it. What a mercy that after the lapse of eighteen centuries the gospel message has lost none of its power. May the Head of the Church still continue to revive his work among the churches!

TO THE EDITOR OF THE WATCHMAN, T. ofalgar and Caledon Circuit.

MY DEAR BROTHER:—We have just closed our Missionary Services, and I am glad to inform you that through the blessing of the Great Head of the Church, they have been signally successful in awakening general interest, and hearty co-operation on behalf of our Missions.

In Trafalgar, on Sabbath the 27th ult., the Rev. W. McClure delivered two appropriate and deeply impressive discourses.

On Monday Evening the 28th ult., we held our Missionary Meeting in Bloomfield's Chapel, Trafalgar, when, in addition to the invaluable services of Rev. W. McClure, we were favored with the presence and assistance of the Rev. T. Reed, of Yorkville, Mr John Doel, our well-tried friend from Toronto, and the Rev. R. Bloomfield of Trafalgar, a veteran in the service, whose thrilling and characteristic addresses—though protracted to a late hour in the evening—were listened to with the most untiring attention by a delightful and numerous assembly. The beloved Superintendent of our Circuit, the Rev. J. Hale, ably presided on the occasion.

On Tuesday Evening, the 29th ult., we again unfurled the blood-stained banner of the Cross, at Davis' School House, Erin. Numbers rallied round the glorious ensign and were inspired to action by the stirring addresses of the speakers of the previous night. The wilderness rang with the song of praise, and from the depths of the forest gloom, the prayer was fervently breathed by a devoted band, "Let the whole earth be filled with thy glory."

On Wednesday Evening, the 30th ult., after threading the mazes of the woods and winding round the steep slopes of the mountains of Erin and Caledon, we pitched our Camp at Russell's School-house, Caledon, where a numerous and highly respectable assembly gathered to hear 'glad tidings,' the triumphs of the Cross. Burn- ing eloquence inspired by patriotism and piety

electrified the listening throng. Many of the noble sons and daughters of old "Erin" who often had sympathized in the sentiment of their own national poet, the poet of the heart, and had uttered the touching lament:

"The harp that once through Tara's halls The soul of music shed, Now hangs as mute on Tara's walls, As if that soul were fled."

were enraptured and entranced on that joyous eve by its delightful melody, attuned to sweetest harmony by the minstrels of a living faith, in praise of the world's Great Redeemer.

On Thursday Evening the 31st ult., we held our last meeting on the Circuit at Neeman's Chapel Chingancousy. Telling addresses were again delivered, pleasingly responded to by the liberal contributions of our Chingancousy friends.

All went off well—our influence as a religious body has been strengthened—the labors of our esteemed Assistant Superintendent were highly appreciated, and will be long remembered—the valuable assistance rendered by our other brethren is gratefully acknowledged—and we are encouraged by the prospect that our Collections will be considerably in advance of those of the preceding year, as a noble body of collectors have been organized who are enthusiastically laborious and indefatigable in their praiseworthy exertions. The Lord abundantly reward them, and to Him be all the glory.

Yours, with Christian regards, JAMES WATTS.

February 11th, 1850.

WESLEYAN AFFAIRS IN ENGLAND.

We regret exceedingly that we are unable to furnish full information respecting the movements in this community. This lack we hope ere long, to have it in our power to supply. One of the most significant movements which has taken place among the Wesleyans in England during the past year, and of which we have seen no notice in Canadian papers, is the formation of a "Local Preachers' mutual aid association." An aggregate meeting of Local Preachers, numbering about six hundred, was held in the city of London, on the 3rd and 4th of October, 1849, at which the association was organized. The proceedings are reported in the Wesleyan Times of Oct. 8th. Not even the excitement and agitation attending the expulsion of Rev. Messrs. Everett, Dunn & Griffith, will in our estimation more effectually promote the interests of Methodism, than the operation of this association. Without question the Local Preachers of England, when properly organized, will form the most formidable assembly in the Kingdom. May their influence ever be exerted in favor of truth, liberty, Methodism, Christianity in its purity! The association is to meet annually: and although pecuniary "aid" is the avowed basis, little doubt can exist of its assuming a more extensive oversight of Methodist affairs. Methodism owes, we had almost said, its existence, to Local Preachers, and we have no objection if it should owe to them, under God, its regeneration.

THE EPISCOPALIAN CHURCH.

Among the late movements of this community, the division of the province into ten Rural Deaneries, and the appointment of an equal number of Deans, hold a conspicuous place.—According to this arrangement Canada West is brought immediately under the supervision of these subordinates of the Diocesan. So far as the office itself is concerned it is an intermediate step between the standing of a Rector and that of a Bishop; and places a much wider extent of country under the control of the incumbent, than that which comes under the cognizance of the mere Rector. This renders, we imagine, the centralization of power under the Diocesan complete. Each rector, has, or may have, his curate or curates; each Dean has under him a certain number of Rectors; while the Bishop moves the whole machinery, consisting of each of the other orders of clergymen. His Lordship being now nearly seventy-two years old, and contemplating the approach of his dissolution, and the probability that his successor may be a man of less tact and experience than himself, has doubtless, in this way made provision for the continued extension of Episcopalian influence. The following are the arrangements alluded to, as announced in The Church:—

RURAL DEANERIES.—The Lord Bishop of Toronto has been pleased to appoint:

The Reverend Dominick Edward Blake, A. B. Rector Rural Dean of the Home Rural Deanery, consisting of the Home District.

The Reverend Featherston Lake Oster, M. A., Rural Dean of the Simcoe Rural Deanery, consisting of the Simcoe District.

The Reverend Arthur Palmer, A. B. Rector, Rural Dean of the Gore Rural Deanery, consisting of the Gore and Wellington Districts.

The Reverend Thomas Brock Fuller, Rural Dean of the Niagara Rural Deanery, consisting of the Niagara District.

The Reverend Benjamin Cronyn, A. M. Rector, Rural Dean of the London Rural Deanery, consisting of the London, Huron and Western Districts.

The Reverend Francis Evans, Rector, Rural Dean of the Brock Rural Deanery, consisting of the Brock and Talbot Districts.

The Reverend Saltern Givins, Rector, Rural Dean of the Midland Rural Deanery, consisting of the Midland District.

The Reverend John Grier, A. M. Rector, Rural Dean of the Victoria Rural Deanery, consisting of the Victoria and Prince Edward Districts.

The Reverend Michael Horrice, A. M. Rector, Rural Dean of the Bathurst Rural Deanery, consisting of the Bathurst and Dalhousie Districts.

The Reverend Henry Patton, Rector, Rural Dean of the Johnstown Rural Deanery, consisting of the Johnstown, Eastern and Ottawa Districts.

The Commissions all dated 31st December, 1849—

TO CORRESPONDENTS.

Rev. J. B. 10s. The Tickets. The information requisite, respecting the document has not been furnished us.

Mr R. L., Montreal; Letter came to hand yesterday.

Rev. H. O. Crofts.—Watchman has been sent to address of Mr Wilson. Respecting J. M. F., we shall examine accs. Note has been forwarded by post.

A very interesting communication from a 'Correspondent' has, we regret to say, reached us too late for insertion this week; also another on "This world and heaven."

LETTERS RECEIVED.—Revs. F. Haynes, J. Bell, W. McClure, J. Watts, H. O. Crofts, B. P. Brown, T. Rump, J. Toyne, Esq., and Mr R. Irwin.

PAYMENTS ON ACCT OF WATCHMAN.—For 12 months: Rev. H. O. Crofts, R. H. Brett, Esq., Messrs. R. Windatt, J. Arksie, for six months; H. L. Boss, and J. Dodd.

NEW SUBSCRIBERS.—Revs. J. Garnet, 1; H. Wilkinson, 1; B. P. Brown, 1; A. Friend, 7; J. Watts, 1; Mr R. Irwin, 2.

The Watchman.

Monday Evening, February 18, 1850.

We would remind our patrons that the period for making advance payments for the Watchman, has nearly expired; and hope that those who have kindly consented to act as Agents, will, as far as convenient, call on subscribers in order to afford them an opportunity of paying in advance.

THE TORONTO UNIVERSITY.

Three of the most singular documents we ever perused, have been recently published through the columns of The Church. The recent changes in the Provincial University, have called forth these papers; and were it not for their extreme length, we should insert them in the Watchman. They breathe unmingled hatred to the Act which rescues, or professes to rescue, the University from Sectarian control; and the repeal of that Act, or, in case such repeal cannot be secured, the supply of a Church-of-England University, is the ostensible object of these lengthy documents. The first is a "Pastoral letter" from the Bishop "to the Clergy and Laity of the Diocese of Toronto;" the second is a Petition to HER MAJESTY QUEEN VICTORIA; and the third "To the Right Honorable the Lords spiritual and temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled." From each of these papers we proceed to furnish some extracts accompanied by occasional remarks.

First, then, His Lordships' Pastoral Letter. Having alluded to the first day of the present year as the period when the Act establishing the University of Toronto came into operation, subverting the Sectarian character, and blotting out the name of King's College—he proposes the question, "Deprived of her University, what is the Church of England to do?" To show that she should not rest satisfied with her Theological School at Cobourg, reference is made to several examples under the old and new dispensations of Parental teaching, and several passages of sacred writ, enjoining the religious training of children,—to stimulate Churchmen to devote money or lands to the endowment of an University, to be conducted under the exclusive control of the Church of England. Allusion is made to the endowment of other Colleges or denominations, and His Lordship professes the utmost willingness that other denominations should enjoy all that the crown may confer. This is one of those singularly prodigal forms of liberality, in which the advocates of State Endowments so generally acquiesce. Give their favored sect what is asked, and they will cheerfully consent to the like liberality toward every other sect. How inconsistent! The Protestant, while professing to believe that Roman Catholics "turn the truth of God into a lie," rather than rely upon his own resources, to the rejection of State pay, will consent to

share with the Catholic the public funds of the country. So likewise the Catholic, though denouncing all Protestants as heretics, will consent that even Protestant Theological Schools, and Protestant Churches shall be endowed if he can but secure something from the same source, to strengthen the position of Roman Catholicism. We admire the principle of equality when it involves the compromise of no other principle, but that liberality, which, alike opposed to consistency and religious principle, distorts State Patronage to all in order to secure a personal share, never can excite popular respect. We embrace the Voluntary principle on higher grounds than mere expediency—we rest the case on scriptural truth and the example of the primitive Church. But were our views entirely different on these matters, even then, we had rather forego State endowment than be a party to abstract funds from the Public Chest to build up what we esteem a system of error.

Although an advocate of State Patronage, no man understands more fully the policy of the Voluntary Principle than His Lordship, JOHN TORONTO. He exhorts both Clergy and Laity to Petition PER MAJESTY THE QUEEN and the British Parliament, but he would not have them rest in the expectation of obtaining redress in the Toronto University case. Something more, he tells them, must be done; and the financial schemes proposed both on account of their genuine Voluntary character, and their dimensions deserve attention. We copy from the document:—

"But before we can expect success in these proceedings, it is reasonable to prove that we are ourselves in earnest by our own exertions. Besides, therefore signing the petitions to the Queen and the two Houses of Parliament, it is hoped that the members of the Church will subscribe liberally, in money and gifts of land, as God has prospered them; and a better investment for time and eternity it is impossible to conceive.

There are it is believed, about four hundred organized Townships in the Diocese; and were only one lot of two hundred acres to be contributed as an average in each Township, it would form an endowment of eighty thousand acres; and this by good management, with private contributions in money, and the assistance of the two Venerable Societies, would become sufficient to enable us in a very short time to begin operations, and gradually as the property leased, to extend the University, as has been done in like cases in Europe and America.

Or, taking, it otherwise: There are, I presume, about two hundred thousand adherents of the Church in Upper Canada, or forty thousand families. Now, were each family to contribute two pounds, or two acres of good land a very handsome endowment would be the result.

But as there may be many poor, and some to whom God has not given generosity of heart, let us only take one-fourth, or only ten thousand families, and claim from each, for the love of God, six pounds in money, or ten acres of good land, as may be more convenient, and the University will be established. The difficulty, therefore, in the way of endowing a Church University is not so great as those who have not considered the subject may suppose; and although we may not obtain the subscriptions in land, or in money, of ten or even five thousand at once, yet we shall with God's blessing obtain more in time; and as the Institution we contemplate is not for a short period, but for centuries, we can afford time, and be content to advance to maturity by degrees. But why should we not hope that the Church, among her two hundred thousand, will produce one thousand noble souls, ready to come forward with at least one hundred acres each, and in a moment complete the endowment?

In regard to a solid commencement, we are not left to conjecture. The spirit of the Church has already begun to move. Eight thousand pounds will be secured to the University before this meets the public eye, and I have some reason to believe that an equal amount is already set apart from England. Moreover, we shall have £1200 per annum from the Venerable Society for Propagating the Gospel in Foreign Parts till it can be relieved by the proceeds of our endowment, and we shall have our Theological library restored.

Hence it may be seen that we are commencing no Utopian scheme; and that a very moderate exertion on the part of the true sons of the Church will place us in a commanding position of usefulness."

Not a doubt will rest in the mind of the discerning reader, of this project's success; and as the result a better Institution will be endowed on the Voluntary principle than ever King's College, as an endowed sectarian College, would become. Where will those scribblers hide themselves, who for years have represented the annihilation of the endowment system, as identical with the ruin of the Episcopalian Church?

The second of the documents under consideration, "TO THE QUEEN'S MOST EXCELLENT MAJESTY," contains a most earnest appeal to the SOVEREIGN for the restoration of the University of King's College to the possession and control of the Episcopalian Church—an object which, we are confident, JOHN TORONTO never expects to attain. The same subject is urged in a still more elaborate manner upon the BRITISH PARLIAMENT, in the last of these documents. In each of these papers allusion is made to the recent endowment of the Roman Catholic Seminary in Montreal (the terms and tenure of which may be seen in another column):—a subject which at the present crisis demands the serious attention of every Protestant, of every consistent Voluntary. We insert the following extracts, from these strange papers, relative to this matter. Says His Lordship:—

"We have lately seen the Government conferring, on the Seminary of Montreal a property of ten times the value of the endowment of King's College. How is this?—The Roman Catholics demanded what they believed to be their right, and the Government immediately yielded. Is it not then in the power of the Church to command the like result?"

On the same topic, the Petition to Her Majesty contains the following statements:—

"Your Majesty's loyal subjects further represent, that they have the pledge of no fewer than three Sovereigns for the integrity of King's College as a Protestant religious Seminary, according to the order of the Church of England, and for the safety of its endowment; and they are the more encouraged to claim the fulfilment of this sacred and royal pledge, from the fact that the endowment of Louis XIV., in Lower Canada, nearly ten times the amount of those granted to King's College, are reverently respected, while the only seminary belonging to the Church of England, is not merely rendered useless to the cause of religion, but will be utterly destroyed, and a Government institution established in its stead, unless your Majesty should graciously interfere, by the exercise of your Royal prerogative, to prevent it."

To the same end the British Parliament assembled are addressed and in a similar strain—

Your Lordships will perceive that while the acts and... Your Lordships' petitioners most respectfully represent that neither the clergy nor the conscientious members of the Church can have any connexion with a University such as the Act establishes."

Assuming that these extracts do not contain a discolored version of the Act of endowment in Lower Canada, it is lamentable to reflect that, while in Canada West the advocates of Religious equality and the voluntary principle, are zealously laboring to banish the last relic of inequality, the sister Province, by Legislative Acts, should be plunged more deeply into the vortex of Popish ascendancy and delusion.

We regret to find the Christian Guardian of last week, as if determined to abet the DIOCESAN, laboring to show that in every point of view the Act establishing the University of Toronto, has proved a failure. Had years elapsed and the event proved the badness of the Act; or, had its provisions been carried into effect, even then we might consider the case open for judgment. But when as at present, the necessary arrangements are only in progress, we think the attempt to prove the incompetency of the measure, quite untimely. Doubtless, as is common in legislating on intricate questions, the measure adopted during last Session, will be found, in some of its details, defective; but this objection does not rest against the principle of the measure. And does our Contemporary think it prudent to exert his influence as a Journalist to awaken prejudices against an Educational measure ere its provisions have been carried into effect, or a fair trial of its working afforded? On a former occasion the Guardian expressed a determination to discuss and agitate while a Bill was before the Legislature and the country; but when it became the law of the land, to submit. Why not act on this principle, at least until the measure is fully carried into effect? Our Contemporary observes:—

"Four of the main and avowed objects of the No. 7 Bill were, I. To divest the University Bill of its sectarian character; II. To reduce the number of Universities and to establish but one; III. To preserve the funds of the Institution; IV. To frame a Bill according to the wishes of the majority. Now, in every single point, the Bill is a decided, a signal failure."

Now of the incorrectness of the first of these assumptions, the position assumed by the Episcopalian Church, or, by their Bishop, in the documents referred to above, is sufficient proof. Not only are arrangements in progress for the erection of an Episcopalian Educational Institution; but in the petition addressed to the British Parliament, we find the following definite statement:—

"Your Lordships' petitioners most respectfully represent that neither the clergy nor the conscientious members of the Church can have any connexion with a University such as the Act establishes."

With regard to the composition of the Commission to which several Periodicals have taken exception, we think the subject fairly open for discussion, and, perhaps not wholly free from objection. That a commission of five, should contain three Episcopals, one Baptist and one Congregationalist, while no other denomination in Canada, is represented, is certainly strange, if not impolitic. But that this furnishes proof presumptive that the Episcopal Church will control the University, we can by no means perceive. Should the Act establishing the University of Toronto be rendered sectarian in its operation, none would more promptly denounce the perversion than ourselves. But even admitting that the Commission has not been wisely selected, we do not perceive wherein the appointment evinces the failure of the measure.

The second and third objects of the Act, we think our contemporary has not fairly stated. The measure contemplated the retention of the endowment for the support of one Provincial University, in opposition to its being distributed among some half a dozen Universities. This object has been accomplished; and we think the application of the valuable remnant of the endowment, with due regard to economy, and at the same time to its efficiency, will render the Institution creditable to Canada, and its rank high among its competitors of other countries. Whether Victoria, Regiopolis and Queen's Colleges will retain their charters, time will tell. For the present, it appears they have resolved to do so; but should the contemplated changes be effected—the Clergy Reserves and Rectories applied to the purposes of public improvement and all grants from the civil government to religious denominations, cease—we question whether under these circumstances, any of these communities would cling so tenaciously to their denominational colleges. Some alterations may be made in the constitution of the University of Toronto, to remove objections alleged by these communities; though we do not contemplate any change affecting the principle of the Act. Against such conciliatory measures we hope none would raise a factious opposition. Years, however, may elapse, ere the fate of these denominational institutions, be determined. If they can perform efficiently the legitimate object of their establishment, without drawing funds from the public chest, that mind must be exceedingly narrow that could desire their extinction.

The exception to the third object (which the Guardian declares a failure), does not appear to us fairly established, as such, by the case adduced. If Dr. Bavan, Dr. Gwynne, or Professor Beaumont, claim a pension of hundreds per An. or a composition of thousands, for "the disappointment of their expectations," this does not prove that such claims will be retained. The Act provides that the Commission of visitation shall "consider the case of any Professors who gave up other pursuits or employments, to accept Chairs in the University, with the understanding that the appointments would be permanent, and, if they think proper, to report statutes for providing satisfaction to such parties." Whether this provision is pro-

per or otherwise, still the funds of the institution may be preserved from the control of prodigality on the one hand, and of avarice on the other.

To pronounce the Act a failure with regard to the fourth object, mentioned by our contemporary, is, in our opinion, premature and without warrant. Whether the Measure will meet the views of the majority, can only be determined when its provisions are fairly carried out. Nor can we determine what Episcopals, Presbyterians, Catholics and Methodists think of the measure, from the expressed views of a few of the ministers of these communities.

We have to apologize for occupying so large a portion of our columns with the above structures. We have reasons, however, for devoting attention to this topic, which in our estimation justify the course we have adopted. Agitation against a measure in which the public are so deeply interested, and before a trial has been afforded, is calculated to prevent the efficient working of the scheme, and to render what under other circumstances would be deemed satisfactory, objectionable. Candid criticism on the various acts involved in the organization of the University, is what the public have a right to expect of Journalists; and we hope, in educational matters we shall never be found asleep on our "tower." But we deprecate any attempt, needlessly, to create excitement or dissatisfaction.

REVIEW OF NEWS.

The non-delivery of British papers at the Toronto Post Office, until we were nearly ready to go to Press, renders our review of British News necessarily brief.

The only event worth the name, which we find recorded in public matters in England since the sailing of the previous Steamer, is the decision of the privy council in the case of the BISHOP OF EXETER vs GOSHAM; which is decided against the latter.—In Scotland there have been extraordinary snow storms.

No material alterations in the state of Ireland. Two branches of the Killarney workhouse are consumed by fire—about thirty lives lost and many others severely injured. Dr. McHales, lately issued "pastoral" denounces the new colleges.

On the continent changes are still rife. France is rather settling into a state of quiet. The new Educational measure is likely to become law. The passport system though not likely to be removed at present, is to be simplified.—The court of Vienna demands the withdrawal of French troops from Rome—and of course the French cabinet demurs.

It was expected that the loan for His Holiness, Pius IX, would be effected immediately; and that he would take up a temporary residence at Bologna. It was rumored that the Very Rev. Dr. Cullen, President of Irish College at Rome, is appointed primate of Ireland.

The German States are still agitated, without arriving at any determination respecting the proposed Federal government.

In Geneva a mob-like demonstration was made against the government, which was speedily suppressed.

Between Russia and Turkey, diplomatic relations have been renewed; and a similar adjustment between Austria and Turkey was anticipated. It is said the Porte is determined that the term of the Hungarian refugees' exile shall be optional with him.

In India fresh plots have been discovered, and of course their objects defeated. Some of the Leaders in former conspiracies have been banished.

At the mouth of the Tonquin River, China, 58 piratical vessels, mounting 1200 guns, manned by 3000 men, have been burned by the Plegthon, Columbine and Fury. The pirate Captain, Shap-ang-tzai, escaped with six vessels and 400 men.

Another manifesto has been issued by the Annexationist Association of Montreal. In tendency, it resembles its predecessors, and evinces the determination of its originators to prosecute their avowed determination of effecting "the peaceable separation" of Canada from the British Empire. Since writing the above, the Toronto Annexation Society's address has come to hand.

The offer, avowedly from an English Nobleman, to endow five hundred Free Schools in Canada, to which the Rev. Dr. Ryerson gave publicity some months ago, turns out, we understand, to be a hoax.

We find an intimation in contemporary Journals, of great dissatisfaction existing with regard to the want of energy on the part of the Directors of the Great Western Railroad. It appears highly probable that unless prompt action be taken for the construction of this Railroad, that application will be made to the Provincial Parliament at its next Session for a charter to construct a Railroad from Buffalo to Detroit, passing through Canada. Should the latter project be carried into effect, Hamilton will, we imagine, be seriously damaged.

The election in Halton, attending Mr Wattenhall's acceptance of the office of Assistant Commissioner of Public Works, is likely to be a brisk contest. Mr Caleb Hopkins offers himself as candidate in opposition to Mr Wattenhall. Both gentlemen are Reformers.

The Toronto Typographical Society's Annual Festival came off on the 12th inst. The attendance was numerous, the company highly respectable, and the dinner such as the most delicate palate could relish. Several interesting speeches were delivered; and the company appeared to enjoy the proceedings. The accounts furnished by the President, Mr Hill, and the Vice-President, Mr McIntosh, of the prosperity of the Society, were highly gratifying. It was observed that not a member of the Society was cut off by the fearful scourge which visited our City during last summer. This, it was observed, was to a great extent, to be attributed to their regular and temperate habits. And we were happy to find that several of the guests preferred Adam's Ale to Port or Sherry. May we not hope to witness a similar festival where nothing intoxicating will be used?

On Thursday last we had a heavy fall of snow, accompanied by a sufficient amount of wind to render it worthy the name of a snow-storm. Even Gents, from Canada East, will scarcely feel disposed to question this statement. Pedestrian movements were, by no means agreeable for

two or three days afterwards; though the clear bracing weather which followed the storm, was sufficient to tempt even a hermit to forsake his cell.

General Intelligence.

Lake Erie, at present, is quite free from ice, and steamers are sailing on it as well as if it was the middle of summer.

A MODEL CITY.—The city of Utica, New York, does not owe a cent of public debt, and has money in bank and taxes collectable; and an abundant supply of water from the mountain springs, and is lighted by pure and excellent gas.

MONTREAL, Feb. 7.

MONTREAL ANNEXATIONISTS.—Another Annexation Manifesto has been issued by the Montreal Annexationists. It is condemnatory of Earl Grey's late despatch to Lord Elgin, and contains a declaration of "prosecuting the war peaceably and vigorously"—Globe.

NEW YORK, Feb. 7th.

THE EXPLOSION.—The total number of dead bodies recovered from the ruins of the late dreadful explosion are 48. The work is still progressing.—Ib.

NEW YORK, Feb. 8, 6 P. M.

There have been 6 more dead bodies taken from the ruins of the late explosion. The 6 found to-day make 59 persons killed. The impression is after carefully revising the lists of those employed and making allowance for possible absentees that 10 or 12 bodies yet remain in the ruins. Two more bodies have been taken from the ruins making 61 recovered

POST OFFICE DESECRATION OF THE SABBATH.

It will be in the recollection of our readers that when the Sunday volunteer system was commenced at the General Post Office, the volunteers were promised 10s. per Sunday, i. e. 6s for a morning duty, and 4s for an evening duty. But after a week or two had elapsed, the letters which arrived on Sunday morning were also made in the bags in the morning ready for despatch at night. By this contrivance, the volunteers had to perform a long morning duty, for which they got 6s. each, and their services were dispensed with in the evening; they were thus prevented from earning the full sum of 10s., which was a larger compensation for the sacrifice of comfort and conscience. They have, however, continued to perform their duty, as the majority of them only undertook it as a temporary enjoyment. The consternation of the volunteers was great last evening in consequence of a circular from Mr Rowland Hill, wherein he requested them to state their willingness to him in writing, that they would volunteer in perpetuo. Mr Hill promised, in that document, that the duties should be again divided into morning and evening attendance, so that they might be enabled to earn the full 10s per Sunday, as originally proposed. Out of the whole Sunday staff at the present moment, only two clerks have consented to perpetual slavery. Mr Hill's circular, last night, had exactly the contrary effect to that which he intended, and the men who had yielded to the influence of the Superintending President became alarmed at the idea of giving themselves up as willing victims to the tender mercies of Mr. Hill. The whole machinery of the Post-office Sabbath desecration has been planned and worked by artifice, and no device of its contriver will prevent its early destruction.—Weekly Paper.

MEETING RESPECTING FUNERALS.—On Monday the 21st inst., the Protestant inhabitants of Achinc held a meeting in the Scotch Church, for the purpose of adopting measures to abolish the old and expensive custom of inviting numerous attendants to Funerals, and furnishing them with badges of mourning, &c. This custom has long been the means of subjecting bereaved families to heavy expenses, unnecessary trouble, and often to serious injury; all which they would gladly have avoided, could they have done so without exposing themselves to the animadversions of their neighbours, or to the painful feeling that they had shown a want of affection or respect by the omission. Colonel Wilgress having been called to the chair, and Mr. Allen being requested to act as Secretary, the following resolutions were put, and carried unanimously.—Resolved, 1st.—That it is the opinion of this meeting that the custom of presenting badges of mourning to the attendants at Funerals, except to the relations and very intimate friends of the family, is objectionable; that it inevitably causes a heavy and useless expense to the family of the deceased, and benefits no one, and therefore the sooner the practice is discontinued the better. Resolved, 2.—That it is the opinion of this meeting that every endeavour should be used to put down a practice which is so detrimental to the solemn and religious feelings consequent on the melancholy occasion, and so hurtful to the temporal interests of the family. Resolved, 3.—That each individual composing the meeting will discontinue the practice in his own family, and use his best endeavours to prevent its continuance in others.—Gazette.

KINGSTON AND PERTH R.O.D.

We are delighted at finding that the Bathurst Courier has brought the project of the Kingston and Perth Joint Stock Road under the notice of the good folks of the Bathurst District, and transfers its editorial on the subject to our columns to-day.

These are dull times, and Kingston is not the fastest place in the world; but we feel convinced that the urgent necessity of availing themselves of every new chance of trade will not be overlooked by its inhabitants.

The Forwarding business has, heretofore kept our town alive. The prospects in this line are rather gloomy. A report of the changes in the management of the shipping establishments which have for many years made this place a principal Depot, might startle some of our citizens. Let them then take stock according to their means, and with a will to do, in the new Road, and they may gain a new trade in place of that which they are in danger of losing.—Argus.

QUEBEC CORPORATION.

RETIREMENT OF G O. STUART, ESQ, FROM THE MAYORALTY.—Resolved,—That the Council has learnt with much regret that the present Mayor of the City declines becoming again a candidate for the office, and they cannot omit, before the period of their separation from each other, to express the high opinion they entertain of the able impartial and efficient manner in which the duties of this important office have been performed by him, and which would have made his continuance in office desirable for the interest of the city at the same time that it would have been personally agreeable to the members of the Council collectively and individually.

We copy the above paragraph from a Quebec paper. We know Mr. Stuart well, and that he deserves the compliment the Council have paid him; for we are sufficiently well acquainted with the Municipal affairs of the sister city, to be aware that during the 4 years he has been a member of the City Council, he has so borne himself and so discharged duties of a very difficult and onerous character, as to command the respect and good will of all his fellow-citizens, without distinction of origin, politics, or creed. We sincerely concur with the Council in regretting his retirement from office.—Pilot.

BANK OF ENGLAND.—In the Bank of England no fewer than sixty folio volumes or ledgers are daily filled with writing in keeping the accounts to produce these sixty volumes, the paper having been manufactured elsewhere, eight men, three steam presses, and two hand-presses, are continually kept going within the bank! In the copper-plate printing department twenty-eight thousand bank notes are thrown off daily, and so accurately is the number indicated by machinery, that to purloin a single note, without detection is an utter impossibility.—Eng. Paper.

IRON FOR THE BALTIMORE AND OHIO RAILROAD.—The contract for supplying twenty-three thousand tons of iron for the Baltimore and Ohio Railroad, has been made in England at five pounds ten, as the Attorney of the Barnings announced to the President of the Company.—The purchase is made with the bonds of the Company.—Transcript.

MARRIED.

At the residence of the Bride's father, East Gwilliamsburg Jan. 8, 1850, by the Rev. J. Caswell Mr. Paul Wright, of the same place to Miss Rachel Wright.

Jan. 30th, by the same, Mr. James Boynton, of Whitechurch, to Miss Maria Rambo of the Township of York.

Feb. 6th, by the same, Mr. Joseph Fidell, of East Gwilliamsburg to Miss Mary Ann Henry of the same place.

Toronto Market Prices, Feb. 18.

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

THE ARMY.—The period of foreign service of regiments at present serving in Canada, and the other parts of North America, now nearly completed, places them in the following rotation of return home to England. The 7th Royal Fusiliers, at the present stationed at Halifax, Nova Scotia, went abroad on the 6th of November, 1839 and their 10 years of foreign service are now completed. The 1st Battalion of the 1st or Royal Regiment of Foot went abroad on the 25th of November, 1839, and are at present stationed at New Brunswick. The 19th Regiment of Foot at present in Montreal, went abroad in September 1840; and the 38th Regiment at Nova Scotia, in the same year. The 79th (Cameron Highlanders) went abroad in December 1840, and are at present in Quebec. The 88th (Connaught Rangers) went abroad in December 1840, and are at present stationed at Trinidad. These regiments in the rotation given are the first to be relieved from North America and the West Indies. The 1st Battalion of the Rifle Brigade went abroad in November 1840, and are now serving at the Cape of Good Hope, but their services may be required some time longer at that station.—*Times*.

EXTENSIVE CONFLAGRATION—*Buffalo Feb 5.*—About half past 4 o'clock this morning, a fire was discovered in the upper part of store 218, Main street, near adjoining Mr. Coleman's drug store, corner of Main and Swan Streets. Four three-story brick stores were burnt, owned by Mr. George Coit and the heirs of the late Judge Townsend. The buildings were insured for \$6000, this will nearly cover the loss. No. 220, corner of Main and Swan streets, was occupied by J. H. Coleman and the assignees of S. L. Reynolds, as a drug store. The former insured for \$1500, the latter for \$3000. In the second story was the office of Dr. Wallis and Wilcox, whose loss is not large. No. 218 was occupied by Mr. M. Compton as a dry goods store—loss to latter amounting to about \$15000, insured for about two-thirds. The second and third stories were occupied by Evans' Daguerrian gallery, insured for \$1000, which will not cover the loss. No. 216, Wightman and Beckwith's crockery and glass store, loss considerably by breakage, insured for \$3000. In the second story was the law office of G. Coit, jr. who lost his library and fixtures—no insurance. In the third story was Shadrack's paint shop, everything burnt. No. 214, Sheekman's extensive dry goods establishment, the stock, which amounted to about \$40,000, was much injured by water and removal, there was an insurance of \$25,000. It is impossible now to make a proximate estimation of the entire loss. Nearly all the sufferers are covered by insurance. The whole amount of insurance is about \$55,000, and the loss probably in the vicinity is \$45,000.

BROCK COUNTY COUNCIL.—This Council closed its Session on Saturday the 2nd instant, and adjourned till November. H. C. Barwick was re-elected Treasurer, at a salary of 2 1/2 per cent, on the District funds, which will amount to about £60; V. Hall and J. Kintred, Auditors, at £3 each; and T. S. Shenstone, Clerk, instead of W. Lapenotiere, with a salary of £60.

ANOTHER TERRIBLE SHIPWRECK.—We learn that the *Agnes Ahrensfelt*, from New York, for Bremen, was wrecked on the coast of Texel, on the 19th December. Twelve of the crew and seven passengers were saved; and the master, nine men and thirty-four passengers drowned.—*Quebec Mercury*.

YARMOUTH TOWNSHIP COUNCIL.—Moved by Mr. Parish, seconded by Mr. Moore, that the Town Reeve and Deputy Town Reeve be requested, when attending the County Council to move that the County Council do petition the Parliament of this Province to amend the New Municipal Act so as to authorise the Municipal Councils to raise by Assessment such sum or sums as may be required to afford relief to indigent sick or infirm persons resident within their Municipality.—Carried.

A sea of considerable magnitude has been discovered in the interior of Africa.

The public should be cautious in receiving Mexican dollars, as we understand there is a considerable quantity of spurious in circulation, of a finish sufficiently good to deceive the eye. The surface will frequently resist acids, but the copper foundation makes its appearance when the coin is cut.—*Spectator*.

KINGSTON AND PERTH.—A vigorous effort is being made to connect these towns by a macadamised or plank road. The distance is about 48 miles, 12 of which, on the Kingston and Sydenham road, are already made. The estimated cost of the remaining 37 miles is £20,000, which is being subscribed for in £5 shares, under Mr. Boulton's Joint Stock Road Bill, which has already done more to open up the country, by means of good roads, than any in our Statute-book. In this way one man is frequently of more value to a country than an entire parliament: so it is also in the case of Mr. Baldwin's Municipal Bill, a Bill which will do more to secure free Institutions for Canada, by training her people to manage their own affairs, than all our other legislation put together.—*Provincialist*.

A PRACTICAL REFORMER.—We understand that our worthy member for Durham, James Smith, Esq., is preparing a measure to be submitted to Parliament next Session, having for its object, an important reduction in the costs of collecting debts in the higher Courts of the Country. This is a step in the right direction, and its accomplishment will be hailed with delight by every right thinking man in the Province.

We are informed that another measure of equal importance, will also be brought forward by Mr. Smith, at the same time we allude to an Act to enable either Plaintiff or Defendant to summon the opposite party before a Judge of the Court in which the case would be tried, to show cause why the matter in dispute should not be settled by arbitration. These measures, if carried out with an honest desire to benefit the country, will reflect lasting honor on the man that originates them. It will also be seen, by the reception the lawyers in the House will give those measures, whether they go there to represent themselves or the country. We trust, however, that Mr. Smith will surmount every obstacle in his path, and carry through these universally desired Reforms.—*Port Hope Watchman*.

REFORMS.—The ensuing session of Parliament will furnish an abundance of employment for Ministers, to whom the inhabitants of the country look with eager expectancy for legislation on the following measures:

Clergy Reserves and Rectories, Retrenchment, where it can with propriety be effected—a reduction of Law fees—a repeal or modification of the Usury Laws—an abrogation of the law of Primogeniture—an equitable Assessment—an extension of Parliamentary Representation—amendment of the School Act; and giving to the Division Courts jurisdiction to the extent of £50 or upwards. These are the principal objects which call for immediate and energetic action.—*Niagara Mail*.

DISTRESSING EVENT.—A circumstance of a most melancholy nature occurred on Thursday, the 27th December, at the old and respectable Tavern Stand of Mrs. Dewey, and her daughter, Lindy, in the parish of St. Remi, County of Huntingdon. While the old woman was in the act of drawing a portion of high wines from a cask in the cellar, the spirits came in contact with the flame of a candle, which caused immediate ignition of the spirits and caught the old woman's clothes. The daughter, hearing her cries, ran to her assistance, and, in her endeavors to assist her mother, her own clothes caught fire, and nearly consumed the whole of the clothes she wore at the time. They, however, were able to reach the top of the stairs leading from the cellar, in a most shockingly burnt condition. The old woman survived the accident, only three hours; and her daughter, Miss Lindy Dewey, languished in extreme pain until Wednesday night last, when death terminated her mortal sufferings. Mrs. Dewey's remains were attended to the grave by a large number of friends, relatives and neighbors, and few indeed deserve to be more honored. She was ever ready to assist the sick, and feed the hungry. Her memory will be long remembered, and her mournful death much regretted by a large number of the recipients of her bounty.—*Courier*.

DREADFUL STEAMBOAT ACCIDENT—FIFTEEN OR TWENTY LIVES LOST.

MEMPHIS, (Tenn.) Tuesday, January, 29.
The steamer St. Joseph, from New Orleans, blew up and burnt the water's edge on the 23rd instant, near Napoleon, at the mouth of Arkansas river. The St. Joseph had on board a large cargo and a number of emigrants.—Fifty persons were killed outright, and thirty-eight horribly scalded—many of whom have since died. At the time of the explosion, the steamer South America was near at hand. Captain Baker, of the St. Joseph, immediately hailed the South America to board the wreck and take off the survivors, as his yawl was engaged in picking up those who were blown into the river. The South America towed the wreck to the shore. Captain B., with the assistance of part of his crew and some passengers, succeeded in recovering the iron chest from the wreck, which contained \$1,300 or \$1,400. He took the money out of the chest, counted it, and handed it to clerk of the South America for safe keeping. The next day Captain Baker asked the clerk for the money, as he wanted to pay off his crew. The clerk refused to pay over more than \$300 of the sum—claiming the balance for salvage. Captain Baker and his clerk stopped here for the purpose of compelling, by law, the clerk of the South America to give up the money. When the facts of the case were made known here, our citizens became justly indignant at the shameful conduct of the clerk of the South America, and serious threats were made to mob the boat if the money was not given up.

TRIED GOLD.
By a chemical test to which the Gold Coin of the United States has been submitted in the valley of the Great Salt Lake, 157 grains of brass were taken out of two eagles.

Amount of pure gold in the \$25 pieces of the Great Salt Lake City Gold Com.	455 Grains.
Amount of pure Gold in \$25, United States Gold Coin.	429
Balance in favor of G. S. L. Gold.	26
Specific gravity of Great Salt Lake Gold.	18 5
Specific gravity of United State Gold.	12 10

The above is taken from a certified copy of the test, but seems almost incredible; yet we are not skilled in testing the value or quality of metals; but we give it as we have received it.
The company from the Valley met a party of seventeen gold diggers from Virginia, on their way to Fort Hall, at Sweet Water river, 350 miles from the Fort, and the snow were upon them then; and it is very doubtful whether they will be able to reach that point.—*Tribune*.

SEMINARY ORDINANCE, 3RD AND 4TH VIC., C. 30

Whereas the Ecclesiastics of the Seminary of Saint Sulpice, established at Montreal, in this Province, have, since the capitulation made and signed at Montreal above said, on the eighth day of September, which was in the year of Our Lord one thousand seven hundred and sixty, held, possessed and enjoyed, and do still hold, possess and enjoy the fief and seigniorie of the island of Montreal, and its dependencies,—the fief and seigniorie of the Lake of Two Mountains,—and the fief and seigniorie of Saint Sulpice,—and their several dependencies,—all situated in the said district of Montreal: And the said Ecclesiastics have alleged that they have held, and still do hold, the said fiefs and seignories, and their dependencies, rightfully, and as the true and lawful owners of the same; And whereas doubts & controversies have arisen touching the right and title of the said Ecclesiastics of the said seminary of Saint Sulpice of Montreal, in and to the said several fiefs and seignories, and their dependencies, and it has been concluded that all and every the said fiefs and seignories became, by the conquest of this Province by the British arms, vested, and still remain vested, in the Crown; And whereas Her Majesty, desirous that all such doubts and controversies should be removed and terminated, and that Her faithful subjects, holding lands within the seigniorial limits of the said fiefs and seignories, should be enabled to effect and obtain the gradual extinction of all seigniorial rights, dues and duties, payable or performable for or by reason of such the fiefs, has, of Her own mere will and proper motion, graciously signified Her Royal pleasure, that the right and title of the said Ecclesiastics of the seminary of Saint Sulpice of Montreal, in and to the said several fiefs and seignories, should be absolutely confirmed, under and subject to the terms, provisos, conditions and limitations hereinafter contained and expressed, which said terms, provisos, conditions and limitations have been fully and formally agreed to and accepted by the said Ecclesiastics of the said seminary of Saint Sulpice of Montreal; And whereas for fulfilling Her Majesty's gracious pleasure and intentions in the said behalf, and for other purposes aforesaid, it is expedient and necessary that the said Ecclesiastics of the seminary of Saint Sulpice of Montreal, should be constituted an Ecclesiastical Corporation, or body corporate and Ecclesiastical, (communauté ecclésiastique,) for the purposes hereinafter mentioned.—Be it therefore ordained, &c., that Joseph Quiblier, Jean Louis Melchoir Sauvage du Chatillonet, Jean Richard, Joseph Conite, and others, who now are members of the said seminary of Saint Sulpice of Montreal, and compose the body thereof, and their Ecclesiastical successors, named and appointed by and according to the rules and regulations which now are or hereafter may be, in force for the government of that institution or body,—shall be, and they are hereby made, constituted and declared to be an Ecclesiastical Corporation or body Corporate and Ecclesiastical, (communauté ecclésiastique,) in name and in deed by the name of *The Ecclesiastics of the Seminary of Saint Sulpice of Montreal*; and that by the same name they shall have perpetual succession, by admitting and electing new members, according to the rules of their foundation and the practice by them heretofore followed, (subject always to the provisions hereinafter made touching such rules and practice,) and shall have a common seal, &c., and do, perform and execute all and every lawful acts and things, in as full and ample manner and form, to all intents constructions and purposes, as any other ecclesiastical corporation or body corporate and ecclesiastical by law may or ought to do.

II. And be it further ordained, &c., that the title of the said ecclesiastics, in and to all and singular the said fiefs and seignories of the Island of Montreal, of the Lake of the Two Mountains,—and of Saint Sulpice,—and in and to all seigniorial and feudal right, privileges, dues and duties arising from the same,—and in and to all and every the domains, buildings, and hereditaments, within the said several fiefs and seignories,—and also in and to all monies, debts, hypothèques, and other real securities, arrears of lods et ventes, cens et rentes, and other seigniorial dues, payable by reason of lands holden by censitaires,—goods, chattels and moveable property whatsoever, now due to the said Ecclesiastics, or which may hereafter become due to them, or to the said ecclesiastical corporation, by reason of any lands and tenements holden in the respective censives of the said several fiefs and seignories,—shall be and they are hereby confirmed and declared good, valid and effectual in the law; and to and for the purposes, objects and intents following, that is to say:—the cure of souls within the parish (la desserte de la paroisse) of Montreal,—the mission of the Lake of the Two Mountains, for the instruction and spiritual care of the Algonquin and Iroquois Indians,—the support of the petit-seminaire or college at Montreal,—the support of schools for children within the parish of Montreal, the support of the poor, invalids and orphans,—the sufficient support and maintenance of the members of the corporation, its officers and servants, and the support of such other religious, charitable and educational institutions as may, from time to time, be approved and sanctioned by the Governor of the Province.

IV. And be it further ordained, &c., that the said corporation of Ecclesiastics shall be bound, whenever thereunto required by any of the censitaires, to grant and allow, to and in favor of such censitaire, a commutation, release and extinguishment of and from the droits de lods et ventes, cens et rentes, and all feudal and seigniorial burthens whatsoever.

V. And be it further ordained, &c., that the price, consideration and indemnity, to be paid by any censitaire, to be paid by him, her or them to the said Ecclesiastics, shall be at and after the rates following, that is to say:—That the said commutation of all cens et rentes, shall be had and obtained on the payment of such capital, as the said cens et rentes, reckoned at the legal rate of interest, shall amount to, upon or in respect of any lot in the said seigniorie of the island of Montreal, having buildings on it, and being with such buildings of the value of five hundred pounds, currency, or upwards, shall be had for and during the first seven years which shall elapse after the passing of this ordinance, upon payment of not more than

one twentieth part of the value of such lot and buildings,—and at any time at and after the expiration of seven years subsequent to the passing of this ordinance, and before the expiration of fourteen years from the said time, upon payment of not more than one eighteenth part of the value of such lot and buildings, &c.;—that the said commutation of the said droit de lods et ventes, upon, for or in respect of any lot of land, situate without the said city of Montreal, in any of the said fiefs and seignories of the island of Montreal, Lake of the Two Mountains and Saint Sulpice, or for in respect of any lot, piece or parcel of land, within the said city of Montreal upon which there shall not be buildings of the value of one hundred pounds, currency, be had and obtained, for and during the said first period of seven years after the passing of this ordinance, upon the payment of not more than one sixteenth part of the value thereof,—and at any time after the expiration of this period of seven years, and before the expiration of fourteen years from the said time, upon payment of not more than one tenth part of the said fourteen years from the said time, on the payment of not more than one eighth part of the value of such lot, piece or parcel of land or buildings.

XI. Provided always, and be it further ordained, &c., that the total amount to be received by the said Ecclesiastics to their use, as and for arrears of lods et ventes due before the passing of this ordinance, shall in no case exceed the sum of forty-four thousand pounds, currency, on real property lying within the fief and seigniorie of the island of Montreal,—nor the sum of twelve thousand seven hundred pounds, currency, on real property lying within the said fiefs and seignories of the Lake of Two Mountains and of St. Sulpice; and any monies received over and above the said sum, respectively, shall be so received for Her Majesty, Her Heirs and Successors for the public use of the Province, and shall be paid over by the said corporation to the receiver general, and await in his hands the disposal of the legislative authority of the Province.

XIII. And be it further ordained, &c., that all and every the monies which may arise from the commutation, &c., shall by the said Ecclesiastics be invested in the public stocks or securities of the United Kingdom of Great Britain and Ireland, or its colonies or dominions, and not otherwise: Provided always, that out of the said monies which shall so arise, it shall and may be lawful for the said Ecclesiastics to apply and invest a sum or sums of money, in the whole not exceeding the sum of thirty thousand pounds, currency, in constitutions de rentes on immoveable property, or in the purchase of houses, lands and tenements, situated within this Province, in order to create and produce income to the said Ecclesiastics; Provided always, that in addition to and over and above such real property producing income which the said corporation are hereby authorised to purchase and hold, to the value of thirty thousand pounds, as aforesaid, and no more, they may likewise purchase and hold any other real property, houses, buildings, or tenements, destined for and appropriated to purposes of religion, charity, or education, and producing no income, which may be necessary to accomplish the purposes and objects of the said corporation, as the same are hereinbefore described and defined.

XIV. And be it further ordained, &c., that the said Ecclesiastics shall, whenever required by the Governor of this Province, lay before him a full, clear, and detailed statement of the estate, property, income, debts, and expenditure, and of all the pecuniary and temporal affairs of the said corporation.

XVIII. And be it further ordained, &c., that this ordinance shall be and is hereby made permanent, and shall remain in force until repealed or altered by competent authority.—*Condensed by Gazette*.

PROSPECTUS OF "THE WATCHMAN,"
A RELIGIOUS AND LITERARY JOURNAL,
PUBLISHED WEEKLY IN THE CITY OF TORONTO.

This Journal will vindicate the great principles of Protestantism; but especially that form of Protestantism termed *dissent or non-conformity*. The equal civil rights of the several sections of the Christian Church, the support of the Gospel Ministry by voluntary contributions, the introduction of lay agency into all the Councils of the Church, are some of the positions which will be advocated in the *Watchman*. Error and sin, wherever existent, or however high the earthly authority by which they may be sanctioned, will be fearlessly exposed; but party politics will never be admitted in the columns of the above Journal.

The *Watchman* will not be the official organ of any religious community; yet the undersigned will feel great pleasure in inserting brief notices (if furnished) of the progress of evangelical denominations. Especially is it expected that in the absence of a connexional organ, the Canadian Wesleyan Methodist New Connexion Church, will consider this Journal their medium of acquainting the public with their operations and progress.

Great care will be taken to render the *Watchman* not only unobjectionable, but interesting and instructive as a family newspaper. It is intended that this periodical shall maintain a position equally distant from the airy region of romance and the spiritless monotony of an uninteresting compilation. The following plan of Departments has, after much consideration, been adopted.

1. THE MISCELLANY—containing original and selected articles—religious, moral, literary, scientific, &c.
2. THE FAMILY CIRCLE—in which the duties, responsibilities, advantages, &c., of this most ancient compact will be discussed.
3. THE GEOGRAPHIC AND HISTORIC—which will furnish notices of the position, history, habits and customs, &c., of the various nations of the earth.
4. THE PRESS AND GENERAL REVIEW.—Here the sentiments of the leading periodicals on the great topics affecting the interests of the Church and the world, will be inserted; also occasional reviews of late works.
5. ECCLESIASTICAL—or an index of the progress or decline of evangelical Christianity in the world.
6. THE WATCHMAN or principal editorial department—containing a faithful testimony for the truth, a solemn protest against the prevailing errors in the doctrines, practice, polity, &c., of professedly Christian Churches; also a review of news.
7. GENERAL INTELLIGENCE—containing Provincial, American, British and Foreign news. Special attention will be paid to the proceedings of the Canadian parliament.
8. THE AGRICULTURAL department will contain general selections, notices of the latest improvements, &c., in the most important branch of Canadian industry.

By engaging in this enterprise, the undersigned places himself under heavy responsibilities—moral, literary and financial; and he is fully aware that without divine assistance and the hearty co-operation of brethren in Christ and personal friends, those responsibilities will be extremely burdensome.

The Watchman will be published every Monday evening, by and for the undersigned.

TERMS:

Annual subscription for a single copy, in advance, 10s. Ditto ditto, not in advance, 12s. 6d.

12 papers to one address, per ann., each, in advance, 8s. 9d.

Each Agent furnishing ten subscribers, who pay in advance, will be entitled to a copy for one year gratis; and for every additional five pounds, remitted in advance, a copy of the Watchman will be furnished.

Ministers of the Gospel, and other responsible parties, are respectfully requested to act as Agents.

Communications to be addressed to T. T. HOWARD, 321, TORONTO, P. O., and invariably post paid, unless from parties who act as Agents gratis or who furnish literary articles for publication.

For rates of advertising, see last page.

T. T. HOWARD, Proprietor and principal Editor.

Toronto, Jan. 21, 1850.

ADVERTISEMENTS.

SIGN OF THE GREEN



SEAT OF GOVERNMENT!

DO NOT MISTAKE

J. SWAIN & Co's CHEAP, GENUINE

TEA AND GROCERY STORE,

Opposite the Market, in the Mammoth House.

NOTICE THE BIG GREEN T OVER THE DOOR!

ALL who wish to lay out their money to the best advantage are invited to call and examine their Goods, as they are determined that no House in Toronto shall undersell them.

J. SWAIN & Co., Sign of the big Green T, Mammoth House, opposite the Market King Street Toronto.

NOTICE!—The Subscribers have just received, from New York and other Markets, in connection with their own HIGHEST MEDICINES, a choice selection of Perfumery, Fancy Soaps, Genuine Patent Medicines, &c., all of which can be had, on the Second Story, over their Grocery Establishment, both Wholesale and Retail.

J. SWAIN & CO.

Mammoth House, opposite the Market, Toronto, January 21, 1850

JAMES FOSTER, BOOT AND SHOE ESTABLISHMENT, No. 4, City Buildings, King Street, TORONTO.

January 21st, 1850.

BIBLE AND TRACT SOCIETY.

UPPER Canada Bible and Tract Society, No. 74, Yonge Street, Toronto. JAMES CARLESS, Depository.

MESSRS. EWART AND HELLIWELL, BARRISTERS, ATTORNEYS, &c. &c. YONGE STREET, One door south of King Street, TORONTO.

J. NASH, FASHIONABLE TAILOR & DRAPER, Nearly opposite the Gore Bank, KING STREET, HAMILTON.

JOHN TYNER, BOOT AND SHOE MANUFACTURER, NO. 83, YONGE STREET, Sixth Door North of Adelaide Street. Toronto, January 21, 1850.

N. R. LEONARD, House, Sign, and Ornamental Painter; Glazier, and Paper, Hanger; Looking-Glass and Picture-Frame Maker,

DEGS respectfully to inform his friends and the Public, that he continues in his old stand on Yonge Street, and door South of Queen Street; where he keeps constantly on hand a general assortment of Looking-Glasses & Picture-Frames, and a quantity of Paper Hangings. N. R. L. embraces this opportunity of expressing his thanks to his Friends and the Public for the share of patronage he has hitherto received; and, by constant attention to the orders of those who may favor him, he hopes to secure, as formerly, in the various parts of his business, the same support.

N. B.—A fresh supply of Paper Hangings, of various kinds, English, French and American, cheap for cash. Toronto, Jan. 21st, 1850.



DR. JAMES HOPE'S VEGETABLE PURIFYING HEALTH PILLS.

Dear Sir.—You may very safely and with every confidence recommend the above PILLS, as a very superior Medicine in cases of Indigestion, Bilious Attacks, Sick Headache, Giddiness, Loss of Appetite, Lowness of Spirits, with sensation of Fullness at the Pit of the Stomach, Pains between the Shoulders, Acidity in the Stomach and Bowels, Flatulency, Spasms, Heartburn, Dimness of Sight, Drowsiness, and the Distressing feeling arising from Debility and Indigestion.

All these diseases have each something in common, each some principle of CONTINUITY, which amid all their apparent variety, establishes their unity of type, one remedy alleviates or cures them all; and that remedy is

DR HOPE'S PILLS.

They are the very best remedy, and can be taken at any time, without any danger from wet and cold, requiring no restraint from business or pleasure; they act mildly on the bowels, without pain or griping; giving strength to the stomach, and promoting a healthy action of the liver, by which they prevent and cure Jaundice and Dropsy, clear the skin, remove Sallowness and Pimples, purify the Blood, brace the Nerves, and invigorate the whole system. Females at a certain age should never be without them.

BUTTLER & SON, Cheapside, London.

From what I know of the above PILLS, I can unhesitatingly recommend them as a valuable Medicine, especially for the diseases mentioned above.

S. F. URQUHART, YONGE STREET, TORONTO, General Agent in British North America.

SIR HENRY HALFORD'S IMPERIAL BALSAM,

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

THIS extraordinary and potent compound is made according to a favorite prescription of the above eminent Physician. Sir Ashley Cooper, also, frequently referred his students to the compound as eminently calculated for the cure of Rheumatism, and other diseases of that class,—its ingredients are entirely from the Vegetable Kingdom, and if any medicine could legitimately be denominated a specific, this remedy is preeminently entitled to that appellation. But the Proprietor does not believe in INFALLIBLE SPECIFICS for the cure of any disease; yet his confidence in this medicine is such from personal knowledge, as to supply it, when taken under his own supervision, on the condition of "NO CURE NO PAY." Its success, in almost every case where it has had a fair and honest trial, fully confirms its general reputation, of being the very best medicine in the world, for the cure of RHEUMATISM, GOUT, NEURALGIA, &c., TORONTO, 14th December, 1848.

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

Yours, very gratefully,

GEORGE CLEZIE,

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

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

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

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

A Case of Chronic Rheumatism of fifteen years standing, cured by Halford's Balsam and Hope's Pills. TORONTO, 14th December, 1848.

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

THOMAS WRIGHT.

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Volume Twelve commences in January 1850. All subscribers will commence and close with the year.

Agricultural.

VEGETABLE PATHOLOGY.

Continued from Page 32.

The next disease of plants to be noticed, is that affecting the stem. The stem is very subject to wounds of various kinds, according to the nature of the instrument by which they are inflicted and the particular texture involved. Wounds which penetrate or remove a portion of the bark are very common, either from accident or intentionally, as for the cure of some diseases, or as in pruning. Such wounds, and indeed all wounds of the stem, heal the quicker the more vigorous the branch or plant is in which they occur, and of course according to their dimensions. When of great extent, many years may be required for the process. All wounds heal more rapidly from above downwards than in any other way, no doubt stimulated by the returning juices. The most serious wounds of the bark are those which detach it to a great extent all round the stem; for the consequence is, that all branches beyond the wound are forced to become fruitful, and thus premature decay is brought on. In pruning, numerous wounds are necessarily inflicted, these, however, when smoothly and properly made, produce no mischief. Such wounds heal in the same way as those simply of the bark. From experiment, very little injury appears to occur from cutting down and removing the pith in twigs of any age short of the most recent. They, however, cannot bear the mid-day sun so well afterwards. Stems bruised or fractured even more than half way through, in many cases will recover; but when more than that, it is generally better to remove them at once, especially in old plants, as in such cases there is almost no chance of recovery. There are many plants which never recover even slight fractures, but gradually decay. Many succulent stems will suffer themselves to be bruised and broken to a great extent, and yet, by proper management, will recover. The most proper treatment for fractured or bruised stems is to tie them up, bringing the edges of the wound neatly together to promote a union, and covering the whole with some plaster. In this way many fractures unite, and bruises become consolidated. There is a minute insect, which frequently infests the stems of apple and pear trees; it is probably the Coccus arborum of Reaumur. It attacks the stems indiscriminately, which in consequence become covered with numerous insect-like bodies, varying in length from one-eighth to the three-sixteenths of an inch. The trees suffer from these, when numerous, by their including disease in the bark from the lodgment of water, which they cause, and also by hindering the functions of the bark. The most effectual remedies for this affection are boiling water, as recommended by Mr. Beattie in the Hort. Soc. of Edinburgh for 1827, and the "cream of lime," applied with care to the stems; or they may be scraped off, and the stems afterwards well washed with lime-water. Gangrene in stems seems to occur, for the most part, in consequence of wounds, parasitical plants, great heat or cold, excess or want of moisture, lightning, &c. Extremes of heat and cold, and sudden alteration of temperature, are frequent causes of gangrene in succulent stems and other parts of plants, as the leaves, flowers, &c.; and the hopes of the gardener are often disappointed by their influence, especially in spring. The cherry, plum, and other stone-fruit trees, are subject to a species of gangrene, which is generally called the "gum," from the gummy effusion which frequently issues from the affected stems. The sickly branches must be removed as soon as possible, as the disease is very rapid in its progress. Stems sometimes become bark-bound, and this is supposed to arise from the cuticle not giving way as it ought to do, trees in consequence to become stunted in growth. It is sometimes cured by longitudinal incisions along the stems down to the alburnum.

WATER FOR STOCK.—This is a subject of great importance. In order that stock of all kinds may be comfortable and thrifty, they should be supplied with water in the barn yard, as much manure is wasted, besides animals being likely to accidents, in going at a distance for water. When it is near, animals will drink often, but when at a distance they often go without, and suffer in consequence, and are a disadvantage to the owner, too; for no animal can be profitable without the requisites to its growth, health, and productiveness. Even sheep, that some farmers think can use snow and ice as a substitute for water, will drink frequently when water is near. When animals have constant access to water, they usually drink a little and drink often, but when not properly supplied they will often injure themselves by drinking to excess. Some farmers have prepared water works in the barn yard, at an expense of some \$5, 50, or 100 dollars, and they would not be deprived of it for the interest, annually on five times the cost.—Boston Cultivator.

VALUE OF HEN-MANURE.—The complaint of the fly on turnips, and bugs on cucumbers and other similar vines, is one of yearly, and sometimes, of long occurrence. The mischief done

by these little pests, is very provoking, and frequently results in losses of labor and good crops which are very discouraging to cultivators. I have lately been informed by an intelligent and skilful cultivator, that the following preparation affords an ample and complete remedy. Take hen manure one part, reduce it as well as you can to powder, then with an equal part of plaster of Paris, incorporate well together, and sprinkle this mixture over the vines, or sow it over the drills of your turnips. Hen-manure is free from the seeds of foul weeds, and in consequence of the great abundance of ammonia it contains, it possesses a great effect in pushing plants forward. Hence, for tomatoes, peppers, and similar plants, in our northern climate, it possesses high value. It is well worth being saved with care by farmers and gardeners, for every purpose of cultivation. Care should be used, however, in its application, for if given in too large quantities and placed too close proximately to the roots of the plants its effects are fatal. Its value for all purposes is greatly increased by being mixed with charcoal, or when this is not at hand with plaster. Every man who keeps hens should have his hen-house so constructed as to save all the manure, and save it dry as may be, and he will find it no inconsiderable item.—American Ag.

Sir E. Kerrison, says the Suffolk Chronicle, has this week sent to a friend in Eye, a hare, a brace of pheasants and a leash of birds, all packed within a turnip, which measured 51 inches in circumference.

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