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For the Christian Guardian.

Mr. Editor.—In reading over a small work, many years ago published in Ireland, called "Cleanings of good things," I met with the following remarks which may not be unacceptable to many of your readers. Should they meet your approbation their insertion will oblige

A SUBSCRIBER.

1st Cor. xiii. 13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

FAITH. By justifying faith I apprehend to mean more than a bare assent of the understanding to the truths of the gospel. It implies a consent of the will that Christ shall be mine as tendered in the Gospel, and embraced by the affections as the only and all-sufficient Saviour. The understanding by the light of grace, perceives Christ every way suitable to remove our misery and make the soul truly happy. The judgment is formed by this perception, as it highly extenuates and approves of the discovered object. The will, influenced by the judgement, determines the choice,—it absolutely rejects every coadjutor in the work of salvation and rests on Christ alone; the affections embrace the chosen object, and the conscience bears a joyful testimony to the whole. In short, the understanding perceives, the judgment approves, the will chooses, the affections embrace, and conscience bears witness. This faith appears to be a direct act of the whole soul, and not of any individual power of it. The power to act cometh from God, but the use of that power is in the province of man. A sure trust and confidence in the mercy of God that my sins are forgiven, and that I even now am accepted in the beloved is the reflex act of faith.

HOPE is an earnest expectation of future good. It is the proper antidote against despair. Hope lightens, and fear is the ballast of hope. Hope is always attended by desire and patience. Desire longs for the objects expected. Patience quietly waits their arrival. Hope is the offspring of Christian experience, and will not shame its profession. It makes absent joys present. It beguiles calamity as company does time. It is the helmet of the soul in the day of battle. "God will deliver." It is the anchor of the soul, cast up in the height of heaven, on the broad ocean of God's redeeming love. This, fastened to the cable of faith, enables the soul to out-ride the storms of life.

CHARITY, or LOVE. If we understand by this our love to Christ, who is the object of saving faith—the foundation and anchorage of the Christian's hope then the nature of this love is superlative, fervent, constant, hearty, and unfeigned. It is the offspring of his love begotten in us by a view of his loveliness and suitability, and by an union formed with the one altogether lovely; it is manifested by esteeming his word, obeying his commands, regarding his presence, parting with all to enjoy him. The love of our neighbor, flows from this, which is of two kinds:—First, our loving those with complacency and delight that bear the image of our best beloved. Secondly, our loving the evil and ungodly with a love of pity and benevolence. Thus we imitate him who is loving to all even the unthankful. The properties of his love are so well expressed in the context that here there will be no need to enumerate them. Now faith is great, that discovers invisible realities—things unknown to feeble sense unpierced by the glimmering ray of reason, and Hope is great considering the intense desire and unweary patience which always accompany or attend the expectation of future good. It is great considering the objects of it—an inheritance, crown, kingdom, eternal communion with God. But the greatest of these is Love. Faith beholds—Hope expects—but love alone enjoys and dwells in God. Faith is the nourishing root, Hope the rising stalk, but Love is the precious wheat. It is that principle that unites God to man, man to his fellow creature, and man again to God. In short, it is the bond of perfection—the element of glory, and the nature of God.

From the London Christian Advocate.

NATIONAL CHURCH ESTABLISHMENTS.

To the Editor.

Sir,—The advocates of National Churches, conscious that their system is neither taught nor commanded in the sacred writings, that it has no precept, principle, or example to rest upon, are under the painful necessity of supplying their utter lack of evidence and argument, by torturing the language of prophecy into an artificial basis, and converting it into positive commands. Thus, he predicts that kings shall be nursing fathers, and queens nursing mothers to the church, although indicating a future event, has been converted into an essential principle of civil government, and a rule of duty to all kings in all states called Christian. The very utmost, I imagine, to which such language can be strained, carries with it no more than a simple approbation of the act forming the subject of the prediction: it teaches that the nursing of the church is a sinless, nay, a commendable action in kings and queens, in rulers,

as well as in the ruled. The nursing of the church is a duty of all men who know and believe the truth, a duty arising from the universal law which binds every man to love his neighbour as himself, to impart to such as are in darkness, misery, and bondage, the light, happiness, and liberty into which he has been brought—a duty incumbent upon kings in their official, as well as in their private, capacity. I further admit, that it is the duty of all men to study, comprehend, believe, love, obey, and propagate, what they consider to be the truth. But, in making these concessions, in meeting my opponents on their own ground, I maintain that in the dissemination of the truth, it is the PRIMARY duty of kings and governments not to trample on the broad principle of justice, not to inflict an injury, instead of imparting a benefit; not to violate the principle of love, which is the fulfilling of the law, and which worketh no ill to his neighbour; not to make void the authority and laws of the FOUNDER of Christianity; and, in a word, not to do evil that good may come—a course of action on which Heaven has impressed the broad seal of condemnation. Having made these general observations, I shall now proceed to examine the duty of nursing the church, as incumbent on kings and governments, as the disciples of Christ, a duty originating not in their office, but in their spiritual relation to the Head of the church—a duty which, though it springs not from their office as civil rulers, may, notwithstanding be exercised in the STATION to which they have been elevated by the election or acquiescence of the community—the only natural and legitimate source of civil authority. By the FOUNDER of Christianity, a compulsory maintenance of his religion, being opposed to its genius and spirit, is expressly interdicted, while the duty of maintaining the Christian ministry is by the same AUTHORITY enjoined on the members of each church or congregation. What right has any King or Government to make that compulsory which the FOUNDER of Christianity has made voluntary, in commanding even inspired apostles, and in them his faithful ministers in every age, to receive, but not to exact, a maintenance, and that, not from the public generally, but from such as enjoyed the benefit of their ministrations? How is it that the advocates of a national church never grapple with these two precepts, the one requiring his ministers, as they had received FREELY, to give FREELY, and the other requiring him that is taught in the word to communicate to him that teacheth in all good things.

In the writings of the prophet Isaiah I find the following remarkable prediction:—

"Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and will set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; and they shall bow down to thee with their face toward the earth, and shall suck of the breast of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."—Isaiah xlix. 22—26.

From the 43d ch. to the 49th ch. inclusive, the deliverance of the Jews from the Babylonish captivity is predicted. The words above quoted form a part of this prediction, which, under God, describes the restoration of the Jews to their own land, and the rebuilding of their temple, to the favourable interposition of a heathen prince. (Isa. xlv. 24—28, and xlv. 1—6. See also xlix. 9—23. Here, then, is one king who was a nursing father to the church. Let the reader now turn to Ezra, chap. 1.

"The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Let him go with him, that among you begeth to his people, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, the God that is in Jerusalem. And let all who remain in what ever place they sojourn, aid those of the place where they are, with silver, gold, and other things, and beasts, of their free will, for the temple of God, which is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord, which is in Jerusalem. And all they that were in the countries round, put into their hands, vessels of silver and gold, and provisions, and beasts, and utensils, besides what they gave of their own accord." (Isa. as it might be rendered) but, in all respects, their offerings were voluntary.

In the above version I have partly followed a translation of the Vulgate, in the Italian; partly, the translation of Luther, in the German; and in part my own view of the import of the original. The Jews who were to go up to Jerusalem, were, according to the command, or, rather, recommendation, of Cyrus, to be supplied with the means of performing the object of their journey, by the Jews that remained behind, whose departure, perhaps, was delayed till arrangements were made for their return to the land of their fathers. 1st. None but Jews were required to engage in this work, or to contribute towards its accomplishment. The heathens were not taxed for the rebuilding of the temple at Jerusalem, or for the maintenance of the Jewish religion. There was, in this nursing transaction, no vestige of the revolting injustice practised in this country, compelling Dissenters, Seceders, Methodists, Roman Catholics, and infidels, to pay church rates, tithes, and clerical impositions, for the exclusive benefit of one or two dominant sects or sections of the Christian church!

2nd. This act of nursing the Jewish church, was not accomplished by the spoliation of the heathen temples and the heathen priesthood.—Cyrus did not lay hold of the endowments of heathenism, and transfer them to the maintenance of Judaism. If, as the advocates of establishments contend, what is called church property has accrued from the bequests of private individuals, inalienable without injustice; then, as this property was originally conferred for the maintenance of Popery, the present church establishments of this country are upheld by public robbery; they are NURSED by the endowments of the Church of Rome. How opposite is this, on their own prin-

cles, to justice, and how odious must it be to that Being who loves equity, and hates robbery for burnt-offering! If the Church is to be nursed, let her be nursed without the violation of moral principle and moral precept. The command, THOU SHALT NOT STEAL, is not to be trampled under foot in nursing the Church. Of course I do not give in to the doctrine of these gentlemen on church property. I appeal to them, on their own principles, and condemn them out of their own mouths.

The Jewish church was nursed, on the recommendation of Cyrus, by the voluntary offerings of her own members. The Jews who remained were to aid those who went up to Jerusalem, "out of THEIR FREE WILL," for the building of the temple. Ezra, i. 4.

The last clause of the fifth verse is not opposed to this view of the matter. If we render it "beside all that was offered willingly," then the meaning is, that, in addition to the things which they gave VOLUNTARILY, on the recommendation of Cyrus, they gave also others of their own discretion.

If, on the other hand, it be rendered "but in all other respects their offerings were voluntary," or, as it is in our common translation, omitting the supplement that, which is not in the original, "beside all was willingly offered," the meaning is, that the contributions were voluntary. It is immaterial which of these renderings be adopted: both of them clearly establish the position that the offerings were voluntary. Of the two, perhaps the former is the more correct. It has the support of the Vulgate, the fourth verse of which is as follows:—

"And let all who remain, in whatever place they make their abode, assist those of the place where they are, with supplies of silver, and gold, and other things, and beasts, besides what they spontaneously offer to the Temple of God which is at Jerusalem."

Not having, at present, access to the Latin Vulgate, I am under the necessity of presenting its import to the reader in an Italian dress. The meaning of the proclamation, by this version, is, that in addition to the things recommended to be given, any other thing might be given by the contributors which was deemed proper. Hence we read that

"Some of the chief of the fathers, when they came to the house of the Lord which was at Jerusalem, offered FREELY for the house of God, to set it up in his place; and that they gave after their ability unto the treasure of the work." Ezra, ii. 65, 69.

3d. The Jewish church was named by Cyrus in restoring the property of which she had been robbed by Nebuchadnezzar. Ezra i. 7—11.—Let the nursing father of the churches of Great Britain and Ireland, go and do likewise. Let him restore to the Church of Rome, what the advocates of religious establishments consider it robbery and spoliation to divert from its original destination; let him restore to Dissenting churches what has been taken from them, in the shape of tithes, church rates, and clerical impositions, for the maintenance of State menials.

4th. Cyrus was a nursing father to the Jewish church, in releasing the Jews from captivity, in permitting their return to their own land, in allowing them to apply their property to the maintenance of their own religion, and in giving them leave to cut down wood for the building of the temple in Lebanon; that is, in giving them a grant of their own property. Ezra, iii. 7.

For a long period, the nursing father of the Church in this country interdicted the public worship of God in every but the established form.—During the existence of this law, Dissenters and Roman Catholics were forbidden to build places of worship; in consequence of which prohibition, all bequests made towards the maintenance of the religious ordinances of the interdicted party were in the eye of the law null and void. It is not long since Roman Catholics and Dissenters were delivered from all civil disabilities. To show the base means taken to depress Dissenters, and the contempt in which they were held by a dominant church, let the reader read, learn, mark, and RE-USE CAN, inwardly digest, the following passage:—

"By statute 5, Geo. I. cap. 4, no mayor, or provincial magistrate, must appear at any Dissenting meeting with the ensigns of his office, on the pain of disability to hold that or any other office, the legislators judging it a matter of propriety that a mode of worship set up in opposition to the national, when allowed to be exercised in peace, should be exercised also with decency, gratitude, and humility." Blackstone, Book 14, ch. 4.

Is there not, it may be asked, as much indecency in magistrates appearing with the ensigns of their office in the national church? Dissenters must, it seems, be grateful for liberty to exercise their religion in peace, and ought not Churchmen to be thankful for the same thing, without aspiring to any thing higher? Dissenters ought to exercise their worship in humility, and is it becoming in Churchmen to exercise their mode of worship in pride?

5th. Cyrus nursed the church out of his PRIVATE property, and every Christian King may do the same. The words of the decree are: "Let the expenses (of the building of the temple) be given out of the King's house" Ezra, vi. 4. I will not deny that this expression may mean the public exchequer or treasury. "Whatever Cyrus did, it is quite clear that Darius allowed the Jews to draw on his treasury for the sums requisite for the re-building of the Temple, in addition to the voluntary offerings of the Jews themselves, and such of his other subjects who were well disposed to them. (Ezra, vii. 15—20.) This instance, however, affords no countenance to the notion that kings or governments have a right to apply the funds of the State to objects not opposed by a majority of the community. These two kings gave the fullest scope to the operation of private benevolence; and, in the event of its being deficient, they did not tax their subjects, or lay on a compulsory or perpetual impost, but merely repaired, at the public expense, the injury done to the Temple by their predecessors, in the same way as the Government of this country repairs or rebuilds, at the public cost, a church, chapel, or private house, either damaged or destroyed by

the fury of a mob, or by the King's troops in the execution of the orders of their superiors.

6th. A King or Government may nurse the church by a public and exemplary profession of Christianity and submission to the authority of her only head. Let them in all things adore the doctrine of God their Saviour—let them walk as Christ walked; let them give no offence to the Jew or the Gentile, or the servant of God; let them be perfect as God is perfect, and pure as he is pure; let them walk in all the ordinances and commandments of the Lord blameless. All this they may do on the voluntary as well, nay, more so, than on the compulsory system, unless it can be shown that this system is a part of the religion of Jesus Christ. To hear some bigots talk, one would naturally conclude that, apart from a compulsory maintenance by tithes, taxes, church-rates, &c. there could be no Church and no piety in Kings or subjects. Assuming the abolition of the compulsory, and the universal adoption of the voluntary system, what is there to hinder the King and every member of the Government from believing and obeying the Gospel, from becoming members of Christian churches, of such churches as existed in the apostolic age, and for nearly four centuries afterwards; from aiding in the maintenance of the ministers of churches where they attended; from contributing of their private property to religious and charitable objects? Were the compulsory system abolished, every King and every member of the Government in selecting the denomination of Christians to which they attach themselves, would act on their own convictions of duty, instead of fashion or necessity. Then a King might, perhaps, be a Methodist, Seceder, Independent, Presbyterian, or Baptist. There would be no harm in this, but much good, as the rich and the great would then be mingled and distributed among all the seats of the land, no longer held together by the spell of pomp and pageantry, of high-sounding pretension, of music, painting, and dumb show. Then religion with the rich and the great would be a matter of inquiry, not taken up, as at present, upon trust. Then men would exercise their understandings and their consciences; then sermons distinguished by dulness and insipidity would not be preferred to sound doctrine, good sense, and elevated piety. Then the heartless, spiritless effusions of the hireling would be passed by as the whistling of the empty wind; then talent, principle, and information, would rise to their legitimate level; then the churches of the saints would abound in every parish, and then the whole land would be impregnated with the truth.

7th. A King may nurse the church, by allowing her to maintain and govern herself by principles delineated in the pages of inspiration. This did Cyrus, and this does not the nursing father of the English Church. Cyrus was a nursing father of the church, yet he published no creed or confession with his imprimatur, nor did he make himself the supreme judge in all ecclesiastical causes. 8. A king may nurse the Church by placing the churches of all denominations on precisely the same footing. The distinctions of established and unestablished, of endowed and unendowed, is a bar to Christian fellowship and co-operation between the two parties; the established or privileged class uniformly esteeming themselves greatly superior to the unestablished, whom they consider it an act of condescension to notice any way, and are afraid of losing caste by mixing with them in societies and public meetings for charitable and benevolent purposes. This, I am aware, is much more common in England than in Scotland, where Presbyterian purity opens the way in, I hope, most instances, to a friendly intercourse between the established and the unestablished. But to show the working of this principle, even in Scotland, I will furnish the reader with a quotation from a letter written by a minister of the Church of Scotland, which appeared in the *Liverness Courier* of March 20.

"The present duty of all the friends of the Establishment is to avoid all intercourse with the anti-establishment men in Bible and Missionary Societies. All the importance which Dissenters have in the country, has been received from members of the Establishment, through these societies; and if members of the Establishment would act once more with Dissenters, the latter would soon find their own insignificance. Their number, and their money, and their talent, and their zeal, would soon dwindle into cyphers. In this proposal there is nothing unchristian or anti-christian. Quite the reverse, as I could easily show from the Bible and from common sense."

Were the experiment here recommended tried, I am afraid it would not tell to the credit of the establishment. It would perhaps, be found in Scotland, as it is actually found in England, that the Established Church gives less in voluntary contributions for the maintenance and diffusion of Christianity and education at home and abroad, than the Dissenters; of the truth of which statement any man may satisfy himself by inspecting the reports of the following Societies:—The Society for Propagating the Gospel, the Church Missionary Society, the Wesleyan, London, Particular and General Baptist Missionary Societies. From the statement of this champion of the Establishment, it is clear that a compulsory maintenance, that tithes or tithes are a much stronger bond of Christian fellowship than the belief of the truth, and union with the common Head of the church universal. Truly, these tithes and tithes, these compulsory assessments, are a much stronger band of union than the love of Christ. If national churches, differing ever so much from each other, only agree in this, then their votaries have for each other all the attachment of sworn friends. They are the exclusive possessors and venders of genuine Christianity, the label on each bottle (to prevent fraud) being—"THIS IS PURCHASED BY COMPULSORY ASSESSMENTS." All other articles are spurious. For the sake of greater accuracy, each bottle is marked C. P.; that is, compulsory prey, or compulsory Presbyterianism. In conclusion, I beg to ask this clergyman whether he has ever read 1 John iii. 6—15. I am Sir, your obedient servant,

ERISCORUS.

From the Rochester Observer.

THE PRICE OF HIS SOUL.

Mr. D. was a man in middle life, and respected in society. During a season of religious awakening in the place where he lived, his attention was arrested by the Spirit of God. Often had he gone to his pious neighbors to converse about his soul; told them his distress, and begged their prayers. He felt anxious for the salvation of his children, and commenced some duties of family worship. He wondered that all his impenitent friends were not deeply concerned for their souls, and that Christians could ever speak a trilling word. He was urged to submit to God without delay. But he waited for "a more convenient season." In the midst of his procrastination, while his soul was balancing between Christ and the world, heaven and hell, a farm adjoining his was offered for sale. He resolved not to give up "seeking religion," but only to defer it for a short time, while he was bargaining for the farm. He secured the farm, but all his convictions were gone. He now began to shun those Christians whose counsels and prayers he before had sought. He was angry when reminded of his guilt and danger. But a few weeks had elapsed, and he was a zealous advocate of the soul-destroying delusion, that "all will be saved." Yet he was restless, evidently unhappy; and although strictly temperate, from a kind and indulgent father and neighbor, he became exceedingly unpleasant and tyrannical. Rendered wretched by reflection, he endeavored to engross all his thoughts in schemes of earthly gain. His dislike of truth constantly increased, and often was the writer, while in impotence, shocked at his blasphemous expressions of hatred towards the doctrines of the gospel, prayer meetings, and revivals.

I saw him on the bed of death. Disease was making fearful ravages; but he was still unobedient; there was no tenderness of conscience; no tear of contrition; and so dreadful were his expressions of enmity to God, that the lips of pious children and friends were sealed up in astonishment; their warnings ceased; none pointed him to an abused Saviour; no voice invoked the return of the insulted and departed Spirit; not a tear was shed, so awful was the scene when his soul departed.

Anxious sinner, linger on the plains of destruction, "flee," "escape for thy life."

Remember the death bed of D. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" E. R.

From the New England Christian Herald.

THE DUTY AND UTILITY OF PASTORAL VISITING.

The sentiment expressed by Nehemiah in relation to himself, when solicited to desist from building the walls of Jerusalem, is applicable to ministers of the gospel—"I am doing a great work, I cannot come down." The duties that devolve on them are many, and of the most serious and weighty character. The eternal interests and destinies of souls are connected with the labors and influence of every minister of Christ.

The woo of God is against every unfaithful watchman in Zion.—The blood of souls will be required at his hands.—The prime object of the minister's life is, to save souls from impending ruin; and those means which are the most conducive to this end, should be employed by him, and most engage his attention. They should call into vigorous exercise all the energies of ministers of Christ. No one duty, however prominent among others, claims the whole time, talent and effort; but every one has a claim to its proportion, and should by no means be deemed redundant or useless. That branch of ministerial duty which relates to visiting, is of vital importance, and it forces itself upon our attention by many considerations. Did not the Son of God visit families, converse seriously with individuals of all classes, as well as preach to the multitude, and teach in the temple? "He went about doing good;" and did he not say to his disciples "follow me?" We are excited to this duty by the example of the eminent apostle of the Gentiles. "He visited from house to house,"—taught, and "warned night and day" with weeping eyes, and a feeling heart.—This duty is enjoined in many places in the Scriptures. "Take heed to all the flock over which the Holy Ghost has made you overseer,"—be instant in season and out of season." The observance of these directions must include this duty, as some are aged, infirm, and others are negligent; consequently, they cannot be benefited by public ministrations. But I wish here to explain briefly what I understand by pastoral visiting, for there is much that goes under this name, which deserves to be held in utter contempt by every Christian, and every Christian minister. Is it to pass away days in families in idleness?—To spend hours in unprofitable conversation? To ruminate on subjects foreign to experimental and practical godliness? To hear the failings of our Christian brethren, and witness bitter aspersions against them? From such evils we would pray, "Good Lord deliver us." But is it not to go as ministers of Christ with gravity, and to salute our friends in the Lord with a special design to do them good? To inquire into their spiritual prosperity; to instruct, to comfort, to admonish, as their cases demand; and to invoke the blessing of God on them, commending them to the word of his grace?—Such visits, whether long or short, will be productive of good to families and individuals who may be favoured with them. Though ministers may feel the importance of study, and of digging for treasures of knowledge to make them able ministers of the New Testament, and they may think perhaps but little of their time can be devoted to this part of the work; yet let us remember the Discipline: "Getting knowledge is good, but saving souls is better." But I am far from believing that to pursue a course of imperious duty, and to follow the dictates of the Holy Spirit will ever prove detrimental to the acquisition of the most useful knowledge for our calling. While visiting, it is true, we cannot be plodding through all the volumes that issue from the press; yet, we have

open to our inspection, the book of nature, experience, and observation; and these contain the original materials of all books.

Large buildings appeared on every side as far as the eye could reach, sending forth smoke by day and flame by night, and filling the air with an unpleasant and almost insupportable odour.

From the New Hampshire Observer. PROFANE SWEARING.

Profane swearing is one of the most prominent and abounding vices of the age.

But to resume my narrative, from which I have digressed. Finding myself near the last apartment man on the ladder, in the warmth of zeal for his good, and the height of my solicitude for his welfare, I mentioned to him the danger he was in of losing himself in the abyss below, and reasoned with him upon the folly of drinking of those waters which cause to err, when with perfect unconcern, and indeed with a great degree of rudeness, he replied, that he was capable of directing his own actions, that the use of the waters was for his benefit; that he drank no more than he needed; and finally that he was near the top of the ladder, and should soon reach the height for which he had been toiling.

Then accosted the next one above; pointed to the fate of him who had just disappeared, and urged him to escape for his life. He replied in the same language and assigned the same reasons for continuing to drink, adding as a complete justification, that all above him were men of sense and judgment, and that so many could not be wrong.

Not discouraged, I addressed the third, and received the same answers, and he also went down one step. Still I continued my efforts, and still received the same replies. At length I accosted one who appeared to listen. He cast his eyes downward, and paleness spread over his countenance. I told him that none who went that way ever returned; that the course was downward, and the gulf unfathomable; that a few steps more and recovery would be impossible.

He listened, he believed, and changed his course, amid the jeers and scoffs of his companions, many of whom endeavored to restrain him by force from going back. Now in my dream I saw that he continued on his upward course till he had nearly reached the top of the ladder, when he met with a very well dressed respectable looking person, who asked him why he was returning, and the reason of his haste.

And when told, this person pitied him for a simpleton; told him the waters, if drunk in moderation, were useful, and cautioned him not to change his habits too suddenly. With this he proffered him a portion of the water, sparkling and giving its colour in the glass. The man hesitated, looked downward a moment and around him, then put the cup to his lips and drank. Soon, very soon, I saw him descend with fearful velocity, and a heavy groan reverberating from cavern to cavern of the unknown abyss, told me that all was lost.

And thus I saw that "one sinner destroyeth much good," and that the descent to vice is much easier than the return to virtue. I subsequently conversed with most of those who were descending the ladder, and from all received the same uniform reply; none used any more than they required; each could judge for himself, and each referred to the one above himself as a justification.

Then I saw that men are little moved by the fate of those who go before them; but that the example of one above them has far more influence than the final end and failure of thousands who have preceded. I lifted up my voice and exclaimed with a vehemence which waked the echoes of the pit, ONE TEMPERATE DRINKER DOES MORE INJURY THAN TEN THOUSAND SOTS.

The vehemence of my speaking broke my slumbers; I awoke, and beheld it was a dream.

TEMPERANCE AMONG THE HOTTENTOTS.—There is at the Kat River Settlement, South Africa, a Temperance society, consisting of no less than fourteen hundred and thirty eight members.

THE LADDER—NOT JACOB'S.

Wearied with the labors of the day, and agitated in mind, by reason of some unpleasant occurrences which had transpired, I retired to seek repose, and was soon lost in slumber.

Religious and Missionary.

To Mr. T. VAUX, Secretary to the M. M. Society, York.

Passing thus along and seeing at every step renewed excitements to admiration and cheerfulness, I came at length to very different scenes.

At no great distance from these buildings and their accompanying reservoirs I saw a deep pit. As I drew near I observed that it was very deep; so deep indeed that gross darkness—darkness which might be felt, rested upon its bottom, if bottom there was any; and that a ladder was placed against one of its sides, and extended downward as far as the eye could reach.

I saw in my dream that this ladder was filled persons all descending, yet imperceptibly to themselves it would seem, or rather directly contrary to their apprehensions; for when I inquired their intention in going down into the pit, they all answered, pit, indeed! Why man this is Jacob's ladder, and we mean to ascend by it to a brighter and purer region.

By one of those sudden and capricious changes so common in dreams, I found myself near the bottom of the ladder, or rather near the apparent bottom, for as I have remarked, darkness rested upon all below a certain depth, and conversing with the person who was just about to go down to forgetfulness.

I should have remarked that all the streams which issued from the buildings I have mentioned united near the mouth of this pit, and flowing nearly around it, fell into the river of death, which approaching from another point rushed with a dismal roar into the yawning cavern within which the ladder was placed.

11th. Some converted Indians arrived from St. Marie, who rejoiced to meet with us. Left for Penetanguishing. Brother Crawford who is gone on before us, and P. Frazier, are for Muskegeton, Malden, and Michigan; and for the northern tribes, wherever the Great Spirit may direct our path.

12th. Brother Jones preached. Some wild Indians came to hear the good word. Brother Hurlbut taken sick.

13th. Some converted Indians arrived from St. Marie, who rejoiced to meet with us. Left for Penetanguishing. Brother Hurlbut no better, and we were sorry to leave him behind. By advice of Brother Jones, we also left Thomas Biggs at Cold water Mission, as he was much wanted as an interpreter.

14th. This morning Brother Jones baptised 15 of the Indians who were converted at St. Marie last year. In the afternoon having laid in our provisions, and obtained two guns by the kindness of Capt. Anderson, we parted with Brother Jones and other friends to proceed on our voyage through Lake Huron.

Sabbath, 15th. This morning, Brother Cah-beach spoke to the Indians, and gave them directions how to keep the Christian Sabbath. Brother Touchney spoke to them about the blind man in the Gospel. They listened very attentively.

To the Editor of the Christian Guardian. DEAR SIR.—I received the following some time since from Rev. W. Case; it has been suggested, that it would be well to publish it; I therefore send it for that purpose.

DEAR BROTHER.—It must be gratifying to the friends of Missions, to perceive that at the several objects the Society has in view, are continually advancing.

Passages selected from the 107th Psalm, translated by Joseph Keshamunoot, of 16 years.

1 O give thanks unto the Lord, for he is good, for his mercy endureth forever.

2 When I wandered in the wilderness, in a solitary way they found no city to dwell in.

3 Hungry and thirsty, their soul fainted in them.

4 Then they cried unto the Lord, and he delivered them out of their troubles.

5 And he led them forth by the right way, which they ought to go to a city of habitation.

tain his account; the work too, was very slow, as his journal was kept in Indian, and must, every word of it, be interpreted by a third person.

Large buildings appeared on every side as far as the eye could reach, sending forth smoke by day and flame by night, and filling the air with an unpleasant and almost insupportable odour.

JOHN SUNDAY'S JOURNAL.

June 28, 1832. Left Grape Island in company with Sylvester Hurlbut, Thomas Frazier, and Thomas S. Biggs.

Lake Simcoe, July 7th.—We arrived here yesterday, and found the Indians well and faithful to serve God.

July 8th, Sabbath.—Brother Jones preached to the Indians on John xiv, 14 & 15. It was a refreshing time.

July 9th.—Arrived at Cold-water Mission—meeting in the evening, a happy time. The brethren doing well.

Sabbath, 15th. This morning, Brother Cah-beach spoke to the Indians, and gave them directions how to keep the Christian Sabbath.

(To be continued.)

To the Editor of the Christian Guardian. DEAR SIR.—I received the following some time since from Rev. W. Case; it has been suggested, that it would be well to publish it; I therefore send it for that purpose.

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CHRISTIAN GUARDIAN.

Wednesday, Sept. 11, 1833.

SCHISM.

Divisions in the church of Christ are very much to be deprecated, because, setting aside the party spirit, rancour and jealousy they engender, the energies and efforts of christians are thereby very much weakened, and the advancement of the church greatly retarded.

In order to ascertain the true nature of schism in the church of Christ, it is necessary to understand in what her unity consists; and the more necessary this, as it is clear that too many, even of high professors, are in a great measure ignorant respecting it.

The unity of the church does not consist, as some suppose, in merely adhering together under one particular form of church government, whether Episcopalian, Presbyterian, or Congregational; nor in being subject to one particular visible head, as Pope, Bishop, King, General Assembly, Conference, &c.; nor yet in subscribing and conforming to any particular formula of doctrine or mode of worship; as some of our fathers, of both the Romish and Protestant churches, vainly imagined when they denounced all as heretics and schismatics, deserving only of excision and extirpation.

However desirable unity or conformity in respect to these things may appear, vain must all endeavours to effect it be, so long as men are men, and exercise their unalienable right of private judgment in matters respecting which we have no positive and specific divine directory; for it is no more to be expected that men will think alike in these things than that they will look alike.

Neither is it necessary to the unity of the church that they should, as this lies in something more excellent than mere externals of any kind. Nevertheless, no person is at liberty to make separation or cause division in any body of christians, merely on account of the difference of opinion he may entertain respecting these matters; as they are not of sufficient importance to justify it.

The minority in all such minor things submitting to the majority for the sake of peace—the majority—we mean of the church, not of the Parliament, or any other set of men not duly authorized by Christ to decide controversies in his church.

But the proper unity of the church consists, first, of unity of sentiment in those great and fundamental truths unequivocally laid down in the Holy Scriptures, such as the existence of one living and true God in the three persons of Father, Son and Holy Ghost; the incarnation, death, resurrection, ascension, mediation and intercession of the Son, and the regenerating operations of the Holy Spirit; the fall, guilt, depravity, and entire helplessness of man without the aid of Divine grace; free justification and sanctification through the blood of Christ received by faith; the general judgment, and future rewards and punishments according to the character formed in this life. In these fundamental principles all true christians are agreed.

Secondly, they are united in experience, having been converted from darkness to light—from sin to righteousness—they are born again of the same spirit; hence they worship one Lord, exercise one faith—that which works by love and purifies the heart; and they are initiated into the privileges and mysteries of the kingdom of God by one baptism—that of the Holy Spirit.

Therefore they are united, thirdly, on one foundation—Jesus the corner stone—He being "made of God unto them wisdom, righteousness, sanctification, and redemption."

Fourthly, they are united in one purpose or design—to "glorify God in their bodies and spirits which are His"—by doing all that in them lies to advance the knowledge and glory of His great name, and the blessings of His kingdom among men.

Lastly, they are united in heart—they love as brethren—the love of God and the brethren, which is "shed abroad in their hearts by the Holy Spirit given unto them," is the bond of perfectness, the cement of the church; without which, whatever may be its external ligaments, it will not long adhere together, or be productive of any beneficial results to community.

All then of whatever nation, church government, denomination or description they may be, who agree in the above particulars, constitute the true body of the faithful—the spouse or church of Christ—and none others; hence it is easy to discern the true nature and cause of schism. To subvert the principles above laid down; to substitute external forms and ceremonies for the internal and experimental operations of the spirit on the heart—such as water baptism for regeneration, literal eating and drinking of either the real or supposed body of Christ or the sacred symbols of his body and blood, for the spiritual reception of him and the feasting of the soul through faith; the performance of austerities, penances, or works of any kind in order to justification instead of the merits of the vicarious sacrifice of the Lord Jesus, &c. &c.—to form parties under pretence of reforming the church when in reality the object is to promote the personal consequence of a few leading individuals, or to gratify caprice, discontent, or self-will of some restless and ungovernable spirits; to sow the seeds of or fan the flame of jealousy and discord among brethren, by either inventing or propagating any thing to their injury or disparagement; to show undue preferences and partialities, or to entertain and foster prejudices towards each other because of some peculiarities of manners, country, nation, or kindred; or, in a word, to indulge any principle or practice at variance with that "charity which is the bond of perfectness," is to produce and promote schism in the church of Christ.

From the foregoing premises we may readily discern how far any separation may or may not be justified on christian grounds. When the body as a whole, has so far departed from the primitive institutions of Christ and his Apostles, and become so degenerated in principles and practice, as to no longer answer the design of the Great Head of the Church in its organization and establishment, as laid down in the above fourth par-

tical, then separation ceases to be a crime; nay, it then becomes a bounden duty to protest against these corruptions and perversions; and should this prove unavailing, to separate; as in the case of Luther and the first Reformers. Sometimes a separation may be forced by the narrow bigotry and intolerance of those holding the power and government of the Church, contrary to the desire or intention of the others, as in the case of the Wesleyans. It is admitted on all hands, that at the time these people sprang up, the Church of England, though not corrupted in principle, had most fatally degenerated in practice; so that her doctrines and liturgy had become a dead letter, and instead of her children being nursed and cherished with "the sincere milk of the word" and the life of true godliness in the heart, they were "perishing for lack of knowledge," and starving on the husks of dumb show and empty parade.

Mr. Wesley and his conditors seeing, feeling, and deploring this, were constrained to cry aloud in the streets and use other uncommon methods to raise dead souls to life, and save them from impending ruin. But these irregularities were not to be endured, and they were literally "thrust out," and forced either to be separate or cease to use those means which had proved, through the divine blessing, so productive of the revival of true religion. In this then, and every similar case, separation is not schism, and ceases to be a crime; because inevitable. The original stock becoming corrupt, dead, or useless, the branches can no longer receive nourishment, and must therefore seek root for themselves or die in like manner. But the case is wholly different while the original stock remains firmly fixed on the true foundation, and spreads and nurses its branches, and extends its shade.

In other words, while the Church to which any professor belongs continues pure in principle and efficient in practice, answering the end for which Christ established his kingdom on the earth, and while she is owned and blessed of God in her ministry and labors, it becomes an offence of no small magnitude to cause a division therein, by either raising a party and separating therefrom or introducing another to rival and divide it. This is properly a schism, and such we consider every division which has been made in the Methodist body from Mr. Wesley's day to the present.

We may admit, that in many instances the government of the Methodist Societies might, probably, have been better managed; that through the imprudence of some and intolerance of others, many just causes of offence may have arisen and the work of God been retarded for a while; and it is possible, that as a body they may have degenerated in some respects; but it cannot be said, that at any time they have ceased to prosper, that they were not owned of God, and that beyond any other people of their day, or that any could possibly receive injury to his soul from any thing taught or promulgated by their ministry; then, why separate? If any thing need correcting this is not the way to effect it. The more proper course would be to use every judicious means, in a christian manner, while with the body, to correct what is amiss therein, and not make a bad matter worse by breaking off with a party, and thus producing a division among those whom God had joined together, and on whom he continues to bestow his blessing.

It has ever been the policy of both the visible and invisible enemies of the Methodists to divide, in order to weaken where they cannot destroy; and it is a lamentable fact, that, to the great scandal of the cause, those enemies of God and man have, in many ways, too often succeeded. To say nothing of the separatists from original Methodism in Europe and the United States, we have no less than six different kinds in this Province, where but a few years since there existed but one only—the Methodist E. Church!! Yet, though opposed and hated and reviled by some calling themselves "British Methodists," (but they abuse that name,) and others called "Canadian Wesleyans," besides hosts of avowed enemies, the original stock in Canada continues to hold on their way, and even, according to the scriptural promise, to "grow stronger and stronger." And while they continue to adhere to those principles, and pursue that practice laid down in the Word of God, and taught by Mr. Wesley and his fellow-laborers, they need not fear. Their enemies may scheme and plot and rail and write, and the disaffected fly off and separate themselves, but all will avail nought to cause serious or lasting injury; for while the Lord is on their side, there is more for them than can be against them. While those who strive to make divisions, whoever they may be, or whatever may be their pretence, will find sooner or later, to their confusion and regret, that they have "spent their strength for nought, and their labor for that which satisfieth not."

ARRIVALS IN NEW YORK.—The Commercial Advertiser informs us of the arrival in New York, on the 3rd instant, by the ship United States from Liverpool, which place she left on the 8th August, of the Rev. George Marsden of London, Representative of the British to the Methodist Conference in Upper Canada; Rev. J. Stinson, of Kingswood, Representative of the Wesleyan Missionary Committee to U. C.; Rev. E. Ryerson, Canada, Representative of the Canadian to the British Conference, Miss Field, England, and Mrs. Stinson, sister and two children.

It will appear from the above that Mr. Ryerson was waited across the Atlantic in much less time than was anticipated at this season of the year, and therefore the postponement of the meeting of Conference is unnecessary and to be regretted; yet, as it was made in compliance with Mr. Ryerson's particular request, not knowing how long he might be on the passage, we trust no one will feel dissatisfied therewith.

The capture of Lisbon by the forces of the constitutional Queen Donna Maria, and the consequent hopeless state of the affairs of the usurper Don Miguel, unless he obtain help from Spain, will materially change the aspect of political affairs in that distracted country. From certain movements in London, it appears that should Spain interfere in behalf of Miguel, Britain will step in on the other side, and thus a decisive blow may be given to the dominion of the despots of both countries together.

THE PATRIOT.—The Editor of the Patriot, for want of something better to occupy his columns the past week, as he says; set himself down to make work for the Guardian. But he has so surprisingly blundered as altogether to overshoot the mark; for he has done so much himself that there is nothing left for us to do—He sends forth sufficient antidote with the bane, and so effectually neutralizes his own attacks, that we need say nothing in self-defence. He has fully "demonstrated the motives by which he was actuated" in first framing and promoting the famous Kingston petition, and in now republishing it with his remarks. For

a clear understanding then of the schemes, designs, &c. of Mr. D. and his colleagues...

We have received information of the death of Elder H. Ryan, at his residence in Gainsborough...

GOSFIELD FURNACE.—It is with extreme regret we hear of the destruction by fire, on the 30th ult. of the Furnace of Field and Cahoon...

To the great credit of the neighbours, they turned out to the number of 60 on the Saturday following...

These particulars were communicated to us in a letter from Mr. Peter Scratch, P. M. Gosfield.

FIRE.—Two destructive fires occurred at Troy, N. Y. The one on the 31st ult. which destroyed property to the amount of between 14,000 and 15,000 dollars...

THE PUBLICITY OF CRIME.

The more we reflect upon the tendency of particular and detailed statements of atrocious crimes, the more convinced we are of the impropriety of such publications in general.

The New York Daily Advertiser of Saturday contains the commencement of a minute report of the trial of Le Blanc for the murder of the Sayre family...

A short time previous to the arrival of the melancholy procession, between twenty and thirty Peers had assembled in the House of Lords...

On the body entering the Abbey, the Lords and Commons joined in the procession, and followed the remains of this truly good and great man to his last resting place.

MURDERER OUTRAGED. The Police again.—On Sunday night last, in the neighbourhood of Ballytors, a Catholic Clergyman, after the fulfilment of his parochial duties...

MURDER OF MR. SNEYD.—Dublin, July 29th, 5 o'clock, P. M.—A very melancholy occurrence took place to-day, at about 1 o'clock. As Mr. Nathaniel Sneyd, of the firm of Sneyd, French, and Barton, was proceeding down Westmoreland-st.

THE MISIONARIES at the several stations are requested to send the Secretary of the Methodist Missionary Society their respective Reports...

General Intelligence.

LATE AND IMPORTANT FROM EUROPE.

The packet ship United States, Capt. Holdridge arrived this morning from Liverpool, which place she left on the 8th of August, and has furnished us with Liverpool papers to that date...

The capture of the city of Lisbon by the forces of Donna Maria, is the most important occurrence presented by these advices.

It will be perceived in the summary we subjoin, that the class in the bill for granting twenty millions to the holders of slaves in the British West Indies, as an indemnity for their emancipation...

Lisbon, Tuesday evening, Aug. 6, half past Ten o'clock. At the commencement of money business to-day in the city, great activity and excitement was manifested...

At the 23d, the Duke of Terceira, advancing from St. Ubes, had met and totally routed the force sent from Lisbon against him, under the command of the notorious Telles Jordao...

GREAT BRITAIN.

Mr. O'Connell on the 4th said, in the House of Commons, that he wished to ask the Noble Lord (Althorp) whether, in consequence of the recent events in Portugal...

The city never was in such a state of excitement as at present. Government has just issued a notice for vessels to act as tenders for three months certain.

IRELAND.

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PORTUGAL.

CAPTURE OF LISBON.—PROCLAMATION OF DONNA MARIA. Plymouth August 1.—The Confiance, Government steamer, has just arrived at this port with the following important intelligence from Portugal.

At the 23d, the Duke of Terceira, advancing from St. Ubes, had met and totally routed the force sent from Lisbon against him, under the command of the notorious Telles Jordao...

command of Marshal Bourmont, still with his advice and instruction; indeed, he stated his intention of dining in Oporto on that day.

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LOWER CANADA.

The last Minerve contains a strange account of an earthquake, which is said to have occurred at St. Leon, in the district of Three Rivers, which, if true, is well worthy of attention and public notice.

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OBITUARY.

WILLIAM WILBERFORCE. In our last we published an obituary notice of one of England's ornaments among her nobles, now we give a short notice of one of her gentry, whose name will be remembered while philanthropy and piety are known among men...

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SALE OF LANDS.

NOTICE is hereby given, that the undormentioned Lands recently surrendered by the Six Nations Indians to the Crown, to be sold for their benefit, will be offered for sale by Public Auction, at the Court House in Hamilton, in the District of Gore, on Tuesday the 1st day of October next, at the hour of 10 o'clock A. M.

At the 23d, the Duke of Terceira, advancing from St. Ubes, had met and totally routed the force sent from Lisbon against him, under the command of the notorious Telles Jordao...

At the residence of her father in August, August 25 1833, of a short but severe illness, Eliza, second daughter of the Rev. Thos. Medley...

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MARKED.

At Belleville, by the Rev. John Reynolds on the 28th August, the Rev. William Case, General superintendent of the M. E. Church in Canada, to Miss Eliza Barnes, formerly of Lowell, Mass.

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THE FOLLOWING FALL AND SPRING GOODS.

Just received and for sale by WILLIAM GUILD, Junr., & Co., at York and Niagara: viz. Blue, black, and colored West of England Broad Cloths; Steel and Oxford mixed do.; blue, black, and colored Cassimeres; grey Broad Cloths and plain, grey Kerseys, &c.

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WHETHERS my Wife, FRANCES, has eloped from my bed and board; it is therefore to forbid all persons trusting her on my account, or paying her any money that may be due to me.

WILLIAM EVANS, 199 P. S. Cooper's Mills, Hamber, 3d Sept., 1833.

STRAY HORSES.

TWO Bay Horses, with switch tails, branded on the H shoulder with the letters J. T., strayed from the premises of the subscriber, on Dundas-street, near York, some time last spring. Any person returning them, or giving information where they may be found, shall be suitably rewarded. JOSEPH TURTON, Dundas-street, near York, Sept. 20, 1833.

CHRISTIAN ALMANAC.

THE Committee of the Upper Canada Religious Tract and Book Society intend to publish an Almanac for the ensuing year, which will be ready for sale with as little delay as possible; and they hope to receive the patronage of Members and others who are friendly to the objects of the Society. The Almanac will be printed on a large sheet of paper than the one for last year; and it will contain much useful and general information. Orders to be addressed to Mr. Cathart, at Depository in York, August 23, 1833.

NOTICE.

THE Trustees of the YORK GENERAL BURYING GROUND, Yonge-street, having appointed John Wilberforce as Sexton of said Burying Ground, request all persons having any of their late friends or relatives interred therein to call on the Sexton and have their names registered; and as there are a few who through mistake have interred some of their late friends and relatives in the roads and pathways, such persons are particularly requested to have them removed on or before the 1st of January next, or the grave will be levelled with the road, thereby depriving themselves of the registry.—By order of the Trustees. N. B. No person is allowed to take up more ground than 8 feet by 12. For further particulars apply to the Sexton on the ground. York, 12th August, 1833.

NOTICE.—All persons having demands against the Estate of the late Rhoda Stoyell of Toronto, deceased, are desired to send in their accounts, duly authenticated; and all those indebted to the Estate, are desired to make payment to either of the subscribers. York, July 8, 1833. DANIEL M'DOUGALL, 191-f.

NOTICE is hereby given, that the Home District Agricultural Society intend to apply to the Legislature at its next Session, for the continuation of the Act affording aid and encouragement to agricultural in this Province. J. ELSLEY, President, W. B. JARVIS, Secretary, York, May 29th, 1833. 197-f.

YORK, UPPER CANADA.

COMMERCIAL & CLASSICAL ACADEMY.

Under the Superintendence of THOS. F. GARDICOTT, and conducted by George Jeffery, Samuel Caldwell, and Alexander Forthyle. Such additional Masters will be appointed as circumstances may render advisable.

An elegant and well-adapted building, near the Market place, has been lately completed in a superior style for the purposes of this Institution.

The Academy has been opened but a very few weeks, and has already upwards of eighty scholars. The following branches of useful and ornamental Education are here taught: viz. Reading, English Grammar, Writing, Engraving, Book-keeping, Drawing, Arithmetic, Geometry, Trigonometry, Navigation, Algebra, Euclid, Geography, History, and the Latin, Greek, and French Languages.

The elements of every department of Natural Philosophy, with the Mechanical Arts. On the last subjects Lectures will occasionally be read to the Pupils.

TERMS. £ s. d. Reading, Writing, and English Grammar, 0 5 0; Reading, Writing, English Grammar, Arithmetic, the Geography, Use of the Globes, &c. &c. 0 12 6; Greek, Latin, and French, with the foregoing, 0 10 6; Boarding and lodging, in addition to the above tuition, 2 0 0.

All Writing and Copying books, Bibles, English Readers, and Spelling books, Slates, Stationery, &c. &c. will be included under the above charges; and there will be no additional charge, except for Geographies, Drawing implements, and Classical books.

Young Ladies are admitted, for whom a Government of respectable ability and respectability, is in daily attendance to teach every kind of needle-work, &c. &c. also, a separate and spacious apartment is provided for their sole accommodation.

In order that the supporters of this Institution may have the best opportunity of witnessing their children's improvement, the books of the pupils will be invariably sent home for the inspection of those parents who reside in town, on the last day of every month; and for the inspection of parents resident in the country, as often as may prove convenient; there will, moreover, be a public examination annually at midsummer.

From the qualifications and assiduity of the Masters selected for the Institution, T. F. C. feels warranted in affirming that this Academy shall be at the least inferior to none hitherto established in the Province. He is aware that the above assertion may seem bold and hazardous, but his persuasion of its truth induces him to risk it, under a well-founded conviction that time will specify establish the justice of such expectation.

Since the above establishment must rest entirely on its own merits, and intrinsic merit, having no extraneous assistance of government gratuity, T. F. C. begs leave to intimate, that he expects invariably to be paid for all pupils, whose parents reside in York, on the first day of every month; and for those pupils, whose parents reside in the Country, once in three months in advance.

No exertions will be spared towards giving satisfaction to the public; but, as this can only be accomplished by promptitude in payment, T. F. C. hopes that, should any parent neglect to pay on the first of the month, and in consequence be reminded of his remittance, he will not be offended, nor, should the same neglect be repeated, esteem it unjust if his child should be dismissed the Academy.

N. B. There will be no vacations for Town Pupils, except a day or two on public holidays. Applications for admission may be made at the residence of the Superintendent, No. 187 King-st., or at the establishment, York, August 14, 1833. 194-f.

YORK COMMERCIAL AND CLASSICAL ACADEMY.

A large addition has of late been made to the number of Pupils in this Institution, that the Superintendent has been induced to engage a Master to teach French and Drawing. Mr. Charles Day (the gentleman engaged) was employed upwards of ten years in France and Belgium, in perfecting himself in the Art of Drawing and instructing others in that elegant accomplishment; he was for six years the Librarian to the Athenaeum in London, during which time he became the pupil of Prout and Stanfield in Landscape Painting, &c.

T. F. C. doubts not that the above arrangement will tend to increase the celebrity of the Establishment, and especially to afford to the female department advantages which attend no other establishment in the Province. York, August 28th, 1833. 193-f.

Commercial and Classical Academy.

ENTREE accommodations are provided for Boarding Young Ladies from the country; who may wish to obtain an Education in this Institution.

Terms for Boarding, &c. per Quarter, £ 5 0 0 } Payable in Advance. Tuition, Books, &c. 1 10 0 } in advance. York, August 21, 1833. 197-f.

TO BE SOLD.

THE above is well worthy the attention of Emigrants, and others, wishing to make an advantageous purchase, as it will be sold cheap for cash; or time could be given for payment of the purchase money. For particulars, apply by Letter, directed to D. F. at the Guardian Office. York, August 26, 1833. 198-f.

WHEREAS my Wife, FRANCES, has eloped from my bed and board; it is therefore to forbid all persons trusting her on my account, or paying her any money that may be due to me. WILLIAM EVANS, 199 P. S. Cooper's Mills, Hamber, 3d Sept., 1833.

STRAY HORSES.

TWO Bay Horses, with switch tails, branded on the H shoulder with the letters J. T., strayed from the premises of the subscriber, on Dundas-street, near York, some time last spring. Any person returning them, or giving information where they may be found, shall be suitably rewarded. JOSEPH TURTON, Dundas-street, near York, Sept. 20, 1833.

CHRISTIAN ALMANAC.

THE Committee of the Upper Canada Religious Tract and Book Society intend to publish an Almanac for the ensuing year, which will be ready for sale with as little delay as possible; and they hope to receive the patronage of Members and others who are friendly to the objects of the Society. The Almanac will be printed on a large sheet of paper than the one for last year; and it will contain much useful and general information. Orders to be addressed to Mr. Cathart, at Depository in York, August 23, 1833.

NOTICE.

THE Trustees of the YORK GENERAL BURYING GROUND, Yonge-street, having appointed John Wilberforce as Sexton of said Burying Ground, request all persons having any of their late friends or relatives interred therein to call on the Sexton and have their names registered; and as there are a few who through mistake have interred some of their late friends and relatives in the roads and pathways, such persons are particularly requested to have them removed on or before the 1st of January next, or the grave will be levelled with the road, thereby depriving themselves of the registry.—By order of the Trustees. N. B. No person is allowed to take up more ground than 8 feet by 12. For further particulars apply to the Sexton on the ground. York, 12th August, 1833.

NOTICE.—All persons having demands against the Estate of the late Rhoda Stoyell of Toronto, deceased, are desired to send in their accounts, duly authenticated; and all those indebted to the Estate, are desired to make payment to either of the subscribers. York, July 8, 1833. DANIEL M'DOUGALL, 191-f.

NOTICE is hereby given, that the Home District Agricultural Society intend to apply to the Legislature at its next Session, for the continuation of the Act affording aid and encouragement to agricultural in this Province. J. ELSLEY, President, W. B. JARVIS, Secretary, York, May 29th, 1833. 197-f.

"WHAT DOST THOU HERE, ELIJAH?"

"What dost thou here, Elijah?—say,
While Israel's thousands blindly stray
From wisdom's strait and holy way,

RELIGIOUS LIBERTY AND THE QUAKERS.

Gentlemen,—One of the queerest of beings that ever
saw in my old neighbor Sammy Shent. Our conversation is, for all the world, like winding up a hank of tangled silk;

THE DUTCH SHIPMASTER AND THE RUSSIAN COTTAGER.

The following interesting anecdote occurs in a German work lately published, entitled, 'A picture of St. Petersburg.'

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and 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 GOODS.

NEW STORE.

THE Subscriber having commenced the mercantile business at Oakville, would inform his friends and public that he intends to keep on hand a general assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers low for Cash.

CHEAP WHOLESALE WAREHOUSE.

DYESTUFFS, DRUGS, CHEMICALS, PATENT MEDICINES, PAINTS, OILS, &c.
E. L. LESSLIE & SONS.
P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost.

CALL AND EXAMINE FOR YOURSELVES.

WILLIAM LAWSON, Merchant Tailor, &c. writes 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, Casimeres, Forest Cloths, Peter Shams, Flannel, Linton, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Staff Linings, Ladies' Cloaks, Beaver, Leghorn, Velvet, Chip 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.

thing which ever I heard him say about them, is this—
'The Quakers don't increase so fast as they should do; which I attribute, not to any defect in their theology, but entirely to their modes of worship. I wish the Quakers were ten thousand times as many as they are.'

But it is as the advocates of our religious rights and liberties, that Sammy eulogises all the Quakers, and will also go so far as to allow that they are foremost in the cause. He even wishes that all the Dissenters, both Calvinistic and Wesleyan, as he words the subject, would come forward like the Quakers, and demand the rights of men, and all the liberties of the worshippers of God, and the followers of Jesus Christ.

But I tell Sammy, he must wait with patience till the Lord shall bring these things about in his own time; and not be violent against the Church. And yet when I say so, he falls upon me all at once, and says, 'Pray, Mr. Pendleton, will you call that man a violent man who lets the meanest of his species all have equal rights and liberties with himself? and who does to every man just what he would that other man should do to him?'

And pray, what have we ever got by cringing to the Church? And what have we got in Jamaica, and Barbadoes, or in any of the West India Colonies? And pray, how long are we to wait? Are we to wait for the abolition of slavery until the slaveholders themselves are completely weary with the labour of plying the lash upon their lacerated victims? And are we then to wait for our religious rights until all the church monopolists are wearied with their wealth and power, and give up freely their pretended right? Why do not all Dissenters follow the example of the Quakers? Have they been holding up the Church with one hand, and pulling it down with the other? I tell you, Peter, the quiet Quakers have done more than all of us together in the cause of civil and religious liberty.

Sammy says, the Quakers hold, that all religion, both in our experience and in our practice, is generated only by the agency of the eternal spirit in the human heart; and they believe, that that gracious agency is universal in its operations. And Sammy says, that while the Quakers hold that blessed doctrine, he could overlook a thousand errors, if they had them, about unessential things. Sammy is a mighty man for feeling in the matter of religion; for he will have it, that religion never does us any real good until we feel it; and that all its benefits arise from feeling.

'But, what think you,' said I, 'Sammy, of their setting up the Spirit above the word of God?' 'Did not the Holy Spirit give the written word?' was his reply. 'And must not he that gives be greater than the gift which he bestows?' Besides, my friend, the Patriarchs all lived before the Scriptures were recorded; and many a man has walked with God in expectation of eternal life, according to the ancient promises of God, who never read the sacred volume; but no man ever went to heaven without the Holy Spirit. And, let me ask you, Peter, if the holy Scriptures do not, after all, derive their saving value from the Holy Spirit which attends their verbal teaching, by his gracious operation on the inward feelings of mankind?' 'That is all true enough,' said I; 'but still I do not like their setting up the Spirit above the word, as though we might appeal to the decision of the one against the teaching of the other.'

'You do not apprehend their meaning rightly, I am of opinion, Peter; for those people never think there can be any real difference between the teaching of the Holy Spirit in its secret operations on the human heart, and its verbal teaching in the sacred volume, if they were but each completely understood. The case is this, my friend; George Fox was raised up, in a solitary age on the part of the Protestants, and in an age of religious ceremony on the part of the Romanists; for they both had almost overlooked the work of the Eternal Spirit on the inward feelings of the human heart, whereas that holy man perceived that piety to God was all of his own inward inspiration; and that no one is a real Christian, excepting those who have the Saviour in their hearts the hope of glory. And, whereas, the learned defenders of Papal ceremonies and of Protestant creeds, were continually assailing the poor man with their scholastic sophistry, and with their misinterpretations of the sacred volume, he found it much more easy to determine that their dogmas and interpretations were not agreeable to Christian feeling, and to the intuitive convictions of the Holy Spirit in his heart, than he did to detect their verbal fallacies, and their verbal interpretations, or to make, by any logical analysis of his own convictions. No, no, Mr. Pendleton, the good Quakers never meant to say, that there could be any real discrepancy between the inward teaching of the Holy Spirit in the human heart, and its verbal teaching in the sacred volume. Neither do they refuse to test the verbal accuracy of their own convictions by appealing to the unobscured weaving of the Bible; but they have only set up the inward teaching of the Holy Spirit in their hearts for a defence against the pretended authority of all human and mandatory interpretations of the Bible; and, in short, for the purpose of asserting the competency, and the consequent right, of every private individual to interpret for himself the meaning of the sacred volume according to the best conviction of his heart.'

Sammy is of opinion, that the Quakers and the Methodists are of the same family; and, therefore, though he calls George Fox his uncle, and he regards every Quaker in the world, both male and female, as a cousin-German. And he thinks that if we understood ourselves, and understood each other fully, we should then love each other very much indeed. Sammy even says, that he has no objection to the second person singular in the speech of those good people; but he cannot bring himself exactly to believe, that such a practice can be absolutely necessary to his own salvation. And though Sammy much admires their practice in looking for a holy influence in all their worship; yet he is of opinion, we might seek that holy influence by a vocal utterance of our desires, as well as by a silent aspiration. And yet he would much rather, than with vocal worship, than yet with silent worship, if he could not happily avail himself of both. In short, in point of doctrine, he imagines we could come pretty near together; although in public worship he believes we have a great advantage over them. And the worst

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Come and Examine!

GENERAL CLOTHING ESTABLISHMENT.

ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection, which can be warranted prime articles.

SUMMER CLOTHING

is neatly and carefully put up, which he has no doubt will give general satisfaction, and gain himself the continuance of that support he has so liberally received to the present; and as he is determined to sell, not only his Clothing, but his Fancy and Dry Goods, at a low profit, he flatters himself that general satisfaction will be given to purchasers.

NEW STORE.

RYCE, BUCHANAN, & Co., have opened a general Dry Goods Store in York, at the corner of King and George Streets, exactly opposite the premises of George Monro, Esq., where they will retail the following articles, for Cash, at extremely low prices.

CHEAP WHOLESALE WAREHOUSE.

DYESTUFFS, DRUGS, CHEMICALS, PATENT MEDICINES, PAINTS, OILS, &c.
E. L. LESSLIE & SONS.
P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost.

JUST RECEIVED.

A LARGE supply of Paints, Oils, and Colours, including Raw and Boiled Linseed Oil, Ground and Dry White Lead, do do do Spanish Brown, Spirits of Turpentine, Lysarge, Prussian Blue, Blue and Green Paint, Venetian Red, Red Lead, &c.

CALL AND EXAMINE FOR YOURSELVES.

WILLIAM LAWSON, Merchant Tailor, &c. writes 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, Casimeres, Forest Cloths, Peter Shams, Flannel, Linton, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Staff Linings, Ladies' Cloaks, Beaver, Leghorn, Velvet, Chip 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.

WHOLESALE AND RETAIL STORE.

JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, 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 Hats of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.—K. Barton thankful to his friends and the public, for past favours, solicits a continuation of the same, and is satisfied his present selection, and his prices will be fully satisfactory to such as shall call and examine for themselves.

SCHOOL BOOKS, &c.

THE Subscriber has 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.

FOR SALE.

LOTS No. 7 in the 6th Concession, and No. 13 in the 3rd con. of Hangerford, 200 acres each. Lot No. 6, in the 1st con. of Percy, 200 acres. East half of Lot No. 1, in the 5th con. of Kaladar, 100 acres. East half of Lot No. 16, in the 7th con. of Kennebeck, 100 acres. West half of Lot No. 31, in the 6th con. of Matilda, 100 acres. 50 Acres in North Crosby, and one Village Lot in Demoresville.

CROWN LANDS.

IN Conformity to Instructions recently received from His Majesty's Secretary of State for the Colonies, the following arrangements for disposing of the Waste Lands of the Crown in Upper Canada, are made known for the information of Emigrants and others.

CLERGY RESERVES.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorized to be sold during the ensuing year. The Commissioner is compelled by his Instructions to decline for the present receiving any more applications for the purchase of Clergy Reserves.—And to prevent disappointment he requests it may be distinctly understood that applications received after this date can be of no benefit to the applicant as to preference or other wise.

FOR SALE.

THE following LANDS, in the District of NIAGARA, Township of Grimsby; Part of Lots No. 8 & 9, in the 6th Concession, 180 Acres. Lot No. 8, do do do 100. 180 acres of the above is well cleared and fenced. There are on the premises, a Grist Mill, with two runs of Stones, in good order; a Saw Mill, with two Saws; nine dwelling Houses; composing part of the Village of Smithville, all under rent; a large frame Barn; two Blacksmith Shops; a Merchant Shop, with various out buildings.

LANDS FOR SALE.

IN the Home District.—In the Township of King, Lot No. 4, in the 4th Concession, 200 acres.—In the Township of Clark, Lot No. 35, in the 5th Concession, 200 acres. TERMS.—\$175 for each Lot, Cash.

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FOR SALE.

THE above Lots of Land will be disposed of on liberal terms, as it respects price and periods of payment.—For further particulars apply (if by mail post-paid) to the subscriber. CYRUS R. ALLISON. Adolphustown, April 20th, 1833. 181-1f.

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FOR SALE.

That valuable property, situate on the River Credit, twenty-five miles from York, being West half of Lot No. 15, in the 3rd Concession of the Township of Toronto, west of the Centre Road; containing nearly 100 acres of Land, on which is erected a Saw mill, a Grist mill with two runs of Stones, mostly new; a two-story Dwelling-house, and a number of out-houses and small buildings. A village is in progress on the said Lot, and from its central situation in a most flourishing part of the country, renders it an object worthy of the attention of any one who may wish to purchase a situation of the kind. Enquire of Cassius Matthews on the premises, or, Daniel M'Dougall, or Joseph Easton, York, York, July 8, 1833. 191-1f.

Farm for Sale.

In the fifth concession of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are reserved for meadow. It has on it a good well of water, and also a stream running through the lot. Enquire of the Subscriber on the premises. JOHN FRANK. 178-1f.

LAND AGENCY OFFICE.

AT BRANTFORD.

THE Subscriber begs leave to inform the public that he is about to open a Land Agency Office at Brantford, in the Gore District, in connection with his profession as a Surveyor; and from his long experience in the practice of Surveying, Conveyancing, &c. he trusts that he will be able in some measure to facilitate the prosperity of this Section of the Country by attention to the above business.

There are many respectable Emigrants daily arriving from Europe, who prefer purchasing improved farms, and wild lands in the neighbourhood of the old settlements, to settling in the back Townships which have been recently surveyed, who would undoubtedly avail themselves of the advantage of such an office, as there they could at once learn what Farms and Wild Lands were for sale. All persons desiring improved farms for sale will find it to their advantage to inform the Subscriber by Letter post paid, of the No. of the Lot, Concession, Township, District, &c. the quantity of improvement; the kind of Soil—Timber—Buildings—Springs, or Streams of Water, which may be on their respective premises, and the lowest price, as well as the terms of payment, &c., and if Wild Lands, the distance from a Settlement as well as a description of the Lot &c. to enable the Subscriber to afford correct information to the applicants.

£500 REWARD.

WHEREAS the Office of the Bank of Upper Canada in charge of the undersigned was robbed between the hours of 4 o'clock of the evening of the 13th of June last, and 11 o'clock of the same night, of a sum of money exceeding £300, a reward of £500 will be paid by the undersigned to any person or persons, who will give such information as will lead to the recovery of the property stolen, and the conviction of the Robber or Robbers—or a reward of 100 Pounds will be given to any person or persons, who will give such information as will lead to the conviction of the thief or thieves, without the recovery of all the property stolen.

E. HENDERSON.

TAILOR &c. takes this opportunity of returning his thanks to his friends and the public in general for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Elmsley's.

NOTICE.

ON the 21st September, 1832, the subscriber purchased from John Redner, of the Township of Esquimaux, two notes of hand against Joel Williams, of the same place, for one hundred Dollars each, which have been lost or stolen. This is to forbid any person purchasing or receiving the same in payment. Any person returning the above notes shall be reasonably rewarded. SMITH GRIFFIN. Smithville, 24th July, 1833. 194-13w.

NOTICE.

ALL persons indebted to the Estate of the late JOHN THOMSON, Physician, by Note or Book account, are required to make payment without delay; and any persons to whom the said Estate may be indebted, will present their accounts duly authenticated to the Executors.

UNION FURNACE.

SIGN OF THE GILT PLOUGH. (Opposite Mr. T. Elliot's Inn, Yonge-street, York.) THE Subscriber informs the Public, that at the earliest opening of the navigating season, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be enlarged so as to be able to make Castings of any size up to two Tons weight. The Subscriber is constantly manufacturing MILL IRONS and MACHINERY CASTINGS of superior workmanship, and all such Castings in general as are made in common Copola Furnaces; also has on hand a variety of Plough Patterns both new and second-hand; amongst which is one lately invented by himself, of a medium shape between the common and Scotch Ploughs, and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country. All those wanting work done at this Foundry, either Cast or Wrought, may depend on having it done by steady and experienced workmen.

NOTICE.

I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself. HARVEY SHEPARD.

JOIN ARMSTRONG

RESPECTFULLY to intimate to Town and Country Merchants and the public generally that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adzes and other Edge Tools Wholesale and retail at his Factory Hospital Street. York, 15th Jan. 1833. 169 1f.

NOTICE.

A Fair will be held on Richmond Hill in Yonge Street on the last Thursdays in March, June, September and December. Richmond Hill, Feb. 1833. 170 1f.