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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, JANUARY 28, 1850.

No. 2.

Poetry.

'TIS HARD TO DIE.

A fair young girl in sadness lay
Upon a downy couch,
Round which the "sunset" brightly lay
Dwelt with a hazy ring of light.

"'Tis hard to die," she murmur'd soft;
"I love the shadowy glade;
I love the fields, the woods, where oft
In childhood I have stray'd."

"My cherished flowers, so sweet, so bright,
I've now for them I sigh,
Their opening buds gave me delight;
Oh! it is hard to die."

"'T is hard to die! my mother dear,
Oh! give me one fond kiss;
Fain would my spirit linger here,
To be with thee in bliss."

The mother bent her sorrowing form,
And strove the tear to hide;
Her anxious heart beat quick and warm,
For well she loved that child.

"Farewell, kind sister! once again
Told me in thy embrace;
Come nearer, come; ah! 't is in vain,
I cannot see thy face."

"Oh! pray for me," she wildly cried,
"Resign'd that I may go
To everlasting hills of peace,
Where healing waters flow."

She closed her eyes in silent prayer,
Hush'd was the last soft sigh;
Her Saviour's open arms were there;
She found it sweet to die!

H.

Miscellany.

PRAYER.

Prayer has been well defined, the offering up of our desires unto God, for things agreeable to his will, in the name or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies.

1. Prayer is in itself a becoming acknowledgment of the all-sufficiency of God, and of our dependence upon him. It is his appointed means for the obtaining of both temporal and spiritual blessings. He could bless his creatures in another way; but he will be inquired of, to do for them those things of which they stand in need, Ezek. xxxvi. 37. It is the act of an indigent creature, seeking relief from the fountain of mercy. A sense of want excites desire, and desire is the very essence of prayer. "One thing have I desired of the Lord," says David: "that will I seek after." Prayer without desire is like an altar without a sacrifice, or without the fire from heaven to consume it. When all our wants are supplied, prayer will be converted into praise; till then Christians must live by prayer, and dwell at the mercy-seat. God alone is able to hear and to supply their every want. The revelation which he has given of his goodness lays a foundation for our asking with confidence the blessings we need, and his ability encourages us to hope for their bestowment. "O thou that hearest prayer, unto thee shall all flesh come," Ps. lxxv. 2.

2. Prayer is a spiritual exercise, and can only be performed acceptably by the assistance of the Holy Spirit, Rom. viii. 26. "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." The Holy Spirit is the great agent in the work of grace, and without his special influence there is no acceptable prayer. Hence he is called the Spirit of grace and of supplication: for he it is that enables us to draw nigh unto God, filling our mouth with arguments, and teaching us to order our cause before him, Zech. xii. 10.

3. All acceptable prayer must be offered in faith, or a believing frame of mind. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering: for let not the wavering man think that he shall receive anything of the Lord," James i. 5-7. "He that cometh unto God, must believe that he is a rewarder of them that diligently seek him," Heb. xi. 6. It must be offered in the name of Christ, believing in him as revealed in the word of God, placing in him all our hope of acceptance, and exercising unfeigned confidence in his atoning sacrifice and prevalent intercession.

4. Prayer is to be offered for "things agree-

able to the will of God." So the apostle says: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him," 1 John v. 14, 15. "Our prayers must, therefore, be regulated by the revealed will of God, and come within the compass of the promises. These are to be the matter and the ground of our supplications. What God has not particularly promised, he may nevertheless possibly bestow; but what he has promised he will assuredly perform. Of the good things promised to Israel of old not one failed, but all come to pass—and in due time the same shall be said of all the rest."

5. All this must be accompanied with confession of our sins, and thankful acknowledgment of God's mercies. These are two necessary ingredients in acceptable prayer. "I prayed," said the prophet Daniel, "and made confession." Sin is a burden, of which confession unloads the soul. "Father," said the returning prodigal, "I have sinned against heaven and in thy sight." Thanksgiving is also as necessary as confession; by the one, we take shame to ourselves; by the other, we give glory to God. By the one, we abase the creature, by the other, we exalt the Creator. In petitioning favors from God, we act like dependent creatures, in confession, like sinners; but in thanksgiving, like angels.

ON CHANGE OF AIR.

The effects which air, pure air, change of air, produce on the health of man; on the discharge of his mental and bodily functions; on his spirits, his temper, almost his disposition; on the vigor of his memory, the correctness of his judgment, the brilliancy of his imaginings; are too important to be passed over without notice.

"The importance of ventilation, much as it has been urged on public attention, is not yet sufficiently estimated. Are not bed rooms still built low and small? Are not beds still surrounded with closely-drawn curtains? Are not bed rooms still crammed with furniture, and their floors covered with carpeting—at times even under the beds, where a carpet is not, cannot be wanted? Do not people sleep with the door and windows of the bed-room closed, with a light, and not unoften that light gas, burning in their bed rooms? Can it be contended that they either understand ventilation, or appreciate its value?"

The atmospheric air, composed principally of two elements, oxygen and nitrogen is changed by respiration: and consisting, before inspiration, of twenty one parts of oxygen to seventy nine parts of nitrogen; it contains, after expiration, probably at the lowest computation, three and a half per cent of carbonic acid, or on an average, twenty-seven and a half cubic inches of carbonic acid are evolved from the lungs every minute, or about forty thousand cubic inches in twenty-four hours, which weigh nearly three pounds, and contain about eleven ounces of carbon.

"Now, the rapidity with which this vitiation takes place, may be conceived by knowing the fact, that at each respiration sixteen cubic inches of air are on an average, deteriorated, and that about twenty such respirations are taken in a minute; therefore three hundred and twenty cubic inches of air are each minute poisoned by every individual, and rendered unfit for the support of life. The consequences which must follow, even on a simple chemical view of the matter, if a man is confined eight hours in a shut-up bed-room, are obvious enough. But this is not all: with the expired air, a large quantity of watery vapour is exhaled from the lungs; a fact which demonstrates itself by the vapour being condensed in cold weather, and in winter, sometimes frozen, on the bed-room windows; a fact which shows itself in the dampness of the clothes, particularly woollen clothes, which have laid all night in a closely shut-up bed-room. Nor is this all: the skin is actively at work evolving its secretions, among the rest a highly volatile, and in some persons, most offensively smelling substance, which, mixing with the air taints it more and more—renders it more and more impure—more and more unfit for respiration."

"The effect of a burning candle or lamp in increasing these evils is precisely that which a second person in the room would cause, seeing that, during its combustion, it takes the oxygen from the air, and replaces it by carbonic acid. The effect of a fire, if it is a very small one, and the room large, is rather favorable to ventilation than otherwise. But this is a nice question, one with difficulty adjusted, and one which, unless the bed-room is particularly large, should

not be tried. For if the room is heated, the air is rarefied, is expanded, occupies a larger space in proportion to its weight, and, therefore, at each aspiration, less air is really breathed; the blood is consequently not so freely and completely aerated. But there is likewise another effect. If the air is heated the body is heated, the vessels of the skin excited, and the result is either an excessive secretion of its fluids, and consequent and unnecessary and injurious exhaustion, or, failing this, a hot, dry and feverish skin. But even this is not all. Blood, when heated, occupies more bulk more space, and the consequence is fulness of the vessels, and pressure on the brain and nerves, and therefore torpidity, lethargic, unrefreshing sleep, or otherwise a restless excitability of system. Both these effects must have often been felt by the man who has indulged himself with a heated bed room. These effects must have been frequently felt by most men in a hot sitting-room.

The bed-room ought not, then, to be heated, but, on the contrary, to be kept as cool as is consistent with the feelings and the health, and means ought always to be taken to secure a constant change of air in it. For these purposes, either the door ought to be left partially open, or the windows opened a little at the top. No fire ought to be allowed, unless under very particular circumstances, if the room is not unusually large, and even then the fire ought to be as little drawn as possible; the floor only in part carpeted, and there ought to be only necessary chairs, tables, &c. A light ought not to be allowed in a bed-room, if it can be avoided; and, if it is necessary, it should be put into the fire-place."—Dr. Robertson.

THE LORD'S DAY.

(From the "Pearl of Days," Essay by a Laborer's Daughter.)

It needs but a glance at the toilsome life of our rural or our manufacturing population to convince any one that the Sabbath, viewed merely in relation to man's temporal well being is of great value to the working man. The important influence which the frequent return of such a day, with all its cheering and inspiring exercises and associations, must have upon the health of those who observe it, is not to be overlooked. The wearied frame is refreshed and invigorated, the depressed spirits revived, and the flagging energy restored, while its public observances call for such attention to personal appearance as cannot fail to have a beneficial effect at once upon the habits and the constitution, as also to form a strong inducement to exertion for the improvement of their condition.—Hence it is, that when we enter the house of the church-going, Sabbath-keeping laborer, we generally find a marked difference between it and the home of him who rarely or never enters a place of worship, and who regards not the sacred claims of the day.

In the house of the Sabbath-observing, church-attending laborer—even though, as is too often the case, he should know little or nothing of the vital power of religion, though its observance be mere outward observance, and his religion but form—we observe useful, though sometimes rude furniture, clothing, and food, cleanliness and comfort, a cheerful fire on the hearth, and a few books on the shelf; everything indicating some little relish for the convenience and comfort of civilized life.

On Saturday evening, there is washing and combing and brushing of flaxen heads, laying out of clean little frocks and pinafores, or jet black shoes set ready for little feet, that, without hurry of confusion, clean and neat, they may be ready on Sabbath morning to accompany father or mother, or, if possible both to the place

"Where Christians meet to praise and pray,
To hear of heaven, and learn the way."

One important advantage which is connected with the observance of the Lord's day among the laboring population, is the influence which it has in elevating the mind, character and condition of the female portion of the community. Where Christianity and its weekly rest are unknown, the condition of woman is a subject in the extreme, but the religion of Jesus raises her from her degraded situation, by calling her forward to engage in the exercises, share the instructions, and receive the influences of the Sabbath. The Lord's day calls her thinking powers into action, gives her a mind and conscience of her own, cultivates her intellectual and moral nature, and gives her to man a helpmate indeed, fitted to become, not merely his slave or his toy, but the companion of his labors and studies, his devoted friend, and his faithful and judicious adviser;

not merely the mother and nurse of his children, but their intelligent instructor and guide—the most efficient assistant in their intellectual and moral training.

METHODISTS, AND THEIR LIBERALITY.

The Methodist congregations, taken as a whole, are more liberal than those of any body. It is probably a fact, that taking them as a whole, every Methodist contributes towards gospel objects, about three times the sum that is contributed by each member of other bodies in the British Empire. Many thousands among these bodies do to their power, and beyond their power; but it may be safely asserted, that a great majority, comprising a large proportion of all the wealthy professors of this country, do nothing, or next to nothing, for the support of the gospel. The great peculiarity of Methodism is, that the scale of contribution is properly adjusted, and universally acted upon. Their avowed motto—the single secret (we speak only of human means) of their prodigious moral power is—"At it all at it! always at it!" In addition to this: the weekly penny, the quarterly shilling, and the annual subscription, all for the support of the gospel; moreover at love feasts, at festival sermons, and at the sacramental table, for the support of their poor; they support their schools in a style that may be termed princely, and they raise for the spread of the gospel in heathen lands a sum so vast, that one would think they had surely directed all the streams of their bounty to this one single object. But how can they sustain such an amount of unceasing contribution? How, after the proper maintenance of their families and credit, can they possibly maintain it? Sustain it! It sustains them! It is impoverishing none! Its great danger at this moment is from the rising respectability of the people. But after all why do we marvel to comfort conscience, and hide culpability. It is easier to wonder than to work! to gape than to give! The Methodists do much, but they could do immensely more. Take the sum total of their congregations, and divide it by the aggregate of their numbers, and you would find the sum from each is really small. Take an equal number from equal ranks of the population, and compute the sums they spend needlessly, or hurtfully, or sinfully in various ways, and it will probably amount to seven times the sum spent by the Methodists in support of gospel institutions. Mammon has still the loaf, and Christ the crumbs. Selfishness is the antagonist of the gospel, and covetousness the enemy of the Christian church.—Christian Witness.

PROSE AND POETRY.

There is a plain line of demarcation between prose and poetry. Nature is the poet's teacher. Man can go no higher than his faculties, and nature is their fountain. But this line of demarcation is more a matter of feeling than demonstration. The poet's sense is pleased, injured to the rigid discipline of geometry, he is apt to regret this. And why so? At all these theories which so well indicate elevation of the Grecian genius based on axioms which derive their value from mankind's verbal perceptions of them? Why not, also, the line of demarcation between prose and poetry should be forever defined by the universal feeling of mankind?

It is said, however, that different men have different feelings; that an object strikes man as poetical, and another as prosaic; this it is obvious to reply, that almost every object may be viewed in a poetical or prosaic light according to the will of the spectator. "A steam engine, considered as a machine for the easily attaining certain ends, is a prosaic object; but considered as the child of human genius, and multiplying the blessings of the human race, it becomes, for a moment, a poetical character, because, in this view it awakes elevated emotion. But objects are chosen poetical or prosaic, according to their tendency to awake emotion: for instance, a bonfire, sunset, or an old ruin (school house, is a prosaic object; a cotton manufactory is a poetical object.

Poetry addresses itself to the passions, and to the reason. Poetry, in her high or walk, is adorned with the graces of fancy; in her high-roads, she is aided by the creations of the imagination. Prose is attended by the facts of the understanding, and is assisted, and conducted more rapidly than poetry, by the intellect. Prose enlightens the human mind, and teaches the images of beauty and goodness, touches the soul with sympathy, and fits it with emulation; and the moral nature of man is thus rendered more worthy of his intellectual.—Monthly Mag.

Family Circle.

EDUCATION OF MOTHERS FOR THEIR DUTIES.

From *Child's Management of Infancy*.

In no point of view is it possible to defend the prevailing error of leaving out what ought to constitute an essential part of female domestic education. Till that defect be remedied, thousands of young beings who might have been preserved, will continue to be cut off at the very outset of existence, to the lasting grief of those who would have been delighted to guard them against every danger, had they only known how to set about it. Even in the best regulated families, it is rare to meet with a mother, who, before becoming such, has devoted the least attention to the study of the infant constitution, to the principles on which it ought to be treated, or to the laws by which its principal functions are regulated. The parent, in fact, enters upon the important charge entrusted to her care with less previous preparation for its proper fulfilment, than if it were a plant or flower which God had committed to her management, instead of a living being in whose existence and happiness her whole soul is centered. If a rare or curious flower is presented to her, she will inquire minutely about its natural habits, the time and manner of watering it, the best exposure in which to place it, and the admission or exclusion of the external air; and she will act upon the information. But when a human being is confided to her, the same person will often unhesitatingly accept of the trust, without asking a single question about the necessary treatment, and will rely implicitly on the misty experience of an uninformed nurse, for guidance in her most difficult and deeply interesting duty. It is true, that there are some nurses well qualified by strong natural sense and much experience to direct the mother in her arduous undertaking; but these, are, unhappily, the rare exceptions to a very general rule, and can never justify the parent for neglect of duty imposed upon her, not less by her own maternal feelings, than by the laws of the Divine Creator.

In making these remarks, my wish is not to throw unmerited blame upon mothers, who suffer merely from the defects of their own education, and cannot help themselves. My only object is, to draw attention to the fact, that such defects not only exist, but exert a most injurious influence on happiness, and that they may be easily and effectually remedied. All that is required is, first, to ascertain what are the social duties which belong peculiarly to woman, and then, to give her when young that kind of education which, besides elevating and enlightening her general character, shall best qualify her for their ready fulfilment.

On examining the social position of woman with this view, we cannot fail to perceive that the domestic circle is her peculiar province. While the husband and father is toiling abroad for the means of comfortable subsistence, on her devolve, in an especial manner, the duties connected with the family at home. To her exclusively the infant looks for that cherishing and affectionate care which its tender and delicate frame requires; and to her the child directs every appeal, whether of kindness or suffering, in the full confidence that she will be ever watchful for its happiness and relief, and that from her a look or a cry will procure the requisite sympathy or aid. She alone it is who provides its nourishment, regulates its exercise, and watches over its slumbers. But when we inquire to what extent her previous education has fitted her for the intelligent discharge of the duties which thus constitute the chief objects of her social existence, we find that, perhaps in the majority of instances, on no one point relating to them has she received even a tittle of instruction; and that she enters upon the married state, and becomes a mother, without a suspicion of her deficiency in even the most ordinary information concerning the nature and functions of the infant being whom she is suddenly called upon to cherish and bring up. When her heart is wrung by witnessing its sufferings, and she knows not what hand to turn to save it from impending danger, she bitterly laments her own helplessness, and earnestly wishes she knew how to afford it succor. But not being aware that much of the difficulty and danger proceeds from defective education in herself, and an ignorance of her peculiar duties, which would be culpable if it were voluntary, she grieves over her present affliction without its once occurring to her that those who come after must, in their turn, go through the same painful and profitless experience with their children; unless, by a rational exercise of foresight, they be previously prepared, by the acquisition of the requisite knowledge and training, for that sphere in which they are afterwards to move.

It is true, that all women are not destined, in the course of nature, to become mothers, but how very small is the number of those who are unconnected by family ties, friendship, or sympathy, with the children of others! how very few are there who, at some time or other of their lives, would not find their usefulness and happiness increased by the possession of a kind of knowledge so intimately allied to their best feelings and affections! and how important is it to the mother herself, that her efforts should be seconded by intelligent instead of ignorant assistants! Sickness or other duties may withdraw her from her sphere for a time, and if she

leaves no one behind in whose judgment, knowledge, and watchfulness, she can confide, how miserable for both he self and her offspring? In all points of view, every right-minded woman has an interest in the present inquiry, and in removing the ignorance in which the subject has been involved.

It may, indeed, be alleged, that mothers require no knowledge of the laws of the infant constitution, or of the principles of infant management, because *instinct* is always at hand to correct their errors. As society is at present constituted, however, professional men are rarely consulted till the evil is done, and health is broken, and even if they were, it requires intelligence and information in the mother to fulfil their instructions in a rational and beneficial spirit. Circumstances are continually changing, and were the orders given to-day to be acted upon to the letter a month hence, without regard to what had happened in the interval, it is just as likely that harm would be done as that benefit would result. On the mother, therefore, aided, at most, by the nurse, devolves in reality the chief responsibility. She alone is always on the spot, and can act and direct with the certainty of being obeyed. If she be thoroughly acquainted with her duties, her spirit will pervade every movement even when she is necessarily absent, whereas, if she be ignorant or contradictory in her notions, the more constant and watchful her superintendence, the more mischief will be done, and the more open will she be to the influence of prejudice and quackery.

HUSBANDS, LOVE YOUR WIVES.

Assist your wives in making home happy; preserve the hearts you have won. When you return from your daily avocations, do you find your habitation alluring? Do not sit down in a corner, silent and sullen, with clouded brow and visage repulsive! Meet your beloved with a smile of joy and satisfaction, take her by the hand. Never indulge in harsh, coarse, or profane words. These, to a woman of refinement, of delicate and tender sensibility, are exceedingly disgusting, and tend to grieve her spirits. Let the law of kindness dwell upon your lips, write it upon the table of your heart. Modesty and delicacy are gems of priceless value; keep them polished like burnished gold. Husbands, be exceedingly cautious never to say or do anything that will tend to mortify the feelings of your wives in company. Here, if possible, show them more marked respect than when alone. Give your wives to understand that you esteem them above all others; make them your confidants: confide in them, and they will confide in you; confidence begets confidence, love begets love, and sweetness begets sweetness. Above all, sympathize with the wives of your bosoms in the hour of affliction. Rejoice with them when they rejoice, and weep with them when they weep. Who, if not a bosom companion, will wipe from the cheek the falling tear of sorrow? Finally, husbands, remember that death will soon sever the connubial cord? When you behold her, with whom you have lived and toiled, and wept and rejoiced, cold and lifeless, laid in the coffin—

Think of happiness so deep and tender
That filled thy heart when wandering by her side,
Think how her faintest smile has power to render
The darkest moment one of love and pride.

And now that this frail form in death grows colder,
A sweet, calm rapture fills the parting hour,
That thou art with her, though a sad beholder,
A witness of the dear Redeemer's power.

Will you then regret that you studied always to promote her happiness? that the law of kindness and love dwelt on your lips evermore? Oh, think, and be now her ministering angel!

INDUSTRY IN FEMALES.

Industry in a female is always an important trait. There is, indeed, so much uncertainty in the voyage of life that no young man can be deemed otherwise than very imprudent, who joins his fate to that of a person whose domestic education and habits of life have been adverse to the practice of this essential virtue. In a career where the utmost prudence is often incompetent to secure success, and where, in nine cases out of ten, the fairest prospects are permanently blighted, and the brightest expectations nipped in their freshest bloom, to enter the domestic relation, and to assume the several responsibilities of husband, father, citizen, with one who is wholly inadequate to sustain shocks of adversity, or to alleviate the burden of misfortune by mutual assistance and support, is not only an evil, but a crime! And yet there are thousands who do so—thousands who annually lead to the altar beings with minds as vacant, and hands unaccustomed to employment, as though they had existed from childhood in a mental and moral vacuum—wholly ignorant of ordinary wants, and of the means by which they are hourly supplied.

THE GREATEST MAN.—The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms and whose reliance on truth, on virtue, on God, is the most unflinching.—*Dr. Channing.*

Geographic and Historic.

LOCALITIES OF GOSPEL HISTORY.

We enter here upon a more detailed description of the Holy City, and its remains of antiquity. In doing this, I must request the reader to bear in mind, that for the lapse of more than fifteen centuries, Jerusalem has been the abode not only of mistaken piety, but also of credulous superstition, not unmingled with pious fraud. During the second and third centuries after the Christian era, the city remained under heathen sway; and the Christian Church existed there, if at all, only by sufferance. But when, in the beginning of the fourth century, Christianity became triumphant in the person of Constantine; and at his instigation, aided by the presence and zeal of his mother Helena, the first great attempt was made in A. D. 326, to fix and beautify the places connected with the crucifixion and resurrection of the Saviour; it then, almost as a matter of course, became a passion among the multitudes of priests and monks, who afterwards resorted to the Holy City, to trace out and assign the site of every event, however trivial or legendary, which could be brought into connection with the Scriptures or with pious tradition. The fourth century appears to have been particularly fruitful in the fixing of these localities, and in the dressing out of the traditions or rather legends, which were attached to them. But the invention of succeeding ages continued to build upon these foundations; until in the seventh century, the Mahammedan conquest and subsequent oppressions confined the attention of the Church more exclusively to the circumstances of her present distress; and drew off in part the minds of the clergy and monks from the contemplation and embellishment of Scriptural history. Thus the fabric of tradition was left to become fixed and stationary as to its main points; in much the same condition, indeed, in which it has come down to our day. The more fervid zeal of the ages of the crusades, only filled out and completed the fabric in minor particulars.

It must be further borne in mind, that as these localities were assigned, and the traditions respecting them for the most part brought forward, by a credulous and unenlightened zeal, well meant, indeed, but not uninterested; so all the reports and accounts we have of the Holy city and its sacred places, have come to us from the same impure source. The fathers of the Church in Palestine, and their imitators the monks, were themselves for the most part not natives of the country. They knew in general little of its topography; and were unacquainted with the Aramaean, the vernacular language of the common people. They have related only what was transmitted to them by their predecessors, also foreigners; or have given opinions of their own, adopted without critical inquiry and usually without much knowledge. The visitors of the Holy Land in the earlier centuries, as well as the crusaders, all went thither in the character of pilgrims; and looking upon Jerusalem and its environs and upon the land, only through the medium of the traditions of the Church. And since the time of the crusades, from the fourteenth century onwards to the present day, all travellers, whether pilgrims or visitors, have usually taken up their abode in Jerusalem in the convents; and have beheld the city only through the eyes of their monastic entertainers. European visitors, in particular, have ever lodged, and still lodge, almost exclusively, in the Latin convent; and the Latin monks have in general been their sole guides.

In this way and from these causes, there has been grafted upon Jerusalem and the Holy Land a vast mass of tradition, foreign in its source and doubtful in its character; which has flourished luxuriantly and spread itself out widely over the western world. Palestine the Holy City, and its sacred places, have been again and again portrayed according to the topography of the monks; and according to them alone. Whether travellers were Catholics or Protestants, has made little difference. All have drawn their information from the great storehouse of the convents; and, with few exceptions, all reported apparently with like faith, though with various fidelity. In looking through the long series of descriptions, which have been given of Jerusalem by the many travellers since the fourteenth century, it is curious to observe, how very slightly the accounts differ in their topographical and traditional details. There are indeed occasional discrepancies in minor points; though very few of the travellers have ventured to depart from the general authority of their monastic guides. Or even if they sometimes venture to call in question the value of this whole mass of tradition; yet they nevertheless repeat in like manner the stories of the convents; or at least give nothing better in their place.

Whoever has had occasion to look into these matters for himself, will not be slow to admit that the views here expressed are in no degree overcharged. It follows from them,—and this is the point to which I would particularly direct the reader's attention,—that all ecclesiastical tradition respecting the ancient places in and around Jerusalem and throughout Palestine, is of no value, except so far as it is supported by circumstances known to us from the Scriptures or from other cotemporary testimony.—*Robinson's Researches in Palestine.*

A CARAVAN IN THE DESERT.

The hot sun, like the bow of a kila, now trembles over the glistening sands, and plays the most fantastic tricks with the suffering traveller, cheating his vision with an illusory supply of what his senses madly crave. Half-dozing, half-dreaming, as I advanced, lulled into vague reverie, the startling mirage shifting with magic play, expands in gleaming blue lakes, whose cool borders are adorned with waving groves, and on whose shining banks the mimic waves, with wonderful illusion, break in long glittering lines of transparent water—bright, fresh water, so different from the leathery decoction of the zomzemina. On our approach the vision recedes, dissolves, combines again into new forms, all fancifully beautiful: then slowly fades and leaves but the burning horizon, upon which at wide intervals is seen, perhaps, a dim black speck, appearing over the rolling sandy swell like a ship far out at sea; the film of the Desert gives it gigantic dimensions as it approaches: it proves as it nears us to be a caravan of camels from Suez, coming along with noiseless tread,—a few laconic words are exchanged between the Arabs without stopping; in another hour it is left far behind, until again it disappears from vision. Thus pass the sultry and silent hours of noon. There is a terrible and triumphant power of the sun upon this wide region of sterility and death, like that of a despot over a realm blighted by his destructive sway; no trace of verdure is there but the stunted shrub, which struggles at wide intervals about the sandy bed of some dried watercourse; no sign of living thing but the burrow of the rat, the slimy trail of the serpent, or the carcass of the camel, who makes his grave as well as his home in the wilderness, met with in every stage of decay, from the moment when the vultures have just fleshed their beaks in his fallen corpse, till, stripped of every integument, the wind whistles through the ghastly framework of his naked ribs, and his bones, falling assunder and bleached by heat and wind, serve to mark the appointed track upon which his strength was spent.—*From a Journey to Mecca.*

A SOUTH AFRICAN BUSH AND ITS INHABITANTS.

I never saw in any other part of the world, anything resembling the Fish River Bush, nor, I should think, does there exist a tract so difficult to penetrate or to clear. The vegetation is so succulent, that fire has no effect on it, even in the driest weather, and at the same time so strong and rigid, and so excessively dense, that there is no getting through it without cutting your way at every step, unless in the paths made by wild beasts. Yet the Caffres make their way through with wonderful skill and activity, creeping like snakes among the thickets, where no white man can follow them; and this covert, extending so far along the frontier, is of great advantage to them, both in their predatory and hostile incursions, as they can muster in force, and even approach to within a few miles of Graham's Town, without being observed. Not more than twenty years ago, I have been told, the Fish River Bush swarmed with elephants and other wild beasts. Mr. Clarke once saw fifty elephants together near Trompeter's Drift, about 30 miles from Graham's Town; but the active war waged against them for the sake of their ivory, by the Albany settlers, the more frequent passage of men and cattle through these wild tracks, the patrolling and fighting in the Bush during the late Caffre war, have put these aboriginal inhabitants to the rout. At the present day, it is said, not an elephant is to be found in any part of the Fish River Bush. The rhinoceros and buffalo still exist there; but the former, the most dangerous of all the wild beasts of this country, is become extremely rare.

The hippopotamus, or sea-cow, as the Dutch call it, though much reduced in numbers, is still to be found near the mouth of the river. All the large kinds of antelope have become far scarcer than they were formerly within the bounds of the colony, and some are quite extinct. The high, open table plains, called the Bontebok Flats, lying to the north-east of the Winterberg, are still famous for the abundance of large game. Many officers who had visited them for the sake of hunting, assured me that the immense multitudes of wild quadrupeds, especially of the quagga, the gnou or wildebeest, the blesbok, and the springbok, which were there to be seen, were really astonishing. Lions are frequently to be met with on these flats, though much reduced in number by the exertions of the sportsmen. It is said that a lion will seldom attack a man, at least a white man, unless provoked; when roused, he generally walks away at a slow pace, with an air of great deliberation and tranquillity, seeming to say, "I will let you alone, if you let me alone;" but if pursued or fired at, he attacks in his turn with great fury. I had always supposed that he was an animal of solitary habits, but the officers who had hunted on the Bontebok Flats, all concurred in asserting that it was usual to meet with several lions together, sometimes as many as seven or eight.

DISCRETION.—Discretion is the sure sign of that presence of mind without which valor strikes untimely and impotently.

Ecclasiastical.

PRIMITIVE METHODIST CHURCH IN CANADA.

SOCIAL TEA PARTY AT YORKVILLE.—With the two-fold object of promoting union among the followers of Christ by social intercourse, and assisting the chapel trust, this service was given on the 1st instant. The Chapel was crowded with guests, and all seemed exceedingly happy. The refreshments (furnished gratis) were excellent and abundant; and although many baskets were remained when the company was supplied, it was evident the refreshments were appreciated by all.

This part of the feast being over, the meeting unanimously called T. Lawson Esq. to the Chair. The chairman having made a few appropriate remarks called on the Rev. T. Reed (C. W. Methodist New Connexion Church) to address the meeting. Mr. R.'s address was brief, but to the point. He alluded to the zeal of his Primitive Methodist Brethren at Yorkville, who unwilling that the place of worship should lack any thing necessary for the comfortable accommodation of its worshipping assemblies, had at considerable expense repaired and otherwise improved the Chapel in which the happy company before him were assembled. The Rev. gentleman's speech was quite interesting, breathing a truly catholic spirit and calculated to unite the members of Christ's mystical body more closely together.

The next speaker, upon whom the Chairman called to address the Meeting, was the Editor of the Christian Messenger. His address was quite as long as was necessary and evinced his great satisfaction in having an opportunity of thus associating with Christians of other denominations in a social assembly like that he was addressing. He observed that between the Body with which he was connected and the Primitive Methodist Church there was no difference on doctrinal tenets and but a shade of difference in church polity. Both communities contended for the same great principles of liberality and independence and equality. He referred to the influence of financial liabilities on the prosperity of a Church and commended the attempt to raise the necessary funds to free that Chapel from debt. The giving of Social Parties at this season of the year was particularly desirable; it provided a safe and advantageous recreation where the young especially, might connect innocent pleasure with abiding profit; while the funds accruing from the festival, were drawn into the treasury of the Lord. Having made several other desultory remarks the speaker resumed his seat.

The Chairman then called upon Mrs Towler (relict of the late Rev Mr Towler) to address the Meeting. Mrs. T., in her usual, happy manner, pointed out the evil of financial embarrassment in the church of Christ. She referred to the spirit and zeal manifested in re-building ancient Jerusalem as an example worthy of imitation by the disciples of Christ in modern times. When the Wesleyan Missionary Society was in debt several years ago, it was observed by a member of that Church, that when the debt became worth removing it would be removed. Mrs. T. hoped that the Yorkville friends would not suffer the debt on their chapel to become worth removing; but that they would at once bestir themselves and meet all liabilities.

At this period of the meeting we were compelled, though reluctantly, to retire from the assembly; and we have been since informed that the latter part of the feast was by far the more interesting. The Rev. Mr. Boyle (Primitive Methodist Church) delivered an interesting and amusing speech, and he was followed by Messrs Walker and Mutton who likewise added to the interest of the occasion. During the evening about twenty pounds currency were obtained to aid the Yorkville chapel fund.

The choir in attendance, including the aid of a Melodeon and a Bass Viol, performed a number of suitable pieces with great spirit, and evidently much to the satisfaction of the assembly.

The Primitive Methodist Body both in England and Canada, is eminently characterized by zealous and persevering effort to save souls.—No other Methodist community has enjoyed equal success in Britain; and in this country we are informed that they enjoy good measure of prosperity. Whether their polity is as well adapted to the population of Canada as to that of Great Britain is a point, which, probably, remains to be tested.—Adequate provision, however, is made for the representation of the Laity in the councils of the Church; and, if they err, it is in favor of the membership.—They are voluntaries in the strictest sense of the word; and they strenuously oppose the endowment of the christian church by the civil government. Most heartily do we wish their prosperity.

RIGHT OF PRESENTATION EXERCISED.—A Scottish Journal contains an account of the appointment of a Minister at Colmonell under the following circumstances. A petition signed by eleven hundred parishioners, including nearly all the communicants, requested the appointment of Mr. Andrew Blair, son of their lamented pastor; and yet their request was denied and a Mr. Dill, appointed to the charge.

BAPTISTAL REGISTRATION.—The Rev. W. D. Jones, of the established church, recently refused to read the funeral service for a child, which had not been baptized; and afterwards took much pains to convince the parents that if it were not had deprived the child of many spiritual blessings and of admission into the Kingdom of Heaven.

BROCK CIRCUIT.

TO THE EDITOR OF THE WATCHMAN

MY DEAR BROTHER.—I am happy to inform you that our Missionary Services at the Brock Station were well attended. On Sabbath, 20th inst., Rev. T. Caswell preached two excellent sermons, to large and attentive congregations. On Monday evening our first Missionary meeting, held at Providence Chapel, was largely and respectfully attended; Speakers, Rev. Mr. Caswell, Mr. John Gundy, and the writer, Chairman.—Recker, Esq. On Thursday evening our meeting at Mr. Ellis's School house was large; the same speakers, Chairman.—Cowman, Esq. On Wednesday evening, at Lloyd's school house, a very large and attentive congregation, Mr. Reuben Way chairman; when we had the assistance of the Rev. Wm. McClure and Mr. Brett, of Toronto, in addition to our former speakers. Mr. Brett was very interesting, and clearly pointed out the rise and progress of the Methodist New Connexion. Mr. McClure was very lucid and powerful—all were heard with deep attention. On Thursday we finished our Missionary Services, by holding our meeting at Uxbridge, Mr. Thomas Bolster chairman. We were truly sorry to part with Mr. Brett so soon; he was obliged to return to Toronto. Our meeting at Uxbridge was a very excellent one indeed. On the whole our meetings were productive of much spiritual good, and our Collections were over twelve pounds, but when the Collectors have discharged their duty, we expect it will amount to fifteen pounds.

W. CUNDY.

Brock, Jan. 26, 1850.

CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH.

MISSIONARY SERVICES IN TORONTO.

The Anniversary Services of this Auxiliary, were held on the 6th and 7th instant, in the Alfred (late Temperance) street Chapel. The Reverend H. O. Crofts, general Superintendent of the Mission, occupied the pulpit in the early part of the 6th. The discourse, founded on Isaiah, 9th c. 7th v., was lucid, striking and appropriate. In the evening, the Reverend Dr. Burns (Free Church) delivered a discourse in the same place, which a personal engagement prevented us from hearing.

On the evening of Monday a public Missionary meeting was convened. The service being opened by singing and prayer, it was moved by the Reverend W. McClure seconded by the Reverend H. O. Crofts—

That R. H. Brett, Esquire, be requested to take the Chair—carried.

The Chairman addressed the meeting in a brief and suitable manner. He glanced at the origin, progress and present position of the Methodist New Connexion. When the separation took place in England (1797), the seedling part numbered about five thousand. It was a small beginning; but the Divine Being prospered "the work of their hands," inasmuch that twenty-five years ago they established a Mission in Ireland. Finding, however, some years afterwards, that they could extend their exertions still farther, it was proposed to send Missionaries to Australia, and two zealous young men (Mr. Crofts and another) offered their services to the Conference as Agents for the carrying out of this enterprise. This project was afterwards abandoned, and Canada was selected as the scene of Missionary operations. About fourteen years ago the Reverend J. Addy was sent as a Missionary to Lower Canada, where he labored, in connection with two others, until, on a tour through Upper Canada in 1839 he formed an acquaintance with the Canadian Wesleyan Methodist Church: a community which had adopted the same great principles of liberty in Church polity, for which the Methodist New Connexion had contended in England. After mature deliberation an union was effected between these two bodies; and although at that time there was but about a dozen ministers and one thousand eight hundred members in Canada, we have at present more than forty laborers in the field, and nearly four thousand members. As to the object of our Auxiliary Society, the Chairman observed, that as a community, our movements were aggressive; and hence, unwilling to enjoy the advantages of the living ministry, without making an effort to furnish to the more remote parts of the country, the same inestimable privilege, we had organized our Auxiliary Societies, throughout the Connexion. Reference was made to the position and wants of the settlements in the interior. On the Owen Sound Mission, a section of country to the extent of seventy or eighty miles, only one Missionary was employed. The aim of this Auxiliary is to obtain funds to enable the body to support the Agents already in the field, and to employ others in the same blessed work.

The Chairman then called upon the Reverend W. McClure to move the first resolution. Having expressed his regret that bodily indisposition had prevented the Reverend Messrs. Roat and Piper from attending the meeting, the Reverend gentleman moved the resolution and sustained its principles by varied and suitable illustrations and facts. The Reverend Mr. Gie was called upon to second the resolution; in doing which, he eulogized the speaker who preceded him, and made some appropriate remarks. The second resolution was moved by D. Taylor, Esq., of this city, and seconded by the Reverend H. O. Crofts. Mr. Taylor made some excellent remarks, and Mr. Crofts delivered an interesting and impressive speech.

The third resolution was moved by the Reverend T. T. Bowditch, and seconded by J. Tynes, Esq. Mr. Tynes's observations were very brilliant and elicited strong expressions of approbation from the audience.

The fourth resolution was moved by Reverend T. Reed and seconded by the Reverend W. McClure, with suitable remarks.

The thanks of the meeting having been presented to the Chairman, the meeting was concluded in the usual manner. We regret exceedingly that our intention to report the speeches was frustrated, had this not been the case, we should have the pleasure of furnishing the readers of the Watchman, with an abstract of the sentiments delivered by the several speakers. We do not know the amount of the collection and subscription; but we imagine the result would not excite a want of missionary zeal on the part of the Toronto friends.

LETTERS RECEIVED AT THIS OFFICE TO THE 28TH INST.—Revs. T. Goldsmith; W. Bothwell; J. G. Breakenridge; F. Haynes; and Mr. E. Woolverton. (rem.)

NAMES OF PARTIES WHO HAVE FURNISHED SUBSCRIPTIONS.—Revs. T. Goldsmith, 7; W. Bothwell, 8; J. G. Breakenridge, 9; Mr. S. Haskett, 14; Mr. E. Woolverton, 1.

The Watchman.

Monday Evening, January 28, 1850.

Mr. Erastus Jackson is authorized to act as an agent for the Watchman; and we hope in our next issue to have it in our power to announce the name of another well known friend and brother, as a travelling agent.—These arrangements are not intended to supersede the necessity of local agents, but to aid them and to promote the circulation of the Watchman, beyond the sphere of operation occupied by local agents.

We omitted to state last week that we send the Watchman to those parties who, expecting the Christian Messenger to be continued, paid in part or in full, for the expected third Volume.

Henceforth we hope the irregularities which in this and the previous number of the Watchman, have been unavoidable, will be obviated.

Remittances next week.

THE CURSE OF MEROZ.

In the creation of man, Jehovah had definite objects in view. Nor more clearly is design traceable in creation, than in the benevolent operations of redeeming mercy.—Intended for the highest place in his family, the Author of our being endowed the creature man with capabilities, the very possession of which indicates at once the rank he was destined to take, and the exalted purposes for which he was made partaker of the divine likeness. To accomplish those purposes, must, therefore, ever be the noblest aim of favored man. The mass of inanimate matter is governed though unconsciously, by well defined laws; and by its conformity to these laws promotes unceasingly the end for which it was called into existence. Were the earth on which we dwell, or one of those bright luminaries which bedeck the blue vault of heaven, to cease for a single moment to follow on in her orbit in the heavens, that act would as certainly involve the infraction of the laws of nature, as if she had wandered from her path. It is neither action nor repose, considered abstractly, that involves culpability; but the violation of established laws. There is to man a time to labor and a time to rest; to spend the time allotted for the former in listless inactivity, or that sanctified for the latter in excessive toil, would alike intrude the law of God. Of this principle many striking illustrations may be found in the history of the Jewish people. At the command of Jehovah they were required to journey or go forth to battle; and in the absence of such command, or while the cloud rested on the tabernacle, it was their duty to remain in their tents. But they were disobedient, and rebellious. On one occasion they refused to go up and possess the promised inheritance; and when Jehovah had sworn that they should not enter therein, they went out to battle. In both cases, the withering, scorching frown of Jehovah rested upon them. At a subsequent period of their history when Jabin oppressed them, and by the command of Jehovah, the hosts of Israel were summoned to the field of battle—the inhabitants of Meroz were disobedient. Hence exclaims the angel of the Lord, "Curse ye Meroz * * *—curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." It is, therefore, we repeat, neither labor nor rest, neither indulgence in the quiet of retirement, nor activity in the battle-field, taken abstractly, which secures the approbation or merits the frown of Jehovah. He gives man a revelation and intelligence, therein to discover His will; and He requires courage and faith and zeal and fortitude on the part of man, to undertake and prosecute His revealed purposes. And, however, retired or public our sphere of action—however, humble or influential our talents, if we stand aloof from duty, we do it at our peril—on us shall rest the curse of Meroz. To embrace correct views on those great subjects to which the eye of the philanthropist and the Christian is continually directed, is no inconsiderable part of duty; but whoever substitutes correct notions for the sum of duty, errs grievously. This is but the starting point, and unless connected with energetic effort to carry the sentiments imbibed into effect, will only serve to aggravate a man's guilt, and secure a weightier punishment. "If," said the Redeemer, "ye were blind, ye should have no

light, but now ye say, we see; therefore your sin remains."

How deep and solemn, then, is the responsibility of the inhabitants of Christendom! Especially so, possible is that portion in whose hands, from early childhood, the work of divine truth has been placed, and to whom the pure gospel has been proclaimed! Inimely profitable will be the condition of the poor benighted heathen in the day of judgment, to that of the enlightened Protestants, who in order to avoid the "curse of Meroz" or inconvenience connected with the performance of his duty, has buried his talent.

The thrilling events which crowd upon the vision, as the disingenuous features of the present age, though a plea with interest, have a tendency to widen the mind,—an effect against which it is highly important to guard.—Kingdoms and principalities and powers, are subverted in a day. The strong holds of superstition and idolatry and prostrated fall, like Dagan before the Ark of the Lord, institutions which, although founded in error, have withstood opposition for centuries; whose very existence has been a foul blot on the character of the nation or communities by whom they have been sustained, and whose annihilation is little less than "life from the dead,"—have tottered to their fall and yield up the ghost. The enlightened Christian is at no loss to determine the power by which these changes are accomplished, yet contemplating its greatness, it is to be feared that too many imagine themselves mere spectators, and having nothing to do but to observe, and wonder at, the mighty working of the Lord of Hosts. A course, the less unquestionably involves a man in the guilt, and merits the curse of Meroz. Deity could prostrate every enemy which opposes the truth, or prevents the consummation of the Redeemer's triumphs, without the aid of feeble man; but this is not the mode of operation infinite Wisdom has selected. He has appointed enlightened man as the agent of light, liberty and salvation to the less favored portions of our race, endowing us at the same time with the requisite qualifications to execute this onerous and benevolent commission. And better, infinitely better, for our readers had they never been born, than that, knowing their Master's will, they should neglect to perform it.

Were other motives necessary to secure the faithful and diligent employment of the talents of enlightened man, we might direct attention to the state of the world at large. Let him cast his eye on the locality where Providence has fixed his lot, and will he not discover a state of things imperatively demanding effort? We care not where his abode may be—the most favored spot in Christendom, in the old world or the new—immortal beings, exposed to the wrath of God in consequence of their sinful condition, exist on every hand. The mass of Protestants, know but little of the power of godliness; and even among those who profess to be "lights of the world," what a fearful amount of worldliness and formality and inconsistency obtains? Behold farther, the millions under popish domination, from whom the word of life is withheld, and by whom the creature is worshipped instead of the Creator! Enlarge still farther the circle of vision, and there rise up before us in the back ground, hundreds of millions of heathens who "perish for lack of knowledge;" beings for whom Christ died, and to whom He has commanded his Church to "preach the gospel." Viewing the world with the eye and in the spirit of a Missionary, no lack of motive to benevolent exertion, can be pleaded.

But when we contemplate the potent impediments to the spread of gospel light and holiness in the world, another class of motives to exertion are presented to our notice. Here our attention is arrested by the strides of Popery toward the attainment of wealth and power, and her deep laid schemes of proselyting. In the latter, the most fearful success has attended her efforts in Britain, not only by the perverts she has made, but also the ruinous leaven infused into the Episcopal Church. Nor are these indices of an impending struggle, confined to Britain. In these North American Colonies and the neighboring Republic, similar indications are displayed. Jesuits have obtained a footing; and engaged in their "sapping and mining" crusades, they are secretly laboring to undermine the genuine institutions of Christianity. And when the lovers of truth are reminded that "he who now letteth, will let until that Wicked be taken out of the way, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming"—they will see in the rapid strides of this "enemy of all righteousness," abundant reason to exert themselves in the cause of truth. Within the bounds of our own Province there are ten of thousands under the blighting influence of Roman Catholicism. To witness the processions and other displays of the peculiarities of Popery as we have often witnessed in Montreal, would to the majority of our Upper Canadian readers appear revolting in the extreme and beyond sufferance. Yet, thus, we regret, is one of those systems of error for the support of which large sums of money from the public chest, are expended year after year, both in the British Isles and in the British Colonies. Every desirable facility is furnished this "Mother of harlots," for the extension of her dominion, and the enlargement of her possessions, even in Canada. But let not our readers imagine that hostility to Papal institutions would induce us to advocate the withdrawal of that equality from Roman Catholics, which we claim as the right of every other citizen.

If the State will endow religious communities, we conceive the Romish Church entitled to a share. It is this which pre-eminently displays the inconsistency of Protestants in receiving government grants; for if no other consideration could induce evangelical churches to reject the pecuniary aid of the State, the fact that by so doing they are indirectly supporting the institutions of Popery, should prompt them at once and for ever to cast themselves as consistent Voluntaries on the liberality of a generous public. resolved no more by their love of mannanon to lend themselves as accessories to promote the wealth and extension of Popery.

We cannot proceed farther at present. But we ask the reader does this state of things call for self-denial, for zealous effort on the part of Protestants, of Voluntaries? And

can the man who sits at ease while such a fearful progress is being made, escape the curse of Nero?

REVIEW OF NEWS.

The case of Mr. Graham, so long before the British public, was viewed with unaltered interest when the *Canada* sailed from Britain. By referring to our second page our readers will find an interesting article on this subject, taken from the *British Banner* of the 26th ultimo. It is a dabbler, and this, decided by the Privy Council.

The establishment of a College, at Norwich, for the education of the sons of the middle classes, was awakening some attention. Edward Lombard, Esq., a benevolent gentleman, it appears has offered to build the lecture rooms, and guarantee the salaries for three or four years.

The principal movements of any general interest in progress in Ireland, are the disposal of the encumbered estates—an agitation for the restoration of protective duties—and an effort to test the comparative merits of the *large* in contradistinction with those of the *small farm* system.

A project for the improvement of the system of primary education in France, was brought into the legislative Assembly, by Mr. Parieu, Minister of Public Instruction; a principle feature of which appears to be, the reformation of the *personnel* of the teachers. The abolition of the passport system in France is confidently expected, and the expectation is associated with feelings of great satisfaction among the inhabitants of Great Britain. The French Chambers were occupied with the proposal of the Ministers for the re-imposition of the duties on imported liquors.

Germany is in a ferment. Austria continues to protest against the propositions of Prussia for a federal government; and open hostilities are dreaded. The greatest barbarities imaginable, are being committed against the Hungarians by the infamous Haynau. Kossuth's relatives, who were in prison at Pesth, have at length been liberated. The Archduke John has resigned his office as Regent of Germany.

In Italy things remain in *statu quo*. The Pope appears invincible in his determination to postpone his return to the Eternal City. The Spanish troops in Italy are to be displaced by a volunteer corps of 3,000, to accompany the Pope on his return to Rome, &c. A disruption between his Holiness and the French Cabinet is thought inevitable.

The working of the Jesuitic system is being fearfully developed in Naples. The education of the youth is conducted immediately under the surveillance of ecclesiastics and controlled by a discipline sufficiently rigorous for a convent.

Between the Russian government and the British Minister at St. Petersburg, negotiations are in progress for the improvement of the commercial relations of the two countries. The reduction of the duties on British manufactures is contemplated; and it is said the Emperor viewed the project favorably.

The probability is said to be strong that the Spanish government will sell Cuba to the United States: an acquisition, of which the American people would doubtless be proud. A systematic and general effort is now in progress in the neighboring Republic for the establishment of an uniform rate of postage at two cents per half ounce.

In Canada a good deal of attention is directed to railway speculations. The Montreal and Portland railway is under contract; and a large portion of the stock of the Great Western route is taken. But the most singular, and we doubt not ruinous project of which we have heard, is the construction of a railway from Toronto to Lakes Simcoe and Huron, by lottery. How Christians can in any way countenance this undertaking, we cannot imagine. The desirableness of increasing travelling facilities, between lake Ontario and the northern lakes, cannot be questioned. But the very improper means employed for carrying out the project, renders it infinitely more desirable that it should be abandoned, than that such an iniquitous precedent should be recorded on the history of this Colony. A public meeting was held in this city on the 23th inst., for the purpose of recommending the Corporation to invest £100,000, in the Toronto, Simcoe and Lake Huron railway, and it was decided in the affirmative.

Several topics of considerable importance are at present occupying the public mind. Retrenchment in the public departments of the country, reform in the courts of judicature, and in the system of elementary education, are subjects which receive a full share of attention. It appears that in consequence of objections alleged by Dr. Ryerson against the school act of last session, His Excellency the Governor General in Council, has postponed the carrying out of its provisions. To some, the Doctor's objections do not appear sufficient to warrant this postponement. That a system of education introduced several years ago into this country, possessed many good traits, we do not question; but we consider the centralization of power in the Chief Superintendent, objectionable under any circumstances, and unsafe in any country. The subject will probably, be again introduced into the Legislature, when it is to be hoped, the expenditure, in connection with the Education Office, &c., will be greatly reduced, and the office of Chief Superintendent dispensed with. Such changes would be decidedly popular and beneficial.

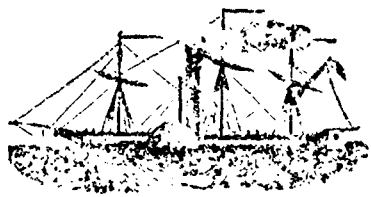
THE UNIVERSITY SENATE.

We learn that the following gentlemen are spoken of as about to form the *Crown* members of the University Senate:—

- Hon. C. Widmer.
Hon. Henry Sherwood, M. P. P.
Hon. John Hillyard Cameron, M. P. P.
Joseph C. Morrison, Esq., M. P. P.
Dr. Hayes.
David Buchan, Esq.

And that the following gentlemen are to be named by His Excellency as the *Collegiate* members of the Board, until the several Colleges shall come on the formation of the University, under the terms of the Act:—

- John Cameron, Esq.—Church of Scotland.
John McMurrich, Esq.—Free Church.
John Roaf, Esq., M. A.—Congregationalist.
Wm. Proudfoot, Esq., Barrister—United Presbyterian.
Oliver Springer, Esq.—Wesleyan Methodist.
James Hallinan, Esq.—Roman Catholic.



ARRIVAL OF THE NIAGARA.

New York, January 23—3 1/2 P.M.

The Niagara reached Halifax early yesterday morning with dates from Liverpool to the 12th instant. Cotton has further advanced 1/4, with a speculative demand. Best brand Philadelphia and Baltimore flour, 25s a 25s. 6d. Western canal flour, 23s. Indian Corn declined 6d. per quart, and now sells for 30s. for pure white, and 27s. for prime yellow. Beef depressed. Pork dull. Bacon and lard active—the latter improved 1s. per cwt. Sugar advanced 6d. to 1s. with an upward tendency. Tobacco firm. Iron active and higher. Money abundant—Consols 97 a 97 5/8. American Stocks—United States 6's of 1868—106. New York State 9's; city 93.

The Hibernia arrived on the 9th instant at Liverpool.

ENGLAND.

Parliament meets for the despatch of business on the 1st February, when it is expected that some important change in the money system will be laid before the legislature. President Taylor's Message, which reached England by the Hibernia, has been extensively published and largely commented upon by the English press. The general expression of public sentiment is favorable.

FRANCE.

The Assembly has decided that no more troops shall be sent to the Plate. Various proclamations have been issued against all kinds of clubs and political operations. The National announces that 25,000 men of the army employed in restoring the Pope to his dominions are to remain at Rome; the government having concluded contracts for the maintenance of that force in the Pontifical dominions during the first quarter of 1850. A new paper called the Napoleon, said to be the organ of the President of the Republic, has just been started in Paris.

MONEY MARKET.

The money market continues to increase in buoyancy. The bullion in the Bank has slightly decreased. Consols are still going up. American stocks continue firm and in fair request.

Boston, 4 45 P.M., January 23.

The Niagara has just arrived at this port. The mails will not probably leave for New York before to-morrow, going via Newhaven railroad at 7 o'clock. The southern telegraph worked badly all day and we are without our congressional news.—Globe.

General Intelligence.

AWFUL VISITATION OF PROVIDENCE.—We record, upon unimpeachable testimony, one of the most singular incidents noted in the history of crime and punishment.—On last Tuesday, Happy Jack, a notorious character, and Rice, under the pretence of changing some money, attempted to rob a countryman of twenty dollars. The attempt was made on the Arkansas side, opposite to this city, the parties standing within a few feet of the river. By agreement, Happy Jack quietly got into the skiff whilst Rice was occupying the attention of the countryman. This confederate, then in possession of the stranger's money, rushed down the hill to the boat, which Happy Jack, as soon as Rice had got in, pushed out into the stream. Rice had fallen upon his face in the boat the moment he got in, and lay in that position. A gentleman on shore called to Happy Jack, that his confederate was dead, and so it was. The robber of his fellow-man, had in the very act of successful crime, been called by God to his final judgment. The survivor, Happy Jack, alarmed and horrified, returned to the shore, and was immediately arrested.—Memphis Eagle.

PERSONAL LIABILITY.—Stockholders of all the banks in the State are now individually responsible to the amount of their respective shares, in addition to the shares themselves, for all debts and liabilities contracted by said institutions, since the first day of the present month, or which may be hereafter contracted by them. In case of the insolvency of any bank, the bill-holders are, by the Constitution, entitled to the preference in payment, over all other creditors. The above provisions are alike applicable to the Safety Fund Banks, and Free Banks. The circulation of our banks is now very well fortified.—N. Y. Journal of Commerce.

THE BITTER FRUIT OF JEST.—We learn from the Boston paper, that the sentence of death, passed on Milton W. Streeter for the murder of his wife, has been mitigated and that he is to expiate his crime by immurement for the rest of his life within the walls of a prison. This is the murder case on which we commented, at the time of the trial, in condemnation of the heartless and wicked spirit which impels some to make sport for themselves by practising on the weakness of a fellow-being. Streeter was as passionately fond of his wife, and insanely jealous. Some young men amused themselves by contriving to make him believe that his jealousy was well founded; and it was while under the effect of some of their tricks, that he laid violent hands upon his—or their—victim.

PLANK ROAD TO GUELPH.—A meeting was held yesterday at Whaley's Corners, of parties interested in the formation of a plank road through Norval, Georgetown and Acton to Guelph, to connect with the Streetsville and Port Credit line. A company was formed, and the following gentlemen appointed Directors:—Messrs. W. Barber, W. Clay, G. Kennedy, F. Kent and J. Miller. Mr. Gooderham was elected treasurer and secretary. Stock, to the amount of £850, was subscribed for on the spot.—Streetsville Review.

PAUPERISM IN MASSACHUSETTS.—A annual abstract is published by the Secretary of State of Massachusetts, made up from returns of overseers of the poor, showing the amount of pauperism in the State. From that it appears that there are 24,792 paupers in the state; but fourteen towns have made no return. Of the state paupers 10,253 (five-sevenths of the whole number) were foreigners, and nine-tenths of them were from England and Ireland.—There were 193 almshouses in the Commonwealth, attached to which are 19,378 acres of land. The valuation of these almshouse establishments, is \$1,185,438. The weekly cost of supporting paupers varies from 81 cents to \$1 33. In Suffolk it was highest, and in Hampshire, lowest. The whole amount of the expense of supporting paupers, \$441,675.—Buffalo Repub.

During the last few months, household exemption bills have passed as follows:—Maine exempts a homestead to the value of \$500, and, in the absence of a homestead, personal property to that amount. Vermont exempts a homestead to the value of \$500; Iowa and Minnesota, 40 acres of land, or a lot; California, 320 acres of land, or a lot worth \$2,000; Deseret, it is said, secures a home to every family. Georgia, Texas, Michigan, Wisconsin, Pennsylvania and Connecticut had previously enacted similar laws.—Ibid.

In a recent expedition to search out Sir John Franklin, they were eight days without seeing the sun, and had the thermometer fifty degrees below zero. They served out thin rations of fifti-proof brandy by chopping it up with a hatchet.—Ibid.

NEW TELEGRAPH LINE FROM NEW YORK TO BOSTON.—This much talked of line is now under contract the entire route, and will be in operation early in the summer. We are assured by the contractor that the line between this city and New York will be in operation as early as May next. When completed it will be the most substantial and reliable line in the Union. The posts over which the wires are to pass are much higher and far heavier than any yet used. Two wires are to be stretched throughout the entire line. The instruments to be used are Dan's latest improvement.—Albany Journal.

THE WHALING FLEET.—According to a letter in the Tribune, there were in the harbor of Lahrana, Sandwich Islands, about the 8th of November, 72 American whalers, returned from their summer cruises in the North Pacific, nearly all with full cargoes. No profitable season never was known before.

TURKEY.

THE PROBABLE SETTLEMENT OF THE REFUGEE QUESTION, &c. &c.

Advices from Constantinople of November 28, state that the following conclusions have been come to as regards the question of the refugees. As the internal dissensions of Austria notwithstanding they have been appeased, have not been settled, the refugees who have sought Ottoman hospitality are to be located, for a term not exceeding one year, in some distant province of Turkey, whereas such as are furnished with foreign passports will be free to quit the country immediately. The Poles who have embraced the Mahomedan faith are, according to the sense of the treaties, screened from expulsion; but they are to be withdrawn from the province of Rumelia, where their presence near the focus of their recent intrigues might be dangerous to Austria. Servia is proposed for the former, whereas the latter will be employed according to their capacities, either civil or military, near this city.

The correspondence of the London Globe, writing from Constantinople, under date of the 5th ultimo, say:

You will receive from Vienna and St. Petersburg, the intelligence of the ultimate solution of the refugee question, which, as already announced, has been submitted to the sanction of the Emperors of Austria and Russia. The ambassadors of those powers have already given to the Porte assurances of the unbiased assent of their sovereigns to the arrangements concluded with the Porte. It is given out here that the Emperor of Russia has disavowed the conduct of M. Tioff, but to imagine that the ambassador would have ventured on the serious menaces he put forward a few weeks back, on his own personal responsibility, is ridiculous, and, therefore, I at once ascribe his conduct to his instructions. The steps taken by Russia at the present moment to soothe the wounded pride of the Sultan, prove that she was in earnest, and that her manoeuvres were deranged by the combined demonstrations of England and France.

The arrangements which have been made between the Porte and the Courts of Vienna and St. Petersburg is in a fair way of realization. A number of refugees are at present at Constantinople, ready to avail themselves of the first opportunity of departure that presents itself. Accounts recently received from Adrianople, state that the Italian legion had arrived in that city on its way to Gallipoli. A number of Poles have likewise arrived from Varna by the Danube steamer. The presence in this city of such a number of refugees, without any means of subsistence, but such as they can raise by public subscriptions, renders the misery of their social position very great: indeed, a number of generous and benevolent individuals have endeavored to interest the government and to obtain a subsidy, but without success, the government stating that for some time past, and even at present, it is providing for the Poles, Magyars and Italians, who are in the interior of Rumelia; and that it cannot consent to encourage the arrival of fresh masses, which would be the case were it to aid those at present in this capital. Subscriptions are being raised however, it has been arranged that the most necessitous shall receive five piastres a day, (1s.). On Monday a number of interesting nominations took place, among others Feud Effendi, at present representing the divan of St. Petersburg, has been named Mustehar of the Grand Vizir, which is equivalent to Ministers of the Interior.—The promotion of this clever young man is but a just tribute to his patriotic spirit, and to the ability with which he conducted the negotiations with the Russia, both in Wallachia and St. Petersburg.

MAYORS ELECTED.

- Hamilton—J. Fisher.
Dundas—James Coleman.
St. Catharines—Bernard Foley.
Niagara—Alexander Davidson.
Cobourg—W. Weller.
Kingston—John Cunniff.

ELECTIONS OF TOWN REEVES AND DEPUTY REEVES.

- [When two names appear for one Township, the second is for the Deputy Town Reeve]
Vaughan—J. W. Gamble, (unanimously), D. Bridgeford.
Etobicoke—W. Gamble, T. Appleby.
Toronto—Joseph Wright, S. Price.
King—George Hughes, Joseph Wells.
York—F. Jackes, — James.
Ancaster—John Heslop, — Calder.
Barton—M. Burkholder.
Bevelly—S. Holcomb, John Bennet.
Bevelly—H. Hall.
Dundas—R. Spence.
Flamborough East—Thomas Smith.
Flamborough West—James Logie.
Galt—Andrew Elliott.
Clandford—J. Hannon.
Nelson—A. Gage, — Douglas.
Paris—Hiram Caprou.
Saltfleet—J. Williamson.
Trafalgar—George Chisholm, — Orr.

- Clarke—Allan Whitmot, Andrew Lockhart.
Hope—Alexander Morrow, S. S. Powers.
Hamilton—A. B. Carpenter, J. Creighton.
Haldimand—J. G. Rogers, J. R. Clarke.
Cramah—George Pollock, J. D. Banta.
Port Hope—Dr. Smith.
Cobourg—T. Scott, A. Milne. [Patriot.

STATISTICS OF CRIME IN THE CITY OF MONTREAL, FOR THE YEAR ENDING 31st DECEMBER, 1849.

Mr. Jeremie, Chief of Police, has sent us a Table, showing the number of offences apprehended by the Montreal City Police, and how they were disposed of, from 1st January to 31st December, 1849. The following is the list of crimes committed:—

Table with 2 columns: Crime Category and Number. Includes Murder, Robbery, Assault, etc.

Compared with the statistics of crime for the previous year, the following increase and decrease are exhibited:—

Table with 2 columns: Crime Category and Change (Increase/Decrease). Includes Murder, Suspicion of Larceny, Drunk in the streets, etc.

Of these there were tried and fined, 232; Committed to House of Correction as vagrants, 745; Committed for trial, 147; Committed for Examination, 4; Bailed for trial, 12; Bailed to keep the peace, 86; Committed in default of bail, 24; Discharged, 1991—in all 3241.

Table with 2 columns: Age of Offenders and Number. Includes Under 15 years of age, From 15 to 20, etc.

Three hundred and ninety-two summonses have also been issued from the Mayor's Court, against various persons, for infractions of the Bye-Laws of the Corporation.—Transcript.

The weather is mild. The temperature just on the verge of the freezing point. Such an equable temperature as we have had throughout the winter is rare. We have had cold weather certainly, but few days of intense frost, and no thaws worth speaking of.—Id.

THE SEASON.—Has so far been fine, but cold with frequent light falls of snow, giving us on the whole a more than average quantity for the period. The roads are good throughout the district, and the markets in Quebec abundantly supplied.—Quebec Mercury.

FIRE AT NIAGARA.—There has been a calamitous fire at Niagara, where, by the way, they have not Water Works. The ice prevented a sufficient supply of water being obtained to arrest the progress of the flames.—Argus.

EARTHQUAKE.—We are informed that about three weeks ago, a smart shock of an earthquake was felt in the vicinity of Prescott. It occurred about 2 o'clock in the morning, and was accompanied by a rumbling noise like distant thunder. It lasted a very short time, but it was experienced by several persons.—Prescott Telegraph.

INQUEST.—An inquest was held on Friday last, by R. Young, Esq., Coroner, at Caledonia, upon the body of William James, a Bricklayer. He was found upon the ice of a pond, where it is supposed he had fallen, on the previous Evening, while under the influence of liquor. Verdict accordingly.—He has left a wife and a large family, to lament over their sudden bereavement.—Hamilton Gazette.

FROM THE DEPARTMENT.—The Postmaster General has decided that when a Postmaster is required to publish a notice, he has power to hand letters by forwarding subscriptions to such publications.

TAKEING THE VIEWS.—It is asserted by the *Unionist* that Mr. James, of Montreal, a favorite agent of Henry Clay, has expected a determination to take the vote. This determination has occasioned much grief and sorrow to Mr. Clay.

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 *discipleship* 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 (of firm-boards) of the progress of evangelical denominations. Especially is it expected that in the absence of a connexion 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 rigidity of an uninteresting compilation. The following plan of Departments has, after much consideration, been adopted.

- 1. THE MISCELLANEA—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—of 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 doctrine, practice, polity, &c., of professedly Christian Churches; also a review of papers.
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 this 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 cooperation of brethren in Christ, and personal friends, these 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-Box, 321, Toronto, P. O., and invariably post paid, unless from parties who act as Agents gratis or who furnish literary articles for publication. Post rates of advertising, see last page. T. T. HOWARD, Proprietor and principal Editor. Toronto, Jan. 21, 1850.

ADVERTISEMENTS.

CANADIAN WESLEYAN METHODIST NEW CONNEXION MISSIONARY SERVICES.

TORONTO DISTRICT. Brock.—Missionary Sermons, on Brock Circuit, on Jan. 20, 1850, by J. Caswell. " 21st, 22nd, and 23, to be set apart for holding the Missionary Meetings. Places to be arranged by the Superintendent of the Circuit. Trafalgar.—Missionary Sermons on Trafalgar Circuit on Jan. 27, by William McClure. " 28th, 29th, 30th and 31st, to be set apart for holding Missionary Meetings. Places to be arranged by the Superintendent of the Circuit. HAMILTON DISTRICT. Cayuga.—Miss. Sermons on Feb. 6th, by Revs. Bothwell and Goldsmith. Missionary Meetings on the 8th, 9th and 10th, to be arranged by the preacher in charge. Deputation, Revs. Bothwell, Goldsmith and Weaver.

Barton.—Missionary Sermons in Lake Chapel, Jan. 27, at 10 o'clock, and Mountain at 1 p.m. Jan. 27th, by Rev. F. Weaver. " 27th, Thirty Mile Creek, at 10 o'clock, Sabbath, by Rev. Greenidge. Missionary Meetings in Lake Chapel, January 28th, " at the Mountain " 29th, " at Southville " 30th, " at Forty Mile Creek, Jan. 31st. Deputation, Revs. Goldsmith, B. Huggell, B. Adams, &c. WILSON CIRCULAR.—Missionary Sermons in Bethel Chapel, Jan. 20, 10 o'clock, Ten Mile Creek 22 o'clock, and St. Catharines 6 o'clock, by Rev. T. Goldsmith; Jan. 20th, Pelham and Jordan, by Rev. F. G. Weaver, to be arranged by the Preacher in charge. Missionary Meetings St. Catharines, " 22nd, Ten Mile Creek, " 23rd, Bethel Chapel, " 24th, Jordan, " 25th, Pelham, " 26th, Peibon, " 27th, Peibon, Deputation, Revs. Goldsmith, Weaver, Rogers and Bowman.

JOHNSTOWN DISTRICT. Elizabethtown.—Missionary services, January 21st, " Banks 10), a. m. " 22 " Adams's, evening. " 23 " Vaidland, " 24 " Barrs 10), a. m. " 25 " Hills, evening. " 26 " Deputation, Simpson, Powers, Curry, Jellies, Rump. CAVAN DISTRICT. Prince Edwards.—Missionary Sermons in this Circuit on January 20, by T. Rump in Northport. " 21 " by J. B. Hall in Picton. " 22 " by J. C. Warren in Wellington. " 23 " 21 Missionary Meeting in Northport. " 24 " in Picton. " 25 " in Wellington. Cavan.—Missionary Sermons in this Circuit on January 27, 1850, by T. Rump and J. C. Warren. " 28th, 29th, 30th, and 31st to be set apart for Missionary Meetings. Places to be arranged by the Preacher in charge. Newcastl.—Missionary Sermons in this Circuit on January 27, 1850, by E. Van Norman. " 28th and 29th to be set apart for Missionary Meetings.

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.

GARMENTS MADE TO ORDER, OF EVERY DESCRIPTION.

READY-MADE CLOTHING:

Table listing clothing items and prices: Men's Etoff Over-Coats, Men's Corduroy Trowsers, Boys' Vests, do Trowsers, do Coats, Red Flannel Shir's, Cotton do, Cotton shirts, Linen Fronts, do Cloth Caps, Gileanyry Bonnets, Fur Caps.

DRY GOODS:

Table listing dry goods items and prices: 250 Saxony Wool Scarf Sharws, Velvet Bonnets, Cloaks, Prints (fast colors), Gala Plaids, Factory Cottons, White Cottons, Striped Shirting, Ginghams (very heavy), Flannels (red & white), Blankets, Cotton W.rp.

Shot, Checked, Striped, and Plain Alpaca and Orleans; Saxony; Plain, Checked, and Flowered Lama Cloths; Striped Crape Cloths; Plain and Shot Cobourgs; Cambrion Stripes and Checks. Ribbons, Laces, Edging, Gloves, Hosiery, Fringes, Flowers, Muslins, Veils, Collars Velvets, Shawls, Handkerchiefs, Muffs, and Boas.

The Subscribers would say to all, come and see the Goods and the Prices for yourselves.

NO SECOND PRICE.

BURGESS & LEISHMAN, The Corner of King and Church Streets, joining the Court House. Toronto, January 21st, 1850.

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 HYGIENIC 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

Windsor.—Missionary Sermons in this Circuit on February 13th, by E. Williams, at 10 o'clock. " Salt Creek, by do, at 6 o'clock. " " Elford, J. K. Shaw. " " Hunt's School House, D. D. Rolston. St. Thomas.—Miss. Sermons in St. Thomas Chapel on February 13th, by H. O. Coates, at 10 and 6 o'clock. " Five Sables, by do, at 3 o'clock. " 14th, Missionary Meeting at St. Thomas. " 15th, " London South. " 16th, " Westminster. " 17th, " Salt Creek. " 18th, " Elford.

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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 student to the compound as eminently calculated for the cure of Rheumatism, & other diseases of that class—its ingredients are entirely from the Vegetable Kingdom, and if any medicine could be legitimately designated a specific, this remedy is pre-eminently entitled to that appellation. But the Physician does not believe in INFALLIBLE SPECIFICS for the cure of any disease; yet his confidence in this medicine is such as to supply it on the condition of no cure no pay—that is, the money shall be returned in every case where it fails to effect a cure. Its success in the cases where it had a fair trial in this city has been perfectly satisfactory. The following case is published by permission of the party.

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 one 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 tried on you, I was hardly able to walk, and what was almost miraculous, in three weeks from my commencing to take your medicine, I gained fourteen pounds in weight; my health was much improved, and in about three weeks more my Rheumatism was completely gone and my health perfectly restored. I now enjoy as good health as any man in Canada. Since my recovery I have walked forty-six miles in one day with perfect freedom, and I assure you, Sir, that I feel truly thankful. You can make any use of this you please; my 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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BUTLER & SON, Chesham, 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.

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.

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THEOLOGY, by the Rev. W. Cooke, 6s. 10d. The Principles of Total Abstinence, by the same author, 6s. 1d. Jubilee Sermon, by the same, 5s. 1d. Lectures on Church Government, by Rev. T. Goldsmith 7d. each, 46s. the dozen. Discipline of the C. W. M. N. Connexion Church, 1s. 3d. each. Class Books adapted to ditto, 1s. 3d. or 12s. 6d. the dozen. N. B.—As the supply of the above Works is very limited, those who wish copies for their own use, or for sale, should send their orders without delay. T. T. HOWARD. Toronto, Jan. 21st, 1850.

Agricultural.

FATTENING HOGS

To fatten a hog or an ox where there is plenty of corn and potatoes requires no great skill, but to do it in a manner that will render the animal more valuable to the farmer when fit for market, than the substance consumed in fattening would be, besides paying for the trouble of doing it, is a matter worthy of consideration.

The summer of 1836 being very dry, my corn and potato crops were in light and compelled me to try an experiment, which I found to work so well, that I have since followed it, to my entire satisfaction. It was this, I adopted the feeding of apples, of which I had an abundant crop, mixed with pumpkins, a few potatoes, and a small quantity of meal, prepared in the following manner. For convenience I set in my swill house, adjacent to the sty, a large iron kettle, holding about nine bushels, and then had a wooden cylinder made, that held from twelve to fifteen more, and hooped with iron bands, just large enough to set upon the arch outside of the kettle, and by putting a little clay or mortar on the arch before setting on the leak (as I called it) I made it perfectly tight, I then had a cover or lid fitted to the top, which was also made tight or nearly, by laying on a piece of cotton cloth or canvass underneath it, before putting it on.

Into this kettle I first put about three bushels of potatoes washed clean, then filled the curb with cut pumpkins, and filled the curb to the top with apples, adding two or three more pails of water, in proportion to the quantity of meal that I intended to mix with it after mashing. After letting this boil awhile, I remove the cover, and fill again with apples, and again make tight.

The apples and pumpkins, you will notice are steamed by this process, and when all are sufficiently cooked, they are taken out, well mixed, and half a bushel of corn, meal, or a bucket of ground oats, and peas, or of buckwheat, and rye, instead, added to the mixture while hot, and thus rendered more valuable for being with the mass. I think that sweet apples fed in this way to hogs are worth nearly as much as potatoes, and sour ones more than half as much. I have never made pork with as little expense or less trouble, than since I have practiced this method.

I now prepare most of my feed in this way for fattening my beef and mutton, and I find it equally advantageous, indeed I believe that I get the best profit from feeding sheep in this way, particularly my old ones. My course is, in the month of October, to select from my flock all that do not promise fair to winter well, old ewes in particular, which will be likely to die in the Spring, as all sheep growers know they are liable to do, and give them a good chance for fall feed, and also feeding them with the same kind of substance that I do my hogs, and by the first of January have them all first rate mutton, bearing good fleeces. This kind of feed is excellent for milk cows, and a cow, that comes in early or for ewes that are with lamb! It does well to mix with cut feed, only there should be more water put into the mixture.

When my potatoes are short, I put in beets and carrots for my sheep and cattle and consider them much better for being cooked. Turnips are easily raised, and are very good food for sheep or cattle during the winter, yet will not compare in value with either carrots or beets. Potatoes or pumpkins are valuable for horses, fed raw. I never knew a horse to be troubled with the bots that was fed with a few raw potatoes every week.

I have made my communication rather desultory, but my principal object in this communication is to show the value of apples for fattening hogs and sheep, when mixed with other substances, and the saving to farmers from picking out their old sheep and fattening them, instead of pelting them in the fall, or letting them die in the spring, as many do.

When a sheep gets old, the front teeth partly gone or pointed, the best way is to take them out entirely, as they feed better without than with them.—New York Farmer.

CURING AND PREPARING PROVISIONS.

A barrel of Prime Pork should contain from 25 to 30 pieces, cut from the ribs, loins, chins, and belly pieces, all lying between the ham and shoulder, forming what is called the broadside or middle, 3 hands and two hind-leg pieces, or 3 hind-leg pieces, 2 hands, and 15 or 20 pieces from other parts of the hog, except no part of the head. The meat must be of prime quality, firm and well fattened, cut into 4lb. pieces, exactly 50 to the barrel, and weigh not less than 200 lbs. net, and must have a good capping of St. Ubes, or other coarse salt. This is indispensable. Bacon Mess Pork, is so called, when the fall proportion of prime pieces in Prime Mess is withheld; there are therefore various classes of bacon pork. Pieces contain the same number, that is 50 pieces of 4lbs., and the same rules, as to messing, are to be observed, as in the barrel. The three must not have less than 300 lbs., and well capped with salt. It is usual to put in 52 pieces. In bacon mess the number of prime mess pieces should be marked on the head. No part of the hog's head is allowed in any instance.

Beef is usually cut into 5lb. pieces, and cured, in all particulars, precisely as pork, except a larger proportion of salt is used in packing. Beef is almost entirely packed in pieces. For export, it is only sliced and used. A piece of Prime Mess Beef should contain 52 pieces, 5lbs. each, and weigh not less than 260 lbs. net. It should be made from well fed bullocks, and contain 32 pieces, of loins, flanks, rumps, plates, buttocks, two shells of rumps, two pieces cut close up to the neck, with the bone taken out; do shades, thigh bones, or necks. To be well salted and capped with St. Ubes or other coarse salt.

A piece of Prime Mess Beef should contain 38 pieces, of 5lb., and weigh not less than 301 lbs. net. It should be made from prime fat cows, and heifers, 28 of prime, from loins, and chins, with one rib in each, flanks, rumps, plates, buttocks, and buttocks, with 10 coarse pieces, consisting of 2 neck pieces, not the strag, 2 thighs or buttock bones with some meat to them, 2 shells of rumps, 2 or even four chins, not cut too close to the neck, and 2 shoulder pieces with part of blade-bone in them, well salted, and capped with St. Ubes or other coarse salt. The pieces, whether for beef or pork, must be made of well seasoned oak, with 8 wooden and 3 iron hoops on each end.

No pains is to be spared in preparing and putting up, as the neat and tasty appearance of the packages will insure a more ready sale than if put up in a slovenly manner.

Parliament has been prorogued to the 27th day of February.

ADVERTISEMENTS.

Wm. McDougall, ATTORNEY-AT-LAW, CONVEYANCER, &c. &c. TORONTO, CANADA WEST, Office, North Side of King Street, opposite the Post Office Lane. Toronto, Jan. 21, 1850.

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The Montreal Weekly Transcript or Dollar Newspaper, is published at the low rate of ONE DOLLAR per annum, in Clubs of seven or more.

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Farmer and Horticulturists will always find in the columns of the Weekly Transcript extracts from the best agricultural publications of the day.

We are more 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.

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D. McDONALD, Proprietor of the Montreal Transcript.

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SIR HENRY HALFORD'S IMPERIAL BALSAM, FOR THE CURE OF RHEUMATISM, ACUTE OR CHRONIC, RHEUMATIC GOUT, NEURALGIA, AND DISORDERS OF THAT CLASS.

THIS extraordinary and potent compound is made according to a favorite prescription of the above eminent Physician. Sir James Cooper, also, is frequently referred to by 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 remedy could legitimately be denominated a specific, this remedy is pre-eminently entitled to that application. But the Proprietor does not believe in INFALLIBLE SPECIFICS for the cure of any disease; yet his confidence in this medicine is such as to supply it on the condition of no cure, no pay—that is, the money shall be returned in every case where it fails to effect a cure. Its success in the cases where it had a fair trial in this city, has been perfectly satisfactory. The following case is published by permission of the party.

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.

£7 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 Phrenetic 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.

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Yours, truly and gratefully, THOMAS WRIGHT.

£7 Parties referred to, William Goodlam, William Osborne, Samuel Shaw, Esquires.

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BUTLER & SON, Cheapside, London.

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

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