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# The Watchman.

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

VOL. I.

TORONTO, CANADA WEST, MONDAY, FEBRUARY 11, 1850.

No. 4.

## Poetry.

### COME TO THE WATERS.

BY R. A. RHEES.

"What absolute necessity is there for my drinking out of an earthen vessel, when the waters are gushing from the smitten rock? I can go on my hands and knees, sir, and drink it fresh from the living spring!"—*Rev. Edward Neville.*

Lo! on the smitten rock the stream is flowing!  
Freshness and bloom on all around bestowing;  
May we not drink?  
May we not kneel beside the gushing river?  
Or does our God, the All-Wise and bounteous Giver  
Forbid the brink  
To those who from earth's arid deserts flee,  
Helpless and poor—their thirst their only plea?

Praise to His name! who first its source unsealing,  
Sent forth His word of grace, that truth revealing,  
Which saves our souls.  
Free as the air—exhaustless as the fountain  
Springing of old from Horeb's holy mountain,  
Unchecked it rolls;  
And rich and poor—yea, whosoever will—  
May to the waters come and drink his fill.

Onward it flows, through every clime and nation  
Bearing the news of full and free salvation  
Upon its wave.  
To all who, by its waters humbly kneeling,  
Send up their cry to Heaven, for aid appealing  
To Him who gave  
The life none could take from Him, to redeem  
All who should taste and trust this blessed stream.

Blessings it bears to all! rest to the weary—  
Comfort to those whose stricken homes are dreary—  
Light to the blind—  
Strength to the weak—salvation to the lowly—  
Hope to the lost—absolution to the unholy—  
Food to the mind;  
God to this living spring the power has given  
To gladden earth, yet lead us on to Heaven.

No human aid, no earthen vessel needing,  
Father, thy words of gracious promise pleading,  
We come to Thee!  
Lo! in our midst the fount of life is gushing,  
Pure and un sullied as the streamlet rushing  
Along the sea:  
Thou from whose love its waters first sprang forth,  
Teach us to know and feel its priceless worth.

And as we kneel beside the fountain flowing  
From the rent rock, light on our lives bestowing,  
Be this our prayer:  
"Hasten the day when all shall share its blessings,  
Send forth thy light and truth, all power possessing,  
Lord, everywhere,  
Till all beside this blessed river bend,  
And ceaseless praise from the whole earth ascend."  
—*Christian Chronicle.*

## Miscellany.

### MOTIVES TO FERVENT PRAYER ADDRESSED TO FEAR, HOPE, INTEREST, AMBITION, GLORY, AND PLEASURE.

#### I. Motives addressed to Fear.

A prayerless soul is certainly a graceless soul; and a graceless soul is in danger of hell fire sixty times in every minute: the question is, put every second, whether the sinner shall live here, or in hell fire with those who are eternally lost?

A prayerless soul has no refuge in disgrace, poverty, danger, sickness, pain, or death; no guard against sin, lust, drunkenness, or any of the snares of the devil.

#### II. Motives to Hope.

1. Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions: this ability is real virtue, true virtue, beautiful virtue!

2. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honour of religion and the pleasures and happiness of the religious soul depend. Such graces are.

Fervent love to God.  
Gratitude for all his rich tender mercies.  
Trust in the providence of God under all troubles, trials, afflictions, losses, crosses, and changes of the present life.  
Contentment with our lot; hope in the precious blood and righteousness of Christ.  
Expectation and desire of mercy.  
Heavenly mindedness, or flaming aspirations of soul after joy in God. Charity, or love, or

expansion of heart towards all God's people, diffusive benevolence. Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, roots up pride and atheism.

3. Prayer will surely engage us to the vigorous use of all proper means to attain our desires. Prayer allows of no neglect of means. Prayer without the means is presumption; as using the means without prayer is atheism.

4. Prayer has a thousand commands and promises.

5. Prayer has a thousand examples of rich success. Prayer has divided seas—rolled up flowing rivers—made flinty rocks gush into fountains—quenched flames of fire—muzzled lions—disarmed vipers and poisons—marshalled the stars against the wicked—stopped the course of the moon—arrested the rapid sun in his giant's race—burst open iron gates—recalled souls from eternity—conquered the strongest devils—commanded legions of angels down from heaven—overcome Christ himself, the mighty God!

*Sudden appearances of Christ in providence, in times of distress.*

1. Abraham's knife lifted up—the angel appears.

2. Lot near destruction—angels interpose.

3. Hagar and her son dying—the angel discovers water.

4. Jacob wrestles with Christ—Esau meets and kisses him.

5. Moses on the brink of the sea—the waters divide.

6. Saul's sword at David's heart—the phillitines invade the land.

7. Rabshakeh insults God—his army destroyed in twelve hours.

8. Haman forms a plot—the king cannot sleep; lots are cast for a lucky day, the day thrown eleven months off.

9. Paul on the brink of death by murder—God turns the governor's heart to travel forty miles.

10. Peter on the margin of ruin—an angel bursts his prison.

### III. Motives to Prayer addressed to our deepest and dearest Interest.

1. Prayer will greatly promote and increase godly repentance.

2. Prayer will help to give us more keen and distinct apprehensions of the presence, perfections, and providence of God—Prayer will enable us to combine all providences, and make them subservient to, and conspire in, our temporal deliverance, supplies, victories over all sad troubles and trials—Prayer binds down providences to our best desires.

3. Prayer will inspire and increase a constant and lively sense of our dependence on God, and on Jesus, his eternal Son—dependence on him, in the constitution and order of nature, in the order and wise settlements of grace.

### IV. Motives to Prayer, addressed to Ambition.

Have you a desire to conquer devils, men bad, men good, angels, and Christ our God himself? Have you a desire to conquer all providences, and even the world?

### V. Motives to Prayer, addressed to Glory and Pleasure.

Glory is a strong vivid mixture of joy in a vast and durable good, and a most ardent and high-spirited self-love.

What a glory to be connected with all the infinite good in Christ—and to love ourselves in him.

### SHAME KILLED HIM.

Some years since, a certain man in one of our Atlantic cities, was charged with a very base act—was charged with opening a letter which had been put into the post office, and divulging some family secrets which that letter contained. He denied the charge. A committee was appointed to investigate the charge and made a report. I was present when the report was made. In the presence of some one or two hundred citizens, the chairman of the committee came forward and said—"We have investigated the charge alleged against the gentleman, and find it to be true." I saw the man the moment his character was thus blasted forever. After one frantic effort with a pistol to take the life of a person who had thus exposed him, he dropped his head; he could not bear to look upon man or woman any more; and, returning to his lodgings, he laid himself down upon his bed, and died of a broken heart. Shame killed him. And now, if the divulging of one base act in such an assembly on earth occasioned him such overwhelming, heart-braking shame, O! what intolerable shame must

come upon the sinner when every base act, when every impure thought, when every unlawful deed shall be revealed, as we have said, before God, and angels, and men! Methinks, in anguish, he will exclaim—"O that I had never had a being!" or "O that I could now hide me beneath the mountain's base or the ocean's wave!" Shame shall be the promotion of fools!

### SOMETHING WORTH TRYING

#### ADVANTAGES OF SYSTEMATIC BENEVOLENCE.

Christians believe and they often say, that their all belongs to Christ. Why then, is so small a portion of their property given to promote their Redeemer's cause? The poor are "always" with us; the poor in this world's riches, and the poor in spiritual things. Many, not only feel the impulses of a generous and renovated heart; they wish, also, to honor Christ. Still, they do comparatively little. Why is this? Not to mention other reasons, a leading cause of serious deficiency and delinquency is, a want of system in taxing our incomes; a want that in many cases is even a sad proof that religion is profession, not principle.

Few Christians, at least in the United States, are long destitute of a stated and regular employment, from which money is derived; and this money comes into their hands at certain periods, more or less regular. Let such try the following, or some better plan of self-taxation. Let them, when one or more dollars of their own money comes first into their hands, instantly deduct the discount and lay it immediately away in a box, or a drawer, or a purse. If the believer be a very poor man, let him tax the dollar one-fourth, or even one-eighth of a cent; if less indigent, let him begin with a tax of half a cent, or one cent. Should he be somewhat removed from poverty, let him try two or three cents; and should he be in easy circumstances, or affluent, let him try from five to fifteen cents on the dollar.

Many advantages would arise from such a scheme:

1. The tax would be proportionate to the daily, weekly, monthly, or annual sums that came into our hands. If but one dollar came, that dollar only would pay tax—it is all we vowed. God, in his providence, gave no more. We give "as we are prospered."

2. Whatever we gave at any time, from our consecrated store, would be "not grudgingly;" it would be what God delights in, the gift of a "cheerful giver." Persons who have a treasury of this sort in the house, become as anxious to find suitable objects for gifts, as ever they were to shun the face of an agent.

3. A treasure-box of this sort, is somewhat like the widow's oil vessel and meal barrel.—You may take out all the time, and it still has something left within. A cent or two on a dollar keeps a little stream always flowing into the box. If allowed to accumulate, it would soon overflow. Persons, in even moderate circumstances, are delighted to find that, instead of doing harm, like "Alexander the copper-smith," they have actually bestowed in the year a hundred dollars, where they used to dole out niggardly as many cents.

4. The disposition to give grows by cultivation. The man that began timidly, but yet honestly, with five or ten cents on the dollar, is startled and yet delighted, to find his heart swelling out, and helping him to tax the dollar twenty, or even thirty per cent. He has learned a curious secret—how to make "friends out of the unrighteous mammon."

5. The last advantage we shall note is, that all the grand and god-like schemes of Christian benevolence, if our plan were adopted, would start as suddenly ahead, as if a new steam-generator had been set at work.

Brethren, "the kingdoms of the earth shall become the Lord's;" but not, we apprehend, till the vast majority of Christians give systematically and generously, as well as pray perseveringly and earnestly.—*American Messenger.*

### CHRISTIANS AND SLAVERY.

A published celebration—how accurate we do not know—states that 250,000 slaves are held by Methodists, 225,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 for all other denominations, and you have 600,000 held by religious men. The average number to each may be about ten, which will give us 60,000 religious men holding slaves. What ought those religious slaveholders to do? Some will say, immediately and at all hazards, emancipate their slaves. Others will say, go to work immediately, and with earnestness, as citizens of the country, to procure the repeal of the slave laws. Others will say, commence immediately

and sincerely the work of giving instruction to the slaves, to prepare them for freedom. But will any intelligent Christian say that these 60,000 slaveholders are discharging their duty, while eating and wasting the earnings of their slaves, and making no effort in any way to give them their freedom?

Since the above was written, we see that the National Era estimates all the slaveholders in the United States at 250,000 which would give about the same proportion, between slaves and slaveholders, as the above calculation. Think of the immense mischief these 250,000 slaveholders are doing in the midst of a population of 20,000,000!—*Zion's Advocate.*

### SCRIPTURE ILLUSTRATION.

"Thy father made our yoke grievous."—1 Kings xii. 4.

The fact seems to be, that it was under Solomon that the Israelites first strongly experienced the consequences which Samuel had long before told them would result from their determination to have a King to reign over them. It is clear that Solomon's vast establishments and expensive undertakings required a very large revenue, and that no means were left untried to raise it to the highest possible amount. The tribute of the subject nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to his wants; and hence he was obliged to establish a regular system of taxation over the country, so that every one was more or less subject to its operation, such as we now find established in the European nations; besides which, it would seem from chap. ix. 15, that he required extraordinary grants for particular undertakings. Now, we do not feel that the grounds of discontent arising from this source have ever been properly discriminated. In the first place, Oriental feeling is altogether opposed to an organized system of taxation, from which none can escape. Although in the long run the people may pay more than such a system would exact, they prefer the contingencies of uncertain demand—in which they do not know beforehand what they shall have to pay, and have room to hope that nothing will be required, or that the demand being unequal, may not fall individually on themselves—to the certainty that, at such a time, such a proportion of their income will be taken from them, without any hope of postponement or exemption. This kind of feeling extends even to the person who benefits by such demands; for instances have been known of Oriental governors of cities, who have preferred to trust for their income to the chance results of fines and exactions, than to receive from their prince a regular salary, equal or superior to what they might thus hope to secure. Another circumstance, is that all the taxes of the Israelites were taken directly from the produce of their grounds and cattle—and under this form even a light contribution will always be felt more onerous in its pressure, and will occasion more discontent than one much heavier, raised indirectly by duties on articles of consumption—which is a refinement in finance that does not appear to have been understood in the time of Solomon.—*Pictorial Bible.*

SIR JOHN MASON.—This celebrated courtier was born in the reign of Henry VII., and was privy counsellor to Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth. He was a man of great talents, and greater probity, which he displayed in very treacherous and turbulent times. On his death bed, he called his family together, and thus addressed them: "Lo, I have lived to see five princes, and have been privy counsellor to four of them. I have seen the most remarkable things in foreign parts; and have been present in most state transactions for thirty years at home. After so much experience, I have learned that seriousness is the greatest wisdom; temperance the best physician; and a good conscience the best estate; and were I to live again, I would change the court for a cloister; my privy counsellor's bustle for the retirement of a hermit; and my whole life in the palace for an hour's enjoyment of God in my closet. All things now forsake me except my God, my duty, and my prayers."

### RULES FOR THE JOURNEY OF LIFE.

To aim at cheerfulness without levity.  
Not to obtrude my advice unasked.  
Never to court the favor of the rich by flatterer either their vanity or their vices.  
To speak with calmness and deliberation on all occasions; especially in circumstances which tend to irritate.  
Frequently to review my conduct and note my failings.  
On all occasions to have in prospect the end of life and a future state.

## The Press and General Review.

From the Eccelesiastical Magazine.

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

CONTINUED FROM PAGE 18

But leaving the Old Testament, we may observe, that however much of mercy there may be in the constitution of the gospel, we think there is nothing to warrant the abrogation of the law in relation to murder. The present dispensation is not a system of unmingled mercy, for the manifestation of mercy at the expense of justice. Its anathemas against all ungodliness and unrighteousness of men are as fearful as any that can be found in the writings of Moses. Entertaining the views already unfolded, and regarding capital punishment as the law which God established with Noah and his descendants, and the operation of which He deemed essential to the government of the world for so long a period prior to the Jewish dispensation, and then occupying a prominent place in the penal code of the Mosaic economy, it seems perfectly natural for us to expect, according to the view of opponents, that the gospel should possess special reasons for the repeal of this law, or a plain command to treat it now as null and void. We think that neither the one nor the other is to be found in the New Testament. Several passages are currently cited, and loosely applied, by the opposers of death-punishment. To these Mr. S. has referred, rescuing them from forced and unnatural interpretations, and giving to them a plain and intelligible exposition. "It is often urged that the capital punishment of the murderer is inconsistent with some parts of our Lord's Sermon on the Mount, and is, indirectly at least, prohibited by them. Nothing, however, can be more evident than that it was far from being the design of the Saviour to advance anything contrary to the moral spirit or precepts of the law of Moses, or to abrogate any of its enactments. Attend to his own solemn declarations: 'Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil'—Is it possible, that after uttering such language he should immediately proceed to disannul one of the most important and explicit injunctions that God had ever given under either the patriarchal or Mosaic dispensations, and one relating to the punishment of the greatest crime that man can commit? On the contrary, he proceeds to vindicate the law from the false interpretations and glosses of the scribes and pharisees, and to point out its spiritual meaning. That this is his intention is plain from his own language: 'For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, you shall in no case enter into the kingdom of heaven.'—This may almost be called the text of his Sermon on the Mount. What preceded was the introduction; at the least, it is the proposition which he proceeds to illustrate in what immediately follows. And does he intimate that the Jewish doctors had interpreted the law too rigidly, and denounced unmerited punishment against those who violated its precepts? Quite the contrary. He asserts in the plainest terms its spirituality, and gives the most appalling views of the doom of those who fell under its malediction, intimating that they had cause to fear inflictions more terrible than the scribes and pharisees had threatened. And his explanation of the command which relates to murder deserves particular attention, (verse 21.) 'Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment,' that is, of being brought before the Jewish court, by which he would be condemned to suffer death. verse 22 'But I say to you'—what?—that this punishment is too severe? it should be mitigated? it is barbarous, and should be abolished? Far indeed is he who had God's law in his heart, and who came to labor and die in order to vindicate its honor, from giving any such intimation. The substance of his answer is, that even causeless anger and reviling words, which indicate and foster the spirit of the murderer, expose to a punishment more severe than that which was denounced on him by the Mosaic law—'But I say unto you, that whosoever is angry with his brother, without a cause, shall be in danger of the judgment. But whosoever shall say, Thou fool, shall be in danger of hell fire.'—Most assuredly there is nothing here which looks like the disapproval of the infliction of capital punishment on him who should wickedly and wantonly take away the life of a fellow-creature." The general view Mr. S. has given of the Saviour's Sermon on the Mount is the correct one, as will appear from an examination of the different passages in the Sermon to which the anti-capitalists ever and anon make their appeal.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil." Here we have the doctrine of equivalents, which these words were intended not to invalidate but to confirm. The whole drift of the discourse on the Mount was not an exposition of the letter of the law merely, but a faithful inculcation of its

spirit, thus assigning to it a spirituality and extent far beyond the notions of the scribes and pharisees. When stress is laid upon not resisting evil, the argument proves too much, and therefore proves not ing, because, according to this mode of interpretation, resistance in any shape would be contrary to the spirit of the passage. The law, in the hands of the magistrates, was equitable and adapted to general good, nor was it our Lord's design to undermine its authority. But by the glosses of the Jews, it had been perverted in favor of private retaliation and revenge. Against this principle the Saviour inveighs. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy, but I say unto you," &c., &c. In these words we have a perversion of the Rabbin's, for in no part of the Old Testament are we commanded to hate our enemies, and good will to them is inculcated as strongly in the Old, though not as frequently as in the New Testament. The law approves of love to our enemies as truly as the gospel does, and in this respect there is no variance between the one and the other. Christian writers have sometimes conceded that the Jewish gloss was founded on the spirit of the Mosaic dispensation, and have made incautious comparisons between the many maledictions of the Psalms of David and the many merciful admonitions of our Lord, and have represented the doctrine of love to enemies as the peculiar doctrine of the gospel economy. To affirm that the law of capital punishment should be abolished because the gospel is a system of love, is to mistake the nature both of the law and the gospel. The sum of the second table of the law given on Mount Sinai was, "Thou shalt love thy neighbor as thyself," and yet the Jews were expressly commanded to take away, by the sword of the civil magistrate, the life of the wilful murderer. Did God then give a command which was directly opposed to the whole spirit and sum of the law, which he gave them in the most solemn and public manner, so that they could not obey the former without violating the latter? Yet the design of the whole discourse on the Mount was to guard us against the loose and relaxing interpretations of the law by the Jewish Rabbins, and also from the wilful perversions of the law, in using it for the purpose of private revenge, as the magistrate used it for the public security of the commonwealth of Israel.

"Vengeance is mine; I will repay, saith the Lord," is a passage frequently cited in the controversy, but very vaguely understood. It is a quotation from Deuteronomy xxxii 35, and was primarily addressed to the Jews, when they were required by God to take away the life of the murderer. If its spirit is at variance with capital punishment now, it must have been so formerly. The passage, as appears from the whole context, is a prohibition of the practice of private revenge—a recommendation to overcome an enemy by acts of the purest charity—opposing deeds of the greatest good to deeds of the greatest evil. If we have enemies, we are not always to seek redress by demanding righteous retribution, but to leave them in the hands of God, that he may both be judge and executioner. All this does not apply to the conduct of the magistrate in the punishment of daring offenders; the Jewish law required the life of the murderer, though the Jewish people knew that God had said, "To me belongeth vengeance and recompense."

So far in our examination of the New Testament we see nothing in the shape of a repeal of a law which had existed so long, and which was so well known among the Jews; but as we advance, we meet with several passages in which we have distinct implication of the propriety and justice of capital punishment. "But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, a revenger to execute wrath upon him that doeth evil." "The sword, as borne by the legitimate authority, like the axe which was carried before the chief magistrate of the Romans, was the instrument and emblem of capital punishment, and was used to deprive of life. Will our opponents inform us when and where, in any age or nation, or by any writer, the sword was employed as the instrument or emblem of chastisement, or of minor punishment? And that this was far from being the idea of the apostle, is evident from the other terms which he uses. The power that bears the sword is represented as the 'minister of God, an avenger to execute wrath.'" We deem Mr. S.'s reasoning on this passage sound and conclusive. He has made no reference to the apostle's defence of himself, which, by implication, has an important bearing upon the question: "For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar." The apostle heartily accords to the commission of crime the punishment of death, and declares, before Festus, his willingness to surrender his life into the hands of the executioner, on the conviction of his guilt. If capital punishment is unjust, or contrary to the genius of the gospel, or a barbarous and degrading public act, which it is represented to be, how can we reconcile this with the fact that the apostle lent the weight of his influence to the propriety and perpetuity of the penalty, by a cordial consent to endure its infliction in his own

person, when his criminality should be established?

Another general thought which Mr. S. embodies in his pamphlet is, that the punishment of death for the crime of murder "is calculated to exert a salutary influence on the public mind and character, instead of brutalizing and degrading them." The full force of the reasoning is felt here, by the author's appeal to the doctrine of rewards and punishment. This principle of the divine government has been adopted in all ages, and in all nations. It is no less a dictate of reason than revelation. It necessarily enters into all our conceptions of moral government. Could a family, or a society, or a king, be governed without it? Ought we to impugn God's legislative wisdom by the adoption of a principle which he has not adopted, or by relaxing a principle which is so prominent a part of his own government, without a sanction from himself? Great blessings were abused by the Israelites. "Jeshurun waxed fat and kicked." "When I fed them to the full, then they rebelled against me, and assembled by troops in the harlots' houses." Great punishment corrected their wickedness, and cured their evil propensities. "When he slew them, they sought him; and they returned, and inquired early after God." The punishment of death had a salutary effect with a people in a comparatively ignorant and infantine condition; and why, we ask, should the same punishment have a precisely contrary tendency with a people more advanced in civilization, and better acquainted with Christian principles? The difficulty is not met by instituting a comparison between a human and a divine government, for in both cases men are treated as rational and intelligent creatures, capable of being influenced by motives—by rewards and punishments. If it is just to proportion the degree of punishment according to the degree of crime, why should the greatest punishment be remitted for the greatest crime, without some reason from revelation? And if government appeals to motives on that ground, shall we cease to appeal to the strongest motives—the fear of death, in the case of murder? The mitigation of punishment for the crime of murder, so far from reducing the frequency of the crime, would, in our opinion, tend to augment it; and would throw down a bulwark of public safety. A contrary opinion is unsupported by the adduction of any facts with which we are conversant.

TO BE CONTINUED.

## THE ENDOWMENT QUESTION.

(From the Montreal Gazette.)

We observe with some interest that several of the Upper Canada Journals have recommended an agitation on the Clergy Reserve question, and that in several localities meetings have been held on the subject. Mr. Hume's also at the Woodstock dinner thought it incumbent on him, in deference to the pressure from without, to allude to it. He, however, while declaring that the administration had done nothing in the matter, gave his audience clearly to understand, that it was a subject of which the whole knowledge was confined to the Cabinet, and that the people knew nothing about it.

The Clergy Reserve question has been settled by the Imperial Act of 1840, and without the consent of the Imperial authorities, no change in the destination of those lands can be made.

It is frequently asserted that the application of the proceeds of the Reserves, creates actually the dominance of a sect in the Province, and the weight of denunciation generally.—we had almost said exclusively,—falls upon the Church of England. If this dominance be made, it can only be by inference—no more—since no ecclesiastical corporation is created and absolutely endowed, and the dominance must be that of each Church participating in the fund. The Church of England, therefore it appears to us, is no more worthy the honor of these fierce denunciations than the Church of Scotland, the Wesleyan Church, the Roman Catholic Church and others equally guilty of taking a share of the "spoils."

But if the Upper Canada people wish to get rid of all ecclesiastical endowments or appropriations, to resume all ecclesiastical gifts from the State, and to bestow the proceeds for the benefit of education,—things which we readily admit the people have full power to do, provided the interests of present incumbents are duly preserved,—we can furnish them with an object of attack worthy of their prowess, and deserving of reduction. We mean the Roman Catholic, Jesuit and non-Jesuit, establishments of Lower Canada.

These bodies exist by authority of enactments which are perfectly within Canadian control, some by virtue of Statutes passed by the Canadian Legislature. They constitute an established Church, in the most complete, most comprehensive, most tyrannical, and most offensive meaning of that expression.

They have been endowed with lands to an enormous amount, which they hold in absolute property without let or check as a corporation, they are by law entitled to collect tithes,—a power possessed by no other church in North America,—and they do collect them in every parish of Lower Canada from every person of their creed; and they share in addition in the proceeds of the Protestant Clergy Reserves of the Province.

The Seminary of St. Sulpice alone is possessed of most extensive seigniories, and is now entitled to seven and two tenths per cent, on all real property in the city of Montreal, upon a commutation previous to 1854, and to eight and a half per cent, after that date.

We are well convinced that the people of Upper Canada are not aware of the sort like condition in which Lower Canada is plunged, and the miserable bondage which is more strongly becoming riveted upon its people by means of a priesthood who, either purposely have kept the people in almost brutal ignorance, or who have criminally neglected to give education, even of the rudest kind to their flocks. We are also well convinced, these matters, when they come to be known, will excite the liveliest interest in Upper Canada, particularly among those Reformers, whose principles lead them strongly to oppose all religious establishments, particularly as no ministry can plead, that the subject is not perfectly within their control.

In order, therefore, that the people of Upper Canada may carry knowledge with their zeal, we shall quote to them the Ordinance by which this hierarchy has been foisted on the Province, and will hereafter state some facts respecting their enormous revenues, which we doubt not will startle the minds of men who look upon the payments from the Clergy Reserves as unjustifiable in principle, and extravagant in amount.

[For the principal parts of the Seminary ordinance 3rd and 4th Victoria, c 30 as condensed by the Gazette, we direct our readers to the fifth page of this day's Watchman.—Ed.]

The following observations from the Patriot of the 2nd inst., relative to the above article from the Gazette, deserve attention. "The Roman Catholic endowments are open to legislative enactments," and we doubt not, upon the action of our Legislature relative to the Clergy Reserve Question, depends the extension indefinitely, or the entire abolition of the endowment system in Canada. The Patriot observes—

"We copy from the Montreal Gazette an article relative to the Clergy Reserves and Roman Catholic Ecclesiastical establishments, which we commend to the notice of our readers. It is to be hoped that the French adherents of the Liberal ministry will see that the Roman Catholic endowments are fully open to legislative enactments; and that they are opening the door to unlimited spoliation, if they consent to any proceedings which may interfere further with the Clergy Reserves, already too daringly plundered and diverted from their original purpose.—Patriot.

## NAPLES.

"The Minister of Public Instruction in Naples has issued a decree, for the purpose of securing a closer surveillance of the students by the Popish priests, a measure evidently dictated by the spread of liberal opinions amongst the young Neapolitans. The entire students are to be placed under the superintendence of a commission of ecclesiastics, to be instituted for that purpose; every student is to be enrolled in some religious congregation or society; no student is to be allowed a permission of residence unless he produces a certificate of his belonging to such a body, which certificate is to be renewed monthly. The student is also bound to present to the congregation, once a month, a certificate that he has attended the lessons of a master approved by the Minister of Public Instruction. The conferring of academic degrees is to be regulated by the attendance of the students of the congregations. Schoolmasters are bound by the same decree to take their pupils above ten years of age to one of the congregations, and to certify their attendance once a month. All schools, public and private, are placed under the operation of this arbitrary law.—Scottish Guardian.

## LAW REFORM IN THE STATE OF NEW YORK.

We publish to-day the report of the Commissioners of practice and Pleadings, introductory to the Civil Code of Procedure, to the Legislature of the State of New York. In our next we shall present the report on the Code of Criminal Procedure. The herculean labors of the Commissioners may be judged from the fact that "the two Codes of Procedure, Civil and Criminal, cover the whole ground of remedial law, and are intended to dispense with all previous Statute and Common Law in that department, and that together they constitute an entire Code of remedies." The labor may not indeed have been equal to that undertaken by Justinian in the reform of Roman jurisprudence, when the accumulated laws and legal opinions of ten centuries had to be digested, and which were comprised in "many thousand volumes, which no fortune could purchase, and no capacity could digest;" and from which the Code, the Pandects, and the Institutes were framed. The famous Code of Napoleon, in modern times, is a vast monument of human industry and genius. Succeeding ages may class with these gigantic reforms of jurisprudence of Rome and of France, the labors of the Commissioners by whom this great work has been executed, in the State of New York.

## Family Circle.

## APPEAL TO PARENTS.

From Parental Care.

If, by neglect of parental care and instruction, you should occasion the eternal ruin of your children, consider what awful contrasts will be present in eternity, between you and pious parents who have trained up their offspring for God. Think of them, so happy, meeting their family in heaven; and yourself, so wretched, meeting yours in hell; of them, so blessed, in the glory of the triumphant saints, that once were their helpless babes; and yourself, so miserable as the children God gave you, all lost. Contrast the state of those that were once your offspring with the state of those who once were theirs. Theirs, full of love to the glorified friends that on earth led them to Jesus, and trained them up for heaven: yours, full of infernal hatred to the wicked beings, whose neglect of parental duty undid them for ever. Their children all blessed; yours all lost. Theirs, triumphant in heaven; yours, wailing in hell. Theirs, glowing with celestial beauty: yours, scowling with hellish malignity. Theirs, with God; yours, with Satan. Theirs, with an eternity of life before them, and joy, without a single cloud; yours, with an eternity of sin, despair, and misery, without one faint gleam of hope. Oh, what a dreadful contrast in the state of beings once so alike! Perhaps your children and theirs were neighbors; you lived in the same town or village; your children, perhaps were playmates in their earliest days. Now, how dreadful is the difference between them! They brought them up for God, by instruction, and example also; while you, by neglect of instruction, and by a careless life, trained up yours for Satan. Miserable being!—What an evil to be such a parent! Oh, if your head were waters, and your eyes fountains of tears, happy would you be, if by weeping day and night for a hundred centuries, you could undo the mischief done. But fountains of water, or oceans of tears, would not wash away one guilty stain you had infixed upon your children's souls, nor prayers nor tears then obtain one blessing. Too late, too late, too late, would be stamped on every effort in their behalf. Too late, too late, too late, would be the answer to every entreaty; and whether you wept or prayed, or used other efforts to reverse the ruin you had occasioned, still, like the cold damps of death, the sound would fall on your despairing spirit. Too late, too late, for ever too late! Shun such sorrows; it is not yet too late. Strive, watch, pray, employ every effort, to lead your children to the Saviour.

While eternity, with all its solemn weight thus enforces the importance of parental care, how deeply should you feel, that the instruction which contemplates a child's everlasting welfare, as much excels in importance all instruction besides, as eternity exceeds in duration the brief span of mortal life! You teach your children a trade, or a profession, by which support may be acquired, in future days, but perhaps those future days may never be theirs, but all their wants may be comprised in a coffin and a shroud. Yet, apprehensive of wants hereafter, you provide for years that may never come to them. Alas! of how little value is all this care, if you neglect to teach them the way to heaven! What little benefit will you confer upon them if you raise them to wealth and honor for the short day of life, but leave them untaught to grope, in darkness, their way to everlasting death! Alas! how common is conduct like this! Parents are anxious about their children's temporal welfare, but thoughtless about their eternal salvation, though the latter exceeds the former in importance, more than a world outweighs an atom. Are you, reader, a parent of this description? Such parents swim in every town and every village. You take care of your cattle or your horses or your fields, while careless about your children's souls! No carelessness is more frequent. Is it yours? No imaginable neglect can be more wicked or more aggravated. It is bad for a sovereign to neglect his subjects, for a lawyer by his carelessness to ruin his clients, for a physician by inattention to leave his patients to die. Worse than this is it for a minister of the gospel to slight his flock; but worst of all for a parent to neglect his children. Vile is the sovereign's neglect, the lawyer's carelessness, the physician's inattention, the minister's indifference; but viler than all is it for a parent to leave his children to die, his son or his daughter to die eternally, that he may act the sluggard's part, and indulge no anxious care, and use no strenuous effort, to secure their eternal salvation.

## THE MOST SOLEMN THING.

"Mother," inquired a little girl a few days since, "why is it that people say it is a solemn thing to die? It appears to me it is more solemn to live." "Why, my child?" "Because it is only while we live that we do wrong! and to do wrong, I should think the most solemn of all things." How far was that child from being right? Ought not people to be more careful how they live than when they shall cease to live?—*American paper.*

## CHAPTERS FOR THE YOUNG.

## A KIND BROTHER—TOUCHING SCENE.

A French paper says, Lucilla Romee, a pretty little girl, with blue eyes and fair hair, poorly but neatly clothed, was brought before the Sixth Court of Correction, under a charge of vagrancy. "Does any one claim you?" said the magistrate. "Ah! my good sir," she replied, "I have no longer any friends; my father and mother are dead. I have only my brother James, but he is as young as I am. O dear! what could he do for me?" "Here I am, sister. Here I am; do not fear," cried a childish voice from the other end of the court. And at the same instant, a little boy, with a sprightly countenance, started forth from the midst of the crowd, and stood before the magistrate. "Who are you?" said he. "James Romee, the brother of this poor little girl." "Your age?" "Thirteen." "And what do you want?" "I come to claim Lucilla." "But have you then the means of providing for her?" "Yesterday I had not, but now I have. Don't be afraid, Lucilla."

Lucilla.—"Oh how good you are, James!" Magistrate, to James—"But let us see, my boy; the court is disposed to do all it can for your sister. However, you must give us some explanation." James—"About a fortnight ago my poor mother died of a bad cough, for it was very cold at home. We were in a great trouble. Then I said to myself, I will become an artisan, and when I know a trade I will support my sister. I went apprentice to a brushmaker. Every day I used to carry half my dinner, and at night I took her secretly to my room, and she slept in my blouse. But it appeared the poor little thing had not enough to eat, for one day she unfortunately begged on the boulevard. When I heard she was taken up, I said to myself, come my boy, things cannot last so, you must find something better.

"I very much wished to become an artisan, but at length I decided to look for a place; and I have found a very good one, where I am lodged, led, and clothed, and have 20 francs a month. I have also found a good woman, who, for these 20 francs, will take care of Lucilla, and teach her needle work. I claim my sister."—Lucilla clasping her hands; "O, how good you are, James!" Magistrate to James: "My boy, your conduct is very honorable. The court encourages you to persevere in this course and you will prosper." The court then decided to render up Lucilla to James, and she was going from the bar to join her brother, when the magistrate, smiling, said: "You cannot be set at liberty till to-morrow." James: "Never mind; Lucilla, I will come and fetch you early to-morrow." To the magistrate: "I may kiss her, may I not, sir?" He then threw himself into the arms of his sister, and both wept warm tears of affection.

## DOMESTIC FAULTS.

It has been the fashion, may we not say is to a nauseating excess, to direct counsel on the domestic virtues to women only. Dean Swift complains that young ladies make nets instead of cages; and the whole phalanx of writers on such subjects have ever treated women as if she alone, of the whole creation, was not to live for her own happiness, but for the happiness of others—as if she was a sort of moral moon, to shine only by reflected light, and have only a reversionary interest in the grand estate of universal good. But the time is coming when as it will be demanded of all to be workers, so will it be not uncommon. We will not enquire on which side the amount of insolency is heaviest; let us rather essay the readiest mode of retrieving the past, and giving security for the future. Homes are more often darkened by the continual recurrence of small faults, than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with the one than the other. The Eastern traveller can combine his forces, and hunt down the tiger that prowls upon his path; but he finds it scarcely possible to escape the mosquitoes that infest the air he breathes, or the fleas that swarm in the sand he treads. The drunkard has been known to renounce his darling vice—the slave to dress and extravagance, her besetting sin; but the waspish temper, the irritating tone, the rude dogmatic manner, and the hundred nameless negligences, that spoil the beauty of association, have rarely done other than proceed, till the action of disgust and gradual alienation has turned all the currents of affection from their course, leaving nothing but a barren track, over which the mere skeleton of companionship stalks alone.

## PARENTS.

Parents must never put away their youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only government, firm and mild, but sympathy, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

## Geographic and Historic.

## ENGLISH TRAVELLERS IN THE MEDITERRANEAN.

First of all (to give precedence to our countrymen) there is the class of rich yacht-travellers, who journey in large cutters and schooners, with enormous quantities of luggage, fat men servants, pretty nursery maids and chubby children. Their yachts are crammed as full of materials for a voyage as Noah's Ark. They travel partly to escape *ennui*, and partly because it is "proper" to do so. They bring hosts of introductions to unfortunate ambassadors, and condemn everything that does not resemble what they saw in England. They live in the most expensive manner, in the finest hotels, which, however, they look down upon. They receive you in the most splendid style of luxury, but apologize for it, and remind you that "they are not in London now." If they encounter a foul wind, they run into the nearest port. They go mechanically to see antiquities, but are too dignified to be enthusiastic. They patronize the Parthenon, and say that "it's a pity it's in such a ruinous condition." They smile approvingly on the finest Claudes in the gallery in the Bourbon Museum, at Naples; and think it "proper," to look very solemn at the Holy Sepulchre in Jerusalem. In short, though they should travel a thousand miles, they are never out of England—a characteristic of very many travellers of all ranks. They look at nature through an opera glass. Sometimes they write large books of travels, in which they try to be very fine in describing storms.—They quote—

atra nubes,  
Condidit lunam, neque certa fulgent,  
Sidera nautis.

—and remark how singular it is, "that these phenomena are the same now as when Horace wrote!" They take care, also, to tell you in their quartos what they had for dinner, and how much they enjoyed the society of Lord X, the Marquis of Y, and Baron Z. Besides these, there is the retired tradesman class, who, all the time they are abroad are not only virtually in England, but in a shop, or a villa near London. When they meet you at a *table d'hôte*, they express their joy to "see an Englishman once more," as if they were in the Desert of Sahara. They grumble at the bills and the bed-rooms, and think that, after all, "there's no place like home." They live in the closest, most densely furnished rooms they can get, which they say "are in the good old comfortable English style." They order up huge teapots of tea, at the same hour as they did when in Clapham, on system, but take a little brandy in it, "just because they're abroad." They walk up Vesuvius—the father with a cotton umbrella, the mother in pattens. The son John (whom they have great difficulty in keeping in order) goes about the town to see if there's no place like Evans's, where he can have a lark. On their return to England, they only remember that it was very hot abroad. I must not forget the pedagogical class of travellers. The pedagogue "carries a satchel of school books on the crupper of his horse," as Sterne said of Addison. He wanders about Athens with a pair of spectacles and a copy of Pausanias, quotes Homer at dinner at the Hotel, and is going to start to-morrow for Thermopylae, to see if any local investigation will throw a light on an obscure passage in Herodotus that has troubled him a long time. And then there is the aspiring young architect, who walks through the ruins of the ancient world, armed with a measuring tape, and judges of sublimity by inches. You ask him what he thought of a certain temple, and he tells you the diameter and circumference of its columns. But of the soul, or spiritual meaning, of such structure—the motive that animated its builders, or the idea which was its archetype.—Of these he knows no more than the lizards that play about its ruins. How different from all these the philosophical wanderer that, every now and then, it is your lot, in happy hour, to meet! How different the man who walks through the world in a spirit of catholic sympathy with all around him, anxious to learn, ready to communicate, open to every impulse—bent only on the study of the book and the admiration of the beautiful."—Biscuits and Grog—by Edward Plug, R. N.

## MEXICO DESCRIBED BY CASSIUS M. CLAY.

Mexico extends from about latitude 16 North to 42 deg. from the Gulf of Mexico to the Pacific; and was in extent, before the loss of Texas, about as large as the United States. It embraces all the climates of the world, and rises in temperature, from the tropical plains of Vera Cruz and Acapulco to regions of perpetual snow. The Rocky Mountains which separated us from Oregon extends through all Mexico, and her whole surface is composed of table-lands and mountains, which rise in steps from the Gulf and the Rio Grande to the highest level, and then descend in regular gradations once more to the Pacific. She has no navigable streams, and the mountains and arid plains compose, I shall imagine, seven-eighths of the whole territory.—It is now 300 years since the Spanish Conquest, and her population has long since reached that barrier where Nature imposes eternal obstacles to farther progress, where the whole products of the earth are economically consumed by "he

people. No doubt, better modes of agriculture would increase her population, but at present, to use the language of Malthus, she has reached the *point of subsistence*. It is true that the remote provinces of California and New Mexico, and those bordering upon the Rio Grande, and subject to Indian invasion, contain some uncultivated lands; but the proposition as above stated applies to the mass of Mexico. For in the greater portion of the whole Republic, women and children may be seen picking up grains of corn in the highways, and the rinds of fruit thrown in the street are immediately seized and consumed.

So soon as you cross the Rio Grande, you feel yourself in a foreign land. Mexico has no forests. It is true that along the streams and on mountain tops there are trees, but you are struck with the great characteristic, that the land is bare of trees. The numerous varieties of the Cactus of all sizes, intermixed with the Palmetto, stunted of long grass, cover the whole land. You are a people of a novel colour, and a strange language. The very birds, and beasts, and dogs seem different. The partridge, the lark, the crow the black-bird, differ in size and plumage, and sing differently from ours. The buildings are of Moorish and Spanish style. The goat and the sheep feed together. The bricks are of clay and straw, sun-dried. The women go with earthen vessels to the well, just as Rachel was sent of old in the time of the Patriarchs of Judea. The roofs of the houses are flat and places of recreation and the people wear sandals as in the East, in olden times.

Wheat, Indian Corn, and herds, of cattle, sheep and goats, the banana and red pepper, and garlic and onions, are the principal sources. The products of the Mines are the principal articles of foreign exchange, added to woods, tallow and cochineal. The extreme dryness of Mexico makes irrigation necessary in most parts of the country, and the scarcity of water and the habits of the people collect the inhabitants into cities or villages. The land itself is owned by a few large proprietors, not the least of whom are the priests. The great mass of the people are serfs, with but few more rights than American slaves. It is true that the children of serfs are not of necessity also serfs, but debt brings slavery, and the wages allowed by law almost always perpetuate it. *Here then is the secret of the success of our arms.* I conversed freely with the tenantry and soldiers in all Mexico, and where they are not filled with religious enthusiasm against us they care not who rules them, American or Mexican masters.—If all the Mexican soldiers were freeholders and freemen, not one of all the American army could escape from her borders. The soldiers are caught up in the haciendas and the streets of the towns, by force confined in some prison or convent, there drilled, clothed, armed, and then sent on to the regular army. Such men vow their resolution to desert, or run, on the first occasion. Of near one thousand soldiers sent from Toluen, to the aid of Santa Anna at Mexico, not 100 stood the battle.

The whole people do not exceed eight millions, and of these about two millions are white and mixed bloods, the remainder are native Indians; I never in all Mexico, with the exception of foreigners in the Capital, saw a single white man at work. Wherever there is slavery, there is labor dishonourable—it is more creditable to rob than to work! Yet Mexico surpasses the Slave States of America in manufactures.—As Rome was overrun by the Barbarians so is Mexico by the Americans; the slaves will not fight, the masters are too few to defend the country. Bigotry in Religion has debased the mind—the corruptions of the Church have destroyed the morals of the people; the oppressions of the Masters have exhausted the funds. Mexico is decreasing in population and resources. Since her independence, her revenues are falling off, her villages are decaying, her public works falling to ruin. She has lived by the sword, she must perish by the sword. *The time for her to die has come!*—Yet, like South Carolina, she talks large. She whipped Spain, Spain whipped France, France whipped the world—and consequently, Mexico is the mistress of the world? Yet 50,000 Americans conquer 8,000,000 of souls! The clergy plunder the people, the army now begin to plunder the clergy, and the people. Such is the fearful retribution of Nature's violated laws. Seeing Texas, that it was a lovely land, we coveted our neighbor's good; seeing the weakness of Mexico, we took it by force.

## DURABILITY OF BRICKS.

An impression exists in reference to the want of durability in bricks, as a building material, of the correctness of which a little reflection will convince us there is some doubt, provided they be properly made. So far from being the most perishable, they are the most durable substance; and the bricks of Nineveh and Babylon, in the museums, show that they were selected by the ancients as the most lasting material. Plutarch thinks them superior in durability to stone, if properly prepared; and it is admitted that the baths of Caracalla, those of Titus, and the *Thermae* of Dioclesian, have withstood the effects of time and fire better than the stone of the Coliseum, or the marble of the Forum of Trajan; yet the bricks of Nineveh and Babylon were only sun-dried—not baked or burned, as the modern practice is.

Ecclesiastical.

CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH MISSIONARY SERVICES.

In the absence of more extensive particulars the following brief notices will, probably be acceptable to our readers. In expectation of additional information, what we now present has been deferred.

YORK CIRCUIT.

The Missionary Services on this station were held on the 6th, 8th, 9th and 10th ult. On Sabbath the 6th Sermons were delivered at Yorkville by the Rev. W. McClure, Assistant Superintendent of the Mission, and the Rev. T. T. Howard: at Blue Bell in the evening by the Rev. H. O. Crofts, General Superintendent: and at the Stone Chapel near Cooksville (likewise in the evening) by the Rev. W. McClure.

On Tuesday evening a missionary Meeting was held in the Yorkville Chapel. The Rev. T. T. Howard being called to the chair, addressed the Meeting briefly; and afterwards called on the following Brethren to address the Meeting:—The Revs. W. McClure, R. Dick (Baptist Church) H. O. Crofts, T. Reed: and Messrs. Brett, Tyner, Demery, Foster. The speeches were excellent, and we imagine gave general satisfaction.

The Anniversary Missionary Meeting at Blue Bell was held on the Wednesday evening; when Mr. J. Tyner was called to the Chair.—Having addressed the meeting briefly and appropriately, the chairman introduced to the Meeting the following well known Brethren:—Rev. Messrs. McClure, and Reed; and Messrs. Westman, Demery, who delivered suitable addresses.

A Missionary Meeting (and the first in that vicinity by the Methodist New Connexion Body) was held at the Stone Chapel near Cooksville on the Thursday evening. Mr. J. Tyner was unanimously called to the chair: and introduced the exercises of the occasion with suitable observations. The following Brethren were called upon to address the Meeting:—Rev. Messrs. McClure, Watts, Reed, Howard: and Messrs. Demery and Doel. The speeches were pertinent and well received by the audience.

We regret that we cannot give an outline of some of the speeches, delivered on these occasions; but as no notes were made at the time of delivery, it is impossible to supply the lack.

We have not heard the exact amount of collections and subscriptions on this Station; but understand the sum to be about twenty pounds.

CAVAN DISTRICT.

We learn from the Rev. J. Bell, that the prosperity of the Missionary operations of the Methodist New Connexion on his District, is unprecedented. In the absence of a promised and more minute account of the Meetings we insert the following brief, but pithy extract from Mr. B.'s communication:—

"The congregations were in general large, and I have not witnessed greater interest in our mission cause in any other part of Canada; so much so, that at every place where we held a meeting, on the Cavan and Prince Edward Circuits, and the Newcastle Mission (with one exception) the subscriptions of the present are more than double those of the past year. The preachers and members and friends in general in this District, have given liberally to the support of our Missionary cause, and their conduct reflects credit to themselves and to the Church."

For the Watchman.

MY DEAR BROTHER HOWARD:—

With your kind permission, now that my Missionary visitation is over for a time, I would just put down a few notes, by way of remembrance, for my own satisfaction, and for that of the kind friends I met on my way, as well as for the encouragement of our friends generally who take an interest in our Missionary operations in this Province.

On the 6th of January while, the Rev. H. O. Crofts, the General Superintendent of our Missions; and Rev. Dr. Burns of Knox's Church occupied my own pulpit in Toronto. I preached in Yorkville Chapel in the morning and in the Stone Church, Dundas Street in the evening. Br. Demery drove me out in his waggon to the latter place, distance 13 miles, the morning congregation was but small, the evening, was large, the place quite full. Br. Reed has taken up two or three places in this neighborhood, at the urgent request of several friends residing there, has formed a society at the third toll gate, God is blessing his labors, and that of his helpers, the Local Preachers in this place. A very gracious influence rested on the people while I preached to them the unspeakable riches of Christ.

On the evenings of Monday, Tuesday, Wednesday, and Thursday, our Annual Missionary Meetings were held in Toronto, Yorkville, Blue Bell, and Stone Church. The attendance in these places, (Blue Bell excepted) was good, the addresses stirring, evangelical, and truly Missionary in their spirit—while the contributions were liberal and encouraging.

Monday 14th, I got up to Whitechurch in good time to assist, Br. Caswell, and Gundy,

we had an excellent meeting here, in which we were kindly assisted by Rev. Mr. Brown, an Episcopal Methodist Minister—Mr. Cosford of Whitechurch and his excellent partner, succeeded most effectually, in making Br. Gundy and myself very comfortable, all Monday night and until after noon on the Tuesday, when we started in company with Br. Caswell about 12 miles West, to Brownsville, when after putting up our steeds for the night, and partaking of refreshments ourselves from the hospitable board of our friend Tyson, we proceeded to the village School House, and a very comfortable one it is; we had a numerous, and attentive audience, altogether an excellent Meeting, and good collections.

While I was admiring the Meeting and the comfortable room, a friend present, a Scotch man, told me with no small degree of satisfaction, that when he came to reside here, they had no School House; this one then stood some three miles off, useless, unoccupied; he resolved on making a change for the better, and when sleighing time arrived, he called a "Bee" which after surmounting no ordinary difficulty succeeded in placing the building in its present eligible site, and this good man is gratified in now having in his village a Sabbath and day School; also an evening school for teaching music, the villagers have procured instruments and formed a band: they have also Temperance Lectures here, they have the gospel regularly preached, and their own Missionary Meeting—well done.

Wednesday Morning bidding good by to our very kind friends Mr. Mrs. and Miss Tyson, we proceeded to the Holland Landing via Whitechurch; our friends here as usual vied with each other in showing us kindness. The Meeting in the School House was a very telling one, I think in attendance, feelings, and contributions, quite in advance of last year; may the friends still have the same story to tell.

Thursday we proceeded on to Queensville, where we found our dear friend Mr. Stiles, suffering under a dangerous attack of inflammation of the chest, which prevented him and part of his family from attending the Meeting, but did not in the least abate their deep interest in the cause of Missions, or their care in ministering to the comforts of my brethren and myself.—This Meeting was also a good one; our kind friend Rev. Mr. Brown rendered us valuable aid here also, by presiding at the Meeting.

Having to be in Toronto on Tuesday morning, I returned to the Landing after the meeting, and at a little after six in the morning was on my way by the stage to this city. My Bro. Caswell's labors since my last visit to his circuit, have not been in vain in the Lord—and the Missionary contributions are considerably in advance, nearly double what they were last year.

Being pledged to Br. Gundy, if possible, to visit his field of labor, and assist at the Missionary Meeting there; I got all ready for starting on Monday the 21st, but after waiting up to twelve at night, found it impossible to get off, so heavily did the rain fall; but on Tuesday afternoon, my friend Mr. Brett started with me, we drove as far as the Landing that evening; when changing his waggon for a sleigh, we drove into Brock on the Wednesday. Messrs. Gundy and Caswell were glad to see us; but as Br. Gundy has given you a report of his station, it will only be necessary for me to add, my testimony to the abundance of Br. G.'s faithful labors, to the cheering measure of success, with which God has crowned his labors; and to the confidence and the affection of the people towards our Bro. His position was at the first a difficult, and somewhat painful one, but he has acted, prudently, kindly, faithfully wisely, and God has blessed him, the whole neighborhood is open to him and to occupy it fully, he would require an active colleague: I was much gratified with the liberality, kindness, and intelligence of the friends, in Brock, and have high hopes for the cause of God there.

Mr. Brett was obliged to return to Toronto by Queensville, where he had left his waggon, while I accompanied Br. Gundy and Caswell to Uxbridge, and next day, Br. Gundy drove me into Toronto via Sparta; we got safely to town, and having Br. G. to take my place in Toronto for the Sabbath, I set off on Saturday morning for Trafalgar, where I spent a busy, pleasant, and I hope useful week among the friends, however, as both Br. Hales and Watts, promised to furnish you with particular details, I shall reserve my notes to next week.

It was Saturday before my return from Trafalgar circuit; and it is some time since home and repose were more welcome to me. Oh how I love to be toiled and wearied in the good work of God: to see that work prosper gives me unspeakable delight.

Wishing your little "Watchman" a clear eye, steady hand, sound heart, a wide field, fair play, and abundant success.

Believe me, Yours affectionately,

W. McClure.

Toronto Feb. 9, 1850.

HUNGARY.—CIRCULATION OF THE BIBLE.—Within the last ten years a pious Hungarian minister has issued from a printing establishment in the country, 200,000 Bibles and Testaments, in six different languages and these have been widely circulated among the different tribes of the Magyar people.

A SCENE IN THE DIOCESE OF OXFORD.—The English Churchman quotes from the Oxford Herald an account of the funeral of a Mr. Gardner, late parish clerk of St. Paul's, Oxford, which recently took place at the burial ground of the Holy Sepulchre, at which the whole of the clergy belonging both to the district and the Mother Church attended. At the conclusion, the sacrament of the Lord's Supper was celebrated. The English Churchman adds, from "a correspondent," the following additional particulars.—"The music, except for the Psalms was that given in Merbeck's "Prayer-book," noted," and the choir consisted of about twenty-four men, all habited in surplices, besides a large number of boys. The eastern portion of the chapel, being unencumbered with seats, admitted the corpse (which was covered with a handsome pall of purple, with a large white cross,) being placed upon a bier before the altar, and the effect of the Psalms, as sung by the choir ranged on either side, and the lights burning on the altar, he describes as most solemn and affecting. The Communion Office was said in monotone throughout."

REMITTANCES.

For Vol. 1 WATCHMAN, in full: R. Yates, Esq., Rev. J. Hales, Messrs. T. Demery, J. Crawford, J. G. Haskett, J. R. Heney, J. Eddy, Esq.

For 6 months: Messrs. Kerr, C. E. Woolverton, J. Sheldon, J. Waddell, J. Tufford, and J. Hartman, Esq.—O. G. Colver, Jacob Wood, Esq., J. M. Fowler.

For 3 months: Mr. Hickman.

TO CORRESPONDENTS.

Rev. T. G.—Yes, ere long.  
Rev. H. W.—The Proprietor of the Watchman will account for Cash remitted for Vol. 3 Messenger.  
"Errare est hominis."—A brief postponement, we regret, appears necessary.

LETTERS RECEIVED TO THIS DATE.—Revs. W. McClure; E. Van Norman; T. Goldsmith; J. Brennan; H. Wilkinson.

NEW SUBSCRIBERS.—Revs. T. Goldsmith, 1; H. Wilkinson, 29.

The Watchman.

Monday Evening, February 11, 1850.

WHO IS ON THE LORD'S SIDE?

The Omniscient eye discovers with unclouded clearness and infallible certainty the true character and position of every human being. No external appearances can deceive "Him with whom we have to do." In the balances of truth, all are weighed; and thereby their condition and prospects are determined. It requires not the revelations of the great day, to place Deity in possession of the knowledge of human character and events. That day will reveal nothing to Jehovah: even now, he knows "what is in man," and "to him all things are naked and opened." But how different the character of human knowledge and judgment! Having made our highest ascent on the mount of discovery, our greatest soundings in the ocean of knowledge, or our deepest explorations of the mine of truth,—we still "know and prophecy but in part," we "see through a glass darkly." To beings thus constituted; the difficulty of determining accurately the merit or demerit of human character, is incalculable. In attempting to furnish a reply to the caption under which we write, a charitable spirit associated with a modest estimate of our own knowledge and capabilities, is indispensable.

Turning our attention to the host of crowned victors, who, as revealed in apocalyptic vision, have "waxed valiant in fight, put to flight the armies of the aliens," and who now "inherit the promises"—we are informed that as to their former condition, the greatest diversity obtained. "All nations, and kindreds, and people, and tongues," were represented in that august assembly. And doubtless some who possessed wealth, and others who endured poverty, while sojourning in the "vale of tears"—men of noble birth and those of low estate,—all mingled in that blissful company. In swelling the anthem of "blessing, and glory, and wisdom, and thanksgiving, and honor and power and might, to God,"—individuals from every section of the Christian Church might be found. The differences of opinion which led to the enrolment of the members of Christ's mystical body, in the several denominations of professed believers in time, having vanished "amid the blaze of perfect day,"—leave no obstructing barrier, no particle of disunion in the ranks of that vast throng. But they did not see "eye to eye," while passing through a probationary state. Agreeing in every thing essential to the dignity of Christ and his gospel, they agreed to differ on matters of inferior importance, at the same time fighting under the banner of a crucified and exalted Redeemer. How unwarrantable, then, the conduct of these sectarian spirits, who, without hesitation, anathematize all who embrace opinions, (however trivial the points at issue), at variance with their own sentiments! Had they thought more of the composition of the Church triumphant and less about the trifles which distinguish them from other religious communities, they would not indulge in such harsh judgments respecting those who differ from them. Among those on the Lord's side, we may expect to find men of different creeds; and men who entertain in many instances the most unfavorable views of each other's sentiments. We are not indifferent as to the correctness of a man's views; but we can readily perceive how he may be wrong in sentiment on minor points, and yet having his heart right with God, may extensively promote the Redeemer's glory.

The distinguishing features of those on the Lord's side are their personal reconciliation to God and the dedication of their powers to his service and glory. It is a fearful thought that although many who are destitute of the power of godliness, may subscribe the interests of Christ's Kingdom and promote his final triumph—yet living without God and destitute of hope, that triumph will involve their own destruction. None but those who have washed their robes and made them white in the blood of the Lamb shall share the glory of the King of saints in the day of his coming; and none but these can, in the strict sense of the word, be said to fight under His banner. "The potsherd of the earth" striving with another, without the hope or the promise of reward, may do much to cast down the obstructions to the progress of the ear of truth. Opposing elements may destroy each other and thus prepare "the way of the Lord," while they remain without lot or part in the glorious triumph which ensues. A man may "give all his goods to feed the poor," cast out devils, preach the gospel and give his body to be burned; and yet destitute of the love of God, be "cast into the lake of fire." Neither the mere profession of alliance to Christ, nor association with the people of God, can ever secure the advantages of those truly on the Lord's side. Nor are we to imagine that our having enjoyed a place in the family of God some years ago, entitles us to the character we are endeavoring to point out. There must be a present interest, in the great atonement; a present assurance of the Divine favor; the simplicity of the gospel; a loving laboring zeal which never tires in promoting God's glory or man's welfare.

What, then, we ask the candid reader is the position of the professed church of Christ relative to the great conflict now progressing in the world? A sorrowful spectacle here presents itself to our notice—a mass of worldliness, pride, formality, self-indulgence and inactivity which is apparent in every section of the church. Well may this dark picture lead us to question whether those on the Lord's side are the exceptions, the majority occupying the position of the enemies of the gospel. Christianity had its Primitive glories, its palmy days. Protestantism erected its trophies and amid fire and faggot recorded its zeal for the truth of God. Almost every section of the Church, since the great Reformation, has had its champions, its days of progress, its triumphs. Nor have these marks of primitive energy all faded from the character of the churches of the present day. Even now there are men of strong faith and valiant for the truth. Such we fear, however, is not the character of the professed disciples of Christ in their collective form. Episcopalians, Presbyterian, Independents, Baptists, and Methodists of all orders, are, we fear, sadly deficient in spirituality, in faith, in personal effort. In each of these sections of the christian church, we might enumerate bright examples of piety and zeal and effort;—men who, surrounded by "darkness that could be felt," have shown forth "as lights in the world." Undaunted by popular prejudices or opposition, they bore witness to the truth and resisted and exposed the errors of their day. But where are now the men who have the courage, the faith, to resist the torrent of worldliness which threatens the ruin of the Church? Where the Knoxs, the Fletchers, the Baxters, the Wesleys, the Whitefields, to stand on the walls of Zion and warn Jacob of his sin? While millions approach the christian altar and present their costly offerings, how small the number "who sigh and cry for the abominations" of the people? Even Zion's watchmen, the ministers of the everlasting gospel, seem, to a great extent, borne down by the torrent of prevailing errors. At least they lift not up their voices, as did prophets and apostles and Reformers of past ages, against the ruinous innovations foisted upon the Church of Christ. The office bearers in the Church, it is to be feared, are too deeply imbued with the spirit of the world; and emulous of those pompous displays which characterize heathen superstition, or which find their model in the portrait of a degenerate Church in the dark ages,—they are inflicting grave injuries upon the cause of truth. Our predilections in favor of Methodism, we do not wish to conceal; but we are not unconscious of her many faults. If in any one portion of the Church more than another, the tendency to pomp and shew be manifest at the present period, we fear that tendency is most decidedly evinced in Methodist Communities. Were the sainted Wesley again to walk through the Churches, would he not, like his Divine master, need "a scourge of small cords?" Would he not once more exclaim "I creep, you strut along?"

Tell us not of the world-wide schemes of benevolence in which the churches are enlisted, nor yet of the hundreds of thousands annually contributed to extend the Kingdom of the blessed Jesus: while we witness ostentation in the gift or impiety in the contributor. In searching for the honored few who are truly on the Lord's side, we pass by the thousands who give but never labor, who give of their substance but who withhold themselves: we pass by the lofty brow unfurrowed by care, and gaze with uncharitably interest on the humble son of toil whose every breath is prayer and praise, and whose undivided energies are enlisted in the service of his God. He mourns over the formality and deadness of the church and the iniquities of a degraded world; and although he can bring but a "mite" to the christian altar, the offering secures the notice and approbation of the Lord his Redeemer. Upon the services of such individuals, the church may calculate with certainty, nor will her expectations, be disappointed.

War is waged against the prevailing errors of our day. The forces are marshalled on the arena of conflict. Already the struggle has commenced; and on either side the deepest anxieties are awakened. We do not ask the reader whether he is a church member, a contributor to benevolent societies, and an interested spectator of what is transpiring in this momentous conflict; because the occupancy of opposite relations would be unpopular. Our duty becomes rather to enquire in the language of inspiration to the discouraged and listless prophet "What doest thou here?" How many who profess to be anxious for the triumph of truth in the earth, and who occupy prominent places in the several denominations of professed christians, would be compelled to reply to this inquiry to the following effect! "I am doing nothing to remove the

impediments to the progress of the gospel ear—nothing to enlighten those who are in ignorance respecting the important issues now pending—nothing to strike terror into the hearts and dismay into the ranks of the enemies of the Lord of hosts—noting to wake up a slumbering Church, to purify a corrupt Church, to alarm a Church at ease, or to strengthen the hands of "Jesus's chosen witnesses."—nothing to improve my own character, to employ my own talents profitably, to save a perishing world." To how large a portion of those who call themselves christians would these fearful replies, truthfully apply? Surely such characters have neither lot nor part with those on the Lord's side.

Reader wouldst thou know thy own position still more definitely? Then take a comprehensive view of the world at large. Investigate its sins, its follies, its sufferings; the evils which enervate the Church and prepare the world for perdition. War, slavery, intemperance, oppression, in the body politic; and intolerance, heresies, superstition, priestcraft, infidelity and supineness in the Church; evils which degrade humanity and paralyze the energies of the Church—are apparent on every hand. This state of things must cease; and its abolition will be accomplished through human agency. To rescue fallen humanity from these cruel scourges, and to elevate the Church to primitive purity and activity, no weapon, but truth, is requisite. Whether we appeal to God or man, in prayer or expostulation, the truth of God is the only instrument which can effect our purpose. His light and purity, applied by the Holy Spirit to the human heart, is destined to raze to the very foundation every system opposed to the gospel; and to diffuse intelligence and piety to the remotest regions of our sin-cursed earth. Now to determine our true position relative to the great conflict in progress, we need only inquire whether we are doing all in our power to promote the triumph of truth, to bring in everlasting righteousness and to diffuse gospel blessings "far as the curse is found." Where is the individual whose warmest sympathies are called forth in view of human woe, whose zeal for God will not suffer him to remain at ease while the divine will is disregarded? and who, impelled by a love which many waters cannot quench for the souls of living men,—rushes into the breach, stands "between the living and the dead," stems the torrent of iniquity and error, and unawed by pains or penalties or death, believes, loves, practices and diffuses, the truth of God to the extent of his ability? His words, his actions—his life, his death, unite in attesting his alliance to Christ. That man is on the Lord's side; and when "the heavens shall pass away and the elements melt with fervent heat;" when the death-knell of every system of error and impiety shall resound throughout the universe; and when the triumph of truth shall be echoed through the boundless concave of heaven, his share in its consummation will be as definitely recognized as if he alone had achieved the mighty conquest. O what is the scorn of the infidel or ungodly crowd! What the praise of men or the most brilliant gems that ever be decked the crown of fame, compared to the bright reversion which awaits the man, however humble his talents, who lives and labors and suffers and expires "on the Lord's side." An immortality incalculably glorious, a crown of life, an incorruptible inheritance shall be his unfading portion.

REVIEW OF NEWS.

The Steamer *Europa* from Liverpool, bringing accounts to the 26th ult., reached Halifax the 8th inst. Political and commercial affairs in Europe, appear to have undergone comparatively little change since the sailing of the previous Steamer. Political changes on the Continent are still progressing, without any sudden outbreaks. The Pope it appears lacks the *needful*, in order to return to Rome in due pomp. France offers to supply the want. Although the British markets have undergone some change, it is gratifying to find the absence of those sudden and ruinous oscillations so common during a few years past.

The United States Congress makes but little progress. Slavery has rent Churches in the neighboring Union, and it seems destined to rend the Union itself. It is impossible for the North and South to hang together. Cass has come forward with a *compromise* arrangement of the Slavery question; but whether it will be received is questionable. A measure is favorably entertained, having for its object reciprocal Free Trade with Canada.

The Legislature of Nova Scotia assembled on the 26th ult. The opening Speech refers to the carrying out of the proposed system of cheap postage; the necessity of making more ample provision for Education, and for the support of lunatics in the Colony; also to the consolidation of the Laws of that Province; the confirmation of the Titles of land holders in the Island of Cape Breton; and the establishment of reciprocal interchange of staple products, between the British North American Provinces and the United States. The Legislative Assembly of Prince Edward is dissolved; the new Parliament returnable the 1st proximo.

Dame rumor says that the Canadian Parliament will not meet for despatch of business until the opening of Navigation.

The Weather in this section of Canada has, during the present season, been exceedingly mild, with but little snow, at least in the vicinity of Lake Ontario. On the night of the 2nd inst., some snow fell; and for several succeeding days the weather was exceedingly cold: sleighs were in requisition, though the majority retained wheeled carriages, the sleighing being bad. During the latter part of the week, rain and fog and mud had been the order.

Since writing the above the rain has ceased, frost followed, and this morning teams have been crossing the Bay opposite the City.

The three troops of Provincial Cavalry and the colored corps of Niagara, are to be disbanded on the 30th of next April.

The agitation for retrenchment in the Civil, Judicial and other public departments in Canada, has assumed formidable dimensions. We understand that the Wentworth and Halton and the York Municipal Councils, have already taken the step *initiator*, and reduced the salaries of office holders under their control. Among other matters

discussed at a late meeting in Hamilton, we find a determination expressed in petition the Legislature at its next Session for general retrenchment and the abolition of useless offices.

The sentence of Jacob Nell, who was to be executed on the 6th inst., has been commuted to imprisonment in the penitentiary for life. And by the way, we are informed that it is exceedingly difficult for Ministers of so called dissenting churches to obtain admission to the cells of prisoners under sentence, for the purpose of imparting religious instruction. Than this we cannot imagine a greater outrage against the miserable wretches who have rendered themselves liable to the extreme penalty of the law, or the ministers who are excluded by the regulations now in force.

The lavish expenditure attending Funerals is attracting public attention. The late Queen Dowager's noble example is likely to produce a thorough reform in this matter. At Lunenburg, C. E., a meeting has already been held to promote this object in Canada. Were the savings effected by such curtailment of expenditure cast into the Lord's treasury, what an amount of good it would accomplish.

The Railroad Lottery scheme to which we alluded in a former paper, is viewed in its proper light by a considerable portion of the people of Canada. The Municipal Council of the County of York have taken a decided and noble stand on this matter. The motion, by J. W. Gamble, which was carried unanimously by the Council, is as follows:—

"That while the construction of a Railroad, in any part of Canada, by the use of legitimate means would be hailed with delight by this Council as a satisfactory evidence of the increasing prosperity of the Province, they feel it their bounden duty to record their strong disapprobation of the scheme lately propounded and now before the public for the Toronto, Simcoe and Lake Huron Railroad—a scheme based upon and involving a principle rejected by most of the civilized nations of Europe and America, as producing effects too injurious upon the morals of a people to be longer resorted to, even for the purposes of revenue. They believe the sure way of eventually accomplishing the desired improvements and building up a lasting prosperity for Canada, is to lay the foundation for the gradual accumulation of capital by a commercial policy, calculated to foster and encourage the industrial and manufacturing Arts among us; stimulating industry by largely rewarding labor; and creating those classes among our community with whom wealth accumulates, and which will then naturally seek investment in such public improvements as promise an adequate remuneration, and furnish resources for liquidating the expenses of their construction, without the necessity of having recourse to lotteries."

It is also worthy of notice that the Press has denounced the scheme.

The Temperance cause is assuming new phases and putting forth fresh vigor. Society is completely compassed by its generous zeal; in every point of view the position of Society is taken into account; and efforts are put forth to meet the circumstances, we had almost said, the prejudices and selfishness, of every class. First, Temperance Societies, (on which the verdict of public opinion was, *inadequate*) were introduced; then Total-abstinence Societies, excluding Juveniles; this was not sufficiently comprehensive, and every lack seemed to be supplied when Juvenile Societies were organized. At length a stronger tie than a mere pledge was thought desirable, and the *INDEPENDENT ORDER OF RECHABITES*, embracing the social and benefit tie, was instituted. The Order styled THE SONS OF TEMPERANCE, have adopted, we believe, nearly the same principle of organization, and like the Rechabites are making rapid strides in Canada. Very recently a *YOUNG MAN'S TOTAL ABSTINENCE SOCIETY* has been established in Montreal; and we have seen a notice of another order about to be introduced somewhere else, to be known as, THE DAUGHTERS OF TEMPERANCE. And while all these orders are acting upon Society, the Montreal *Temperance Advocate* is ably performing its task, enlightening and stimulating to effort in this excellent cause. We rejoice in these omens, and hope the day is not distant when a successful agitation will banish from the statutes of our Country the ruinous License Law, which has proved fatal for time and eternity to so many of our citizens.

The Rev. W. McClure, pastor of the M. N. Connexion Church in this City, has commenced a Course of Lectures in the Alfred Street Chapel on "the evil tendency of Puseyism." The first of the course was delivered last evening; and although the announcement was not made until the 8th inst, the congregation was very large. The Introductory Lecture was excellent, and we doubt not, the succeeding Lectures will be increasingly interesting. The Lectures will be continued in the same place every Sabbath evening until the course is completed. To the causes which have directed attention to this subject at the present time, we will probably refer at no distant period.

The Act affecting the Roman Catholic Endowments in C. E., referred to in page 26, is unavoidably excluded this week.

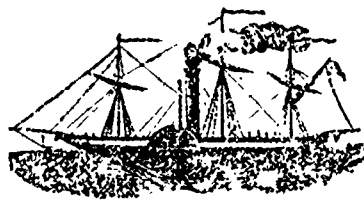
Several Notices are unavoidably deferred.

General Intelligence.

SALE OF HUDSON'S BAY TERRITORY.—The Hudson's Bay Company have made a proposition to sell to the Government all their possessions and rights in Oregon. The proposition has been communicated to the Senate in executive session. It is understood that the Company ask \$1,000,000.

The next Division Courts, in and for the united Counties of Wentworth and Halton, will be held as follows:

1st. Hamilton,	Wednesday, 29th March, 1850
2nd. Dunlop,	Thursday, 21st " "
3rd. Brantford,	Saturday, 16th " "
4th. Galt,	Thursday, 14th " "
5th. Trafalgar,	Friday, 1st " "
6th. Nelson,	Saturday, 2nd " "
7th. Caledonia,	Thursday, 19th " "
8th. Paris,	Friday, 15th " "



ARRIVAL OF THE EUROPA.

HALIFAX, Feb. 8th, 6 P. M.

The *Europa* arrived this evening, bringing dates of the 26th from Liverpool. The *Europa's* news is not very important. At Liverpool on Friday evening, Commercial affairs were still in a satisfactory state, but at the same time less buoyant than a week ago. Sales of French and Colonial produce were made to a moderate extent during the last eight days, but holders being firm in their demands, full prices have generally been paid.

The Bombay and Calcutta markets are essentially the same as by previous mails.

FRANCE.

Business progresses slowly. In the National Assembly the budget is still in Committee.—The Chamber has been for some time occupied with M. Falloux's educational bill.

The latest Parisian advices represent Victor Hugo as having made a speech against it, which was applauded with frenzy. The debate adjourned amidst great excitement. The war against the Press continued. The *Reforme* has been suspended, and *La Presse* seized. The Buenos Ayres Expedition is said to be abandoned.

PRUSSIA.

The threatened dissolution of the Cabinet appears to have been avoided by some compromise. The King is now disposed to take the oath by the Constitution. The Erfurt Parliament is declared to be an imperious political necessity for Prussia.

In Wertemburgh there appears to be a change of opinion favourable to Russian influence.

The Hanoverian Chamber refused to recognize the Central Commission of Austria and Prussia, as recommended for Germany.

AUSTRIA.

Austria is occupied with the numberless constitutions for her provinces. The provincial Diet are to be convoked in October, and that of the Empire will assemble in 1851.

ROME.

It is said the want of money prevents the Pope from returning to his capital, and that France has offered funds to him.

SARDINIA.

The Sardinian Chamber of Deputies have approved of the treaty of peace concluded at Milan, between the Piedmontese and the Austrians.

Negotiations for the treaty of peace at Denmark have been received.

SHIPWRECK AND LOSS OF LIFE.

New York, Feb. 9, 1850—3 P. M.

The *Holtinguer* sailed from Liverpool, for New York, on the 10th January. She had on board 200 cabin and steerage passengers, together with a Captain and crew of twenty men and boys, and had a very full freight of various descriptions of goods. On the morning of the 13th, the ship floated off Blackwater Bank, and bore away before the wind, and struck Arklow Bank, where she afterwards went to pieces, and Captain Beersley, and twelve of those who determined to be last in the ship, were drowned. At the time the passengers left the ship the hold filled with water, and the sea made clear breakers over her. The passengers were unable to save anything from the ship, unless the clothes they had on at the time.

MARKETS.

Cotton had further advanced 3/4 a 1/4, with sales 83,000 bales; of this, part on speculation Money abundant.—Consols quoted at 96; United States Stocks unchanged.—Lard advanced 2s. Corn market continues to exhibit much languor; buyers confine their purchases to their immediate wants; still, however, at the present, there is not much likelihood of prices growing much lower than our present quotations. The best Western Canal Flour sold at 23s 6 a 24; Philadelphia and Baltimore 25s a 25s 6; New Ohio 24s a 25s 6 Indian Corn steady at 31s a 32s 6; for White 29s a 29s 6; for yellow 28s 6 a 29s for mixed. The last American mail brought considerable orders for rails, and there is a disposition to buy for the completion of some of the English lines. Scotch pig iron has been in demand, and prices have improved.

OPERATION OF THE NAVIGATION ACT.—The steamer *Niagara*, just arrived here from Liverpool, is filled with French, German and British goods. This is the first arrival in the United States under the new Navigation Act. The steamer has 2360 packages, the largest cargo ever received at this port, and a very valuable one, worth probably half a million of dollars. About one quarter part of the cargo is French and German goods.—*Doston Trar.*

AWFUL CATASTROPHE AT NEW YORK.

We received last night, by Telegraph, the following particulars of a fearful accident which occurred in the city of New York yesterday morning:—

An awful explosion occurred this morning, the full particulars of which, at the present writing, it is impossible to give. The accident occurred at half-past seven o'clock, by the bursting of a 200-horse power boiler, in the Printing Press and Machine Manufacturing shop of Mr. A. B. Taylor, No. 3, Hague street, within a door or two of Pearl street. As soon as the explosion took place, the whole building, which was five stories high, was actually lifted from its foundation to a height of six feet, and when it reached that elevation it tumbled down, crushing amid the ruins a great many people. The exact number we have not yet been able to ascertain. So great was the force of the explosion, that the fragments of the buildings were scattered in every direction. The windows in the neighborhood were broken, and a large portion of the front wall of the building was thrown with tremendous force into the houses opposite. As near as can be estimated there were some hundred or more persons in the building at the time of the catastrophe, scattered throughout the Machine shop and the Hat Factory, as well as a Brewery, in both of which a great many men and girls were employed. The number of persons killed is dreadful to contemplate. Various opinions are adroit in regard to the cause of the explosion: but the most generally received one is, that the boiler which burst was imperfect. The proprietors state that it was a new boiler, and that the first last night caused it to explode when fixed up this morning.

W. B. Merrill, of Hose Company No. 40, was killed. He was dreadfully mangled, his features being scarcely recognizable. C. Jessop, Assistant Engineer, badly injured. Amid the confusion which prevailed—the crying of the wounded—the wailing of the relatives of those who were known to have been in the building at the time of the explosion—the noise of the engines—the inquiries of the friends of the workmen—and the dust, smoke, and excitement which prevailed—we found it impossible to get a reliable statement of anything connected with the awful catastrophe. Mr. Cripps, the Chief Engineer of the Machine shop, has not been heard of since the explosion up to this hour; it is thought he is among the killed. At 11 o'clock we visited the fourth Ward Station House, and found several persons there in cots, who had been severely injured, but it is hoped not mortally injured. Seven persons who were taken out of the ruins were taken to the hospital.

In the Machine and Hat shops together there were usually about 130 hands employed. Probably there were from 100 to 120 men and boys present at the time of the explosion. Up to 12 o'clock about 30 had been taken out; so that there must be some 60 or 70 there still. There were at 12 o'clock a number of voices still heard under the ruins. Their cries before noon were most piteous.—It is feared that a large majority of those under the ruins are either crushed to death or drowned, from the immense quantity of water poured in. At a quarter to 12 o'clock there were three taken out; these poor fellows were dripping wet, shivering fearfully. A little boy stated that there were others behind him when he was taken out.

6 1/2 P. M.

The shock of the explosion was felt in Broadway, half a mile from the scene of disaster. Great excitement still prevails in the neighborhood. Great exertions are making to clear away the rubbish to recover the bodies.—Owing to the fire burning, much water has been thrown on the ruins to arrest its progress, and it is feared some have been drowned. One little boy, aged ten years, and a German were rescued this afternoon wet and shivering. A portion of Hall & Son's soap factory was blown up sixty feet. The boiler was not new; it had been on a boat and repurchased for the factory and was then used for the first time this morning. The building was valued at \$15,000, six stories high, and owned by Messrs. Harper & Brothers, publishers. The machinery was valuable and is all destroyed. The hatters had not come to work, except two and they escaped. Altogether forty bodies have been taken from the ruins either dead or wounded; some horribly mutilated. The number remaining in the ruins is not known—supposed to be about sixty.

BIRTH.

At Oneida on the 3rd inst., the Lady of J. G. Haskett Esq., of a daughter.

MARRIED.

At the residence of the Bride's Father, on the 20th Nov. by the Rev. J. Bell, Mr. Thomas Marshall to Miss Jane Cooper, both of Cavan, Newcastle District.  
At the Cavan Parsonage, Jan. 1st, 1850, by the same, Mr. Robert Cooper of Malvers, to Miss Sarah Williams, of Cavan, Newcastle District.  
Jan. 5th, 1850, by the Rev. H. Wilkinson Mr. William Beamer to Miss M. Gitchell both of Townsend.  
Feb. 6th, by the same, Mr. E. H. Austin to Miss S. A. Smith, both of Townsend.

DIED.

At Buffalo, on the 2nd instant, John Groves, many years in the service of the Canada Company, much respected and regretted. He was buried in St. James' Cemetery, in this city, on the 7th inst.

Toronto Market Prices, Feb. 11.

	S.	D.	S.	D.
Flour per brl. 196 lbs.	15	0	23	0
Wheat per bushel, 60 lbs.	3	3	4	0
Barley per bushel, 48 lbs.	1	8	2	0
Rye per bushel, 56 lbs.	2	0	2	3
Oats per bushel, 34 lbs.	1	0	1	3
Oatmeal per bbl. 160 lbs.	15	0	17	6
Pease per bushel, 60 lbs.	1	8	2	0
Potatoes per bushel,	1	4	1	9
Beef per lb.	0	2	1	3
Beef per 100 lbs.	12	6	20	0
Veal per lb.	0	2	0	3
Pork per lb.	0	2	0	3
Pork per 100 lbs.	16	3	21	4
Bacon per cwt.	40	0	50	0
Hams per cwt.	40	6	50	0
Lamb per quarter.	0	0	0	0
Mutton per lb.	0	2	0	3
Fresh Butter per lb.	0	7	0	9
Firkin Butter per lb.	0	6	0	8
Cheese per lb.	0	3	0	5
Lard per lb.	0	3	1	0
Apples per bbl.	5	0	15	0
Eggs per dozen,	0	9	1	0
Turkeys each,	2	0	5	0
Geese each,	1	6	2	0
Ducks per pair,	1	8	2	6
Fowls do.	1	3	2	0
Straw per ton,	30	0	4	0
Hay per ton,	35	0	45	0
Fire Wood,	11	3	13	0

CORRESPONDENCE OF THE NEW YORK EVANGELIST.

Washington, Jan. 14.

The House has made one more advance Six weeks hallowing and quarrelling have secured the election of a Speaker and a Clerk. At this rate, the organization of the House may be fairly expected some time before the Anniversary. The strife for the Speakership had some dignity and meaning—that for the Clerkship had not much of the former, though deeply significant. The array of the South against the North was more unequivocal and decided than in the last contest. Mr Fournay, the Democratic nominee, professed Southern principles, ultra enough for any taste; yet he was abandoned by Southern Democrats for a Whig, solely and avowedly because that Whig was a Southern man. Indeed, it was repeatedly asserted that the South was determined to suffer the election of no officer who was not a Southern man. Northern men with Southern principles, once in such demand, are not to be trusted in these times when public opinion is awake, and the defence of slavery is becoming a matter requiring firmness. The position of the South excited a good deal of feeling; when Campbell's election was announced as secured by the defection of Southern Democrats from Fournay. Mr Wood, of Ohio, rose in great excitement and thanked the Southern wing of the party for having defined their position. The North would know how to act. It ought to be said, however, to the credit of the House, that amidst all the vexations of this controversy, breaches of order and decorum have been very few.

The Senate has meanwhile been at work with commendable diligence, and has on more than one occasion, been the centre of considerable interest. A great debate on the slavery question drew a thronged house, and was listened to with an eagerness that shows how deeply this question has sunk into the mind and heart of the nation. Indeed, it seems to be the subject uppermost in all minds. No question can be started which is not discovered to have relation to this; and no other subject seems to excite any interest, either in or out of the senate. On Friday, the Vermont resolutions on slavery, introduced by Mr Phelps, came up, and Mr Chase, of Ohio, made his debut on this subject in a very calm, considerate speech, which evinced great anxiety to avoid offence. The ground of Northern anti-slavery men was defined, as liberally as I have ever heard it, and the state of the question between the North and South fairly put. The South had no reason to complain; she has had her full proportion of influence and patronage; and now, why can she not meet this question in a spirit of compromise? He desired no aggression upon the South; he asked for no interference with slavery within the States where it is established by law; he merely wished to absolve the North from participation in its existence and extension. Mr Chase was replied to by young Mr Clemens of Alabama, in an excited and angry manner which became as violent and personal as could well be. Abolitionists—and this term would, according to Mr Clemens' definition, embrace well nigh the whole North—were denounced for everything but friends to their country, and placed in the lowest scale of his denunciation, with the exception of a class in the South itself, upon whom the full measure of his wrath was indignantly poured. That Southern class who were thus denounced by Mr Clemens, were those whom he charged with hesitation and a too great spirit of concession, and whom he represented as being afraid to take that stand for the protection of Southern rights that the exigencies of the times demanded. Mr Hale responded to Mr Clemens, in a speech full of sarcasm and wit. He was truly eloquent too, in replying to that portion of Mr Clemens, speech in which he represented the operatives in the New England factories and workshops as slaves! He paid a well deserved tribute to the industry, intelligence and frugality of the New England operatives. Mr Butler followed Mr Hale, declaring that the dismemberment of the Union was inevitable! The South had never desired disunion; she had borne and forborne, till forbearance ceased to be a virtue. Mr Davis also followed in the same tone and strain. Mr Calhoun seems to have surrendered. He said, on Tuesday, in the course of this debate, that he had "long and steadily resisted the current of abolition feeling, but he was now in despair, and it must roll on. Northern gentlemen admitted that the stream was too powerful there to be arrested. He would not say what the South would do, but doubted not when the time for action came, she would improve it in a manner worthy of her honor and virtues."

Senator Masson, of Va. also, and others from the South, now advocate the printing of the most obnoxious resolutions from the North, to give, as they say, to their constituents an opportunity to understand the real state of feeling in the country on this momentous question. This is a point of reasonableness to which they have for some time been arriving by slow stages, but it is a great gain for them. How nobly Gov Crittenden, of Ky, treats this subject in his message. The disunionists must not count on his support. Nor must they look to Louisiana for help. On Monday, Mr Douglass, of Illinois, sub-

mitted a resolution instructing the Committee on the District of Columbia to inquire into the expediency of giving back to the State of Maryland all that portion of the Federal District not embraced in the corporation limits of the city of Washington, and also of granting to the city such legislative powers as are exercised by the Territorials of the United States.

Gen. Houston, of Texas, also submitted a preamble and resolution, setting forth that Congress has no power over the subject of negro slavery whatever, either in the States, Territories or District of Columbia, and pledging Congress in advance that if any of the Territories shall establish slavery in the formation of their State Government, such clause shall be deemed no objection to their admission as States into the Union. When that resolution is adopted by Congress, we shall no doubt hear of it by telegraph.

Mr Crowell, of O. gave notice on Friday, that he should ask leave to introduce a bill to abolish slavery in the District of Columbia. I see not why this could not be done without "shaking the Union to its centre," since it is the best and most suitable thing for the inhabitants that could be done, though they ought to petition for it as a basis of action. The infamous slave dens ought to be broken up without delay. They are indeed a disgrace to the authorities that protect them, and to the country.

Mr Seward submitted a resolution directing the Committee on Public Lands to inquire into the propriety of setting apart a portion of the public domain free, for the Hungarian exiles.

Rev. C. M. Butler, Episcopal, has been elected Chaplain to the Senate, in place of Rev Mr Slicer, Wesleyan, by the casting vote of the Vice President.

VALUABLE PRESENT.—We learn that the Clerk of the Legislative Assembly has been notified, by the last mail, that upwards of one thousand seven hundred volumes of Parliamentary Works are now on their way to New York, which have been presented by order of the Speaker of the House of Commons, to the Library of the Canadian Assembly; they include a complete set of the Commons Journals from 1547, in 110 volumes; also a series of the Sessional papers from 1800 to the latest date, containing the whole of the valuable statistical and general information which has been from time to time laid before the House, together with Reports of Committees, Commissions of Inquiry, &c. &c. This is indeed a princely gift.—Pat.

INDIAN COUNCIL.—The Syracuse Journal says that a series of Indian councils have been held daily at the Onondaga Castle for the past fortnight. The writer says, "on Friday last was celebrated the important rite of sacrificing the White Dog! The customary victim was immolated on the flaming altar, with all the formality and circumstances of ancient usage among the Iroquois, in presence of a pagan portion of the nation, and numerous white persons, spectators. On Tuesday last, this crowning festival of the Indian year, after a continuance of nine days, was closed with the exciting and wonderful ceremony of the War Dance. These observances are continued in the midst of a christian community with all the reverence, solemnity and zeal of ancient times, with punctuality and devotion which shows the regard these people have for the institutions of their fathers, and with which tenacity they still cling to their ancient customs."

ELECTRIC TELEGRAPH BETWEEN FRANCE AND ENGLAND.—The concession, signed by Louis Napoleon and the Minister of the Interior, M Dufaure, granting to Messrs J. Brett, Toche & Co. the right to establish an electric telegraph line between France and England, by a submarine communication across the Channel, arrived in town on Monday. The company propose to establish, by means of the electric telegraph, an instant communication between the two countries. The patentees guarantee that this telegraph shall, by the aid of a single wire, and of two persons only (the one stationed in France and the other in England) be capable of printing, in clear Roman type, on paper, 100 messages, of fifteen words each, including addresses and signatures, all ready for delivery in 100 consecutive minutes.

THE QUEEN DOWAGER'S FUNERAL.—Her death has bequeathed to us a memorable lesson and an important example, never, we hope, to fade from public memory, or to be lost on public habits. Her Majesty's unostentatious and private funeral will no doubt be followed by similar unostentatious and private funerals amongst the upper classes, and will, from them, descend to all. In this age of reform, perhaps no reform is more called for than one in funerals and undertaker's bills. We pity that class of tradesmen, doomed from this time as surely to decay as inn-keepers on turnpike roads, but no labour is so profitless, no money can so well be spared, none so unpitifully wrung from weeping children and friends, as the labor and money now wasted on the pomp and trappings of funeral woe. It is one of the last remains amongst us of a poor ambition to assure ourselves that we are of great importance; in reality, a pompous attempt to convey a contradiction to the sublime truth with which we commit the body to the grave, "Dust thou art, and to dust thou shalt return." —Economist.

PRODUCTIVENESS OF THE PROVINCE OF NEW BRUNSWICK.

The public will read with interest the following extract from an address of Professor Johnston, who has been engaged for several months past in exploring the Province and ascertaining its Agricultural capabilities. The Address was delivered at the city of St. John, December 27 1849:

"The present averages of the Province amount to the following produce per acre, viz:

Table with 2 columns: Crop and Quantity. Wheat, 17 bushels; Rye, 18 bushels; Barley, 27; Potatoes, 201; Oats, 33; Turnips, 389.

I will not now dwell on these averages, because time will not permit; but I will tell you what I have done with them in order to arrive at some idea of the productiveness of this Province. I have taken a similar average of the State of New York, as furnished by the latest and best authorities, and that average is as follows:

Table with 2 columns: Crop and Quantity. Wheat, 14 bushels; Rye, 9 bushels; Barley, 16; Potatoes, 90; Oats, 26; Turnips, 88.

I need make no comment on the averages; you will draw your own conclusions. But in order to test this result, I have taken three of the most productive counties of the State of New York, viz: Genesee, Ontario and Niagara, and have contrasted their average produce with the average of the whole of New Brunswick. In Genesee the average is thus:

Table with 2 columns: Crop and Quantity. Wheat, 15 bushels; Rye, 10 bushels; Barley, 13; Potatoes, 125; Oats, 23; Turnips, 105.

The average thus arrived at was a result which to me was very unexpected and surprising. I then turned up the Report of the Ohio Board of Agriculture, in which I found a series of returns from the Secretaries of the different Agricultural Societies in that State for the year 1848. I took the average of those returns for the whole State of Ohio, and contrasted them with those of New Brunswick. The averages for Ohio are as follows:

Table with 2 columns: Crop and Quantity. Wheat, 15 bushels; Rye, 16 bushels; Barley, 21; Potatoes, 69; Oats, 33; Turnips, 69.

MIRACULOUS ESCAPE OF HIS ROYAL HIGHNESS THE PRINCE OF WALES.

The following, reported to be from a local paper, gives the startling particulars respecting a miraculous escape of His Royal Highness the Heir Apparent has recently had from the discharge of a gun: "It is with deep emotion of gratitude to an overruling Providence that we are about to lay before our readers the following startling incident, and which, but for a merciful interposition, might have had the result of plunging a whole nation into mourning. A few days ago his Royal Highness the Prince of Wales was permitted to accompany his royal parent in one of his shooting excursions in the neighborhood of Osborne, Her Majesty also, with her usual royal attendance, being present as a spectator of the sport. It appears that just as Lord Canning was about to shoot a hare a bird fell from the gun of another of the party, and the Prince of Wales, running forward in playful eagerness to pick it up, placed himself exactly between Lord Canning's gun and the hare he was about to shoot. When Colonel Grey, observing the danger, rushed forward so as to cover with his person the object of a nation's hope, and in doing so received in the skirt of his coat upwards of twenty shots from Lord Canning's gun, which but for Colonel Grey's promptitude would in all probability have taken effect on the head and face of the Prince of Wales. The shot which was communicated to the whole of the royal party was electrical. Lord Canning, not knowing what mischief he might have perpetrated, fell down in a fainting fit at the moment of the discharge of his gun; while Lady Canning, who was of the party, observing her noble husband fall, was impressed with the idea that his gun had burst, and was for a few moments in a state of indescribable suspense. The sensation of the whole party, especially of Her Majesty and the Prince Consort, when it was ascertained that no real mischief had ensued from the discharge, may be readily conceived. Colonel Grey's coat having fortunately been of sufficient thickness to prevent the shots penetrating his body.

The following resolutions relative to the slavery question have been brought forward by Mr. Cass in the United States Senate:

- 1. It being desirable for the peace, concord and harmony of the Union of these States, to settle and adjust amicably, all questions of controversy between them, arising out of the institution of slavery, upon a fair equality and just basis, therefore:
First—Resolved, That California, with suitable boundaries, ought, upon her application, to be admitted as one of the States of this Union, without the imposition by Congress of any restrictions to the exclusion or introduction of slavery within those boundaries.
Second—Resolved, That as slavery does not exist by law and is not likely to be introduced into any of those territories acquired by the United States from the Republic of Mexico, it is inexpedient for Congress to provide, by law, either for its introduction into, or its exclusion from, any part of the said territory; and that appropriate Territorial Governments ought to be established, by Congress, in all of the said territories, not assigned as the boundaries of this proposed State of California, without the abolition of any restriction or condition of slavery.
Third—Resolved, That the western boundary of the State of Texas ought to be fixed on the Rio del Norte, commencing one marine league from its mouth, and running up that river to the southern line of New Mexico, thence with that line eastwardly, and continuing in the same direction to the line established between the United States and Spain, excluding any portion of New Mexico, whether lying on the east or west of that river.
Fourth—Resolved, That it be proposed to the State of Texas, that the United States will provide for the payment of all that portion of all the legitimate and bona fide public debts of that State, contracted prior to its annexation to the United States, and for which the duties of foreign imports were pledged by the said State to its creditors, not exceeding the sum of — dollars, in consideration of the duties as pledged, having been no longer applicable to that object after the said annexation, but having thenceforward become payable to the United States; and upon the condition also, that the said State shall, by some solemn and authentic act of her Legislature, or of a Convention, relinquish to the United States any claim which it has to any part of New Mexico.
Seventh—Resolved, That more effectual provision ought to be made by law according to the requirements of the Constitution, for the restitution and delivery of persons bound to service or labor, in any State, who may escape into any other State or Territory of this Union.
Eighth—Resolved, That Congress has no power to prohibit or obstruct the trade in slaves between the slaveholding States, and that the admission or exclusion of slaves brought from one into another of them, depends exclusively upon their own particular law.
Respecting General Taylor's policy on this subject the Courier and Enquirer observes:
'We have already expressed our conviction that the policy marked out by General Taylor for settling the vexed question of government in the territories, will receive the full and entire concurrence of the American people.—'

Besides being eminently just in itself, it furnishes the only feasible method of escaping from the evil which the designs of selfish and intriguing men have laid upon the country. In both respects, it can be said to commend itself to the admiration and approval of all who love the Union and desire to see it preserved.

Whatever difference of sentiment may exist as to the merits of the question, there can be no doubt that its agitation has involved the country in very great embarrassment. The temper displayed at Washington indicates a state of feeling which can safely be relied upon or disregarded. Whether right or wrong, the representations from the Southern States seem determined to arrest the wheels of government, and compel a virtual suspension of all its functions, if Congress persist in excluding slavery by positive legislation from the free territory of the United States. The course which they have adopted on this subject—the temper which has marked their action and their language, and the very offensive character of the position they have assumed, have not but the North in a very compliant mood. The feeling is very general among our Northern members that they have fought, as well as the South;—and that there is no good reason why they should be abandoned.

General Taylor calls upon both parties to drop the subject of dispute between them. He declares that it is not necessary for Congress to take any steps to provide government for these territories—that the people of that region have laws already for the regulation of their domestic and social relations, and that the Federal Government have provided them the means of protecting themselves from the attacks of hostile Indians. They need no other government until they shall frame one for themselves, in order to their admission as States into the Union. With that Congress has no right to interfere. It is the right of the inhabitants of every section of this country, to create such a Constitution for the regulation of their domestic affairs as they see fit. This right, which is theirs according to all the fundamental principles of our republican government, General Taylor declares they shall enjoy. He will do nothing himself, nor will he encourage anything in any quarter, designed or calculated to deprive them of it. Whenever they are ready for admission as sovereign States into the Union, he calls upon them to frame such a Constitution as they desire, to make such laws for the regulation of their affairs as they see fit. With such a Constitution, if it be republican, as of course it will, their admission is almost certain. And General Taylor remarks further, that whatever conditions, contrary to their will, Congress may seek to impose upon them, they can easily repeal them after their admission, by changing the Constitution and making it to conform to their principles and their sentiments. Until that time shall come, General Taylor thinks that they may be safely and wisely left to the protection of the laws which they enjoy already."

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

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

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

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

- 1. THE MISCELLANEA—containing original and selected articles—religious, moral, literary, scientific, &c.
2. THE FAMILY CIRCLE—in which the duties, responsibilities, advantages, &c., &c., of this most ancient compact will be discussed.
3. THE GEOGRAPHIC AND HISTORIC—which will furnish notices of the position, history, habits and customs, &c., of the various nations of the earth.
4. THE PRESS AND GENERAL REVIEW.—Here the sentiments of the leading periodicals on the great topics affecting the interests of the Church and the world, will be inserted; also occasional reviews of late works.
5. ECCLESIASTICAL.—or an index of the progress or decline of evangelical Christianity in the world.
6. THE WATCHMAN or principal editorial department—containing a faithful testimony for the truth, a solemn protest against the prevailing errors in the doctrines, practice, polity, &c., of professedly Christian Churches; also a review of news.
7. GENERAL INTELLIGENCE—containing Provincial, American, British and Foreign news. Special attention will be paid to the proceedings of the Canadian parliament.
8. THE AGRICULTURAL department will contain general selections, notices of the latest improvements, &c., in 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 co-operation of brethren in Christ and personal friends, those responsibilities will be extremely burdensome.
The Watchman will be published every Monday evening, by and for the undersigned.
TERMS:
Annual subscription for a single copy, in advance, 10s. Ditto ditto, not in advance, 12s. 6d. 12 papers to one address, per ann., each, in advance, 8s. 9d. Each Agent furnishing ten subscribers, who pay in advance, will be entitled to a copy for one year gratis; and for every additional five pounds, remitted in advance, a copy of the Watchman will be furnished.

Ministers of the Gospel, and other responsible parties, are respectfully requested to act as Agents.  
 Communications to be addressed to T. T. Howard, at No. 321, Toronto P. O., and accepted for postage as second-class matter, and as Agents gratis or who furnish their own facilities for publication.  
 For 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**

**LONDON DISTRICT.**  
 Westminster.—Missionary Sermons in this Circuit on  
 February 13th, by E. Williams, at 10 o'clock.  
 " " Salt Creek, by do, at 6 o'clock.  
 " " Ekfrid, J. Kershaw,  
 " " Hunt's School House, D. D. Rolston.  
 St. Thomas.—Miss. Sermons in St. Thomas Chapel on  
 February 13th, by H. O. Crofts, at 10 and 6 o'clock.  
 " " Five Stakes, by do, at 3 o'clock.  
 " 14th, Missionary Meeting at St. Thomas,  
 " 15th, " London South,  
 " 16th, " Westminster,  
 " 17th, " Salt Creek,  
 " 18th, " Ekfrid.

**SIGN OF THE GREEN**



**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

**JAMES FOSTER,**  
 BOOT AND SHOE ESTABLISHMENT,  
 No. 4, City Buildings, King Street,  
 TORONTO.  
 January 21st, 1850.

**BIBLE AND TRACT SOCIETY.**  
 UPPER Canada Bible and Tract Society, No. 74,  
 Yonge Street, Toronto.  
**JAMES CARLESS,**  
 Depository.

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

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

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

**N. R. LEONARD,**  
 House, Sign, and Ornamental Painter; Gilder  
 Glazier, and Paper, Hanger; Looking-  
 Glass and Picture-Frame Maker,  
 EGS respectfully to inform his friends and the Public, that he continues in his old stand on Yonge Street, and door South of Queen Street; where he keeps constantly on hand a general assortment of Looking-Glasses, Picture-Frames, and a quantity of Paper Hangings.  
 R. L. embraces this opportunity of expressing his thanks to his Friends and the Public for the share of patronage he has hitherto received; and, by constant attention to the orders of those who may favor him, he hopes to secure, as formerly, in the various parts of his business, the support.  
 B.—A fresh supply of Paper Hangings, of various colors, English, French and American, cheap for cash.  
 Toronto, Jan. 21st, 1850.



**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 to the compound as eminently calculated for the cure of Rheumatism, and other diseases of that class—its ingredients are entirely from the Vegetable Kingdom, and if any medicine could legitimately be denominated a specific, this remedy is preeminently entitled to that appellation. But the Proprietor does not believe in INFALLIBLE SPECIFICS for the cure of any disease; yet his confidence in this medicine is such 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 Balm and Hope's Pills.**  
 Toronto, 14th December, 1848.

DR. URQUHART:  
 Dear Sir,—I hereby certify, that I have been afflicted with Rheumatism for fifteen years; for a considerable time I was confined to bed, and the greater part of that time I could not move myself; some of my joints were completely dislocated, my knees were stiff, and all my joints very much swelled: for the last three years, I was scarcely able to do three months' work without suffering the most excruciating pains, I was doctored in Europe by several physicians of the highest standing in the profession as well as in this province, I was also five months in the Toronto Hospital, and notwithstanding all the means used, I could not get rid of my complaint, indeed I was told by a very respectable physician that I never could be cured, so that at the time my attention was directed to your SIR HENRY HALFORD'S IMPERIAL BALSAM, for the cure of Rheumatism, and Rheumatic Gout,—and Dr. HOPE'S PILLS, I was despairing of ever getting cured; when I called on you, I was hardly able to walk, and what was almost miraculous, in 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.**  
 Parties referred to, William Gooderham, William Osborne, Samuel Shaw, Esquires.

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 PILLS.**

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

They are the very best remedy, and can be taken at any time, without any danger from wet and cold, requiring no restraint from business or pleasure; they act mildly on the bowels, without pain or griping, giving strength to the stomach, and promoting a healthy action of the liver, by which they prevent and cure Jaundice and Dropsy, clear the skin, remove Sallowness and Pimples, purify the Blood, brace the Nerves, and invigorate the whole system. Females at a certain age should never be without them.  
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Toronto, January 30th, 1850.

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Agricultural.

VEGETABLE PATHOLOGY.

The science of vegetable pathology explains the natural causes, and symptoms of diseases in plants; a subject with which the horticulturist especially should be well conversant. All plants are more or less liable to diseases, and, unlike animals so generally possessed of locomotion, they are fixed to the soil, and are compelled to endure, unprotected, the frequently injurious influence of external circumstances, such as the variations of temperature, the attacks of the lightning, the hurricane, and the storm. Disease is also engendered from the ravages of insects and birds, from the bad soil in which they may be placed, and too often from the improper treatment of man himself. When we consider these and other extensive causes for diseases in plants, we should no longer be surprised at their weak state or sudden decay, but rather wonder that they should have flourished at all under such a complication of evils. These evils will be found to arise from one of the following causes:—

All diseases of plants affect, directly or indirectly, either the root, the leaf, or the stem.

From the important relation which the root bears to the rest of the plant, anything which tends to destroy its functions must in a great measure injure its health, and, in cases of extensive injury, even cause death. Roots may be wounded by instruments used in working the ground and from the attack of subterranean animals, such as moles, rabbits, mice, and a whole host of insects, the last of which injure roots chiefly when in the larva state, by devouring the minute rootlets; and when these larvae occur in great numbers, the fibris often suffer in a great degree, being either broken by those which undermine for shelter, or eaten by others, and the plants are in a great measure deprived of their wonted supply of nourishment. When the roots have been thus attacked by insects, the most approved remedy is a solution of lime-water and tobacco water, poured upon the ground over the affected parts: even unslaked lime has been dug in with great advantage. To entrap the wire-worm, Sir Joseph Banks recommends slices of potatoes to be buried where they abound, frequently examining the baits and destroying such as have collected on them. When a plant happens to have its roots lacerated, these ought to be protected from extremes of heat and cold; the ground in the neighbourhood should be kept moderately moist; if possible, the plant itself shaded; and whatever else may be found conducive to its health should be resorted to, to induce the formation of new roots. Gangrene, is another disease of the roots which often occurs, and is of two kinds—wet and dry gangrene. An example of this kind occurs frequently from too much moisture, accompanied with cold weather and a bad soil. It is often found in "house-plants," when these have been officiously indulged in too much water. Dry gangrene in roots is similar to that in stems, and will be noticed under that head.

Another disease to which plants are liable, is that affecting the leaf. Plants frequently become striped of their foliage in a short time by the ravages of the caterpillars of butterflies and moths, although generally these are more sparing in their attacks. These, with many others, prey upon most plants fit for the food of man. Various methods have been had recourse to for the destruction of caterpillars, such as washing with tobacco water and soap, lime-water, &c., boiling-water has also been tried with success; and, for these insects which seek the ground at particular seasons, unslaked lime laid on and dug in is highly efficacious. Besides these remedies, however, there is what may be termed an approach to a natural cure for this infection, in the larvæ of an aphidivorous fly; the same animal also destroys the caterpillars in great numbers. Some insects lay their eggs close to each other on the backs of the leaves of certain plants. After a time, these become hatchful, and the larvæ, each for itself, pierces a small hole immediately above the attachment of the egg from which it came, and, passing through the leaf, arrives at the upper surface, when it commences its mining, covered only with the cuticle. The leaves of apple and pear-trees are very subject to this affection. But, besides the ravages of insects, leaves are liable to become attacked by various cryptogamic plants, from circumstances not well ascertained. The most familiar of these is known by the name of "mildew," which is at once observable by the white appearance it bears on the leaves. Certain circumstances seem favourable to its appearance, as cold dry weather and particular exposures—plants under the shade of others, or otherwise shaded, apparently suffering more than those fully exposed. From microscopic observations this parasitical plant seems to be composed of globular semi-transparent masses, apparently sometimes attached to hairs on the plant, or collected into heaps on the surface of leaves and stems. The leaves of several plants belonging to the kitchen-garden—such as horse radish, cabbage, &c.—are sometimes attacked by a parasitical plant (*Uredo cardida*) in appearance not much unlike the "mildew" to the naked eye, which has been found, from experience, to be highly infectious. There is likewise a curious parasitical disease (*Ecidium grosularia*) to which the leaves of

gooseberry trees are liable. Amongst the remedies proposed for these diseases, perhaps the best is thinning round the affected parts. Parasitical plants, apparently of a somewhat similar structure, occur of different colours. There is the red, termed "rubigo," or rust (*Uredo salicis*), occurs on the leaves and stems of many plants. There is also a black kind, termed "smut" (*Uredo scyptum*) it is most destructive to wheat oats, &c., which are also very often affected with the red kind. According to several experiments on this subject, it appears that the best and simplest method for the prevention of these parasitical diseases in corn, is to steep the seeds of affected plants in lime-water for twenty-four hours. When either the black or red parasite appears on their plants, treat them as for mildew. Delicate and rare plants may have their leaves washed with water. Lime-water has been found of service on apple-trees. In hardy plants slightly affected, remove all the diseased leaves or shoots. An apple tree annually affected was perfectly cured by a free washing of what is termed the "cream of lime" during the winter, and the tree appeared very little the worse, having next spring thrown out healthy shoots in abundance, except at the termination of one branch, which passed partly through a currant-bush next to it on the wall, and which suffered the usual attack from mildew. From this case it may be inferred that the seeds of the parasite remain about the buds and stems until a fit period for their evolution.

TO BE CONTINUED.

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Farmers, subscribe and pay for your paper, and then write for it, all parties will thus be pleased and benefited. The Agriculturist is devoted to the development and advancement of the real interests of Canada. Much good has already been done by this paper, and those which preceded it, and of which it is a continuation. But the proprietors of the Cultivator, and the other papers alluded to, suffered great loss, and the proprietors of the Agriculturist have, so far, been out of pocket, besides the time, labor and anxiety spent in its publication. Is the reproach that the farmers of Canada will not support an agricultural paper of any kind, to continue? We hope not. Let those who love their country, and desire its improvement, make a little more effort this year, and the reproach may be wiped out forever.

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Monday Evening

BY T. T. HOWARD.

Office, No. 6, Wellington Buildings, King Street Toronto, Canada West.

—TERMS—

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