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## AN ACCOUNT OF THE HISTORY, MANNERS AND CUSTOMS, OF THE INDIAN NATIONS.

BY THE REV. JOHN HECKEVELDEE.

(Continued from our last.)

### EDUCATION.

It may justly be a subject of wonder, how a nation without a written code of laws or system of jurisprudence, without any form or constitution of government, and without even a single elective or hereditary magistrate, can subsist together in peace and harmony, and in the exercise of the moral virtues; how a people can be well and effectually governed without any external authority; by the mere force of the ascendancy which men of superior minds have over those of a more ordinary stamp; by a tacit, yet universal submission to the aristocracy, of experience, talents and virtue! Such, nevertheless, is the spectacle, which an Indian nation exhibits to the eye of a stranger. I have been a witness of it for a long series of years, and after much observation and reflection to discover the cause of this phenomenon, I think I have reason to be satisfied that it is in a great degree to be ascribed to the pains which the Indians take to instil at an early age honest and virtuous principles upon the minds of their children, and to the method which they pursue in educating them. This method I will not call a system; for systems are unknown to these sons of nature, who, by following alone her simple dictates, have at once discovered and follow without effort that plain obvious path which the philosophers of Europe have been so long in search of.

The first step that parents take towards the education of their children, is to prepare them for future happiness, by impressing upon their tender minds, that they are indebted for their existence to a great, good and benevolent Spirit, who not only has given them life, but has ordered them for certain great purposes. That he has given them a fertile extensive country well stocked with game of every kind for their subsistence, and that by one of his inferior spirits he has also sent down to them from above corn, pumpkins, squashes, beans and other vegetables for their nourishment; all which blessings their ancestors have enjoyed for a great number of ages. That this great Spirit looks down upon the Indians, to see whether they are grateful to him and make him a due return for the many benefits he has bestowed, and therefore that it is their duty to show their thankfulness by worshipping him, and doing that which is pleasing in his sight.

This is in substance the first lesson taught, and from time to time repeated to the Indian children, which naturally leads them to reflect and gradually to understand that a being which hath done such great things for them, and all to make them happy, must be good indeed, and it is surely their duty to do something that will please him. They are then told that their ancestors, who received all this from the hands of the great Spirit, and lived in the enjoyment of it, must have been informed of what would be most pleasing to this good being, and of the manner in which his favour could be most surely obtained, and they are directed to look up for instruction to those who know all this, to learn from them, and reverse them for their wisdom and the knowledge which they possess; this creates in the children a strong sentiment of respect for their elders, and a desire to follow their advice and example. Their young ambition is then excited by telling them that they were made the superiors of all other creatures, and are to have power over them; great pains are taken to make this feeling take an early root, and it becomes in fact their ruling passion through life; for no pains are spared to instil into them that by following the advice of the most admired and extolled hunter, trapper or warrior, they will at a future day acquire a degree of fame and reputation, equal to that which he possesses; that by submitting to the counsels of the aged, the chiefs, the men of superior wisdom, they may also rise to glory, and be called *Wise men*, an honourable title, to which no Indian is indifferent. They are finally told that if they respect the aged and infirm, and are kind and obliging to them, they will be treated in the same manner when their turn comes to feel the infirmities of old age.

When this first and most important lesson is thought to be sufficiently impressed upon children's minds, the parents next proceed to make them sensible of the distinction between good and evil; they tell them that there are good actions and bad actions, both equally open to them to do or commit; that good acts are pleasing to the good Spirit which gave them their existence, and that on the contrary, all that is bad proceeds from the bad spirit who has given them nothing, and who cannot give them any thing that is good, because he has it not, and therefore he envies them that which

they have received from the good Spirit, who is far superior to the bad one.

This introductory lesson, if it may be so called, naturally makes them wish to know what is good and what is bad. This the parent teaches them in his own way; that is to say, in the way in which he was himself taught by his own parents. It is not the lesson of an hour nor of a day, it is rather a long course more of practical than of theoretical instruction, a lesson which is not repeated at stated seasons or times, but which is shown, pointed out, and demonstrated to the child, not only by those under whose immediate guardianship he is, but by the whole community, who consider themselves alike interested in the direction to be given to the rising generation.

When this instruction is given in the form of precepts, it must not be supposed that it is done in an authoritative or forbidding tone, but, on the contrary, in the gentlest and most persuasive manner: not is the parent's authority ever supported by rash or compulsive means; no whips, no punishments, no threats, are even used to enforce commands or compel obedience. The child's pride is the feeling to which an appeal is made, which proves successful in almost every instance. A father needs only to say in the presence of his children: "I want such a thing done; I want one of my children to go upon such an errand; who is the good child that will do it?" This word good operates, as it were, by magic, and the children often vie with each other to comply with the wishes of the parent. If a father sees an old decrepit man or woman pass by, led along by a child, he will draw the attention of his own children to the object by saying: "What a good child that must be, which pays so much attention to the aged! That child, indeed, looks forward to the time when it will likewise be old!" or he will say, "May the great Spirit, who looks upon him, grant this good child a long life!"

In this manner of bringing up children, the parents, as I have already said, are seconded by the whole community. If a child be sent from his father's dwelling to carry a dish of victuals to an aged person, all in the house will join in calling him a good child. They will ask whose child he is, and on being told, will exclaim: what! has the *Tortoise*, or the *little bear* (as the father's name might be) got such a good child? If a child is seen passing through the streets leading an old decrepit person, the villagers will in his hearing and to encourage all the other children who may be present to take example from him, call on one another to look on and see what a good child that must be. And so, in most instances, this method is resorted to, for the purpose of instructing children in things that are good, proper, or honourable in themselves; while on the other hand, when a child has committed a bad act, the parent will say to him: "O! how grieved I am that my child has done this bad act! I hope he will never do so again." This is generally effectual, particularly if said in the presence of others. The whole of the Indian plan of education tends to elevate rather than depress the mind, and by that means to make determined hunters and fearless warriors.

Thus, when a lad has killed his first game, such as a deer or a bear, parents who have boys growing up will not fail to say to some person in the presence of their own children: "That boy must have listened attentively to the aged hunters, for, though young, he has already given a proof that he will become a good hunter himself." If, on the other hand, a young man should fail of giving such a proof, it will be said of him "that he did not pay attention to the discourses of the aged."

In this indirect manner instruction on all subjects given to the young people. They are to learn the arts of hunting, trapping, and making war, by listening to the aged when conversing together on those subjects, each, in their turn, relating how he acted, and opportunities are afforded to them for that purpose. By this mode of instructing youth, their respect for the aged is kept alive, and it is increased by the reflection that the same respect will be paid to them at a future day, when young persons will be attentive to what they shall relate.

This method of conveying instruction is, I believe, common to most Indian nations; it is so, at least, amongst all those that I have become acquainted with, and lays the foundation for that voluntary submission to their chiefs, for which they are so remarkable. Thus has been maintained for ages, without convulsions, and without civil discords, this traditional government, of which the world, perhaps, does not offer another example; a government in which there are no positive laws, but only long established habits and customs, no code of jurisprudence, but the experience of former times, no magistrates, but advisers, to whom the people, nevertheless, pay a willing and implicit obedience, in which age confers rank, wisdom gives power, and moral goodness secures a title to universal respect. All this seems to be effected by the simple means of an excellent mode of education, by which a strong attachment to ancient customs, respect for age, and the love of virtue are indelibly impressed upon the minds of youth, so that these impressions acquire strength as time pursues its course, and as they pass through successive generations.

From the New-York Evangelist.

### CHARACTERISTICS OF IMPRUDENCE.

Mr. Editor—Whatever may be the points of difference between the church and the world, both unite in reprobating an imprudent course of conduct, either in temporal or in spiritual affairs. This is so universally believed to be wrong, that no one will do what he considers to be an imprudent act. If all men therefore had the same rule of conduct before them, their views respecting what is or is not imprudence, would harmonize; and the fear of acting imprudently would lead all to act alike.

God has kindly revealed a perfect standard of duty in religion, which is of universal obligation. If all would adopt this, uniformity of sentiment and of practice would every where be the consequence. But this to a very considerable extent

is set aside, and men have introduced other standards of their own coining. This is the prolific cause of the vast variety of opinion on the subject of imprudence. What constitutes imprudence in the view of one man, is prudence in the view of another. Hence men pursue opposite courses of conduct, while each in his own view sustains the character of a prudent man. The only possibility of avoiding this, is to hold up vividly and permanently before the mind the word of God, and by doing so, to put down all other standards.

The object of this communication is to present some of the characteristics of imprudence, and some instances of conduct, which, as viewed in the light of the bible, appears highly imprudent. This view will now be given, unvarnished by tradition, and uninfluenced by popular feeling.

1. The first instance of imprudence now referred to, is, when a minister preaches in such a manner as not to trouble the consciences of the wicked.

The bible has always been famous for annoying the peace of wicked men. It has given them more trouble than all other books combined. It every where speaks against them, and takes away all their peace. And yet every word of this precious book was dictated by infinite wisdom and prudence. When a minister does not disturb the consciences of the wicked, he is speaking peace to those, to whom God says, "There is no peace." He is producing an effect on their minds, directly the reverse of that designed and produced by the unadulterated word of God. If this is a prudent way to preach, then God is chargeable with imprudence in the manner in which he speaks of wicked men.

Would a physician act imprudently, who knowing his patient was seized with a disease that required the boldest treatment, should use only the mildest medicine, and encourage the patient until he was past recovery, and life was lost? Would a surgeon be very imprudent, who should spread a soft plaster over a broken limb, when it required amputation, and should say, "It will do well enough," and raise the hopes of the sufferer until mortification set in, and the pains of death seized upon him? What then shall be said of that minister, who does not thunder an alarm in the consciences of the impenitent, but leaves the impression that they are not in much danger of hell, while they are walking over its flames, on a covering thus as air, and in a moment may be utterly consumed with its terrors? Is there no imprudence in this?

2. When a minister tells sinners they cannot repent.

This not only encourages their impenitence, and destroys their obligations to repent, (which is a very imprudent thing); but it impeaches the character of God. What would you think of the character of that Father, who is represented as requiring of his children what they could not do, and inflicting the severest punishment in case of disobedience? What would you think of that man, who should bring such a charge, or circulate such a report, about a Father of high standing, and whose character for tenderness and benevolence towards his children, had been long established? If it is an act of imprudence to impeach a man of unsullied reputation, and of high standing, is it not much more imprudent to impeach the infinitely holy God, by representing him as tyrannical and unjust, commanding sinners to do impossibilities, and in case of failure punishing them with eternal misery? If a man ever conceived such a thought in his heart, how imprudent for him to utter it! What a slander on the character of the infinitely benevolent God! How much more prudent to say to sinners as God says, "They have eyes to see and see not; they have ears to hear and hear not." Why? "For they are a rebellious house;" not because they cannot obey God.

3. When a minister exhorts sinners "to wait God's time to be converted."

God says, "Behold now is the accepted time; behold now is the day of salvation." It is very imprudent to insinuate, and certainly to declare openly, that God does not mean as he says in his word. It is very indiscreet, (if there were no wickedness in it,) to suggest such a thought to an impenitent sinner. When a man begins to turn aside from the old path in which the apostles trod, and does not direct sinners to walk in it, but exhorts them to sit down and wait, no one can predict where his aberrations will lead, nor where they will end. Such imprudent deviation from the invariable apostolic practice of exhorting sinners to *immediate repentance*, ought to be given up, where the wise man exhorts us to leave off contention; that is, "before it be meddled with."

4. To be always guarding against what is called enthusiasm or too much feeling, when the church is like an icehouse, is a very imprudent step.

It resembles the conduct of a man at the north pole, providing against too much heat, or adopting measures to keep off the hot air of the south. It would not be more untimely or out of character, for a man to put on his summer dress in the snows of January, and begin to cry out "Heat, heat, too much heat," than for a man to guard a cold church against too much feeling, and warn them to beware of enthusiasm. Whatever events may occur, one thing is settled—the church will never wake up under such precautionary and ill-judged efforts.

Would it not be more prudent, (not to say useful,) in such circumstances, to rouse the church to duty, and to array all the motives of the gospel against their apathy; and not put forth a herculean effort to prevent feeling before it is excited, or before such an effort is called for in the providence of God.

5. To be continually finding fault with those who are somewhat awake, and to be blazing abroad their deficiencies, is a flagrant violation of all the laws of prudence.

Prudence, as well as the bible and christian affection, would dictate a totally different course. To be utterly reckless of the command of the

Saviour, [Matt. xviii. 15—19.] is neither wise nor christian. This course is the more highly imprudent, when it is known that the fault finder himself is doing little or nothing for the good of souls. He is like one standing and criticising the actions of those who are rescuing men from a burning house, while he will not put forth one of his fingers to save his fellow creatures from the fire. Would prudence sanction such a course? Does the bible any where approve of it? If he had any regard to the reputation of his brother, any tenderness of feeling towards him, any fervent love, would he not be disposed to conceal his deficiencies, until he had tried the efficacy of a kind and brotherly interview with him. Or if this was not practicable, would not an affectionate letter, breathing the kindest feelings, addressed to the erring brother, be substituted for a personal interview.

6. To look with the eye of a vulture after things that are wrong in revivals of religion, and to publish them abroad, is criminally imprudent.

Some think it necessary there should be a class of men to guard the church and the world against the evils of revivals. Some have volunteered their services, and have labored diligently in collecting and publishing reported evils, who were never appointed to this work by the church. Such a course is calculated to make an impression on the world that revivals of religion are rather to be dreaded than hailed with gratitude and thanksgiving to God.

Who were the censurers of revivals in the primitive church? Would it have been prudent for Paul and Peter to have spent their time in this business? Would they have done more good? They were so zealous in promoting revivals, that they could not make it a matter of study to write and send out to the world the nameless evil reports which were floating through the land about the disastrous effects of the primitive revivals. In their epistles they corrected what was essentially wrong, and left entirely unnoticed many things which probably occurred of the same character of those things which now demand the attention of many who profess to be the guardians of revivals.

The apostles were unquestionably as prudent as the ministers of the present generation. But they put forth their united and mightiest energies for the furtherance of revivals, and left "the accuser of the brethren" to pick up all the wrong things reported and scatter them through the country. He is eminently fitted to this work, being more annoyed by revivals of religion than any other being in the universe, and also strongly inclined to seek out and make known every thing that would prejudice the world against them, and arrest their march through the earth. This department he has filled faithfully and accused the brethren before God night and day.—Would it not be prudent for ministers of the gospel, and professors of religion to adopt the apostolic course, and leave this sort of guardianship, as they did, to the devil? Is not it very ill timed and criminally imprudent for a minister of the Lord Jesus, to say more about the evils of revivals, and labor more to prevent them than he does, to save men from eternal death, when he has nothing in the shape of revival in his own congregation, and perhaps has not had, for years.

7. To suggest the idea that revivals of religion must soon decline, is exceedingly imprudent.

It rolls responsibility from the church if the work dies away, and shakes their confidence in the promises which express the infinite willingness of God to shed forth his Holy Spirit in answer to the requests of his people. It destroys the *immutability of God*, by representing him more willing to hear prayer at one time than at another. Is it not the height of imprudence to whisper a sentiment, the consequences of which are so appalling to the energies of the church.

The Lord Jesus Christ threatened the church of Ephesus with the loss of their precious privileges, because they "left their first love," or as we say, lost some of their revival spirit. This was their only crime. How indiscreet in the very face of this to throw out the thought that a revival or the spirit of a revival cannot be continued long in the same place. This, if true would have saved the church of Ephesus from the judgments of heaven.

Is not that man exceedingly imprudent who holds forth the idea that revivals must be short lived, and then preaches that the millennium will come, when a revival will move on without interruption a thousand years.

8. To legislate on the subject of revivals, is an instance of very imprudent conduct.

It has the appearance of making laws to govern the operations of the Holy Ghost—of defining the ways and the means by which he shall work, and of prescribing the boundaries within which he shall move. It looks like giving wisdom to the Spirit of God, and teaching him how to convert men. "Shall any teach God knowledge?"

What shall we say of certain conventions which have been called to correct the evils of revivals, and to sit in judgment on what has been done, and make laws and adopt principles to control them in all future revivals? Is not this declaring that they know the work of God will be always carried on in the same way; and that there will not be any change in the circumstances and in the character of the work of God, which will require an entirely different course on the part of those who are engaged in it?

9. Lukewarmness in religion ought to be viewed as one of the highest acts of imprudence.

The lukewarm soul is preparing to be speed out of Christ's mouth. He may die suddenly in this awful state. Is it not the summit of imprudence thus to expose himself, and to die in such a state. And besides this he is saying, there is nothing real in religion—that Jesus Christ is a liar, and the Apostles were all liars and fools, in feeling so much and doing so much, to save men. This is the undisguised language of his conduct. If such a man is prudent the Lord Jesus Christ and the apostles were undoubtedly the most imprudent persons that ever trod the footstool.

### REMARKS.

1. The characteristics now sketched make visible the line of demarkation, between prudent and imprudent ministers, and between prudent and imprudent professors of religion.

No need of farther discrimination. Trace the features. Let each one open his eyes and see for himself, on whom the guilt and folly of imprudence properly and scripturally rests.

2. The characteristics show the difference between a prudent course of conduct, and a cunning, managing and temporizing policy.

Men skilled in the latter are called *very prudent men*, but their whole course of conduct is reprobated by the word of God and by christian honesty. If they are prudent, then must imprudence be charged upon the infinitely wise God, who has commanded men to pursue an opposite course.

3. By comparing conduct with the characteristics, *conscience will decide who are called to repent of the sin of imprudence.*

The instances of imprudence which have now been named, are not infirmities or failures, or fatalties, or constitutional difficulties, over which men have no control. They are the voluntary actions of free, moral and intelligent agents. In consequence of these actions, vast numbers of God's dear praying people have been grieved, and their hearts have bled, and they have wept, and lifted their midnight prayer to God. And this is not all. The lukewarm and worldly minded part of the church have been comforted, and have triumphed over their grievous and broken hearted brethren, while infidels have rejoiced and made themselves strong against the work of God.

These heart rending consequences roll back a tremendous weight of responsibility on somebody. Sin has been committed. There is guilt somewhere. Who is to be blamed? Let conscience answer.

(From the Maine Wesleyan Journal.)

### THEME NO. 2.

LIFE.—Notwithstanding the present is a brief span of existence, yet on account of the vast consequences with which it is connected, it presents the most important interests. That an endless state of happiness or misery is connected with, and dependent upon this life, presents considerations that attach a solemn character to every thing, and would seem to enforce themselves upon every rational and intelligent mind. That we are to live, and enjoy the blessings of the present scene but a few days, and then go away into the world of spirits, is indeed, a solemn thought; yet how few take into serious consideration, such things as they should.

There are two things, which, among others, serve to attach a solemnity to our existence—the scenes of the present life, and the untried eternity to which they are tending.

With regard to this present life, it is attended with changes—with prosperity and adversity, intermingled with joy and sorrow, hope and disappointment. In our connexion with our fellow-creatures, we have interesting duties to perform, and sacrifices to make, on which depend our own happiness and prosperity, and by which the happiness and prosperity of others are affected. Not only are we so situated by Providence, that our happiness is connected with others, but our natures are peculiarly fitted to it. We naturally expect others to be interested for us, and feel ourselves dependent on them for assistance. Should they neglect to help us, we might suffer, and should we not lend others our aid, they might suffer inconvenience from our selfishness. So that life is made up of relative duties, no one being able to live for himself alone. On the other hand, however selfish we may live—however passive with regard to others' interest, we shall have an influence, good or bad. No one can exist in the world without effect.

Seeing, then, that all have a relative influence, and that all affect each other's happiness, not only in this, but also in a future existence; and seeing that all present scenes have a direct tendency to the future world, there is a solemnity attached to this present state of existence, which few feel, as it, in reality, is. Alas, who that sees the conduct of the generality of men, pursuing after vanity and sublimary toys, after the short lived pleasures of the present life; some for pleasure, others for honor, fame, and applause; that instead of being beneficial to a future state, are injurious to it—speeding all the fire of their souls, for earth's empty bubbles, and neglecting and forgetting the important concerns of another world, but must sweep over poor fallen man, working out his own future ruin, and destining himself to eternal sorrows. He is thoughtless indeed, that does not reflect on these things, and reflecting does not feel. But unhappy he, the forlorn condition of his fellow-creatures—the eternal happiness or misery of a future state, call too loudly for him not to discharge the duties, and make the sacrifices, which humanity demands. He sees his fellow-man exposed to misfortune, disappointment, and sorrow here, and to eternal sorrows hereafter. His heart swells with sensibility; and he resolves to forego his own happiness for others' good.

But all present things will soon pass away.—This life is as a vapor, that appeareth but for a little while and is gone. Moments haste like the beating pulse. Days are swifter than a weaver's shuttle. Weeks fly like the rapid post. Years pass away like shadows over the fields. Life, like the murmuring streamlet, glides away, and is gone. Yet separate from the common course of nature, there are a thousand accidents, to hurry man, unaware, to the world of spirits. As says the poet—

Dangers stand thick through all the ground,  
To push us to the tomb;  
And fierce diseases wait around,  
To hurry mortals home.

Yet nothing this side the grave is equal to the great scenes of eternity. When the spirit leaves its body, and goes to the world of spirits, doubtless it there experiences scenes, new and awfully solemn. It leaves its associates with whom it dwelt, and conversed; with whose dispositions,

natures, and feelings it was acquainted,—with whose language it was familiar, and with whom it could deal. It has left its employments and duties of life, which habit had made so natural. It has left all the scenes of the former world. Now a new existence opens to view:—The soul enters the dark shades of death. She hears voices which she never heard before, and sees spirits and ghosts with which she would have been affrighted in her former life. None of her former acquaintances any where to be seen. A new order of beings and perhaps also the earth—the trees—the ground, the houses, the clouds, the sky, with the orbs of heaven, are no where visible. She, perhaps, lingering awhile through the dark path of death, at length comes to the other world. O! how changed the scene. Strange objects!—The soul was righteous, and has landed on the shores of immortality. There are spirits strange and new, yet O how lovely! There are inhabitants clothed in shining robes, many walking up and down the pleasant fields, singing melodiously, and tuning their sonorous harps. They are wreathed with crowns of victory around their heads, and hold palms of victory in their hands. They stand on golden soil, while flowers and odours sweet perfume the air. The greatest peace and harmony, and love are among themselves. Above, in the wide expanse, a blaze of splendor is spread, through which many are flying with majestic solemnity. All above, beneath, and around, is inexpressibly beautiful. The soul advances toward the throng, pleased with new wonders, and charmed with new beauties. Many gather around the newly arrived spirit, when, lo! a parent, or kindred soul gathers among the rest, and flies to embrace her. Long, perhaps, separated, they meet glorified on the banks of deliverance. They shake the kindred hand, and clasping in fond embrace, hail each other forever blessed. After the first happy transports are enjoyed, they, with a happy company of those around, advance toward the throne of the Lamb. As they proceed forward, they are charmed with the sweet songs and music of the redeemed, and transported with the exquisite beauty of what they see. Fragrant flowers perfume the air with enchanting odours. The soul reflects: Where am I? How different this place from yonder world! My company, the music, scenery, how beautiful! I am happy, and shall be forever. At length they come to the sight of Him who sitteth on the throne, and to the presence of the Lamb. Filled with new wonder and admiration the soul falls prostrate before him and adores. She rises and beholds his beauties—gazes on his charms; and, smiling, faints at the sight, and falls overwhelmed at his feet. Happy, O thrice happy spirit! Now indeed her happiness begins; now indeed her bliss is complete. She is adorned with a white robe, a crown upon her head, and a palm of victory in her hand, and is to remain in his presence, beholding his beauties, and to be enraptured with his love, forever and ever.

Religious Intelligence.

EXTRACTS FROM AGENTS' LETTERS.

Brother John Black of Ottawa Ct. writes. We have taken between 30 and 40 into society since Conference. The circuit is very laborious. The prospect at present is tolerably good, and we are labouring for and expecting a general revival of religion.

Darlington, December 9th, 1832.

DEAR BROTHER,

It may not be unacceptable to the readers of the Guardian, to learn that the praiseworthy exertions of our friends in the 4th Concession of Hope are at length crowned with success, in the completion of a house of worship 30 feet by 40, much wanted in that neighbourhood, and deeded to the M. E. Church. It was consecrated to the service of the Most High, on Sunday the 2nd inst., the dedication sermon was preached by the Rev. John Ryerson. W. M. Burnham of Port Hope, Composer of the Colonial Harmonist, with a choir of singers attended, and executed the singing on the occasion with much credit to themselves, among those interesting tunes and pieces selected and sung on the occasion were Heavenly Vision and a Dedication Ode which very much attracted the attention of the congregation and, with the other exercises, produced a most pleasing and profitable feeling. Our Circuit still continues to prosper, we have since our last Conference received NEARLY ONE HUNDRED members into society; and, although several of the back townships are taken off, our labours on this circuit are still extensive.

I remain yours, &c.

JAMES NORRIS.

From the London Christian Advocate.

CHURCH REFORM.

A meeting was held on Thursday last, in one of the committee rooms at Exeter Hall, for the purpose of making preliminary arrangements for the formation of an association of members of the Established Church, whose aim should be "the purification and efficiency of the establishment, by all loyal, dutiful, and constitutional means." The Right Hon. Lord Henley was called to the chair.

After some collects had been read by the Rev. Mr. Simms, Nadir Baxter, Esq. observed, that though they were but humble individuals who had thus endeavored to call attention to a subject so important they were not wholly unsupported. Though but one advertisement of the present meeting had appeared, namely, in the Record, many letters had been received from various parts of the kingdom, written by ministers of decided piety and excellence, friends to the Established Church, who saw the necessity and importance of adopting some measures for her renovation. Mr. Baxter proceeded to read a few of the letters, as also the memorial lately adopted by some of the clergy of the diocese of Durham, which were as follows:—

"To the Right Rev. Father in God, William, Lord Bishop of Durham.

"The memorial of certain of your lordship's dutiful clergy of Northumberland, humbly sheweth:—

"That your memorialists, relying on your lordship's solicitude for the preservation and welfare of the Church of England, of which you are an overseer, desire respectfully to address you in reference to the peculiar circumstances in which it is at present placed.

"That your memorialists are sensible of the wisdom & zeal which your lordship has on many occasions displayed in defence of our Protestant establishments, and of the advantages which the Church of England, and themselves in particular, enjoy under your episcopal superintendance.

"That your memorialists, while they have observed with concern the spirit of hostility, which in some quarters has been lately manifested to the religious institutions of this country, are yet deeply anxious that the Church should itself meet every call for practical improvement, and endeavor to remove every thing which may have proved injurious to its efficiency.

"That your memorialists, considering it of the utmost moment that the opinion of the clergy, as to the necessity of some speedy ecclesiastical reformation, should be distinctly known, hope that the present declaration of their sentiments will not be considered by your lordship as either premature or unsuitable.

"That your memorialists consider the existence of pluralities with cure of souls, except where the contiguity of two small livings admit of their being both served by one incumbent; as an evil of the greatest magnitude, and as loudly calling for correction; and here they would gratefully acknowledge that your lordship, since your elevation to the see of Durham, has, in the distribution

of your patronage, in no instance countenanced such a abuse.

"That, while your memorialists are quite sensible that an equalization of Church property would be inconsistent with the constitution of the Church of England, and injurious to the interests of society, they yet regret the inadequate remuneration which some of their poorer brethren receive; and would particularly invite attention to the fact, that in our great towns the provision is in general insufficient for the respectable maintenance of the incumbents. They further feel an awful responsibility upon them, as ministers of the Established Church, that there are so many thousands of our population, especially in manufacturing districts, left destitute of the means of religious instruction. And they would suggest, that a remedy for these evils might be supplied by a graduated assessment upon the larger preferments, and an appropriation of sinecure Church offices.

"That your memorialists would also respectfully state their conviction, that the interests of the Church would be promoted by a more proportionate adjustment of the episcopal revenue, and by a division of the larger sees, or the revival of suffragan bishops.

"That your memorialists, nevertheless, wish to be distinctly understood that, by such suggestions, they desire in no degree to infringe upon the rights of present incumbents, however much they may hope from the readiness of those to sacrifice personal interests to the welfare of the Church.

"That your memorialists would express their humble wish, that whereas there exists a strong prejudice in the minds of many individuals against the present mode of tithes, some general system might be devised, which, while it secured the property of the clergy, and distinctly recognized their independence, would be practically less open to objection.

"That your memorialists are encouraged to state known these sentiments to your lordship, in the hope that they may meet your lordship's concurrence, and in the belief that it is yet in the power of the Church herself, to effect such timely and salutary reformation as may satisfy the wishes of her friends, and establish her in the respect and affections of the country.

"And your memorialists will ever pray."

(Signed by 37 clergymen.)

Mr. Baxter disclaimed all idea of courting publicity or discussion. He thought, that if the memorial which he had just read were circulated as a sort of specimen of their views, much information might be obtained, and they might soon gather sufficient strength to come forward in a more definite form.

Lord Henley, in answer to some inquiries, said that they were not so wedded to those resolutions as to be unwilling to make any alterations in them; at the same time he thought them an excellent and sensible, as that no material objection could be made to them.

The Rev. Mr. Edwards thought the Durham resolutions far too extensive, and calculated to excite alarm. He objected to an interference with the incomes of bishops or ministers. A sum might be fixed upon as very suitable to-day, but to-morrow sickness or casualty might render that sum insufficient. Large incomes enabled those who held them to do much good. A man could not use many thousands a year himself; it must therefore be employed to support the poor, and other good objects. He thought, too, that if the incomes of the lower orders of the clergy were raised too high, it would induce many parents in the middle ranks of society to get their children educated for the Church, under the idea of its being a creative profession. An idea prevailed that the remuneration should be proportioned to the labor; but this was not the case in other professions; if it were objectionable, the objection, at least, should not be confined to the Church. He thought the question of income therefore should remain untouched. As to the forms and rituals of the Church of England, many changes might be introduced with advantage.

The Rev. W. Howells said that he loved the Church, and thought that he should love it more and more, and now he was glad to see any plan adopted by which its spiritual reformation might be insured. He thought, however, that it would be highly dangerous to model the whole of the articles of the Church; they were pillars of pure gold, which ought not to be touched by human hand. A clergyman, whose name we did not learn, denied the justness of the comparison which had been instituted between the professions of law, physic, and divinity, and maintained, that in the two former professions the income was always proportioned to the labor. In the Church it was generally the reverse; he who had to do the most work generally received the smallest sum. A proper distribution of the revenues of the Church was of the greatest importance; the present mode of distribution was a serious source of objection, and might, if not obviated, lead to the downfall of the establishment.

The Rev. Mr. Brown, of the Scotch Church, said there were such a community of interest between the Churches of England and Scotland, that they must stand or fall together. He thought that the plan of reform struck out by the clergy of Durham was such as all must approve of. The re-distribution of the revenues was a matter of great importance. The poverty of many ministers interfered with their usefulness and hospitality. A proper reform of the Church would do much to bring into her communion many who are now excluded because of some inconsistencies in her forms and rituals.

The Rev. Whitworth Rosel said that no plan of Church reformation would be complete which did not include in it the proper training of candidates for the office of the ministry. The fullest and most practical education and training were required for secular callings, while next to none were thought necessary for the spiritual calling. Men of the greatest skill are called in to attend on the body, while men are called to the beds of the dying who are almost, if not entirely, ignorant of Scripture truth. Candidates for the holy office should be required to pass through gradations in which they might become fully acquainted with the wants and feelings of men, and so be prepared to tend to their spiritual necessities. As to the property of the Church, he thought something ought to be done for the sake of the true prosperity of that Church. He rejoiced in the present meeting as one step toward bringing the Church into such a state as would make her pure as she was amiable.

Mr. Thelwall felt that the Church of England was placed in perilous circumstances. She had fallen far below the standard laid down by her own forms and articles. A spiritual reform, however, was chiefly needed; and what ever exertions might be made to improve her externally, he hoped they would not forget to pray earnestly to God for his blessing to descend upon her. He deprecated any alteration being made in the liturgy, &c. as when alteration once began there was no knowing where it would end.

Several other clergymen and gentlemen expressed their opinions on the subject. After some conversation it was decided that the subjoined resolution should be adopted:—

Resolved, That an association of the friends of the Church of England, members of her communion be now formed for the purpose of assisting, upon Christian principles, in the removal of the imperfections and corruptions which have crept into the establishment; of securing its endowments, and of enlarging the sphere of its usefulness.

Resolved, That the undermentioned individuals be a provisional committee, to draw up the rules and regulations of the association, and to declare its views and objects; the same to be submitted for approval at another meeting:—

Right Hon. Lord Henley, Sir Thomas Blomfield, Bart. Lawrence Peel, Esq. John Baber, Esq. Nadir Baxter, Esq. John Mackean, Esq. Rev. Thomas Sims, M. A., Nathaniel Wathen, Esq. And that the Rev. Thomas Sims, M. A., and Nadir Baxter, Esq. be provisional secretaries.

Thanks were then voted to Lord Henley, and the meeting separated.

CHRISTIAN GUARDIAN.

Wednesday, December 19, 1832.

ON FAITH IN THE HOLY TRINITY.

This sublime, important, mysterious, and inexplicable Truth, "the existence of three persons of one substance, power and eternity, in the unity of the God-head;—The Father, the Son and the Holy Ghost," has ever formed a leading principle in the creed of the Methodists. They have not only assented to it in common with other Trinitarians, but they have contended for it as an essential part of the christian verity; necessary to be believed; at least by all having access to the Bible, in order to salvation. They consider a belief in this inseparably connected with true christian experience,

and holiness of life. Hence we find Mr. Wesley's hymns, in particular, as well as many other of his publications deeply imbued with the sentiment, and a similar remark applies to the writings and ministrations of all the Methodist preachers, both in Europe and America. And, in this they happily accord with the Liturgy of the Church of England, which, among its other excellencies, presents this article of our faith as a prominent feature in its character; carrying it through all its parts, and it is further evident that herein also they agree with the universal church of Christ, from the Apostle's days to the present, which has ever maintained the doctrine of the Trinity as essential to christianity, and made the belief and acknowledgment of it a principle article in the conditions of church fellowship.

But all this would be scarcely worthy of notice if they were not supported therein by the unerring standard of Truth,—the Word of God.—"To the Law, and to the Testimony" then: the Methodists must stand or fall by this.

There are two principle objections which the opposers of this doctrine make to it. The first is that of the infidel, who sets up his own reasoning as the infallible standard and criterion of truth, and boldly tells us it is incomprehensible and therefore not to be believed. The second is made by those who profess to acknowledge the inspiration, and therefore the divine authority, of the sacred scriptures, but deny that they teach the doctrine in question because they make no mention of the term Trinity—or in so many words do not say there are three persons in one God.

It cannot be expected that in a short essay of this kind we would enter into a lengthy or elaborate refutation of these objections. We design no such thing, but only just to exhibit our views of this momentous truth as clearly and briefly as possible, and make a few remarks which may serve, in some measure, to show the weakness and futility of the objections urged against it.

With respect to the first mentioned objection, that it is unreasonable and incomprehensible, we would remark, that it is not more so than many other truths which are admitted, probably, by the objector himself, and which he must believe if he believe any thing what ever;—such as the eternity of God, the union of soul and body, and the separate existence of the spirit in a future state. These are truths that, with many more of a similar kind, the rejector of scripture authority probably admits; but is there not as much mystery and unreasonableness involved in either of these as in that of the Trinity? Observe, the mystery lies in the manner in which the fact exists, which is not proposed as an object of faith, and therefore does not concern us either to know or believe;—while the fact itself is, as in this proposition, "From everlasting to everlasting thou art God." Psalm xc. 2. In this the eternal existence of the Deity, without beginning or end, is asserted, and therefore demands our credence; but how this is, or can be, is not revealed, and therefore we know nothing about it, and have nothing to do with it. It is altogether incomprehensible and inexplicable, but shall we deny the first because we cannot comprehend the second,—the existence of the fact declared to be because we cannot comprehend the manner of it? We must not, we dare not, lest in the end we should doubt even our own existence; as it is said some infidels, led by this reasoning on things beyond the sphere of reason, have done.

Apply these remarks to the doctrine in question, and we will find it just as unreasonable to object to the belief of the one as the other. The Bible teaches the existence of one living and true God, existing from eternity to eternity, and further, that He exists in three distinct persons, denominated the Father, Son, and Holy Ghost. In the former part as great a mystery is involved as in the latter, for we can no more understand how a being can be, without beginning to be, than how the three persons can exist coequal and coeternal in the Godhead. With the mystery then of either the one or the other, we have nothing to do; while to the fact declared we must assent. Now, that this is not unreasonable will readily appear, if we consider that reason itself teaches us that our knowledge must necessarily be limited, or confined; and what we do know serves to show us that there must be vast unexplored fields of knowledge into which the human mind cannot penetrate; for instance, reason tells us that to produce the vast and complicated machinery exhibited in the order, harmony, beauty, and operations of creation there must be some adequate cause,—some intelligent, active, powerful, and good agent; but if we enquire further respecting His mode of existence, and what He is in Himself, reason is silent; and here our knowledge must stop, unless we submit to the light of revelation, which teaches nothing contrary to reason, while it gives us to know what our understanding of itself never could discover. Again, reason tells us that the author of our being must be infinitely greater in every respect than ourselves, and, therefore, in himself incomprehensible to us; unless we suppose the less can comprehend the greater, which is absurd. And let it be further observed, that, unless there be truths to be believed by us beyond the research of our reasoning powers, there can be no proper object of FAITH; for, faith consists in believing on testimony alone, in distinction from the evidence of sense, or deductions of reason, so that if I believe no more than my senses discover, or reason demonstrates, I cannot exercise faith; and must therefore be left wholly ignorant of many things essential to my peace and comfort, both in this and the future state of existence.

The belief then of the great truth under consideration is no way derogating from reason, or the human understanding, nothing contrary thereto, and therefore no reasonable objection can be urged against it.

We cannot but regret that many of the friends of truth, and firm believers in the Trinity, have injudiciously undertaken to explain the unity of the Three in One. They have brought forward various objects, and made comparisons by way of illustrations, such as the three leaves in one clover stock, the lights of three candles blended in one, &c., but alas! they have only betrayed the cause they intended to support, by vainly endeavoring to explain what must, in the nature of things, be inexplicable, and which we ought to be content to have so. By these silly comparisons they have given no illustration whatever, for no analogy exists between the objects compared. Such reasoners would do well to remember the solemn interrogatories of the inspired prophet, "To whom then will ye liken God? or what likeness will ye compare unto him?" Isaiah xl. 18. Not so the judicious and discerning Mr. Wesley; while he boldly maintained the fact or truth of three persons in one God, he carefully avoided all attempts at explication of the manner of it.—In his sermon on 1 John v. 7. he says "I insist upon no explication at all; no, not even the best I ever saw; I mean that which is given in the

creed commonly ascribed to Athanasius." He was careful so distinguish between the existence of the fact and the manner of its existence, and, in answer to those who object to the belief of this truth because of the mystery involved in it, he says, "Strange as it may seem, in requiring you to believe there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One; you are not required to believe any mystery. Nay, that great, and good man Dr. Peter Drowne, sometime Bishop of Cork, has proved at large, that the Bible does not require you to believe any mystery at all. The Bible barely requires you to believe such facts, not the manner of them. Now the mystery does not lie in the fact, but altogether in the manner." Thus his philosophic mind knew its proper limits, and did not attempt to soar beyond them; and, would it not have been well, if all the defenders of the truth of the bible had been as wise and prudent in this respect, as Mr. Wesley?

We have been rather more lengthy in obviating this objection than we anticipated, but the right understanding of this may serve to meet the objector on the ground of reason in other important points of Christian theology. The second objection will be considered in our next, should Providence permit.

HOUSE OF ASSEMBLY.—The debates on the Post Office Department will be found interesting, as the question is one of vital importance to the country, not only because of the extravagant impost upon newspapers, and consequently upon knowledge, but because of the probable want of law, either Imperial or Provincial to authorise or regulate it. Will it be believed in a coming day that British subjects submitted to be taxed at the pleasure of any one individual or more without legal authority, and that on one of the principal means of communicating knowledge itself—the press? Yet such appears, as far as the subject has been discussed, to be the fact, and, what is more surprising, that any one of the people's representatives in the Assembly should be found the advocate of such a state of things!

As Editors we feel a particular interest in this question, and are pleased to see the House so firm and unanimous on the subject, and hope it will persevere till something effectual is accomplished to bring the Post Office department in the province under the control of definite and known laws.

The House has not yet resumed the consideration of the Clergy Reserve and School bills.

LAMENTABLE.—Last Friday night as some of the young men of our Town, of whom, from their standing in society and relation to some of the most respectable families, we might expect better things, were engaged in some of those mischievous practices by which the inhabitants of both this place and Kingston have so often been annoyed and injured; one of them was severely injured by a fall from the corner of Mr. Post's house, while in the act of removing his sign. We are sorry to hear that he died last evening. Both the misfortune itself and the occasion of it, are much to be lamented, and we sincerely hope this distressing occurrence may prove a check to such mischief in future.

SUNDAY SCHOOL BOOKS.—We have frequent enquiries from our Correspondents concerning Sunday School Books, and to save the time to us and the expense to them of replying by letter, we would inform them that we have no assortment of Books suitable for a Sunday School.

WATCH-NIGHT at Cummer's meeting-house, Yonge street, Christmas Eve, commencing 8 P. M. Love-feast and Sacrament on Christmas Day. D. W.

To the Editor of the Christian Guardian.

York, Dec. 13th, 1832.

SIR—I perceive in your paper of yesterday a remark on the debate which took place when the Court of Requests Bill was passing, that is incorrect and calculated to do injury. You make "both" the Crown Officers deny having proposed an amendment referred to by me. The truth is the Solicitor General avowed having made the alteration.

I will therefore thank you to rectify the mistake in your next paper.

Your obt. servant

WM. MORRIS.

The following we found lying on our table; when it was written or came to the office we know not, as it is without date. As to its merits it must speak for itself.—Ed.

THOUGHTS ON DRESS.

1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but with good works.

From the passage of Scripture, & others treating on the same subject, we learn that the female part of community were anciently, as well as at the present day, much more fond of superfluity and show in dress than what the males were. That they are so at the present time, daily experience proves; and that they were anciently so, we infer from the circumstance, that while the apostles saw it necessary to warn the women against the silly practice of loading themselves with vain ornaments, no reproach is given to the men on this subject.

Why females are so much more pleased with fineries than men, is not for me to determine, my present aim is to search out the source from whence this foolish practice originates, and then expose the evil of it.

This forbidden practice must originate somewhere; if it springs from a good source, the practice must be laudable, but if from an evil source, then this practice must be sinful, and ought to be abandoned. Let us then inquire: Can this practice flow from humility, or any other disposition of the mind, which stands in connection with this heavenly grace? that is from a realizing sense of our unworthiness, and nothingness, in comparison with our Creator; and a willingness to be esteemed thus by our fellow creatures; so that God may only be admired and adored. No, it cannot be; but from its opposite,—Pride,—a self-idolizing spirit; which is one of the first evils, introduced among the children of men, by that old serpent the devil, who said to our Lord, "All these things will I give unto thee, if thou wilt fall down and worship me." It is a desire to be as Gods, and to receive worship; an unwillingness to acknowledge a superior. Now this is an evil and wicked spirit; which is always attended by its twin brother, unbelief; and from the introduction of these into the human heart, has sprung all the wretchedness, with which the human family are afflicted. It was through our Mother Eve, this basest of dispositions was introduced into our world. "Ye shall be as Gods" said the Devil. This desire once begotten into her heart, Eve seems at once, to have fancied herself on a level with her Creator, and eagerly approaches the forbidden tree. "Thou shalt surely die," rings in her ear; she pauses, "Thou shalt not surely die," replies the serpent. Her unbelief raises to an extreme, for getting that, but yesterday, she had sprung from the dust. Ambitious to be great, she throws off the fear of God, and, viewing herself at the point of becoming at least his equal, with majestic air she approaches the fatal spot, and with one desperate grasp, seizes the forbidden fruit in hopes of rising by one mighty stride, to an eminence so great as would insure to her adoration, and place her beyond the power of her Creator to avenge the wrong! Thus was our Mother Eve instrumental in introducing among her children, this vain, self-idolizing spirit.

Causes, and think of this ye fair, but vain ones! Did Eve attain her desired end by her presumption? No! so far from it, she found herself degraded, and sunk as far

below her former situation as she had vainly anticipated rising above it; but still she inherits the illy begotten desire of adoration, and this she has handed down as an inherited legacy to her posterity, and of which her daughters seem to inherit the greatest share; and though debased by their mother's fall, yet, like their fallen mother, (cursed with a desire of worship) they seek to hide their deformity, not as she did, with a fig leaf garment, but with various vain and gay ornaments of attire, hoping still to obtain the desired adoration, by the silly, but gay set off of dress. What but a self-idolizing spirit, can induce fallen mortals, who have been redeemed by the Son of God, and whose salvation, now depends on their returning to God through faith in Christ, and wisely improving their few days of probation in the service of God? What else, I say, can induce frail mortals thus circumstanced, to spend hours of their precious probationary time, every week, perhaps every day, in parading before the glass, priming, fixing, and loading the neck and bosom with ruffles and beads; and throwing the hair into a thousand curls, ornamenting the head with jewels, rings, ribbons and feathers; gazing with admiration on a mass of animated clay; which, like the butterfly, must have its short day, and then pass off, a senseless mass of putrification, never to be admired again; and what a vast number of souls, who have been redeemed by the Son of God, and whose salvation, now depends on their returning to God through faith in Christ, and wisely improving their few days of probation in the service of God? 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charged at different times: formerly he believed when newspapers were first established in the province they went free, in the year 1706 they were charged two shillings a year, and now they have to pay four shillings.

He considered postage on newspapers to be a tax on knowledge, and no individual friendly to the improvement of the youth of the country could support it.

If the Post Master General had it in his power to charge just what sum he pleased on newspapers, he could charge an editor, to whose principles he might not be friendly, such a sum as would ruin him and compel him to stop his paper.

Another reason why they should investigate this subject was, the ignorance in which they were kept concerning the amount raised from the postage on letters, newspapers and pamphlets within the province, and what was done with the surplus revenue.

The hon. member asked in a committee of the House of Assembly of Lower Canada, refused to give any information on the subject. He had reason to believe that a large surplus revenue was raised from the Post Office, and they should not allow such a tax which was contrary to 15th and 31st Geo. 3rd, to be levied on the people of the province without knowing how the money was expended.

He would rather the house should adopt some address exceedingly absurd than one that would be plausible, for he was so satisfied it would be mischievous to alter the Post Office law in this province, that he was opposed to any change being made in it, and it might be that a plausible address might have the effect of producing a change.

Dr. Ducombe would do what he considered his duty, notwithstanding what had fallen from the hon. and learned Sol. General, and his remarks about his (Dr. D's) being so learned in the law. He did not pretend to understand legal questions, as well as the Chief Justice, but when he read the plain words of the English law he could exercise his own judgment on their meaning.

Mr. Diddell.—The hon. and learned Sol. General asked, why did not the hon. member bring in a bill to make a law, if there was none in force. A bill had been brought in, which had been read a first time and printed, and was now in the hands of hon. members.

The hon. and learned Sol. General thought great inconvenience would arise in the intercourse with the U. States if this bill was passed. He, (Mr. B.) could not see how that could be; there was no harm in having our post-office regulated in England, by which the intercourse with the U. States was carried on.

The bill granting £55,000 towards payment of the War Debts, has passed the House of Assembly. The money is to be raised on debentures at four per cent, redeemable in twenty years.

Yess.—Messrs: Attorney General, Brown, Boulton, Braswell, Crooks, Chisholm, Clark, Duncombe, Elliott, Fraser, Jarvis, Merritt, Mount, McNab, Pinhey, Randall, Sol. General, Shade, Shaver, Thomson, J. Wilson, W. Wilson.—22.

The time of the House has been occupied most of the two past weeks disposing of private bills and local measures.—Several have been passed, others are in "progress." Among the former are—St. Catherine's Bank Bill; 20 Mile Creek Harbour Bill; a bill to amend the Act setting off the county of Prince Edward as a separate district; among the latter are—St. Catherine's Salt-works Bill; Cobourg Harbour Bill; Brockville Market Bill. The present session is likely to be a long one, as a great deal of business has been brought under consideration of the House, and comparatively little of it is disposed of as yet.

Foreign News. LATEST FROM ENGLAND. By the packet ship Roseau, Capt. Rogers, we have received London papers of the 23d of October, and Liverpool of the 24th.

DIFFICULTIES WITH THE ENGLISH SOLDIERY.—A letter from Norwich (Eng.) of Oct. 13, says: "You may possibly have heard, through some of your ordinary or extraordinary channels of information, of what has been going on here amongst the military."

THE FLOOD IN THE NORTH.—The rains of Thursday night and Friday had been extremely heavy among the mountains, both east and west of this city, and the rivers Eden and Calder were, in consequence, rapidly swollen to a great height.

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all the time calling to those within to "pay him well." After thus ill-treating him, they were going to card him, when the unhappy young man (who is of an inoffensive, quiet character, a carpenter by trade), entreated the remorseless villains to shoot him, and not put to such tortures one who had never offended them, or any one in the whole country; they then put a pistol to his breast to shoot him, when one less inhuman than the others interfered and saved his life.

ALARMING OUTRAGE.—On Saturday evening, about 9 o'clock, five fellows went to the kitchen door of John Goslin, Esq., of Swifieldale, within about five miles of this city, and demanded admittance. When the servant man opened the door, they said they wanted to get the arms; he told them there were not any in the house, and added, that if they doubted his word, they might go to the half-door and ask Mr. Goslin himself. They did so, and on being assured by that gentleman that he had no fire arms of any description in his house, they went away; a second visit was paid about three o'clock on the following day (Sunday) by seven men all of whom were armed.

HOLLAND AND BELGIUM. The following paragraphs upon the Affairs of Holland and Belgium, are from the London evening papers of the 23d October: It is reported, and we are inclined to give credence to the report, that the decision of the Court of Berlin, as communicated by Count Donhoff to the Court of Holland, is that His Majesty of Prussia consents to the coercive measure of a blockade of Holland by the combined fleets of France and England; and that the expenses of this should be defrayed from the debt due from Belgium to Holland, but that His Majesty is fixed in his resolve not to agree to the entrance of the French army into Belgium.—Cour.

THE PRIVATE LETTERS FROM HOLLAND this morning describe the enthusiasm of the Dutch nation as almost amounting to madness. The Dutch people are determined to sacrifice their lives in defending their just cause. The navy of Holland have come to a firm resolution, should the English & French fleets come to their shores and attack them, if they are overpowered, to blow their ships up alongside of those of their enemies, similar to what Van Spilke did, before they surrender.—Sun.

It has been confidently affirmed, by a party in whom we place full reliance, that the French fleet, under the command of Admiral Villeneuve will join the English fleet at Spithead on Thursday next.—Courier.

J. A. Keeler, E. Evans, J. H. Meekham, W. Holker, A. Bates, J. Norris, J. Corrie, J. Black, P. H. Swartz, F. L. Walsh, C. Vanlandu, R. Heyland and A. McNab; A. Jones, T. Harrison, G. Poole, E. J. Warren.

A PUBLIC Lecture will be delivered by Capt. RONNYCASTLE, R. E. on Friday Evening, the 21st inst. at 7 o'clock, in the Grand Jury Room.

A FEW DAYS LONGER. THE ARTISTS, at 74 King-street, opposite the Market-Square, will execute orders in their peculiar neat style.

PROFILE LIKENESS by a machine of unerring principles, for Half a Dollar. Frances moderate; likenesses copied. To neglect this opportunity of possessing a lasting remembrance of friends and relatives may be a source of regret.

\$20. REWARD. STOLEN from the stable of the Subscriber, on the night of the 24th of Nov. last, a Bay Steed 16 years old, about 16 hands high, a natural trotter, with one of his hind hoofs white, and upon close examination, one of his fore feet may be found to be grey, and a small scar on his nose. Any person returning said Horse, or giving information where he may be found, shall receive the above reward, and any person that will return said Horse, and prosecute the thief to conviction, shall receive £7 10.

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AGENTS FOR THE CANADIAN MAGAZINE. Halifax, N. S. The Post Master. St. John's, N. B. The Post Master. Quebec, The Post Master. Montreal, The Post Master. Three Rivers, The Post Master. Bytown, Wm. Morris, Esq. Perth, Guy C. Wood, Esq. P. M. Prescott, Alpheus Jones, Esq. Kingston, Henry Jones, Esq. Cornwall, John Smith, Esq. P. M. Niagara, John Deane, Esq. P. M. Hamilton, David Smith, Esq. Toronto, James H. Samson, Esq. Cobourg, James G. Bellière, Esq. P. M. Peterborough, Mr. Topper. Colborne, J. A. Kieler, Esq. P. M. York, The Publisher. Ancaster, J. Steven, Esq. Hamilton, Colin Ferris, Esq. Gristonby, H. Nellis, Esq. P. M. Queenston, A. Hamilton Esq. London, G. Goodhue Esq. Victoria, John Harris, Esq. Brantford, Wm. Richards, Esq. P. M. Port Burwell, M. Darwell, Esq. Galt, T. Hubbard, Esq. P. M. Niagara, John Crook, Esq. St. Catharines, John Crook, Esq. P. M. Amherstburgh, H. Mettleburgh, Esq. Galt, Charles Prior, Esq. P. M. Penance, Charles Berczy, Esq. P. M. Napantongishine, A. McPherson, Esq. P. M. Port Hope, Mr. Hamilton, Esq. Sandwich, Wm. Hands, Esq. P. M. Thornhill, Messrs. Thorne & Parsons, W. Sibbold, Esq. Insnish, James Darling, Esq. Narrows, Lake Simcoe, Wm. Phelps, Esq. Red Mills, J. Bouchier, Esq. P. M. Georgian, J. Bouchier, Esq. P. M.

PREPARATIONS FOR COLLECTING THE TITHES.—MILITARY MOVEMENTS.—A squadron of the 5th Dragoon Guards arrived here yesterday from Newbridge, with two pieces of ordnance from Clonmel. On the same day a squadron of the 9th Lancers from Dublin arrived in Carlow; a troop of the 6th Dragoon Guards from the same place to Newtownbutry; one troop of same corps to Cowran; half a troop of the 6th Dragoons from Clonmel to Thomastown; half a troop of same from Caher to Callon; half a troop of same to Carrick-on-Suir; one sergeant and ten men from Caher to Knocktopher; and one sergeant and six men from Caher to Mullinahut.

NEWPORT PARTY.—On the night of Sunday, the 7th inst. a large party of men several of them armed, marched to the number of three hundred, through the town of Newport, in the county of Mayo. Having previously broken into the Protestants' houses, and taken their arms they proceeded to the house of a man named John Doherty, a scripture reader, who lived close to the gate-house of the Rev. Mr. Stoney, rector of Newport; they broke the door open, and treated the poor man and some of his family—asked him did he believe in the Virgin Mary? was he the fellow that went about preaching? &c.; they then struck him on the head with a stick, dragged him and tore his clothes. They then proceeded to the house of another Protestant, named Burke, which they broke into—seized his eldest son and nearly strangled him; dragged him to the fireplace and dragged him back and forth through it, four ruffians holding him at each side; they tore his shirt down, and declared they would tear his flesh the same way—telling him that it was for arguing about the scriptures they did it; and that they would make him quit such work; they said they had nothing against any one in the house but him, for daring to argue about religion; the men outside the house were

ADVERTISMENT. THE PARTNERSHIP which has shortly existed between Thomas Sandaver and John Youngson is this day dissolved, by mutual consent. All persons having claim against the late Firm, are requested to send in their accounts, in order that they may be discharged.

SANDAUER & OVEREND, (FROM LONDON.) Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers. RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 52 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support.

WRITING. ON a new, improved and unparalleled system, taught in six hours!! At Mr. Johnston's Inn, New-gate Street, nearly opposite the Scotch Church. Mr. Corry, P. W. M. and professor of Penmanship, begs to inform the nobility and gentry of York and its environs, that he purposes giving instructions in WRITING in his unerring system, and highly approved plan, founded upon mathematical principles, which consequently never fails to perform the most vulgar and imperfect writing to a style of regularity, freedom, neatness and ease, in the course of

SIX EASY LESSONS of one hour each!! Mr. Corry, finishing writing master, instructs Ladies in an elegant, easy and expeditious mode, particularly feminine; and to the Merchant or Storekeeper a strong, bold and masculine hand, fit for business. Mr. C's systems are likewise peculiarly adapted for the private gentleman or the army, and acquired with so little sacrifice of time as Six Hours!!

TERMS. For the course of Lessons at his apartments, £1 Private tuition for one only, £2 In classes of four attended privately each, £4. In order to remove doubts which some may entertain, Mr. C. will give a lesson on trial to any Lady or Gentleman, and if not improved beyond their expectation, no demand whatever shall be made. Specimens of his pupils' writing before commencing, and their improvement after receiving lessons, likewise several certificates from many towns in England, Ireland and the Isle of Man, where he has practised with unrivalled success, can be seen by applying to him at Mr. Johnston's Inn. Mr. Corry hopes that the Ladies of York will appreciate this opportunity of acquiring under such rare advantages this truly elegant accomplishment, the want of which invariably implies a very imperfect education, and certainly detracts a lustre from every other attainment. Those Ladies and Gentlemen (from the age of eight to fifty) who intend to favor Mr. C. will please make early application. Pen-making taught in three lessons, for £2, but to pupils gratis. Persons who cannot write, taught a legible hand in twelve lessons, for £2. Hours of attendance in his apartments, 10 to 11 A. M. and 3 to 9 P. M. The remainder of the day devoted to private families. N. B. Mr. Corry will wait upon Ladies and families if requested to exhibit specimens of his writing.

SALE OF LANDS NEAR YORK. ON Saturday the 26th of December, inst., will be Sold in lots and parcels, at Auction, without reserve, of the Court House in the Town of York, at noon, precisely, 216 ACRES OF LAND, lying on Ashbridge's Bay, the property of the Subscriber, and within two miles of Town. The land consists of lot No. 11, in the 1st con. of York, and is well known as the farm called SIMON'S FARM, the lots put up will be as follows, viz:—in the front on Ashbridge's Bay, consists of about 16 acres. The field on the North side of the road, contains about 14 acres under cultivation with a Barrack on it.—The residue in 10 acre lots as near as possible. There is a great quantity of excellent Pine and Hard Timber on the lots, which would of itself pay or nearly so for the purchase. The property is so well known that the subscriber deems a further notice unnecessary.

TERMS.—Half the price down, and the residue in a good approved endorsed Note at 90 days, with the privilege of the usual grace—or it will be sold at private sale if agreed on before the 28th inst. A plan with diagram of the particulars can be seen at either of the Subscriber's offices after the 18th instant.

S. WASHBURN, H. M. MOSLEY, Auctioneer. December 10th, 1832.

R. H. OATES, CHEMIST and DRUGGIST, No. 101 King-street, opposite the English Church, respectfully begs leave to inform the Public, that he has just received from Montreal a fresh supply of Medicines, Paints, Oils, &c. Also, 30 DOZ. POWELL'S BALM OF ANISEED, for Coughs, Colds, Shortness of Breath, Asthma, &c. This invaluable Medicine has the extraordinary property of immediately relieving coughs, colds, hoarseness, difficulty of Breathing, and hoarseness in the throat. It operates by dissolving the congealed phlegm, consequently causing a free expectation of the lungs, and by relaxing the throat, which deprives them of rest night after night, by the incessant cough which it provokes, will, by taking one dose, find immediate relief; and one bottle, in most cases, will effect a cure. In Asthma, chronic coughs, difficulty of breathing, &c. no pen can describe the wonders that have been performed by this invaluable Medicine: many who for years have been unable to lay down on their beds, without a danger of being choked by an accumulation of phlegm (which invariably causes a dreadful cough) others, who with difficulty could breathe at all in a recumbent posture, have, by taking one dose of this excellent Balsam, been enabled to lay down comfortably in their beds. But the testimonials of those who have experienced its wonderful effects, will do more to recommend and ensure it the support of the public, than any thing the Proprietor can say in its favor.

GENUINE STOUTHON BITTERS, prepared, and Sold by Sale by R. H. OATES, Druggist. 161-4f. SWAIN'S CELEBRATED PANACEA, for the cure of King's Evil or Scrofula, for sale by R. H. OATES, Druggist. 161-4f.

FIVE DOLLARS REWARD. STRAYED from the Subscriber, about three weeks since, a small Iron Grey MARE, with a black head and long tail, three years old. Whoever will return said Mare to Mr. John Chapman, Dundas-street, shall receive the above reward.

DAVID WRIGHT, from Darken Surrey, England, (Son of James and Rebecca Wright) wishes to be informed where his brother William Wright is, who left him in York about the 1st of June last. The Subscriber and his brother, came out in the ship Lord Melville, sailed from Portsmouth. He wishes his brother to write to him, and direct his letter to Seth Hughes, Township of King, near Lloydstown, in whose employment he expects to remain as an apprentice to the Blacksmith trade. Dec. 17, 1832. DAVID WRIGHT.

FOR SALE at this Office, a few copies of the COLONIAL HARMONIST, by MARK BURHAM, of Port Hope—being the first collection of Sacred Music ever published in Canada. York, December 12, 1832.

Poetry

DIRGE OF DEATH.

Shrink not, oh, human spirit! The overlying arm is strong to save!

Chorus of Ministering Spirits.

'Tis nearly done, Life's work is nearly done, Watching and weariness, and strife!

Kind friends, 'tis nearly past, Come, come, and look your last!

Angel of Departure.

Hail, disembodied spirit! Thou that the wine-press of the field hast trod!

Now the glad spirit leaves the clay, And treads with winged ease,

Life's weary work is done! Now the glad spirit leaves the clay,

And treads with winged ease, The bright activities

Of heaven's crystal way! Joy to the blessed one!

And this fair shining band Are spirits of thy land!

And these, that throng to meet thee are thy kin,

Who have awaited thee, redeemed from sin!

Bright spirit, thou art blessed, This city's name is Rest;

Here sin and sorrow cease, And thou hast won its peace,

Joy to thee, blessed one!

Episcopal Watchman.

INTERESTING OCCURRENCE.

It is frequently remarked, that the most laudable deeds are achieved in the shades of retirement; and to its truth history testifies in every page.

Before putting the first Resolution, the following letter from Sir William Campbell, late Chief Justice of the Province, was read, and received with much applause:—

It is with much regret that the state of my health prevents my being able to attend the meeting this day, but I beg leave to offer my ready concurrence in any measure that may be adopted for manifesting our respect for the memory of one, who has conferred so much honor on my native land, and increased the innocent enjoyment of an admiring world.

I have the honor to be, Sir, Your most humble Servant, WILLIAM CAMPBELL.

Resolved.—That this Meeting views with great interest the proceedings of a numerous assemblage of Noblemen and Gentlemen, convened at Edinburgh for the purpose of doing honor to the memory of Sir Walter Scott, and for taking measures for the erection of some lasting monument of the gratitude and imperishable esteem of his fellow countrymen.—Moved by the hon. William Allan, seconded by the hon. James Baby.—Adopted.

Resolved.—That we cordially unite with our fellow subjects in Edinburgh in expressing "sentiments of the highest admiration of the genius and talents of the late Sir Walter Scott, whose matchless works have carried his fame into the remotest regions of the civilized world, and have reflected on the literature of his country a glory, which seems destined to be as durable as the language in which they are written."

many faithful sermons have been delivered, some six or eight persons, most of whom were professors and members of the same church, (and one of them also an elder) met on Saturday evening, some of them having been to preaching that day, & all intending to go to the same place the next day, to hear the funeral sermon of a friend, a neighbor, and a beloved minister, preached. After spending the evening in worldly conversation, (excepting that the subject of religion was once glanced at by the visiting elder, but did not take,) they, with one consent, retired to rest without praying in the family, or even a single motion towards it.

PUBLIC MEETING IN YORK UPPER CANADA, IN HONOR OF SIR WALTER SCOTT.

This Meeting took place on Saturday the 8th December, 1833. The Archdeacon of York having been called to the chair, expressed his thanks for the honor conferred upon him, and opened the business of the meeting with a few appropriate remarks.

The Chief Justice, the hon. Thomas Clarke, the hon. William Allan, the Sol. General, Grant Powell and Alexander Wood, Esquires, was then appointed, to report such Resolutions as might seem most suitable to the occasion.

Resolved.—That a committee be appointed to receive Subscriptions, which shall not exceed a Guinea from each person; but may be less in amount, that all who desire may have an opportunity of uniting in our object.—Moved by Dr. Powell, seconded by the hon. James Baby.—Carried.

Resolved.—That the Subscriptions to be received, be remitted to the committee in Edinburgh, to form part of the funds at their disposal.—Moved by Robert Stanton, Esq. seconded by William Gamble, Esq.—Adopted.

Resolved.—That Alexander Wood, Esquire, be Treasurer for the Subscription.—Unanimously carried.

Resolved.—That this Meeting deplores the loss sustained by the Relatives and Friends of Sir Walter Scott, whose grief engenders the sympathy of mankind, and has called forth expressions of feeling from our friends in the neighbouring Republic, which do honor to themselves, and add to the glory of the great and good man whose character is so justly appreciated.—Moved by the Sol. General, seconded by James Small, Esq.—Adopted.

Resolved.—That the proceedings of this Meeting be printed, and that a copy be transmitted to the committee in Edinburgh.—Moved by William Proudfoot, Esq. seconded by Mr. Alexander Murray.—Adopted.

Resolved.—That the Bank of Upper Canada, and the Commissioners of the Canada Company, be requested to receive Subscriptions; and that Subscription papers be also left with Wm. Proudfoot, Esq., Mr. James F. Smith, Messrs. Gillespie & Co., Messrs. Murray & Newbigging, Mr. Thomas Carfrae, and Mr. Peter Paterson.—Moved by Dr. Gwynne, seconded by William Campbell, Esq.

The hon. Wm. Allan, was called to the Chair. Moved by the Chief Justice, seconded by the hon. Thomas Clarke, That the thanks of this Meeting be given to the Archdeacon for his kindness in presiding on this occasion, and for his conduct in the chair.—The Archdeacon having returned thanks, the Meeting separated.

GENERAL CLOTHING ESTABLISHMENT BY ROBERT HAWKE.

No. 71, King-street, East of the Market-square. CLOTHING, of every description made to Order, in the Neatest Style, under his own immediate inspection, which can be warranted, to be of the best materials, at unusually low prices, and is prepared to furnish his

WILLIAM WARE.

Now receiving in addition to his present Stock, 100 CRATES AND BIDS, Comprising a most select and extensive assortment of CHINA, GLASS, AND EARTHEN WARE.

FRESH FRUIT, CHAMPAGNE, &c.

The Subscriber is now receiving 300 Boxes, 15 Jars Grapes. 40 baskets Champagne, of the celebrated "Anchor," "Jolly," and other brands. 20 Cases La Fite and St. Julien Claret, "Caracoo" and Muraschino in pints—a favorite foreign Cordial. Fresh Pickles and Sauces. Anchovies in kegs. Spiced Salmon in kits, with a general and extensive stock of fine Wines and choice Groceries.

OYSTERS, HAVANA CIGARS, &c.

40 Bbls. Oysters now landing in prime order. 20,000 real Spanish Cigars. 1,000 gallons pure winter strained Olive Oil; for sale by

NOTICE.

THE SUBSCRIBERS beg to intimate to their Friends and the Public in general, that they have just opened a Store in the Village of New Market, nearly opposite Mr. Howitt's Inn. Their stock consists of a general assortment of Dry Goods, Groceries, Crockery, and Hardware, with a small quantity of Medicines; all kind of Spirituous Liquors excluded. The above will be sold at the lowest prices possible.

CLERGY RESERVES.

COMMISSIONER OF CROWN LANDS' OFFICE. York, 1st February, 1833.

PHENIX, FIRE ASSURANCE COMPANY.

OF LONDON. THIS Company established its Agency in Canada in the year 1804, and continues to insure all kinds of Property, against Loss or Damage by Fire, upon the most reasonable terms.

NEW GOODS, CHEAP GOODS, AND GOOD GOODS!!!

AT S. E. TAYLOR'S WHOLESALE AND RETAIL STORE, No. 181, South side of King-st. a few doors East of Yonge-street.

WHOLESALE HARDWARE ESTABLISHMENT, YORK.

THE Merchants and Public of UPPER CANADA, that they have during the past Summer purchased with care in the markets of Waterbury, Birmingham and Sheffield, and hold now on hand at their Warehouse in King Street, a very superior and exceedingly extensive stock of

THE IMPORTATION CONSISTS OF

Iron, Steel, Castings, Tin, Wire, Anvils, Vices, Nails, Blacksmiths' Bellows, Chains, Joiners' Tools, Japanned Ware, Plated Ware, Saddlery, Files, Saws, Edge Tools, Paints and Cordage.

WHOLESALE HARDWARE ESTABLISHMENT, YORK.

LOOKING GLASSES, PRINTS &c. &c. King Street, a few doors East of Yonge Street.

UNION FURNACE; SIGN OF THE OILT PLOUGH.

OPPOSITE MR. T. ELLIOT'S INN, YONGE-STREET, YORK.

FANCY & STAPLE DRY GOODS.

comprising every thing new and fashionable. Having imported their stock of goods expressly for this market, and of a description decidedly superior to goods which have generally reached this quarter, they flatter themselves that their articles will give great satisfaction.

THE SUBSCRIBERS beg to leave to inform the

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OPPOSITE MR. T. ELLIOT'S INN, YONGE-STREET, YORK.

FANCY & STAPLE DRY GOODS.

comprising every thing new and fashionable. Having imported their stock of goods expressly for this market, and of a description decidedly superior to goods which have generally reached this quarter, they flatter themselves that their articles will give great satisfaction.

WHOLESALE HARDWARE ESTABLISHMENT, YORK.

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ALMANACS FOR 1833.

ON Sale at the Depository of the U. C. Religious Tract and Book Society, Messrs. Henderson and M'Leellan's, Market-Square, THE U. C. CHRISTIAN ALMANAC FOR 1833.

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and the public, that he has just returned from a seven months absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; where he has selected an extensive assortment of every description of

NEW GOODS.

Wholesale and Retail Store; AT THE CORNER OF YONGE AND LOT-STREET.

JUST ARRIVED, and will be sold on the lowest terms for Cash by KING LARSON.

an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes, best South Sea Seal Gloves, very best Seal Caps, and common Caps in great variety. Hats, Bonnets, and Mils of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.

NOTICE.

JAMES M. STRANGE takes this opportunity of returning his thanks to his friends and the public in general, for their kind favour since his commencement in business, and begs leave to inform them that he is now receiving and opening at his new brick store, corner of King and Yonge Streets, an extensive assortment of

FANCY AND STAPLE DRY GOODS

Suitable for the Season. ALSO, A complete assortment of WINES, TEAS, GROCERIES, WINDOW GLASS, &c.—The whole of which, he flatters himself will be found upon inspection equal to any offered in the Province.

CALL AND EXAMINE FOR YOURSELVES.

WILLIAM LAWSON, Merchant Tailor, &c. invites the attention of his friends and the public, (whose liberal patronage he has hitherto received) to his extensive selection of Fall Goods, which is now completed, and consists of a large assortment of West of England and Yorkshire Cloths, Cassimers, Forest Cloths, Peter Shaws, Flannels, London, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Staff Hats, Ladies' Cloaks, Beavers, Leghorns, Velvet, Chyn and Straw Bonnets. Also, a choice stock of Gentlemen's Ready-Made Clothing, suitable for the season; made up in the best manner in his own shop. Any orders to measure, executed with dispatch and in the handsomest style of workmanship and fashion: a Fine Dress Coat finished for £2. 10s. currency, and every other article according to quality, equally low.

NEW HAT STORE.

WHOLESALE AND RETAIL. JARED STOCKING respectfully begs leave to inform the inhabitants of York and vicinity, that he has opened a Hat Establishment in King-Street, No. 123, directly opposite the Court House, where he will keep constantly on hand a general and select assortment of

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MR. S. WOOD, Surgeon-Dentist, AT THE ONTARIO HOUSE.

York, Dec. 1830.

THE business Established by Mr. Wm. Moore, as an Apothecary and Druggist, and lately conducted by Hamilton and Hunt, will in future be continued under the firm of Charles Hunt & Co.

They are now receiving a large supply of Medicines, Paints, Oils, Dye, Stuffs &c. Which they will sell by Wholesale or Retail on as good terms as they can be procured in Upper Canada.

A CARD.

MR. JAMES COBBAN, Member of the Royal College of Surgeons in London, begs respectfully to acquaint the inhabitants of Trafalgar and the adjacent Townships, that he has taken up his residence at the Sixteen Mile Creek, with a view to practice the different branches of his profession.

DR. JOHN ANDERSON, A Licentiate of the Royal College of Surgeons, Edinburgh, and Licensed also by His Excellency the Lieutenant Governor, to practise as Physician, Surgeon, and Accoucheur, in this Province; begs to inform the Inhabitants of Whitechurch, Markham, and the adjacent Townships, that he has taken up his residence in Stoversville, with the view of practising Medicine in all its branches; and trusts, from his previous Studies and Experience, and attention to the Patients who may be committed to his care, to prove himself not unworthy of the public confidence.

D. V. P. MAYERHOFER renders his best thanks to the inhabitants of the Home District for their liberal patronage of his most valuable remedy the "WONDER SALVE," he begs leave to state to the Public that he will always be furnished with it for the supply of Country Merchants and others. In order to prevent imposition and Counterfeit, each direction will for the future be signed by the Proprietor. It may be had in York at the stores of Hamilton & Hunt, and J. W. Brent & Co., Druggists, King Street.

GENUINE STOUGHTON BITTERS prepared, and for sale by J. W. BRENT, & Co. Druggists.

SWAIM'S CELEBRATED PANACEA, for the cure of King's Evil or Scrofula, for sale by J. W. BRENT, & Co. Druggists.

BOOKS, on sale at the Guardian Office: Clarke's Commentary; Watson's Theological Institutes; (a most valuable work) Watson's Life of Wesley; Life of Bramwell;—Hymn-Books of different sizes; Josephus; Watts on the mind; Clarke's Ancient Israelites; Wesley's Sermons; Clarke's Sermons, &c. &c. &c.

SCHOOL BOOKS, &c.

THE Subscribers have for Sale the following School Books, being the manufacture of Upper Canada, viz:—Canadian Primer, Reading Made Easy, Mavor's Spelling Book, Webster's do., New Testament, English Reader, Murray's Grammar; Also, Writing, Printing, and Wrapping PAPER.

BOOKBINDING AND STATIONERY.—MR. M. PHILL begs leave to announce to his friends and the public, that having employed a competent person, she will carry on the business of her late husband Bookbinding, in all its various branches; and that she will continue the Stationery business, with a general supply of all articles in that line as usual.

WHEREAS Administration of the Goods Chattels, and credits of RICHARD DARKER deceased, has been granted to the subscribers, notice is hereby given to all persons indebted to the said Richard Darker, at the time of his death, to pay their respective debts to the undersigned DAVID LACKIE and LEONARD WILLCOX; and to all persons to whom the said Richard Darker was indebted, to send in their accounts to the said David Lackie or Leonard Willcox without delay.

THE SUBSCRIBERS having obtained letters of Administration to the Estate of the late JOHN DENNIS deceased, request all persons indebted to said Estate to make immediate payment, and Creditors to the Estate will please present their accounts to James Richardson, Junr. for adjustment.

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