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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 4, 1850.

No. 3.

## Poetry.

### THE POOR MAN'S GRAVE.

BY ELIZA COOK.

No sable pall, no waving plume,  
No thousand torch-lights to illumine;  
No parting glance, no heavy tear,  
Is seen to fall upon the bier  
There is not one of kindred clay  
To watch the coffin on its way;  
Nor mortal form, no human breast,  
Cares where the pauper's bones may rest.

But one deep mourner follows there,  
Whose grief outlives the funeral prayer.  
He does not sigh, he does not weep,  
But will not leave the sodless heap,  
'Tis he who was the poor man's mate,  
And made him more content with fate;  
The mongrel dog that shared his crust  
Is all that stands beside his dust.

He bends his listening head, as though  
He thought he heard a voice below;  
He pines to miss that voice so kind,  
And wonders why he's left behind.  
The sun goes down—the night is come,  
He needs no food—he needs no home;  
But stretched upon the dreamless bed,  
With doleful howl calls back the dead.

The passing gaze may coldly dwell  
On all that polished marbles tell;  
For temples built on churchyard earth  
Are claimed by riches more than worth;  
But who would mark with undimmed eyes  
The mourning dog that starves and dies?  
Who would not ask, who would not crave,  
Such love and faith to guard his grave?

## Miscellany.

### GALLERY OF EMINENT PERSONS.

From Macaulay's History of England.

**CRANMER.**—He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

**LAUD.**—His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal.

**CHARLES I.**—It would be unjust to deny that Charles had some of the qualities of a good, and even of a great Prince. He wrote and spoke, not, like his father, with the exactness of a professor, but after the fashion of intelligent and well-educated gentlemen. His taste in literature and art was excellent, his manner dignified though not gracious, his domestic life without blemish. Faithlessness was the chief cause of his disasters, and is the chief stain on his memory. He was, in truth, impelled by an incurable propensity to dark and crooked ways. It may seem strange that his conscience, which, on occasions of little moment, was sufficiently sensitive, should never have reproached him with this great vice. But there is reason to believe that he was perfidious, not only from constitution and from habit, but also on principle. He seems to have learned from the theologians whom he most esteemed, that between him and his subjects there could be nothing of the nature of mutual contract; that he could not, even if he would, divest himself of his despotic authority, and that, in every promise which he made, there was an implied reserva-

tion that such promise might be broken in case of necessity, and that of the necessity he was the sole judge.

**MALBOROUGH.**—He was bound to James, not only by the common obligations of allegiance, but by military honor, by personal gratitude, and, as appeared to superficial observers, by the strongest ties of interest. But Churchill himself is no superficial observer. He knew exactly what his interest really was. If his master were once at full liberty to employ Papists, not a single Protestant would be employed.—For a time a few highly favored servants of the crown might possibly be exempted from the general proscription, in the hope that they would be induced to change their religion. But even these would, after a short respite, fall one by one as Rochester had already fallen. Churchill might, indeed, secure himself from this danger, and might raise himself still higher in the royal favor by conforming to the Church of Rome; and it might seem that one who was not less distinguished by avarice and baseness than by capacity and valor, was not likely to be shocked at the thought of heaving a mass. But so inconsistent is human nature, that there are tender spots even in seared consciences. And thus this man, who had owed his rise in life to his sister's shame, and who had been kept by the most profuse, imperious, and shameless of harlots (Duchess of Cleveland) and whose public life, to those who can look steadily through the dazzling blaze of genius and glory, will appear a prodigy of turpitude, believed implicitly in the religion which he had learned as a boy, and shuddered at the thought of formerly abjuring it. A terrible alternative was before him.—The earthly evil which he most dreaded was poverty. The one crime from which his heart recoiled was apostasy. And, if the designs of the court succeeded, he could not doubt that between poverty and apostasy he must soon make his choice. He, therefore, determined to cross those designs, and it soon appeared that there was no guilt and no disgrace which he was not ready to incur, in order to escape from the necessity of parting either with his places or with his religion.

**SUNDERLAND.**—In this man the political immortality of his age was personified in the most lively manner. Nature had given him a keen understanding, a restless and mischievous temper, a cold heart, and an abject spirit. His mind had undergone a training by which all his vices had been nursed up to the rankest maturity. At his entering into public life, he had passed several years in diplomatic posts abroad, and had been during some time minister in France. Every calling has its peculiar temptations. There is no injustice in saying that diplomatists, as a class, have always been more distinguished by their address, by the art with which they win the confidence of those with whom they have to deal, and by the ease with which they catch the tone of every society into which they are admitted, than by generous enthusiasm or austere rectitude, and the relations between Charles and Louis were such that no English nobleman could long reside in France as envoy, and retain any patriotic or honorable sentiment. Sunderland came fourth from the bad school in which he had been brought up, cunning, supple, shameless, free from all prejudices, and destitute of all principles. He was, by hereditary connexion a Cavalier, but with the Cavaliers he had nothing in common.—They were zealous for monarchy, and condemned in theory all resistance. Yet they had sturdy English hearts which would never have endured real despotism. He, on the contrary, had a languid speculative liking for republican institutions, which was compatible with perfect readiness to be in practice the most servile instrument of arbitrary power. Like many other accomplished flatterers and negotiators, he was far more skillful in the art of reading the characters, and practising on the weaknesses of individuals, than in the art of discerning the feelings of great masses, and of foreseeing the approach of great revolutions. He was adroit in intrigue, and it was difficult even for shrewd and experienced men, who had been amply forewarned of his perfidy, to withstand the fascination of his manner, and to refuse credit to his professions of attachment. But he was so intent on observing and courting particular persons, that he forgot to study the temper of the nation. He therefore miscalculated grossly with respect to all the most momentous events of his time. Every important movement and rebound of the public mind took him by surprise; and the world, unable to understand how so clever a man could be blind to what was clearly discerned by the politicians of the coffee-houses, sometimes attributed to deep design what were in truth mere blunders.

**PASCAL.**—His intellectual powers were such as have rarely been bestowed on any of the children of men, and the vehemence of the zeal which animated him was but too well proved by the cruel penances and vigils under which his macerated frame sank into an early grave. His spirit was the spirit of Saint Bernard; but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equalled, except by the great masters of Attic eloquence.

**BUNYAN.**—Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakespere the first of dramatists. Other allegorists have shown equal ingenuity, but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

### HOMELY APHORISMS.

From Jane Hudson, the American Girl.

"Remember this, my daughter; never suffer yourself to maulgo in any pleasure, either with a book, or by a walk, or otherwise, to the neglect of a single household duty. If you do, you will find yourself among that great company of women, who go through this life with 'holes in both elbows.'"

"A woman may be very learned, very intelligent, very agreeable; but still, if she does not or will not attend to the domestic arrangements of her own family, she is as sadly out of the way, as glaringly deficient in all that would make her a truly complete and useful woman, as if she were dressed ever so richly, yet with 'holes in her elbows.'"

"Then you must see to it, now, while you are a child, that the common household duties which belong to you are faithfully discharged. The common household duties are those which most easily escape us, though they are those upon which our comforts mainly depend. Faithfully finish these first, Jane, then take your leisure for reading, walking, or whatever pleasant recreation is proper."

"If Jane cannot withstand temptation, she is not worth anything; she will be like the leaf, turning with every wind that blows. While she is young she must strengthen herself. A woman's life is made up of little doings, so small that they sometimes seem of little consequence, and she is easily tempted to set them aside, or put them off to a more convenient season; yet little as they are, they are links in a long chain of duty, and as the loss of one link separates the chain, so one duty out of season disorders the whole day. Let Jane sit in the very face of the book, and the weather, and courageously sew on in spite of them. She will be a stronger and a better girl for it."

"Nobody can ever go smoothly through this life. Trials and labor, at some time, they will certainly have. Happy for every girl if she learns to grapple with them while young. Then she will know how to make the best of those greater trials which sooner or later come upon us all."

### UNCERTAIN SIGNS OF DEATH.

The cessation of pulsation in the heart and the arteries, and coldness of the body, the researches of science have proved them to be very fallacious. A more certain sign is the suspension of respiration, for it cannot be continued many minutes without actual death supervening, whereas the action of the heart and arteries may be suspended for a considerable time, if respiration be still carried on, however obscurely, and yet these organs be again awakened to activity. The first object, therefore, in supposed death, is to ascertain whether respiration still continues. This can, in many instances be perceived by baring the thorax and abdomen, since it is impossible for breathing to be carried on for many seconds without the influence of the respiratory muscles, the effect of the action of which is to elevate the ribs and depress the diaphragm, so as to push forward the sternum, and cause a momentary swelling of the abdomen. It is of great importance to the young practitioner to accustom his eye to judge accurately of these movements, as the ordinary methods of applying a mirror to the mouth, or a downy feather near it, are both liable to error. If the mirror be warmer than the expired breath, no sign can be obtained by it, because the breath is not condensed upon it; or, the insensible perspiration from the hand of him who holds it may sully its surface; whilst "the light and weightless down," if confided in, will delude more than the price, who is thus described as having been deceived by it, when carrying off the crown from the pillow of his royal father:—

"By his gates of breath,  
There lies a downy feather, which stirs not:  
Did he respire, that light and weightless down  
Perchance must move."

Another symptom, the opacity and want of lustre in the eye, is equally fallacious; even the thin slimy membrane which covers the cornea in the eye of the dead, which breaks in pieces, when touched, and is easily removed from the cornea by wiping, sometimes is formed many hours before death has occurred. In several instances, also, this appearance does not present itself even after death; as, for instance, in cases of poisoning by hydrocyanic acid, in which the eye retains all its lustre for hours after death; and the iris even contracts when approached by a bright light. This sign, therefore when taken alone, is of no value.—The state of collapse, which is one of the symptoms of cholera asphyxia, has demonstrated how little is the value of coldness of the body as a sign of death. In that singular disease, the coldness which accompanies the state of collapse is that of ice, and during it no pulsation can be perceived, even at the heart; yet the person lives and breathes, and frequently recovers. Drowned persons also, in whom animation is only suspended, and who may be recalled to life, are always cold; whereas in some diseases, apoplexy, for example, a certain degree of warmth is perceived for many hours.—Paleness and lividity of countenance always accompany the above state of collapse; the body even becomes blue; this sign, therefore, which is usually set down as one indicating death, is of less value than any others. Cases, on the other hand, have occurred in which the countenance has remained unchanged a considerable time after death; and in some instances, as Dr. Paris has remarked, "its colour and complexion have not only been preserved, but even heightened;" as if the spirit, scorning the blow which severed it from morality, had left the smile it raised upon the moveless features; or, as Shakespere would express it,

"Smiling, as some fly had tickled slumber;  
Not as Death's dart, being laughed at."

From these, and other observations, by the same writer, Dr. A. T. Thomson, it is evident that there are no certain signs that a person is truly dead, except the total cessation of respiration, and the commencing putrefaction of the body.

### HISTORY TEACHING WISDOM.

Let us not be surprised at the co-existence of prosperity and discontent. Poverty may be the nurse of rebellion, but rebellion may be also fostered in the lap of wealth. A poor country is not necessarily disturbed, nor a rich one tranquil. Other elements are more influential than the abundance or the deficiency of wealth. It is the want of congruity between the institutions of a country and the condition of the people which is the most powerful cause of political convulsion. Fearful is the condition of a country which outgrows its institutions—in which they are not accommodated to its progressive advancement—in which there is an increase of intelligence or wealth, with no corresponding relaxation of oppressive restrictions: then may prosperity be the nurse of rebellion, and the expansive power of intelligence and wealth will break the shackles which could safely be imposed upon an unenlightened and impoverished people. It was even so in the reign of Charles. Peace, and the recent development of a wider field of commercial enterprise, had furnished resources for the improvement of which the people were indebted only to their native spirit of industry and adventure. The prosperity which they enjoyed was not attributable to any measure emanating directly from royal authority; and an increased intelligence, and a livelier sense of their rights and interests, spread far and wide the irritating knowledge, how much the progress of their prosperity was, in fact, retarded by that authority, and by some of the institutions they had been taught to revere. They had advanced in self-respect, and in consciousness, they would cease to murmur, as that the steed, when pampered should be less impatient of the galling curb.

### TEMPERANCE.

Temperance is the guardian of reason, the bulwark of religion, the sister of prudence, and her handmaid, the sweetener of life, the comfort of death, the pleasure of earth, and the road to heaven. Have you any regard for your health?—Be temperate. Have you any regard for your substance?—Be temperate. Have you any regard for your character?—Be temperate. Have you any regard for your time?—Be temperate. Have you any regard for your soul?—Be temperate.

The Press and General Review

From the Eclectic Magazine.

THE PUNISHMENT OF DEATH FOR THE CRIME OF MURDER, RATIONAL, SCRIPTURAL, AND SALUTARY. BY WALTER SCOTT, F.R.S.E. AND THEOLOGICAL TUTOR IN ALKEDALL COLLEGE, BRADFORD, YORKSHIRE.

The subject of capital punishment for the crime of murder is treated, in the pages of Mr S's pamphlet, as a grave theological question. This we aver in its true character. The anti-capital interpreters of the law aim to divest it of this character, and thus clear the way for reaching bold and plausible conclusions, and for enlisting public sympathy with views which they so zealously advocate. On the other hand, the author of the work before us has carefully and devoutly examined the scriptural argument for the practice of taking away life, and has made a direct appeal to the law and to the testimony. He strongly eschews the method of many in dealing with this portion of our penal code. They speak of it in terms of unmeasured reprobation; they profess to fortify their statements by the ceaseless reiteration of a few scriptural passages, wrested in frequent instances from their legitimate connexion; they speak of the genius of our common Christianity as inimical to capital punishment under any circumstances; they represent execution as a lingering remnant of a barbarous, age or the custom of savage feudalism, unworthy of a civilized state; and in the terms of a prevailing but morbid sensibility, coupled with the calculations of a politico-moral utilitarianism, they content that putting to death according to law, is an ill-judged, evil-working expedient, and is worthy of no higher designation than "legalized murder." The subject is often treated in this fashion from honest conviction, and good motives we would respect, though they may take a wrong direction. But for the abolition of a great law which was originally framed by direct divine authority, and for the repeal of which we think we have no decisive intimation in the Bible, we cannot accept as a warrant loose and declamatory statements. The pamphlet of Mr. S. we regard as a timely and powerful contribution towards the settlement of a question which men in general would dispose of without a direct appeal to the Scriptures. We view the subject as a pure Bible question, requiring considerable biblical knowledge and power of its satisfactory elucidation. It has fallen into the hands of one who has the needed requisites for its full and impartial discussion. A brief outline of the author's argument may be given.

"The infliction of capital punishment for the crime of murder, is right in itself, or accordant with the principles of justice, and is even required by them."

This first proposition is not largely expanded. It is supposed to embody a view too obvious to be denied—a view confirmed by the fact that God established capital punishment amongst the Jews, and therefore the law must have been right in itself, or "accordant with the principles of justice," and also from the nature of the crime of murder. "The loss of life by the hand of violence, is the loss of all earthly good, and oftentimes the loss of well-being in the life to come. In endeavoring then to ascertain the nature and degree of the punishment which the murderer deserves, and which the civil magistrate ought to inflict, the intrinsic enormity of the crime should be considered and estimated; and if this is done, it surely must be granted that murder deserves death. The punishment is not too great for the offence,—does not rise above its demerit. Universal conviction seems to have pronounced a universal verdict, that equity requires eye for eye, life for life. The most polished and humane nations have adopted the law of capital punishment for the shedding of human blood."

The next proposition, to the illustration of which Mr. S. has brought the weightiest arguments, and has occupied the largest portion of his pamphlet, is, "The legal infliction of death in the case of murder, is sanctioned, nay, required, by the Scriptures." Great stress is laid on the passage in Genesis; it is placed as the basis of the scriptural argument: "And surely your blood of your life will I require; at the hand of every beast will I require it, and at the hand of man, and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he him." Had this passage been found in the category of judicial laws enacted by Moses, and found nowhere else, like them it might have been regarded as the expression of a repealed law; but existing long before the Jewish theocracy commenced, and containing a great principle of the divine government, it must be of universal application. To regard the passage as an early prophecy relative to what would take place for many ages to come, seems contrary to the whole drift of the chapter, and involves the supposition that men are now attempting to make God a false prophet. A very weighty reason for the infliction of death on the murderer is given in the words just cited, "For in the image of God made he man." In almost all nations where capital punishment has existed, this reason has been entirely overlooked; it has had nothing to do in the appointment of the punishment, and therefore, if the words are a prophecy, the proph-

ey is yet to receive its fulfilment. The language indicates God's abhorrence of a deed which crases his own image from man, also the care and solemnity with which he has fenced human life from the assaults of violence, and we cannot but think a permanent and immutable the atoning of righteous retribution to every one who wantonly deprives a fellow creature of his existence. The taking away life for the shedding of blood was one of the earliest institutions of divine appointment among the post-diluvians. It existed for nearly a thousand years prior to the Mosaic economy, and it stands forth recorded as an enactment apart from every thing ceremonial. What, we ask, was there so very peculiar in that early age of the world which demanded the existence of capital punishment? and what is there so peculiar at the present time that demands the repeal of the law? It is affirmed, that all preceding dispensations were preparatory to the gospel. We admit this; but the great principles of the divine government are invariable in their nature and application, and mercy, neither under the law nor under the gospel, is ever dispensed at the cost of justice. If the law in question were adopted by God in the earliest period of the world, and were so ably upheld for so many ages, and that which mankind were comparatively in a rude and barbarous condition, we ought to pause ere we lift up our hand for its immediate and final abrogation, under a dispensation of augmented light and privilege. The increase of spiritual blessings increases the desert of punishment.—If God saw right to take away life in the case of murder long before the economy of the gospel was established, we see not how it is wrong under the gospel to do so, unless it can be shown that there is an annulment of that law. If there are special reasons which can be assigned against its continuance, as there can against many of the judicial laws of Moses, or if there is any direct command in the New Testament to that effect, then we ought earnestly to contend for the repeal of capital punishment. If this cannot be done, attempts at repeal are man's weak efforts to improve upon God's legislative wisdom. To maintain that executions have a degrading tendency, and a positively baneful influence on public morals, has appeared to us a reflection on the divine character. If such is the influence on society in a highly cultivated state like our own, its influence must have been far greater on the post-diluvians and the Jews who were comparatively ignorant and barbarous. The preceding remarks embody Mr. S's arguments derivable from the passage in Genesis.

Another passage on which he lays considerable stress is in the Book of Numbers xxxv. 30. "Whoso killeth any person, the murderer shall be put to death." "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall surely be put to death." "So you shall not pollute the land wherein ye are: for blood, it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Mr. S contends that many of the judicial laws of the Israelites were founded on the nature of things, and on the permanent relations of society, and are on that account such as all nations might and indeed should adopt. Our opponents have taken exception to any argument for capital punishment derivable from the preceding passage. The objection stands thus: The judicial laws of Moses, which made the violation of the sabbath, a adultery, and disobedience to parents, punishable with death, have, it will be admitted by all, been repealed. Why, it is asked, make the law in the case of murder an exception to this act of repeal? It stands in the same category as the preceding Mosaic enactments, and has then fore the same authority for its annulment. We reply, that the method in which the sacred writers speak of the crime of murder, and the various reasons which they advance for its punishment, show it to have in it something special, something which does not belong to the judicial laws in general.

Should the argument derived from the speciality of the case be rejected, we think the whole force of the preceding objection is lost, from the fact that the law in relation to murder was established long before the Jewish economy existed, and therefore does not stand on the same footing as the enactments concerning adultery, breaking the sabbath, &c. This is a distinction which the opponents of capital punishment and it very convenient to overlook.—The great argument for taking away life is not derivable from the consideration that such a law is to be found in the judicial code of Moses, but that such a law had a long previous existence; and from the position which it occupies in the Bible, it appears to us to assume a permanent and immutable shape. Taking the preceding view, we see not how Mr. S's logic compels him, as it has been somewhat boastfully and flippantly affirmed, to advocate the putting to death "the murderer, the adulterer, the blasphemer, the profane swearer, the sabbath breaker, the idolater, the disobedient son, witches, wizards," &c. To confound two things so radically distinct indicates either unfairness in argument or dulness of discrimination.

TO BE CONTINUED.

There is no condition of human life so high as to be beyond the reach of the arrows of affliction.

THE POST OFFICE.

From the Christian Times.

Is it possible that, in eight-and-forty hours the absolute authority of Lord John Russell—the paid servant of the Crown as the executive power of the British nation—shall have compelled the officials of a large national establishment either to violate the law of the God of Heaven, or to surrender their only probable means of livelihood? Doubtless, in one respect, it is possible. There are, unhappily, on every hand abundance of needy men, who have nothing, or who would gladly increase the little which they have, and who are quite ready to step into the places of those whom conscience shall require to resist the Premier's command,—and thus, at least in a clumsy way, facilitate the accomplishment of the irreligious purpose. It is possible, also, to resist all these practical suggestions, which show how the postal business of the nation may be carried on conveniently to the utmost point that is convenient to the Divine law, and ruthlessly to require that the Post-office clerks shall be crushed into coercion under the heaviest absolute domination, or turned out and ruined. But is it possible that Lord John Russell will suffer him quietly to follow out his plan to such results? Let him take the case of his own domestic servants: would he for any possible convenience what, verily command them to cut down a tree, or sweep a chimney, for him on the Sabbath-day and cashier them if they refused?

But will the Parliament of these realms sanction the daring impiety? Or, will the Queen, when she considers the solemn engagements of her coronation oath, allow any body of the public servants, who entered on the public service on totally different, on avowed Christian principles, and without a shadow of fear that they should ever be coerced into sin against God, to be guilty, by compulsion, of as direct and criminal disobedience of the Divine command, as if they had bowed before the golden image on the plains of Dura? The earnest cry of the nation, in all respectfulness, and through every legitimate channel has gone up to these lordly autocrats, who seem to have no notion of being contradicted, however widely they go astray. The clergy, with their Archbishop and with the metropolitan Bishop at their head,—the merchants and bankers, led by the Lord Mayor,—the thousands of the people of all denominations—have entreated that, in the crisis of the receding of a chastening dispensation, they might not be recklessly involved in the national breach of a solemn law, with respect to which God is, and has shown himself, most especially, a jealous God. While they ask respectfully, in a matter which, at all events, has professed reference most peculiarly to their convenience—while they declare that they want no advantage which might be supposed to result from a small breach of the command, they surely ought to be listened to by the Executive, which exists only for the carrying out of the expressed will of the nation. At all events they should be listened to by the three legislative estates of the realm. And if the voice of the nation, so deliberately, rationally, and deliberately expressed, is to be disregarded—which we cannot suppose to be possible—there appears no more cursive and effectual mode to harness the hands of society, to bring authority and created and adventitious power into disrepute, and to hasten a dissatisfied people onward towards anarchy and confusion. It may seem possible, just now, for our self-installed Lord Admiral to bare his arm, and draw his sword on the quarter-deck of the good ship "Britannia," and cry *Sic rolo, sic juro*; and to all the remonstrances of common sense and pity from his crew and his officers, to answer, *Stat per ratione voluntas*; but while the people have the command of the living God on their side, he will find that mere pertinacity with out principle will avail nothing. The waves of the ocean and the boisterous wind are beyond his control; and if, in a moment of delusion, he should attempt impossibilities, he will have to surrender his commission before the advancing waters, and resign his command. The deliberate and unalterable will of the British people has gone forth.—We will observe thy laws, O God, and reverence thy Sabbaths. Arise, O Lord, plead Thou thine own cause! Remember how foolish men blaspheme Thee daily!"

MILLIONS FOR MARS AND MITES FOR THE MESSIAH.

By a volume recently published in London, entitled, "The Year Book of Christian Missions," it appears that there are no less than twenty-five large denominational Societies in the several Protestant countries of Europe and America, devoted entirely to Foreign Missions. Of these, nine are found on the continent, ten in England and Scotland, and six in the United States. The aggregate amount annually expended by these Societies, for the objects of their organization, is estimated in round numbers at £593,000, of which about £32,000 are contributed on the Continent, £460,000 in England and Scotland, and £100,000 in the United States.—"The enterprise," says an American writer, "is the offspring of the noblest and most comprehensive form of christian charity, and though now scarcely half a century old, even in its oldest operations, it has produced the most mag-

nificent results, and is already beginning to change the destinies of the human race." There is something very encouraging to the christian in these facts and statements, and there is much therein to suggest reflection and pensive musing. It is not a matter of trivial or commercial estimation, to ascertain precisely the dimensions of the "noblest and most comprehensive form of christian charity," which this late age and generation of the world has produced. It is a fact of sad significance, that this enterprise, which is beginning to change the destinies of the human race, is scarcely half a century old, though the divine command that ordained it was given eighteen centuries ago. Then, the sum total of all the contributions of Protestant Christendom to this enterprise, though liberal and yearly increasing, seem small when compared with the annual contributions of christian nations to enterprise of an opposite character. For instance, these christian nations of Europe and America, expend every year in preparations for war, £60,000,000. This amount, when compared with "the most comprehensive form of christian charity," stands thus:

For preparations for war per day, £548,000. For preaching the gospel of peace to the heathen, £1,040. or to make the comparison more distinct, one pound sterling for preparations for war between christian nations, against one half penny for evangelizing the Pagan world, and bringing myriads of benighted idolaters to the sceptre of the Prince of Peace! or, millions for Marts and mights for the Messiah!

THE MOSQUITO QUESTION.

"Much better would it be for the United States and British Governments to unite cordially in good understanding, and make the canal across the Isthmus at their joint expense, if it can be made, and those become benefactors to his continent and to all mankind, than to quarrel about the right of way, thus defeating the project, perhaps, the one claiming through the Nicaragua Government, which has the sovereignty *de jure*," the other through a miserable, naked, stupid savage, whom, to their great glory they have set up as a sovereign Prince, and furnished him with a pair of breeches for his coronation—the first he ever wore."

THE PROSPECTS OF SLAVERY IN THE NEW TERRITORIES.

(From the National Era.)

It will be observed that we proceed on the assumption that the final action of the Convention in California on the subject of slavery, will conform to its action in committee of the whole.—This is highly probable, though not certain.

But, let us not deceive ourselves. this question of slavery in relation to the territories is by no means settled. We only begin to see the slawing of the day—a day which may yet be turned into night.

Were there no other territory but California—were its boundary distinct, its area of reasonable extent, we should entertain no doubt of its easy admission as a State, with a slavery-excluding constitution. The members of Congress from the free State would be united, and perhaps few senators and representatives from the South would so far trample under foot their favorite doctrine of State rights, as to vote against it.

The question, however, will not be presented in this simple form. California comprises an area of 448,000,000 square miles; what shall be the boundaries of the new State? At the latest dates, the convention had not settled the question. Deseret in her constitutions strikes out a boundary which gives her a port on the Pacific, and nearly three fourths of the present Territory of California. In examining the various projects of boundary, submitted in the California convention, we find none that proposes to take less for the new State, than half of the territory, and the entire Pacific coast.—We presume the Territory of Deseret will be carefully excluded from all access to the coast.

Now the territorial Government of the latter, will be submitted to the same Congress, which will be called on to decide upon the State Government of the former. The one expressly excludes slavery; the other says nothing about it and thereby virtually tolerates it. Is it to be supposed that slaveholders will acquiesce in the admission of a State which, grasping the larger portion of the territory, shuts slavery out of it, without an attempt to extend the boundaries, and compel the recognition of the Government, of a Territory, which in fact leaves open the door to slavery? It is obvious that the question, so far from being settled, is now so complicated and circumstanced, as to furnish the upholders of slavery an opportunity for enforcing a most dangerous compromise.

Who advised the people of Deseret to form a Territorial instead of a State constitution? And how happens it, that emigrants as they are from free States, they have studiously omitted any reference to slavery in their new Constitution? Are the opponents of slavery-extension willing to recognize and establish the Territorial Government of Deseret, without the Proviso, because California has prohibited slavery? Have they not hitherto rejected all projects of compromise, and will they now give up one half or more than half of the Territory of California to slavery for the sake of saving the other.

Family Circle.

LINE UPON LINE; LINE UPON LINE.

From the Christian Herald.

So obtuse is the intellect, and so hard the heart of man, so bent is he upon pursuing his wonted course, though ever so perverse and wrong, that to produce a radical change in his mind and morals, he must be long and repeatedly expostulated with, taught and urged, and exhorted with all long suffering and doctrine.

This error is a native weed, growing in the garden of every man's heart with more or less luxuriance. Hence, even those whose appropriate work it is to teach others, find it necessary to make repeated and painful efforts to make and keep themselves what they should be.

Line upon line, line upon line, precept upon precept, precept upon precept, is the language of inspiration. Every reformer of his race has proved that unless he observes this rule, he accomplishes little. The reformer's labor must be like a continual dropping in a very rainy day. The preacher, the editor, the collector, the missionary, the editor, the parent even, must give line upon line, till they see the desired result. It is the want of this course persevered in, that has produced most of the failures in individuals, and in both small and large bodies. First know you are right, and then give line upon line till you set others right.

But success depends not altogether upon the repetition of the application; but when the results begin to appear, and ground begins to be gained, effectual treasures must be taken to secure all that is gained, and not leave this to chance, hazard, or accident. Line upon line is as needful to secure as to gain. All farmers, all mechanics, all business men, all judicious practical men of all crafts and persuasions know feel, and act upon this principle. This is the secret of success in all things. It is true, a radical defect at the foundation can never be remedied by all the strength of Samson, the wisdom of Solomon, and the perseverance of a Joshua. Still Samson may fail by ceasing to go beyond the lap of Delilah, and Solomon by stopping in the midst of his wives. Neither wisdom nor strength can secure success without line upon line, even to the end.

A MOTHER.

There is something in sickness that breaks down the pride of manhood, that softens the heart, and brings it back to the feelings of infancy. Who that has sullered, even in advanced life, in sickness and despondency—who that has pined in a weary bed, in the neglect and loneliness of a foreign land—but has thought of the mother "that looked on his childhood"—that smoothed down his pillow, and administered to his helplessness? Oh! there is an endearing tenderness in the love of a mother for her son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger or neglect, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience, she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if adversity overtake him, he will be dearer to her by misfortune; and if disgrace settle upon his name, she will love and cherish him; and if all the world set him off, she will be all the world to him.

WEDDINGS.

A learned writer says, in speaking of weddings, that "None but a parent feels upon occasions like this. And then the bride, gazing with filial and grateful spirit upon the faces of those under whose paternal kindness she has been fostered, still trembling at the magnitude and irrevocability of the step she has taken, and which must give a color to the whole of her future existence. Then turning her eyes upon her new-made husband, with a glance which seemed to say, "And now I must look for his band, parent, all in you," the reciprocal glances re-assure her—she drinks in confidence and reliance as her eyes bend beneath his—a thousand new feelings agitate her bosom—the anticipation gets the better of recollection. The future for a moment banishes the past, and she feels secured on the new throne she has erected for herself in the heart of the man to whom she has confided her happiness—her all."

THE CHILD MUST NOT FEAR ITS MOTHER.

The most essential thing for a timid infant is to have an absolutely unfailing refuge in its mother. It may seem unnecessary to say this. It may appear impossible that a mother's tenderness should ever fail towards a helpless little creature who has nothing but that tenderness to look too; but, alas! it is not so. I know a lady who is considered very sweet tempered, and who usually is so—kind and hospitable, and fond of her children. Her infant, under six months old, was lying on her arm one day when the dessert was on the table; and the child was eager after the bright glasses and spoons, and more restless than was convenient. After several attempts to make it lie quiet, the mother slapped it—slapped it hard. This was from an emotion of disappointed vanity, from vexation that the child was not "good" before visitors.

If such a thing could happen, may we not fear that other mothers may fail in tenderness—in the middle of the night, for instance, after a toil some day, when kept awake by the child's restlessness, or amidst the hurry of the day when business presses and the little creature will not take its sleep? Little do such mothers know the fatal mischief they do by impairing their child's security with them. If they did, they would undergo anything before they would let a harsh word or a sharp tone escape them, or indulge in a severe look or a hasty movement. A child's heart responds to the tones of its mother's voice like a harp to the wind, and its only hope for peace and courage is in hearing nothing but gentleness from her, and experiencing nothing but unremitting love, whatever may be its troubles elsewhere.

THE ALMOND BLOSSOM.

"Dear mamma," said a lovely little girl to her mother, as they were walking together in the garden, "why do you have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer! what can be the reason?" "My dear child," said the mother, gather me a bunch of each; then I will tell you why I prefer the humble violet." The little girl ran off, and soon returned with a fine bunch of the beautiful almond and a few violets.

"Smell them my love," said her mother, "and see which is the sweetest." The child smelled again and again, and could scarcely believe herself and that the lovely almond had no scent, while the plain violet had a delightful odor. "Well, my child, which is the sweetest?" "Oh, dear mother, 'tis this little violet!" "Well, you know now, my child, why I prefer the plain violet to the beautiful almond. Beauty, without fragrance, in flowers, is as worthless, in my opinion, as beauty without gentleness and good temper in little girls. When any of those people who speak without reflection may say to you, 'What charming blue eyes! What beautiful curls! What a fine complexion!' without knowing whether you have any good qualities, and without thinking of your defects and failings, which everybody is born with, remember then, my little girl, the almond blossom; and remember, also, when your affectionate mother may not be here to tell you, that beauty, without gentleness and good temper, is worthless."

IDLE DAUGHTERS.

It is a most painful spectacle in females, where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy work, and their reading—beguiling themselves of the lapse of hours, days, and weeks, and never dreaming of their responsibilities; but as a necessary consequence of neglect of duty, growing weary of their useless lives, lay hold of every newly invented stimulant to rouse their drooping energies, and blaming their fate, when they dare not blame their God, for having placed them where they are. These individuals often tell you, with an air of affected compassion (for who can believe it real?) that poor dear mamma is working herself to death; yet, no sooner do you propose that they should assist her, than they declare she is quite in her element—in short, that she never would be happy if she had only half so much to do.

FRATERNAL LOVE.

A principal reason why we do not oftener see brothers and sisters deeply interested in and attached to each other, is, that suitable endeavors to that end are not put forth. Young men and women take great pains to awaken an interest in their behalf in the minds of mere acquaintances, while they leave home affections to grow spontaneously, and take care of themselves. If those who study all the minutiae of dress, manners, speech, and appearance, to win the favorable regard of those whom they meet in company, would take half the trouble to make themselves agreeable, useful, and lovely to their brothers, sisters and parents—if they would as carefully watch over their manners at home as abroad—if they would study as hard to please relatives as they do to please strangers—there would soon be a beautiful and blessed change in hundreds of families, whose members heretofore have seen but little in each other to love.—Mother's Magazine.

A FEW WORDS FOR CHILDREN.

\* You were made to be kind, says Horace Mann, generous and magnanimous. If there is a boy in the school who has a club foot don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him and request the teacher not to punish him. All the school will show by their countenances how much better it is to have a great soul than a great fist.

Geographic and Historic.

THE HOLY LAND—NAZARETH AND MOUNT CARMEL.

BY HARRIET MARTINEAU.

We passed the night of the 14th of April in our tents, just outside the town of Jann. Our dragoman had warned us of the thievish character of the people of this neighborhood, so that we had an eye to such of our property as was lying about while the tents were preparing. The Governor called, had coffee, and appointed four guards; so that we supposed ourselves free from robbery. But in the morning the best mule was gone, and the four guards declared themselves wholly unable to say when, how, and by whom the animal was set loose from its fastenings and carried off. Our departure was delayed, the Governor was sent for, and a pretended inquiry was made, and this gave me opportunity to walk about for an hour after breakfast—through the little town, through an orange grove where every tree was white with blossoms; and up a neighbouring hill whence I saw to my surprise, a snowy mountain peak to the North east. This was the summit of Gebel Sheikh—the mountain which closes the north end of the valley of the Jordan, and then joins on the range of Antilibanus. From my point of view, I could see, too, the beautiful plain of Esdraclon which we were to traverse this day; and the hills to the north which enclosed Nazareth, where we hoped to sleep this night, and to the west, some tokens of the rise of a line of hills which we should soon see swelling into Mount Carmel, where we were to go to-morrow. What a prospect lay before both eye and mind!

Our dragoman told us we might make our selves easy about our mule. He had no doubt it was in some stable in the town. We should be asked to have a muleteer behind, and in a day or two the animal would be delivered to him, with the demand of a few piasters for the trouble of finding the mule on the mountains. It is probable that the matter stood exactly so, for the muleteer followed in two days with the beast, having paid fourteen piasters for the trouble of finding it!

Thus far we have travelled only among hills and among valleys; and to-day we heartily enjoy our ride over the rich plain of Esdraclon. It was fertile and flowery from end to end; and the young partridges ran under the very feet of my horse. Small birds flitted in multitudes on every side, and the tall cranes stood among the high grass. The Carmel range grew upon the sight as we had expected; and the blue hills of Galilee closed in the view northward. Little Mount Hermon rose on our sight, and on his north acclivity lay the village of Nain. A round hill, dropped over with old oaks, was Mount Tabor. Villages were well placed on such rising grounds as there were amid the plains; and our track lay, broad, level, and green, among rows of tall artichokes and patches of rich cultivation.

When about two-thirds of the way over, we crossed the great caravan track from Egypt to Damascus. We had been to Egypt, and we were going to Damascus; but we did not follow this track. We held on northward to the Galilean hills.

We entered upon these hills about an hour before we reached Nazareth, winding up and down, and around the base of one, and the shoulder of another, sometimes among scattered wood, sometimes over stony tracts, and always in sight of many goats. After mounting a very steep pass, and coming to a well, and winding round a hill once more, we came suddenly in sight of pretty Nazareth. Its basin of fertility is charming—its little plain, full of gardens and groves and fields, surrounded, as it seems, completely by hills. The town is in fact a poor one; but built of stone, and covering a little way up the western slope, it looks well from above.

Here, then, we had before our eyes the scenery amid which Jesus grew up. Its character cannot have changed very much since his day. A fertile basin among the everlasting hills, and a primitive little town which they protect, must bear the same aspect from age to age. The great addition is the convent and church of the Latin monks; but these buildings do not stand out offensively to the eye; but mingle well with the flat-roofed stone houses of the town. In this convent we had to take up our abode.—We longed to pitch our tents on the green below the town; but there was apprehension of rain, and it was thought better to go under the convent roof, which is truly a hospitable one.

I do not know what it is about the service of this church which is so affecting to strangers; but I observe that all travellers speak of the strong emotions excited here. Few believe that the little caves shown by the monks are the kitchen and sitting room of the parent of Jesus; and that the marked out by two granite pillars are those where Mary and the Angel stood at the time of the annunciation. I do not at all believe that these places were thus consecrated; yet I have seldom been so moved as I was this afternoon in the church of the annunciation at Nazareth. We were at least in the place of residence of Jesus, and saw what he saw every day;—the hollows of the valleys, the outlines of the hills, the streams in their courses, and the wild flowers which every where on the slopes

spread under foot. We were in the place which he called home. Entering the church we were saluted with a chaunt from a full choir;—a chaunt sonorous, swelling and exact;—the best music, incomparably, that I heard abroad. It told upon our very hearts. Of course we visited the rocky recesses below the church, which are called the abode of Joseph and Mary; and saw no reason to suppose that, while citizens of Nazareth, they lived in a grotto, rather than a house.

We were shown, too, a portrait of Jesus, which the monks believe to have been copied from an original taken in his lifetime!—as if there had been portrait painting of that kind in those days! and as if the Jews would have considered it lawful if there had! Such ignorance on the part of the monks prevents our relying on any traditions given by them; and I will, therefore, say nothing of the other places pointed out as sacred by them. Nazareth itself is sacred enough; and it is merely offensive to one's feelings to speak of some of the strange stories the monks tell, and really believe, about Jesus and his family, exhibiting what they declare to be the scenes of his life and daily actions.

The next day, the uppermost feeling throughout was of delight at the thought of the natural beauty amid which Jesus was reared. From the heights above the town we looked down into dells full of verdure; and abroad over the rich plain we had crossed the day before, and over toward Carmel, where we were going to-day. We rode among the hills for two hours, observing that clumps of forest trees became more frequent, and that the scenery was changing its character; and then we entered upon a tract which was so like the outskirts of an English nobleman's park that I could hardly believe we were in the Holy Land. Rich grasses covered up the slopes and levels, and clumps of ilex wooded every recess. We wound along under these clumps and along the glades of the scattered forest, and upon broken banks, and then again through reaches of chequered shade. And how could we help thinking at every stop who had once been here before us?

We were almost sorry to leave these park-like hills, though we were descending into the plain of Zebulon, and Carmel was before us, and we were about to cross the old river Kishon which Elijah knew so well when he lived in this region; and the blue sea was in sight; that sea from which Elijah's servant saw the cloud arise which was no bigger than a man's hand.

We rode at the foot of Carmel, keeping the river Kishon for the most part on the right hand. There could not be a finer place of assemblage than this plain for the children of Israel and the worshippers of the Sun (Baal) when Elijah summoned them to meet. From the foot of Mount Carmel which stands out boldly into the sea, the beach stretches northward in a fine sweep of fifteen miles to Acre, and the old Tyre. The plain of Zebulon, thus inclosed between the Galilean hills, Carmel, and the sea, held the assembled multitude on that great day. The worship of the Sun was very imposing in all the countries where it subsisted. We have all heard of it as the worship of Apollo in Greece. I saw mighty temples to the same god, under the name of Ra, in Egypt and Nubia; and under the name of Baal at Baulbec—a few days journey from this place at the foot of Carmel, where his host of priests was defec by Elijah. (1 Kings, xviii.) Here stood his four hundred and fifty prophets, in all their pomp.

Next we ascended the mountain itself; and we spent two nights in the convent on its heights; so that the whole scene is well impressed on my memory. We went down the mountain-side that afternoon, to see the caves where the schools of the prophets used to be; where the young men were gathered together to learn what was known of religion, and to prepare themselves for its administration.—Whether the principal cave was really thus occupied or not, some use was certainly made of it in ancient times. We found its large square grotto; a spacious apartment in the mountain side, cool, shadowy, and solemn. All about its entrance, and over all that side of the mountain, from the beach below to the convent on the height, was a perfect jungle of hollyhocks, ilex, odoriferous shrubs, herbs of many savors, and wild flowers as gay as the rainbow.—Dry and drooping was all this vegetation when Elijah came hither at the end to the long drouth and cast himself down upon the earth while his servant watched on the ridge above. But oh! what an expanse of sky and of blue sea was there for the man's eye to range over while looking for a token of approaching rain! To-day there was not in all the sky a cloud so big as a man's hand; but instead of a cloud there was, at evening, the everlasting sign of the silver bow. When the sun had sunk beneath the waters, and left a golden glow on both sea and sky, the young moon hung in the west yet a little while before "the excellency of Carmel."

We easily believe what we wish; but we have a wonderful facility in raising doubts against those duties which thwart our inclinations.





FROM CALIFORNIA.

The steam ship Charles, Capt. C. Forbes, arrived yesterday morning from Chicago, Jan. 20th, by way of Kingston, Ontario, which places the Elton on the Pacific...

The Charles made the passage out in eight days and four hours, a simple time for the steamship Panama on the Pacific.

On the 19th inst. the ship Charles left Kingston, Jan. 21st, with 211 passengers and \$420,000 in specie on freight, and about the same amount in the hands of the passengers.

We learn from private sources that there is much suffering and sickness at the mines, and from the want of the necessary medical and surgical instruments, numerous deaths.

It is concluded that those miners who are able to work, and are without the working class, can average an ounce per day.

The regular demand of a physician, is an acute call with a charge for medicine of corresponding extravagance.

It is during the mining season a large and probably daily increasing amount of gold mined, but it does not remain with the miner.

The British bark Colony, living on from Oregon via Vancouver's Island, has been seized by Colonel Colbr.

The session of the California Legislature was to commence on the 15th of December. Its principal business would probably be to put the machinery of government in motion.

The British bark Colony, living on from Oregon via Vancouver's Island, has been seized by Colonel Colbr.

There is no clause in the Constitution which gives Congress express power to pass any law respecting slavery in the territories.

There were various clauses of the Constitution and various other sources, foreign and domestic, whence this right of unlimited legislation was deduced.

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time comes, and I am required to vote on this measure as a party man, I cannot do so.

NEW YORK LEGISLATURE.

By a published list of the members of the Assembly of this State, we learn that their occupations are as follows:—

Table listing occupations of Assembly members: Congress, 53; Merchants, 21; Lawyers, 24; Physicians, 4; Millers, 1; Clergymen, 2; Teachers, 1; Farmers, 1; etc.

—Prof. Com. Mr.

SANTA FE.—The message of Governor Bell, of Texas, was delivered to the Legislature of this State on the 26th ultimo.

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day morning last, reach New York on Wednesday morning, and we can have the letters here, in Quebec, on tomorrow (Sunday), which was by the contemplated route.

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REWARD OF MERIT.

On the 31st December last, fourteen privates and the sergeants, belonging to the Royal Canadian Rifles, stationed here, received their discharge, and we were very much gratified that our friend, Sergeant Farel Courvoisier was one of the number.

Sergeant Courvoisier, I am happy to congratulate you on your discharge from this Regiment with a character which no Soldier in the British service can excel.

We also understand that on a count of his extraordinary good service, he has been allowed to retain the office of Town Sergeant.

PROSPECTUS OF "THE WATCHMAN," RELIGIOUS AND LITERARY JOURNAL.

This Journal will vindicate the great principles of Protestantism; but especially that form of Protestantism termed dissent or non-conformity.

The Watchman will not be the official organ of any religious community, yet the wide sphere will feel great pleasure in inserting brief notices.

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3. THE GEOGRAPHIC AND HISTORICAL—which will furnish notices of the position, history, habits and customs, &c., of the various nations of the earth.

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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 AGRICULTURE department will contain general selections, notices of the latest improvements, &c., in its 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.

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.

QUEBEC AND NEW YORK ROUTES TO ENGLAND.

The following is from the speech of the Reverend Mr. Chutehill, at the meeting at Quebec, to consider the propriety of petitioning the government, for aid in opening the communication between Lake Temiscouata and the St. Lawrence:—

"For instance, the Canada arrived at Halifax on Sunday morning last, reach New York on Wednesday morning, and we can have the letters here, in Quebec, on tomorrow (Sunday), which was by the contemplated route."

POSTAL COMMUNICATION BETWEEN HALIFAX AND QUEBEC.

We publish to-day a copy of the correspondence between the Deputy Post Master General and the Provincial Secretary on the subject of the mail arrangements between Halifax and Quebec.

We see by the English papers that four vessels, three English and one American (whale ships), have been crushed by ice bergs, during the past season, and entirely destroyed; fortunately in every case the crews were saved.

ADVERTISEMENTS

J. NASH. FASHIONABLE TAILOR & DRAPER. King Street, Hamilton.

JOHN TYNER, BOOT AND SHOE MAKER. No. 83, YONGE STREET, Toronto, January 21, 1850.

The York Paper Mill. AND WHOLESALE AND RETAIL. SCHOOL BOOK, ACCOUNT BOOK, PAPER AND STATIONERY WAREHOUSE.

KNOW THYSELF. THE AMERICAN PHRENOLOGICAL JOURNAL FOR 1850. EDITED BY O. S. & L. N. FOWLER.

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SELF-PRESERVATION. Who does not long earnestly, and would not strive assiduously, to cultivate his natural powers.

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FOWLER & WELLS, Clinton Hall, 131 Nassau street, New York. Volume 11, volume commences in January 1850.

CANADIAN WESLEYAN METHODIST NEW CONNEXION MISSIONARY SERVICES.

TORONTO DISTRICT. Brock.—Missionary Sermons, on Brock Circuit, on Jan. 20, 1850, By J. Caswell.

HAMILTON DISTRICT. Ayuga.—Miss. Sermons on Feb. 6th, by Revs. Bothwell and Goldsmith.

Barton.—Missionary Sermons in Lake Chapel, Jan. 27, at 10 o'clock, and Mountain at 1 p.m.

LONDON DISTRICT. Howard.—Missionary Sermons on this Circuit on January 21, By T. Brown and H. Coates.

Weston Mission.—Missionary Sermons on this Circuit on January 21, By E. Williams and J. Ker-shaw.

London South.—Missionary Sermons on this Circuit on Feb. 13th, in London, by H. V. Okinson, at 10 o'clock.

London North.—Missionary Sermons on this Circuit on January 27th, by D. D. Rolston.

Windsor.—Missionary Sermons in this Circuit on February 13th, by E. Williams, at 10 o'clock.

JOHNSTOWN DISTRICT. Elizabethtown.—Missionary sermons, January 21st, Banks 10 1/2, a. m.

CAVAN DISTRICT. Prince Edward.—Missionary Sermons in this Circuit on January 20, by T. Rump, in Northport.

Newcastle.—Missionary Sermons in this Circuit on January 27, 1850, By E. Van Norman.

CLOTHING & DRY GOODS!!

THE SUBSCRIBERS beg to intimate to their Friends and the Public generally, that they have commenced Business as MERCHANT TAILORS, and will keep on hand a very large Stock of READY-MADE CLOTHING, DRY GOODS, HATS, CAPS, FURS, CLOAKS, AND BONNETS.

THE CORNER OF KING AND CHURCH STREETS, JOINING THE COURT-HOUSE.

Table listing various clothing items like Men's Etoff Over-Coats, Men's Corduroy Trowsers, and Dry Goods like Saxony Wool Scarf Sharws and White Cottons.

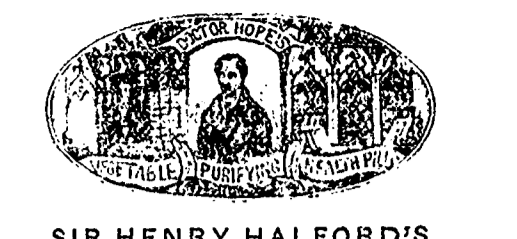
NO SECOND PRICE. BURGESS & LEISHMAN, The Corner of King and Church Streets, joining the Court House. Toronto, January 21st, 1850.

SIGN OF THE GREEN. JAMES FOSTER, BOOT AND SHOE ESTABLISHMENT. No. 4, City Buildings, King Street, TORONTO.

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.

FOR SALE. THEOLOGY, By the Rev. W. Cooke, 6s. 10jd. The Principles of Total Abstinence, by the same author, 8s. 4jd.



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.

Dear 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.

Dear Sir.—Being for the last four years subject to several 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.

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

Dear Sir.—I heroby 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.

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.

DR. HOPE'S PILLS. They are the very best remedy, and can be taken at any time, without any danger from wet and cold.

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



Agricultural.

TASTE OF TURNIPS IN BUTTER.—The method I have pursued here of feeding milch cows with turnips and hay, without the milk or butter being in the least degree tainted with the taste of turnips has been so successful, and is so very simple, that I am induced to send you a statement of it for insertion in the journal, in the hope that it may be useful to some of your readers.

MAPLE SUGAR MAKING.—You were giving some directions for making Maple Sugar, I will tell you my plan, and were it not for the paying for the carriage, I would send you a specimen.

RENTAL OF FARMS.—Amidst the present outcry about agricultural distress, it is wonderful, and still more true than wonderful, that every farm that comes into the market is so-let at an advance of rent.

POTATOES ON MOSS.—Mr. Couch, the celebrated moss-land potato grower, of Winmarleigh, near Garstang, has been honored with an order from her Majesty for some of his potatoes.

PRESERVED MILK.—A farmer of Foxall, near Stafford, has discovered a mode of treating milk when taken from the cow, which causes it to retain all its qualities unaltered for an indefinite length of time.

AN ANCIENT DAHLIA.—In the travels of Lord Lindsay, the noble author states, that, in the course of his wanderings amid the pyramids of that patriarchal and interesting land (Egypt) he stumbled on a mummy proved by its hieroglyphics to be at least 2000 years of age.

STAMFORD FOR EVER.—John Hall of the Half-way House, killed, on Wednesday last, a two-year-old heifer, belonging to James Culvert, which weighed 985 lbs! The animal was of the Durham breed.—Niagara Mail.

ADVERTISEMENTS.

Wm. McDougall, ATTORNEY-AT-LAW, CONVEYANCER, &c. &c. TORONTO, CANADA WEST.

TEETOTAL LECTURES BY MR. D. WADSWORTH.

Table with columns for dates, days, locations, and times for teetotal lectures.

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THE second volume of the Agriculturist, in its present form, commences January 1850. It is issued monthly, and contains 24 pages, double columns, imperial octavo.

Great care will be taken in the selection of matter, whether relating to Agriculture, Horticulture, Mechanics, Domestic Economy, Education, or general Science.

Farmers subscribe and pay for your paper, and then write for it; all parties will thus be pleased and benefited. The Agriculturist is devoted to the development and advancement of the real interests of Canada.

As an inducement to extra exertion, we offer the following Premiums: ONE HUNDRED DOLLARS! SEVENTY-FIVE DOLLARS! FIFTY DOLLARS!

Every person who will procure 200 subscribers for the Agriculturist, at the subscription of ONE DOLLAR, and remit the money at the time of ordering the paper, will be paid \$100, for 160 subscribers, \$75, for 120 ditto, \$50; for 75 ditto, \$30; for 60 ditto, \$25.

Agricultural Societies, and those persons who obtain paper through the society, are excluded from the above. As we have no travelling agents, the offers are open, and accessible to all, with the exception just mentioned.

GEORGE BUCKLAND, Secretary Agricultural Association, Principal Editor, assisted by WILLIAM McDougall, Proprietor.

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We invite practical farmers to favor us with communications relative to their own experience and discoveries in agriculture, which we shall be happy to lay before the public.

Any person sending a Club of Ten Subscribers, will be entitled to an extra copy for his trouble.

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All Letters to be post paid, or they will not be taken from the Post Office.

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THE best encomium upon this learned, complete and popular History of Romanism, is the fact that SIXTY-THOUSAND COPIES have been sold in about three years, and still there is a constant demand for it in all parts of the country.

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From Zion's Herald. It is written in a popular style. Its engravings are numerous and finely executed. The book will doubtless be popular, and cannot fail to produce a profound conviction of the terrible iniquity of Anti-Christ.

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Rev. Dr. Cheever, in the New York Evangelist, says—"We ought to have noticed this excellent and beautiful work before. It possesses many and very strong claims for popular favor, and we do not doubt that it is destined to have an extraordinary sale. The work itself is characterized by great research, and a comprehensive and Scriptural view of the nature and history of the Popish system."

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