Published under the direction of the Conference of the Methodist Episcopal Church in Canada .-- James Richardson, Editor.

VOL. IV. NO. 37.

YORK, WEDNESDAY, JULY 24, 1833.

WHOLE NO. 193.

Christian Guardian:

DEVOTED TO RELIGION, MORALITY, LITERATURE, BCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE!

PUBLISHED EVERY WEDNESDAY

Office in Jordan-et., a few doors south of King-st. J. H. LAWRENCE, -Printer.

TERMS:—The price of the Chairman Guardian is toolee shillings and six pence a year, if paid in advance: or, fifteen shillings if paid in six months: or, excenteen shillings and six pence if not paid before the end of the year: exclusive of postage. Subscriptions paid within one month after recolving the first number will be considered in advance.

menta after receiving the first number will be considered in advance.

The postage is Four Shifflings a year; and must also be paid within
one month after receiving the first number by those who wish to be
considered as paying in advance.

All travelting and local Preachers of the M.B. Church are authorised
Agents to procure Subscribers, and forward their names with Subscrip-Agents to procure Subscribers, and toward their names with subscribers and to all authorised Agents who shall procure for responsible Subscribers, and aid in the collection &c., one copy will be sent gratis No Subscriber has a right to discontinue, until all arrears are paid up Agents will be careful to attend to this.

3.— All communications, unless from authorised Agents, must be

part parid.

* * The proceeds of this paper will be applied to the support of superannuated or work-out Freachers of the Methodist E. Church in Canada; and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

From the New York Churchman THE EXTENSION OF THE CHURCH. "The field is the world."

ENCOURAGING PROSPECTS.

· It is with the sincerest pleasure that we turn to a subject so full of interest and promise. We have been hitherto presenting views of duty, which, as it seems to us, have not as yet been to be faults in principle and faults in action. But and the glory of the Lord is risen upon thee."acted upon. We have pointed out what we deem we have done it under the solemn conviction that what we said was true: we have done it because, with such a conviction, we dared not keep silence: we have done it with the full recollection that we were answerable to God for every word that was written. But we turn to another task: if there is a cause for sorrow, there is also cause for rejoic-We believe the present day to be one in which God is preparing to do great things for himself: it is the forerunner of a day that will be crowned with the richest blessings of eternal love. We would dwell for a moment upon the grounds of encouragement which the existing state of things affords.

The spirit of the Gospel-love for the world-is increasing among us. We are beginning to feel more than we ever have done, that we have duties to the world, as well as ourselves. We have heard the petitions for help that have come from the desolate places of the earth-and those netitions have come home to our own bosoms. We have remembered that the Lord has done great things for our souls, and we have felt a longing to impart these blessings to others.

This spirit has manifested itself in various benevolent efforts. The love of the souls of men is no inactive principle: if it be sincere, it will evince it. self in the actions, as surely as effect will follow cause. No man that is anxious to extend the kingdom of the Redeemer, can look with indiffe. rence upon the spiritual destitution that meets his eve in every direction. The same Scripture that records the compassion of the good Samaritan, him. Such, we believe, has been the operation of this spirit in our own Church. We have seen the interest excited in behalf of our brethren in the south and west-the destitute have found friends, and warm ones too, when their cause has been presented. We have also turned our eyes toward destitute Africa, and all have heard of the effort to send the Gospel to that unhappy country -of the missionaries who have pledged their la-

perhaps his tearful eye.

performance of Unristian duty when we have been negligent in our and other superfluous ornaments. Another would are Christians. But there are men who pride degradation, barbarism, and complete wretched admiration, by doting on human follies, and wondering convinced that we have been negligible the dropping fair to scenes of fashionable themselves on names. There are those whose ness.

the help of the Lord, with all the zeal and energy of a young, though mighty nation. Let Eng. and answer, ever foremost in the cause of true religion, and she will point you to her venerable societies for the promotion of the Redeemer's kingdom-to the intellect, and effort, and wealth, she is daily expending in this cause-to the glorious conquests she has won within her own borders, and upon the far-off shores of heathen lands. Let Protestant France answer, just arising from a long and wearisome captivity of ignorance and superstition, and she will point you to her Christian institutions, just in the bloom of a healthful youth, but eager to contribute their assistance to this all-absorbing object. Let Roman Catholic Europe answer-nay, let the Bibles that are scattered throughout her territory, answer, and they will send back their testimony, that there is a glorious promise of "a brighter day to-morrow." An Isaiah might stand upon her mountain-tops and say, "Arise, shine, for thy light is come, Never since Apostolic days has the eye of Christian philanthropy looked upon a sublimer spectacle. It seems as if the Christian world had made one universal confession of past neglect, and was hastening to redeem the years that are left thro' the infinite mercy of God. The voice of the Lord has come from the perishing nations of the heathen—from the desolate islands of the sea-Whom shall I send, and who will go for us?" And one after another has come with life, and wealth, and every thing, and said, "Here am I; send me!" Men are beginning to feel that they have no right to call any thing their own—that all is the Lord's-nay, that "they themselves are not their own, for they are bought with a price.' They are expecting great things, and they are putting forth great efforts. The cause of truth is every where triumphant. The long-established superstitions of civilized lands are giving way to a more pure system of faith and practice—the idolatrous religions of heathen lands "are in their dotage"-the battlements of irreligion have begun to crumble, and the besiegers, animated with fresh courage, are pressing on to the breach. In the language of one of the most eloquent writers of modern days: "The earth will soon be full of people, and full of knowledge. The de-

PRECEPT AND EXAMPLE.

ADREAM.

A few days since I sat meditating with regret and sorrow, on my own want of decision. mind reverted back to the years of childood, when and the writer of the treatise on human under their Master, would have exalted his character to with youthful engerness, I read good John Bunbours and their lives to this glorious undertaking. \yan, and often wished that I could fall asleep, and The importance of the cause of education is dream as long and as interesting a dream as his. beginning to be felt, and the Church in different O that some Bunyan would rise up, at the present sections of the country is putting forth exertions day, I mentally exclaimed, followed by a long from priestcraft and imposture. in this blessed enterprise, so intimately connected train of pilgrims, determined that nothing should with the promotion of true religion. We could impede their progress to the heavenly city. Prelead you to the private chamber of some sincere sently my senses were lulled to sleep, and a vi-Christian who had never been led to consider the sion full of interest was impressed upon my mind. wants of his fellow mortals: we would stand and The strait and narrow path which leads from the look upon his changing countenance as he reads city of Destruction to the New Jerusalem, lay ing and dim luminaries of infidelity; when we some appeal for the means of grace that came before me. A promiscuous band of pilgrims, make a sober estimate of what the high priests of from the heathen in some foreign land, or some of from many nations, were pressing forward, guidhis brethren in his own land: we would mark, as ed by two beings of most angelic appearance.he laid down the "Record" that contained that Their names were Precept and Example, twin sisappeal, the eloquent expression of his thoughtful, ters, and daughters of Paradisc, and while their tenchrated regions. We have passed amid spirits efforts were united, I saw they and their followers of another order. We wander in climes as re-We have stated al. never swerved from their path. But Precept was mote almost from science as from Christianity. ready on a former occasion, that the present time of a sanguine and ardent temperament. She held We should know where we are, as readily, by was a crisis in the interests of our Church. All in her hand the word of eternal life, and exhorted their superficial, but pompous pretensions; by Christendom is engaged in the work of evangeli- her followers by every motive which two worlds their dark but most confident scientific claims; zing the world; and the question is not whether could present, to unite perseverance. She spoke by their erroneous, wandering, but most flippant the work shall succeed, for God has determined to them from the pulpit, the press, in the religious demands in science, as we do by their infuriated that question—but it is, whether we will take part conference, at the social fireside, and in the clo- and bitter raging, against the claims of the Christin it or not. The causes then which are put into set. The multitude hung on her lips with earnest tian religion. Who are these men? Volney, in it or not. The causes then which are put into set. The multitude hung on her lips with earnest tian religion. operation now, must, from the nature of things, attention, and I could not but remark how fondly Diderot, D'Alembert, Paine, Voltaire, Herbert, be mighty. Viewed in this light, "the day of mothers repeated her words to their beloved chil- the best and greatest of them; Shafisbury, Tin small things" is not to be despised by the friend dren, with their eyes turned toward the celestial dal, Morgan, Bolingbroke, Gibbon, Hume .of religion and the Church. A discerning mind city. But while precept was thus advancing, What have they ever done for science? What will not estimate moral causes by their immediate with heaven and glory in her eye, where was her advances have they ever made? So far as we results, but by their tendency and probable ef. mild, but slow and loss confiding sister? Fearful know, not one of them has any pretensions to fects. He who estimated the power of the Gos- and unbelieving, her footsteps had long wavered, pel by the number of conversions that attended and "now I saw in my dream," that she sank by our Saviour's ministry, was deceived in his com- the way side, pale, trembling, and disheartened. putation. Had he taken into consideration the Full of zeal, Precept missed not her retiring sisnature and tendency of the Gospel system, he tor, until she saw confusion and dismay among would have formed a more correct estimate. her followers. Parents wept and prayed for Now what is the tendency of the spirit which is their wandering children; churches lamented for beginning to manifest itself in our Church? We the disaffection of their members, and the affecanswer unhesitatingly, a happy—a glorious one. tionate minister mourned over the desolations of answer unuestatingry, a happy a growing of the misery and wreten. The facts which come to light every day are not Zion. Old giant Despair exulted, in gloomy tri- In spite of such men, science would still have edness of the human family ever have been made striking, but they are indications of the character umpli, and filled his castle with the bones of the slumbered in the regions of eternal night; and in- less, if its influence had been restricted to certain which public opinion is assuming among us. The slain. The professed friends of the meek and fidelity, but for Christian men, might have sway. defined boundaries. If Jerusalem, Judea, or the which public opinion is assuming among us. In Jerusalem, Judea, or the moving of a straw upon some mighty flood, is a lowly Jesus, having now departed far from Exam- ed a sceptre as she desired, over regions of pro- regions round about, had been designated as the moving of a straw upon some might, avon, in the apostles and their sucvery small thing—yet small as it is, it shows in ple, Precept found that they were fast deserting found and boundless shades of ignorance and only field of labour for the apostles and their sucvery small thing—yet small as it is, it shows in ple, Precept found that they were fast deserting found and boundless shades of ignorance and only field of labour for the apostles and their sucwhat direction a stream is setting, which bears her banner also, and were, too many of them, folupon its bosom the power of armaments and the lowing the vain facinations of time and sense. upon as nosom the power of arminolina and the spream of the gospet, what wealth of nations. These efforts should be con- Mourafully she turned to look for her loved yet de- that religion, natural and revealed, accords with a deplorable state our world must have been in aweathn of nations. These enous should be considered in connexion with another fact, which is, serted sister. Her plain bonnet had fallen from the constitution and course of nature. We be the present time? We should have been heathat we have become sensible that "we have left her head, and a mother was endeavoring to bind lieve that it is sustained by a force and compass thems, and more than heathens; for though these undere, in this matter, what we ought to have her light tresses with frizzetts and finery. Ano- of argument that can be adduced for the truth of have not as yet heard the voice of mercy proclaimm this matter, what we bague to have the ther had torn her Bible from her bosom, and was no science. On the ground of the independent ing deliverance to captives, yet they are prisoners

portant step taken toward greater activity and amusement. "O, who will save my sister!" ex- only reason for an opinion is, that it was held by To the spread of the gospel, the circulation of more sincere devotion to his cause. Now when claimed Precept, despairingly, and raising her some illustrious man. None are really so much the holy scriptures, and the diffusion of religious all these circumstances are taken together, we eyes to heaven. Suddenly the sound of soft and under the influence of this feeling as the infidel. knowledge, we owe the whole of that moral elehave reason for believing the present to be the celestial music was heard, and a form appeared That Hume was a sceptic; that Gibbon was capa. vation, and indeed every thing else, that distinforerunner of a day in our own Church, that will of more than earthly majesty and beauty. With ble of a sneer; that Paine was a seeffer; that guishes us from the most depraved pagans. By be crowned with the richest blessings of eternal a majestic, yet tender air, she waved her hand, Volucy was an atheist, is to them strong as proof these means we have been made acquainted with But let us cast our eyes for one moment over her sister's arms, from whom she should never the most exalted state of man; that there is are nature, extent, and design of the atonement, and the Christian world. What are Christians doing? have been separated. Her name was faith; and gument enough for mortals in a sneer and a jibe; with the whole of the revealed will of God. The Let America answer, that is just coming up to with a voice solemn and awful as eternity, she that scoffing becomes a human being; and that to gospel has been, and still is the grand instrument cept and Example. 🦿

unite Example and Precept, as to guide a sinful tered, we feel that apart from all argument in the Our Saviour from the beginning said to His dis. -Mother's Magazine.

From the Christian Spectator CHRISTIANS AND INFIDELS IN CONTRAST.

Bacon, Boyle, Newton, Hale, Locke, Davy, Boerhave. We do not believe that the Christian religion epends for its evidence on the suffrage of any one philosopher, or on the bright constellation of names which have expressed their profound regard for the truths of revelation. Still, a Chris. ian cannot but look with deep interest on the fact, that such men as Bacon, and Boyle, and Newton, bowed their mighty intellects to the authority of revelation; came and brought all the rich and varied treasures of their profound investigations minds like those have left their recorded assent to down and inquire, at least, whether Christianity after having surveyed world on world, and measured the heavens, and placed himself for proigour of his life, and the serene evening of his humility, fishing for applause. conoured age, in the contemplation of the New of a child at the feet of Jesus Christ; when Locke What they say of one part of their office, of chemists, came on this subject to the same applicable to the whole of their character. to the truth of the Christian religion, it is not too

When we turn from these lights of men, these broad stars that spread their beams over all the tion of his parents, his unlearned education at firmament of science, and seek after the wander. unbelief have done for the advancement of science

Volney, Diderot D'Alembert, Voltaire, Paine, Herbert, Shaftsbur,

Tindal, Morgan, Bolingbroke, Gibbon, Hums.

and the welfare of man, we are struck with the prodigious advance we have made into chilly and what gives immorality to the names of Boyle, Locke, Newton, Bacon, Hale. What valuable fact have they ever presented in science? What new principle have they originated or illustrated? What department of science have they adorned? Not a man of them has ever trod the regions that -the regions of profound science, of deed and

supremacy of felicity and the perfection of reason. in restoring the lost to the favour of God. I awoke; and although it was but a dream, I When such has been the Apostles and high priests was more fully convinced that faith alone can so of unbolief, such the hosts which they have mus. the darkness comprehends not. world to the New Jerusalem, the city of our God. case, we would rather accord with the sentiments ciples "Ye are the light of the world," and comof the great luminaries of mankind in science; manded them not tolet it be hid; but to let it shine, and it is not unworthy of reason and elevated that others might be benefited by it. For this purhoughts to suppose, that true religion may be pose he commanded them to go into all the world, blessing for mankind; and that the system, attenart, and that has shed light on the intellect, and bless men.

NEW TESTAMENT.

Testament; when Bacon, after having rescued they had great authority in the church. They science from the accumulated darkness and rub- performed the most wonderful miracles : sickness lessons to all mankind about the just mode of in. prey. By their ministry, disciples were in convestigating nature; and after having traversed the siderable numbers added to the society of the faithsert is beginning to bloom, and the darkness to disperse, and gained all that past ful. How apt are all these things to swell the and expectant of the greatest change which has ward the inquire for into activate the society of the faithward the inquiry far into nature, bowed at every nothing of such a spirit. One of them, when God, the result of Christian exertions—the fruit toward in the authority of the Bible; when Hale, compelled to defend his character against the enetells also how he bound up the wounds of the unfortunate stranger, pouring wine and oil into them

where the work is still going on. Interest the tribute of the unfortunate stranger, pouring wine and oil into them

where the work is still going on. Interest the tribute of the unfortunate stranger, pouring wine and oil into them

where the work is still going on. Interest the tribute of the unfirst fruits of the glorious harvest that will be reapfeetly acquainted with the human frame, and

where the work is still going on. Interest the tribute of the unfirst fruits of the glorious harvest that will be reapfeetly acquainted with the human frame, and

where the work is still going on. Interest the tribute of the unfirst fruits of the glorious harvest that will be reapfeetly acquainted with the simplicity

and suffered and done in his Master's service. Point

The Church should depend alone on God for gave the testimony of his powerful mind to the preach not ourselves, but Christ Jesus the Lord, the bread of life, and as it respects the servant truth of the Christian religion; when Davy, first and ourselves your servants for Jesus' sake," is

results as the analyzer of light, the inventor of The humility of the Apostles appears likewise, fluxions, and the demonstrator of the theory of gra- in recording various particulars in the life of vitation; as the author of the Novum Organum; Christ. Men who wished to shine in the rays of standing; when each science has contributed its the utmost; and cast a veil over circumstances founder, its ornament and its head, as a witness and actions which were not so honorable, or which would lead the world to think meanly of him. The much to conclude it may be something different writers of the gospels act in a different manner. They relate a multitude of things which might have been concealed from every following age, and which they know would tarnish the character of Jesus with men of worldly minds. The sta-Nazareth, his rejection by his countrymen, when he appeared in his public character, and their attempt to put him to death for his pretensions—the opposition made to him by his kinsmen, who supposed him to be mad, the continual enmity of the rulers, his condition so destitute that he had not where to lay his head, and his subsisting by the bounty of others, his being accounted a glutonous man, and a wine bibber, a friend of publicans and himself, are all told without shame and without disguise. Men who wished either to impose on the world, or to exalt themselves, would not have acted thus. They gave the enemies of the gospel a fair opportunity of examining every charge: and they held themselves up to the world as the despised. Pride would not have do so. They were clothed with humility.-Bogue.

> From the New England Christian Herald. ITINERANT MINISTRY.

is To ye into all the world and preach the gospel to every creature."—UnkisT. The Author of our holy religion in the very begining of the Christian dispensation organized an itinerant ministry. If this plan had not been adopted, the gospel would have necessarily been constituted the glory of England and of the world quite limited in its operations. The dark moral gloom that encurtained our world never would penetrating investigations of the works of nature. have been dispelled, nor the misery and wretchcrime. We are accustomed to care little for cessors, and had no method been adopted nor int names and authorities in religion. We believe structions given for the spread of the gospel, what performance of Christian duty when we have been striving to supply its place with golden chains, and impregnable truth of revealed religion, we of hope. Our state would have been a state of

and Example sprang, with renovated strength to of holy writ. Hence they feel that to doubt is the character of God, the defection of man, the commanded this pilgrim hand once more to ar- come to the conclusion that man has no father and employed by our Creator in dissipating the darkrange themselves under the united banner of Pre- no God, that he dies like his kindred worm, is the ness that enshrouds a world of fallen sunners, and

This is the true light that now shines, and which

found where we have found every other valuable and to preach the gospel to every creature. In obedience to this instruction, His servants went ded every where with science, refinement, and forth and preached every where, that men should repent. Their Master, who had said, "Lo, I am honour on the names of Locke, and Boyle, and with you always," was faithful to His promise; Bacon, is the system with which God intended to for he gave them a mouth and wisdom, and confirmed their words with signs following. Where His faithful servants have followed up the origin-THE HUMILITY OF THE WRITERS OF THE al plan, and have, instead of seeking their own ease or emolument, felt a willingness to forsake Pride of knowledge, and pride of goodness, how all and follow Him; and have been ready not onand laid them at the foot of the cross; and spent common are they in books! Compositions of the ly to spend, but to be spent for the sake of saving their lives increasingly impressed with the be- nature of the New Testament, where the writers souls, the blessing of heaven has attended them : lief, that the God of nature is also the God of the are not only the penmen, but also in part the sub. and their labours have been almost invariably Bible. While we do not claim, that on their and plays of the history, give peculiar scope for discrementation of the plays of this kind: but we seek for it in vain in pressed with the importance of this part of the word of God, we do claim that they should be al. the disciples of Christ. Never did authors keep gospel economy, entered upon the plan of itine. lowed to rebuke the flippancy of youthful and themselves more out of sight, than the writers of rating; and witnessing the astonishing success unfleged infidelity; that they should be permitted the gospels: it is surprising how little is really that attended his labours, he never after left the to summon men to inquire before they propounce; theirs; and how much comes from the mouths of field, until he was called to his reward. As the we claim that their authority is sufficient to call others. In the course of the narrative, they tell fruits of his toils, the Lord raised up many poss. on the youthful skeptic to pause, and to suspect their faults with the greatest frankness and nair- essing the same views and feelings on this subject that possibly he may be wrong. When mighty etc. They record without disguise their igno. with himself, consequently the Methodist societies rance, their prejudices, their errors, and their were first originated by him, on the plan of having the truths of the Christian scheme, it is not too faults. Some writers have told us of their own an itinerant ministry. This was made a distincmuch to ask of minds of far less power, to sit faults, but in such a way that we can see their tive feature of Methodism, and to this plan the aim is to solicit praise. The language of the Methodists in all countries strictly adhere; and may not have come from God. When Newton, heart is, "See what an humble man I am," or, we presume, yea, we hope, as long as they are "These are all the faults I have: are they not a people, that they will continue to adhere to it. little ones, and few?" Nothing of this artifice It is true there are some who make objections to found inquiry at the head of mankind, sat down do the Apostles shew. It is honest integrity, sim. some of the bearings of this system, especially to in the full maturity of his days, and passed the ply relating truth; not pride under the mantle of the necessary change of ministers. But let such think for a moment whether their personal feelings From their office, as the Apostles of Christ, are paramount to the great and benevolent object . of evangelizing the world. Such persons must allow that the great Author of salvation has a bish of two thousand years; after having given vanished at their word, and death gave up his perfect right to the gifts in His Church; and that t has been of His mercy they have had among them one of His servants, whose labours have been blessed, so long; and now, instead of complaining, they should be thankful, and evince that he gospel, which he has preached, has had the effect of making them love their neighbours as learned in the law, not only believed Christiani. mies of the cross, enumerates his sufferings and themselves. Where this is truly the case with a ty to be true, but adorned the Christian profess his labours, 2 Cor. xi. But in the passage people, we believe they will feel willing to give sion by a most humble life; when Boerhave, per. breathes nothing but humility and self annihila. up their former highly esteemed pastor, that he

> The Church should depend alone on God for who is to break it, she should say, "Send by whom thou wilt send,—only send us a pastor after thine own heart."

-- " God's ministers are flames of Era Where he appoints they go "

From the N. Y. Observer.

Joun 1: 1, 2, 3, 14, 15, 18, 29, 30, 34,

In the beginning was the Word, and the Word was with. God, and the Word was God. The same was in the be. ginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bure witness f him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. No man hath seen God at any time; the only begotton Son, which is in the bosom of the Father, be hath declared him. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me. And I saw, and bare record, that this is the Son of God.

These nine verses were selected from a single chapter, the authenticity of which will not be sinners, in league with Belzebub, and a demoniac denied by any modern expositor, claiming the name of christian. If these declarations do not establish the doctrines of the divinity and humanity of Christ, we do not know what words could be made use of for this purpose. In the first verse it is said. The Word was God; in the 2d, All things were made by Him; and in the 14th, The . disciples of one who was poor, and vilified, and Word was made flesh. He is expressly called "man," in the 30th; and "the Son of God," in the 34th. What shall we say then? Has God revealed the truth in this case, or has he spoken a falsehood? Does the bare suggestion of charg. ing Him with falsehood chill us with horror! Yet do we not so charge him, if we dishelieve? The doctrines true or false, are plainly stated-so plainly that they cannot be mistaken. It is in vain to say that they are irreconcileable, the one with the other. It is no concern of ours to reconcile them. We are to believe them, if God has seen fit to reveal them, whether we can reconcile and explain them or not. Or if we disbelieve, we do it at our peril!

> THE SCRIPTURES are "wonderful," with respect to the matter which they contain, the manner in which they are written, and the effects which they produce, They contain the sublimest spiritual truths, vieled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, &c.— When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and to "observe" these "testimonies" of the will and the wisdom, the love and the power, of God most high !-While we have these holy writings, let us not waste our time, misemploy our thoughts, and prostitute our

Temperance.

From the Temperance Recorder.

PERMANENT AND UNIVERSAL LAWS. It has been justly remarked, that the precepts of the Law of Moses, though that code was designed for a poculiar people under peculiar circumstances, embody and set forth those eternal and unchangeable principles of right and justice upon which all good laws and all sound mora lity must forever be founded. We earnestly solicit careful attention to the following brief exposition of a Law, enbodying an immutable principle, and consequently as imperative upon us as on any individuals or nations in past

"If an ox gore a man or woman that they die, then the ox shall be stoned—but the owner shall be quit. But if the ox were wont to push with his born for time past, and it bath been testified to his owner, and be hath not kept him in; but that he hath killed a man or woman, the

The principle of this law is all that we are concerned with at present. And it is a very plain one, and a very broad one-brought out here in a specific case, but extending to ten thousand others.

'It is this. Every man is responsible to God for the evils which result from his selfishness, or his indifference to the welfare of others. This law will help us to illustrate the principle...

"If an ox gore a man or a woman, that they die, then the ox shall surely be stoned, but the owner of the ox shall be quit." The design in stoning the ox was to produce an effect upon men-to show them how highly the law giver valued human life. The very beast that destroy-

ed it should be east forth as an abomination.

Says God to Noah: "Your blood of your lives will! require; at the hand of every beast will I require it, and at the hand of man." A stigma shall be fixed upon man or beast that shall destroy him, who is made after the similitude of God. But why is the owner in this case quit, or guiltless? Simply because the death is not in any way the result of his carelessness, or of his selfishness. From any thing within his knowledge, he had no reason to ex. ct such a result. But if the ox bath been went to push with his horns, and he knew it, he shall be responsible for the consequences, whatever they may be For he had every reason to expect, that muschief would be done, and took no measures to prevent it. And if the ox kill a man or woman, the owner hath done the murder, he shall be put to death. Why? The death was the result of his selfishness, or of his indifference to the lives of others .-And according to the law of God, his life shall go for it. The principle of this law, is a principle of common

You see a follow creature struggling in the water. You know that he can never deliver himself. And you know that a very little assistance, such as you can render, will rescue him from a watery grave. You look on, and pass by. True, you did not thrust him in. But he dies by your neglect. His blood will be a on your head. At the bar of God, and at the bar of conscience, you are his murderer. Why? You did not kill him. the owner of the ox lift as hand. But he shall surely be put to death. You had no malice, neither had he. You did not intend his death—at the very worst you did not care. This is just his crime. He did not care. He turned loose a wild, fiery, ill tempered, ungovernable animal. knowing him to be such; and what mischief that anima might do, or what suffering he might cause, he did not care. But God held him responsible.

Take another case upon the same principle. And it is most of us. Your dog has gone mad. You hate to kill bim, for he has or had some good qualities. You hate to tie him up for it is too much trouble; and you hate worst of all, to believe that he is mad. It has been testified to you that many have died of his bite, already, raving mad. and that many more in different stages of the disease, are coming to the same miserable death. But still you will neither shoot nor shut up the cause of this wretchedness. You affect to doubt whether any of them had the real hy drophobia, or whether the bite will produce the same of fects again; and so you leave him loose among your neighbors and your neighbors' children. Is it not a dictate of for you to say-I had no malice, I did not set the dog on mthey might have kept out of the way; and if he was mad it was none of my concern; let every one look out for himself. Would not this be adding insult to injury; and instead of proving your innocence, prove you a wretch past feeling? But what has all this to do with the object of this address? Much every way. We wish to act upon established principles. We have endeavored to for evils which result from his own selfishness, or indifference to the lives of men.

In other words; to make a man responsible for results, it is not necessary to prove that he has malice, or that he intended the results. The highwayman has no malice ness. Will he say that he is not responsible, and, like death but his money; and if he can get the money, he does not c.re. And he roband murders because he loves himself, and does not care for others acting in a different way, but on the same selfish principle with the owner of the ox, and of the mad dog, and on the very same principle held responsible.

In the trial of the owner of the ox, the only questions to be asked, were these two. Was the ex word to push with his horn in time past? Did the owner know it when be let him loose? If both of these questions can be answered in the affirmative, the owner is responsible for all the consequences.

This is a rule which God himself has established; and

it applies directly to the object of this address. Are ardent spirits wont to produce misery, and welchedness, and death? Has this been testified to those who deal in them. e. makers and retailers? if these two things can be es. tablished, the inference is inevitable—they are responsible, on a principle perfectly intelligible—a principle racog. nized and proclaimed, and acted upon by God himself. It is possible that some may startle at this conclusion, and

these two things are true, every retailer and maker must boar it. And can either of these be disputed ? Turn your misery, and death? attention to these two facts: 1st. Ardent spirit is wont to produce misery. Those who make it or sell it, are perfectly sware of its effects. I will not insult any man's understanding, by entering into a labored proof of either of these positions. Upon the first point, let me refresh your recollection, and bring vividly before you, the hopes which ardent spirits has blasted, and the tears it has Must of us can remember many a shock. ing scene which spirit has produced. Let any one of us set down and count up the number of its victims, which we have known—and their character and their standing clear; you can wash your hands of this wretched business; in society, and their prospects, and their happy families, And if you are unwilling to do that, very little reliance in society, and their prospects, and their happy families. And if you are unwilling to do that, very little reliance and what a change a few years' use of ardent spirit has can be placed on your good wishes. He that is unjust in caused, and what they and their families are now. What the least, is unjust also in much. I can bardly conceive a catalogue of wretchedness might any one of us make out. Very few but could remember 20, 30, 50, or 100 families rained in this way-some of them once our most intimate friends-and their story is soon told.

They were once promising-excited high expectations were high spirited, despised every thing mean, and had a special contempt for a drunkerd; and had a prophet proclaimed that they themselves should be all that they des. pised, they would have repelled it as a thing impossible. Is thy servant a dog," as said Hazzel, "that he should

But they could drink occasionally, just for a spree, for the sake of company. In this way the taste was acquired, and dissipated habits formed. They became idle, and of course uneasy. And they drank partly to gratify taste, and partly to quiet conscience. They saw that the tide of dissipation; and human nature, in its last stages and partly to quiet conscience. They saw that the tide of earthly wrotchedness, in all its degraded forms and was coming in upon them; and for a time, perhaps, made filthy appearances, surrounding him. And his whole some carnest but irregular struggles against it. enined upon them. Every flow of the tide drove in some barrier-the resistance became weaker and weaker-by and by the struggle is ended, and they float with the tide, and where are they? One has been found by the temperance reformation a mere wreck—in property, character, body, and mind, a mere wreck, and, O miracle! After years of dissipation, after causing unspeakable misery, he is saved, yet so as by fire. Another is a mere vagabond, unprincipled and chameless-wan dering from grocery to grocery-fit companion for the lowest company. Drinking upon their bounty, yea, drinking their leavings—the mere rinsings of the glasses—a nuisance to society and a curse to his kindred. Another is in the penitentiary, for a crime which he committed in fortune; or who would take his gains, burdened with all hours we arrived at the mouth of the Sangeeng River, ceived by the Wesleyan Missionaries, and by Mission-

he done? One night, after spending all his money for drink, and tolering about till all the shore were closed; he returned to his miserable habitation. He found a few them. He threw one child this way, and another that, him that what little fire there was, was none of his providing. With many a horrid eath, he declared he would not be scolded after that sort. He would let her know who should govern, and, by way of supporting his au thority, beat her brains out with the last remaining stick of wood. He did not mean to kill her. Her dying struggles brought him to his senses, and he stood horror struck He would give almost any thing that the deed were not done. If it could restore her to life, he would be almost ready to give a pledge never to taste ardent spirit again Now look at the wretchedness of this family. For years he has made very little provision for them; they have lived as they could, half naked and half starved, and not educated at all, with a most wretched example before their eyes. What encouragement had the wife or children to attempt any thing-to make any exertion. The children are abused and trampled on at home, and they grow up without self-respect, without shame, and without principle. Can any thing respectable be expected of them? And if they do rise, it must be through a world of diffi-

culty.

How many thousand families have been ruined in some such way as this? The futher was a drunkard, and the mother-what could she do? She endured, hoping against hope, and for the children's sake, bore up against the current; and many a time disguised a sad despairing heart under a joyful countenance, till at length she died of a broken heart; or died at the hands of him who had sworn to protect her!

These, and things like these, are the effects of ardent spirit--not casual, accidental, but common, natural effects, seen every where, in every town, in every neighborhood, and in every connection. Look which way we will, we see some of these effects. The greatest wretchedness which human nature in this world is called to endure, is connected with the use of ardent spirit. There is nothing else that degrades and debases man like it-nothing so mean that a drunkard will not stoop to it-nothing too hase for him to do to obtain his favorite drink. Nothing else so sinks the whole man—so completely destroys, not only all moral principle, but all self-respect, all regard to character, all shame, all human feeling. The drunkard can break out from every kind of endearing connection, and break over every kind of restraint; so completely extinct is buman feeling, that he can be drunk at the funeral of his dearest relative, and call for drink in the ast accents of expiring nature.

Now look at a human being, whom God has made for nol le purposes, and endowed with noble faculties, degraded, disgraced, polluted, unfit for heaven and a nuisance on earth. He is the centre of a circle-count up his in fluence in his family and his neighborhood-the wretchedness he endures and the wretchedness he causes; -- coun up the tears of a wretched wife, who curses the day of her espousals, and of wretched children who carse the day of their birth. To all this positive evil which ardent spirit has caused, and the happiness which but for it this family might have enjoyed and communicated. Go throt a neighborhood or a town in this way, count up all the misery which follow in the train of argent spirit, and you e roady to ask, can the regions of eternal death send forth any thing more deadly? Wherever it goes the same cry may be heard-lamentation and mourning and wee; and whatever things are pure or lovely, or venerable, or concerning this which has caused fear and treinbling to of good report, fall before it. These are the effects-and need not say more on this point. Can any man deny that "the ex is wont to push with the horns?

2d. Hath this been testified to the owner? or are the makers and retailers aware of its effects? The effects are manifest, and they have eyes, ears and understandings as well as others. They know whatever profit they make is at the expense of human life or comfort; and that the tide which is swelled by their unhallowed merchandize sweeps ten thousands yearly to temporal and eternal ruin. this is not all. The attention of the public has of late been strongly turned to this subject. The minds of men common sense, that you ought to be responsible for the home upon them. The subject has been presented to be result? And you are. All that perish by means of this in a new light, and men cannot but see the absurdity of reprobating the tempted while the tempter is honored—of business it is to make drunkards. But are the makers of ordent spirit aware of its effects? Look at the neighbor. hood of a distillery-an influence goes, forth from the spot which reaches miles around-a kind of constraining influence, that brings in the poor, and wretched, and thirsty, and vicious. Those who have money bring itthose who have none bring corn-those who have neither bring household furniture-those who have nothing bring establish one principle, viz: that every man is responsible themselves and pay in labour. Now the maker knows all these men, and knows their temperament, and probably knows their families. He can calculate effects; and he sends them off, one to die by the way, another to abuse bin, ask. "am I my brother's keeper?" He knew what night be the result, and for a mere pittance of gain, was willing to risk it. Whether this man should abuse his fa. mily, or that man die by the way, so his purpose was answered, he did not care. The ox was wont to push with his horn and he knew it; and for a little paltry gain he let bim loose; and God will support his law in all its extent, by holding him responsible for all the consequences. But common excuse is, that "very little of our manufacture is used in the neighborhood; we send it off."

Are its effects any the less deadly? In this way you avoid seeing the effects, and poison strangers instead neighbors. What would you say to a man who traded in clothes, infected with the small pox or cholera morbus; and who should say by way of apology—that he sent them off—he did not sell any in the neighborhood. Good man! he is willing to send disease and death all abroad! but he is too kind hearted to expose his neighbors. Would you not say to him, you may send them off, but you cannot send off the responsibility. The eye of God goes with them, and all the misery which they cause will be charged

to you. So say we to the man who sends his spirit off.

"But if I do not make it, somehody else will." What look around for some way to escape it.

What! Is a mon responsible to God for the effects produced by all the spirits which he makes or sells? This is a most fearful responsibility: Indeed it is. But if I do not make it, somebody else will. What win or crime cannot be excused in this way? There is a market for slaves, and if I do not go to the coast of Africa is a most fearful responsibility: Indeed it is. But if bear the responsibility of sending abroad pestilence, and

misery, and death i
"Our cause is going down," said Judas, "and a price
is set upon the head of our master; and if I do not betray him somehody else will. And why may not I as well pocket the money as another?" If you consider it a privilege to pocket the wages of unrighteousness, do so. But do not pretend to be the friend of God or man, while you count it a privilege to insult the one and rain the This is the most common excuse for retailing; I wish it were banished from the earth. But then what can I do?". What can you do? . You can keep one man any thing more inconsistent with every generous feeling, every noble principle, than retailing ardent spirit at the present day. The days of ignorance on this subject have they are yet too fond. Their apology was, that they passed by, every man acts with his eyes open. Luck at the shop and company of the retailer. His principal fur niture is a barrel, two or three bottles. glasses. He has a few other things just for show, brooms, earthenware, tobacco, &c. The inventory is soon made. I say he has a few other things; for even he is ashaned to appear as a dealer in spirits only. His shop needs no sign,—every drunkard knows it as it were by instinct. And even the blind might discover it by infallible tokens; and the company is a combination of all the shameless and ahandoned. And there stands the retailer in the remove every restraint, and to produce a reaklessness, that regards neither God or man; and how often, in the providence of God, is he given over to drink his own poison, and to become the most wretched of this wretched company. Who can behold an instance of this kind without feeling that God is just to him? "He sunk down into the pit which he made, in the net which he hid is his own foot taken."

When we think of the years he has spent in this service, the quantity he has scattered abroad, and the misery he has caused, who can calculate the responsibility? And who would envy him, even though he had accumulated a

tremendous effects, and yet you receive it into your congregation, who lined the bank and met us to shake bouses, and bid it God speed. As far as your influence liands. We were bappy too in meeting with our aged supports it and gives it currency, so far are you a parcoals on the hearth, and his wife and children sitting by taker of its ceil deeds. If you lend your influence to make the path of ruin respectable, or will not help to affix disgrace to that path. God will not hold you guiltless. You annot innocently stand aside and do nothing. A deadly effort. Still the plague rages to an immense extent. What will every good citizen do? Will he not clear his house, his shop, his premises of it? Will he not take every precaution to defend himself against it, and use his influence and his exertions to diminish its circulation, and thus diminish human misery? If he fears God or regards man, can be stop short of this? Can be, in the planitude of his selfishness, stand up and say, I'll make no and all with such hospitable cheer, that we felt ourpromises-I'll not be bound-I am in no danger? If he selves at once both happy and at home. Dinner dene, citizen? I speak as unto wise men : judge ye what I say. | the garden seeds were distributed to about fifty families.

Religious Intelligence.

SAH-GEENG INDIAN MISSION.

Mr. Case's Notes continued. . Thursday June 6th. At sun rise we were again inder way with paddles, -fine weather. Hitherto we had seen little but evergreens,-lands every where low near the lake, though without marsh. But this morn ng we found ourselves at the foot of a mountain,--a continuation of the Ridge which forms the Niagara falls, passing around the head of Lake Ontraio, thence north rly 200 miles from the falls, it here meets the waters of Lake Huron. Now taking a southwestern course, it encircles two large Bays, thence north till the ridge dips into Lake Huron at Cape Hurd, atN. Lat. 45° 24" leaving a track for the passage of vessels, then one; it consisted of a boiled fish and sea bread; and eside, the purity of the waters and the breezes had imis an appetite. We were fortunate in lighting upon a ment. place where plates were cheap and plenty. They were of a beautiful free-stone, which we could select of any size and thickness. A piece of birch bark o chip-waig at each end, formed our soup dish. Our meal ended we were at first at loss for a cloth for our spoons and dishes, but we found a good substitute, one of the Indians handed a beautiful tuft of fine moss which answered the purpose well. About 12 miles from the found far from the shore, were for taking the circuit of

consented to take our course directly across. Instead of 4, we found it about 8 miles across, and required 2 and hours to accomplish it. The water was deep, and being favourable for fishing, we again tried our 10lbs. break, he was thrusted with a spear and taken on board. He made us a delicious dinner. While this was preparing, and being much wearied, I wrapt me in cloak and laid down on the beach and slept for half an We were now opposite the island abovemen hoar. tioned, where the canoes of several hundred warriors are said to have been lost. Had we crossed here, it would have saved us about 60 miles; but 20 or 30 miles on the bosom of the Lake, and where it extends 800 miles porth and 40 south, in a small bank canon, is two great venture. At 5 o'clock we came to a Bay which the indians call Che-wing-ka-tung, On the map it is call-It extends south about 20 miles, ed "Owen's Sound." and is about 8 miles over at its junction with the Lake. About three miles further brought us to the point, where we changed our course for the west. As night was coming on we looked but in vain, for good tenting ground. It was 9 o'clock when we found a landing, and being dark and the waves high, we found some difficulty in getting on shore. Having pitched the tent by the light of the lantern, built a fire, took our supper, and removed the coals, we formed our bed thereon of hemlock boughs. An Indian Brother's prayer was sweet in this wilderness. Our journey to-day was about 47 miles, and we

right we passed a number of Islands. In front, on the torth shore, was seen a ridge of white rock skirting the Bay to its head. It has a striking and grand appearance. The mountain here stretching northward, extends about 35 miles, and forms the utmost point of land (Cape Hurd as above mentioned) around which ressels from Penetanguishine pass on their passage to up the Bay, and crossing a portage of about eight miles, we saved 50. At 8 o'clock, we came to a creek, and seeing several canoes, we landed, and found 4 families of Indians. They at once knew us, being Christians from Cold-Water mission. We entered into conversation on the subject of religion, and understood that they kept up regularly the duties of devotion, in singing and prayer, both in their families and on the sabbath day. One of them said, "we pray every day, and feel warm in our hearts." No fishing or hunting was practised on the Lord's day. The nearest white settlement on this coast is about one hundred miles. It was animating to sing with these sincere Christians the songs of Zion in a strange land. Never probably was the voice of prayer heard in these wilds till the Christian Indian prayed. The Hymn-book and the Gospel of Matthew in Chip-pe-way formed their Library, and the Indian child, who had learned at the Mison School, read the word of God to her aged friends, This little girl of about 12 years was very interesting. As she held my hand, and walked with us down to our cance, I said, " what is your name?" & where were you baptized? She answered, "my name is Mary, you baptized me at Yellow-head's Island." They all seem d gratified with this unexpected visit. I gave Mary a Chip-pe-way tract, containing the Commandments, Lord's prayer and Apostle's creed, and the mother, to express her gratitude, brought us a fine piece of venison. This company was on a fishing voyage, of which

At ten o'clock we arrived at the portage, head of Colpay's Bay. A salmon trout and venison made our breakfast, when the Indians proceeded to arrange the luggage and canoe, to be conveyed across the portage. The paddles were bound to the beams in such a manner as to support the whole weight of the canoe, resting last in the ship Jupiter; and by this ship, which returnon the shoulders. One man took the canoe and gun, ed, a few days since, highly interesting intelligence of another carried the tent and provisions, a third slung the progress of this Mission has been received. Mr. upon his back the trunk of books. It fell to my lot to Cox has purchased the Mission house at Monrovia, carry the valise and other articles of about 40 lbs .filthy appearances, surrounding him. And his whole thours we had overcome about 4 miles, when we were excite every evil passion, to destroy all salutary fears, to glad to be relieved from our luggage. The way we passed was but a blind path, with neither logs nor brush stationed at Grand Bassa, about seventy miles to the cleared from it, so beavy was our burdens, that we had leeward of Monrovia, where Mr. Cox has contracted to lay them down and rest every 20 minutes. We now took a creek into a small lake of two miles diameterthen again shouldered our burdens and passed half a nile to another lake, of one mile diameter. Thence again by land two miles, which brought us across the point to the west and largest part of Lake Haron. We

> and land about 25 miles, -- much fatigued. Saturday, 8th June, set sail for Sangeeng. In six

We were bappy too in meeting with our aged brother, the Rev. T. Whitehead, who was on his third visit to this people, for holding a quarterly meeting.are of every class; and however wide the difference in found Mr. Benham and family in good health, the tem- will greatly facilitate these missionary operations. fortune, education, intellect, it brings them to the same poral affairs of the mission in a good way, and the On the subject of Schools, Mr. Cox expresses great dead level. An effort has been made to stay the plague; work of religion prevailing among the Indians. Mrs. solicitude that a small one should be connected with and a success surpossing all expectation has crowned the Benham soon had her table spread in noble style; order each of the Missions. He deems it also important that and neatness were apparent in every part of her economy, and the table was furnished with every dainty Monrovia, and proposes the Maine Wesleyau Seminary which health required, or hunger craved, the neat as its model. He wishes to unite under one roof, Rewhite loaf,—the Indian samp,—the fish from the river, ligion, Art, Science and Industry. The natives, he —venison from the forest,—milk from the family cow—says, "must be both christianized and civilized before the home made butter, and sugar from the maple tree, our work will be well done;" and that the "intellectual can say this, and stand aloof, shall we count him a good the sound of the horn brought together the men, when They consisted of beans, omons, beets, carrots, parsnips, pumpkins, squashes, turnips, &c. &c. Mr. Benham having a space in his garden unoccupied, it was laid out in beds and the seeds planted in drills, the Inlians paying much attention to the plan of gardening. Medicine, and the scriptures, were also delivered over to Mr. Benham, for the use of the Indians. The latter consisted of the Gospels of Matthew and John, tracts and cards of the Commandments, Lord's prayer and Apostle's Creed, and hymn-books, all in English and the Chippeway tongue.
(To be continued.)

From the Christian Advocate and Journal.

Mission House, Upper Sandusky, June 25, 1833. Dear Brethren:-Although three quarters of the erto been unable to furnish our friends with a report, ent of the Lake, forming the island of Manetoe, myself. It will be recollected that I am unassisted; Drummond's Island, St. Joseph's, &c. After three and the care of so numerous a family, considerable hour's toil we landed for breakfast,—it was an excellent sickness in the family, together with the management proved our health, and the use of our paddles had given charge, as to be able to give a fair and correct state-

Notwithstanding many true and encouraging reporte have heretofore been made concerning this institution, which, in its inciplent existence, occupied so great a share of public interest and attention, yet, at the present time, we can say more to gratify the feelings of those who feel an interest in its success, and for the encouragement of those who have benevolently contributed to its support, than, perhaps, any former perimountain cliff, we came to a Bay, which we supposed ed would have justified. The spiritual seed, sown in is about 4 miles across. The Indians, fearful of being tears by my brethren who preceded me, has been rapide at St. Marie, several have been converted during the ly advancing, by the favor of beaven, toward its perthe Bay; but as the weather was calm, they at length fection; so that it may now be considered as "the full corn in the ear." We have eight well organized classes; the member are very attentive to the worship of God, living in the conscientious discharge of every Christian duty, and continually "growing in grace, trolling line, when we soon took a salmon trout of about and in the knowledge of our Lord and Saviour Jesus Lake. . He pulled lustily, and fearing the line might Christ:" to him be all the Glory. Religion has done much for the Wyandot people; their societies appear to be free from many of those vices prevalent among white people of the different professing orders; such as family disputes, envy at the prosperity of others, tale-bearing, &c. &c. Their attention to the Sabbath s worthy of imitation, and their behaviour in the house of God would furnish a reproof to many who suppose they have very exalted claims to refinement. Although they manifest all the parental tenderness, of which human nature is capa' le, yet they submit, cheerfully, to a separation from their children, for several weeks to gether, for the purpose of giving them an opportunity dian. attending our school, of taining an education, and of forming habits of civilized life.

Religion has not raised them in a moral, only, but in temporal point of view. Many of those who formermade considerable proficiency in agriculture. The nuwere on the water at our paddles about 13 hours, very

We have experienced considerable discourhalf past 4, and steered west up Colpay's Bay. The Bay is about 4 miles over, and 12 miles long. On our efforts that have lately been made to purchase their unsettled condition. Our brethren feel, that here they have no certain dwelling place, yet they appear to be determined to secure to themselves "au inheritance incorruptible, and undefiled, and that fadeth not away. Col. Mc'Ilva'ne, the United States agent, is now with Goderich, Sandwich, Detroit, &c. By taking a route us, for the purpose of making proposals, on the part of government, for the purchase of the Wyandot lands; but the result of his visit cannot be anticipated.

Our school consists of about thirty-five scholars, unler the care of brother William Brown; they appear to be making a pleasing proficiency. This year, between thirty-five and forty have joined society on probation, most of whom remain, and many hopeful conversions have taken place.

Should the nation again assume a settled and permaent character, I entertain the pleasing hope that the entire nation will bow to the conquering King or

SAINTS. Reflecting, while I write, that these lines will be ead by many warm hearted, loving Christian brethren and sisters, who have aided in the support of this and cations daily ascend to the throne of grace, for the universal spread of the Gospel of peace; we would say to them, Cease not your labor of love. Although we need not so much of the temporal assistance we once reded and received, yet others are perishing for lack of knowledge, and need a share of your Christian liberality. Look far west. There the twilight gleams are already visible, and we anticipate the sudden rising of the eright and morning star, in those benight

But still, brethren and sisters, let us with them have an interest in your prayers. Yours in Gospel bonds, Thomas Sins.

> From the New York Commercial Advertiser. WESTERN AFRICA.

We have heretofore mentioned that the Missionary Society of the Methodist Episcopal Church had estabished a Mission at Liberia, with the intention of soon penetrating into the interior of Africa. . The Rev. Melville B. Cox sailed for this mission early in November which formerly belonged to the Basle Mission, where he has taken up his residence, and will remain unitil joined by others who are on the eve of their departure from the United States. On their arrival one will be be stationed near Grand Cape Mount, about 50 miles to the windward, and so on, until the whole line of coast, shall be blest with such a moral power as shall effectually put a stop to the accursed practice of slave stealing, which is still carried on at some places between Monpitched our tent on an island, after travelling by water rovia and Sierre Leone, and between that and the Gambia .- Mr. Cox has visited Bathurst on the Gambia and Free Town, Sierra Leone, where he was kindly re-

ghostly, and his eye wildly rolling in despair. What has your example goes to support the use of it. You see its welcomed by Mr. Benham, and the whole of his Indian ter place, besides many acts of Christian kindness, presented Mr. Cox with a purse of about \$20 to aid the ${f Mission}.$

"The Myrick Mission" is recommended to be established at Sego, on the Niger, in the heart of Africa, The whole body were gathered for the purpose, and whence, says Mr. Cox, "the vital fluid of Christianity they appeared much animated in seeing their ministers will soon course to its utmost extremities." To get poison is circulating over the land, carrying disease and desolation and death in its course. The alarm has been after a tedious royage of five days, along a wilderness from which place it is ten days walk to Sego. There given-a hue and cry has been raised against it. Its shore of 180 miles, to meet with Christian friends, in is already a factory at Tenda, and is to be another at deadly effects have been described, seen, felt. Its victims a well ordered community of native christians. We Sego, owned by Mr. Grant, an English merchant, which

an academic school should be established at or near says, " must be both christianized and civilized before. are even more pressing than the moral or physical wants of the Colony.

The letters from Mr. Cox are dated on the 8th of April, at which time Mr. C. was in the enjoyment of good health; but we regret to learn that on the 14th he was attacked with the fever peculiar to the country -on the 15th, he was a little better-the vessel which brings the intelligence sailed on the 16th. We ardent. y hope his life will be spared to carry forward the work in which he is so nobly engaged.

CHRISTIAN GUARDIAN.

Wednesday, July 24, 1833.

NATIVE MISSIONARIES.

Yesterday our Native Brethren, Peter Jones, John Sunday, John Cahbeach, and John Taunchey, arrived in town, from St. Marie, Lake Superior, by way of present conference year have expired, yet I have hith- Lake Huron, Penatanguishine, and Lake Simcoe. The three latter have been absent in the Indian country again the ridge appears, extending north the whole ex. concerning this mission, that would be satisfactory to more than a year. Senday spent eight months at Kewa we non Bay, up Lake Superior, about 800 miles north of this. The tribe among whom he labored are deprayed & savage; and he met with much opposition of an extensive farm, have prevented me from forming and discouragement at first, but keeping in view the so perfect an acquaintance with the condition of my salvation of his brethren, and the injunction of his Divine Master to "teach all nations," he at length, by unremitting attention and faithful perseverance, succeeded in the conversion of ten of his Pagan Brethren. These he formed into a class, for mutual edification and encouragement in the duties of religion. Others it is said, have given up their pagan rites and drunken habits and are seeking for the comforts and happiness of the Christian religion.

Cah beach has extended his labours to the straights of Michigan, and to the Ot-ta-was on the east shore of Michigan. Tawnchey has laboured with some success past winter. The zeal and perseverance of those native : Missionsries are highly commendable and their labours

have been crowned with the divine blossing.
Thomas Frazer, Thomas McGee, and Wm. Herkimer, take the place of Sunday and his company, while' these return to their families at Grape Island and Rice '

It will be recollected we published a short time since, an account of the Anniversary of the Wesleyan Missionary Society in London, at which the Rev. E. Ryerson was present and spoke on the occasion-That statement was copied from the Christian Advocate and Journal; since which the following has come to hand in the N. E. Hera'd, and as it gives a version of his speech more like what we might expect him to have said, than the other, we lay it before the renders of the Guar-

"The Rev. Egerton Ryerson, representative of the Canadian conference addressed the audience at some length.
He gave a sketch of the origin and progress of the work a temporal point of view. Many of those who former of God in British North America, from the year 1792, ly obtained a precarious support from the chase, and They had now seventy travelling preachers, from 200 to were strangers to the comforts of civilization, have 300 heal preachers, and about 15.000 members, which was an increase of apwards of 3.500 during the past year. morous fields of wheat and oats, and the well-tended loorn; the abundance of good horses, cows, oxen, sheep, stons on the Grand River, from the year 1824, through dwellings, all attest that the labors of my worthy predecessors have not been in vain, nor the liberal contributions. He have very striking testimony to the construction of the converted Canadicessors have not been in vain, nor the liberal contributions. He have very striking testimony to the butions of the friends of missions improperly applied adult Indians. He here very striking testimony to the consistent character and extensive usefulness of Peter Jones, and to the high respect which was entertained for Friday. 7th June - We left our encampment at and interruption of our labors, in consequence of the him both by his brethren and the Churches of North America. He referred to the probability that a more intimate efforts that have lately been made to purchase their union was likely to be formed between the Methodists of lands; some of the Wyandots being in favor of selling Upper Canada and the Methodists of Great Britain; and while others are opposed to it, places them in a very stated that, to effect this was the principal object of his mission to this country."

> The weather has been unusually warm these few lays past, very favourable for ripening the wheat and securing the hay, of which there is appearance of great abundance in this part of the Province. The Indian corn has suffered from the coldness of the weather, through June.

> > MR. BARRY AGAIN.

This gentleman has once more made his appearance :. n the Courier; but as we apprehend our readers would. not be profited, nor the cause of truth and religion promoted, by the publication of his production in the Guardian, we shall trouble them with such extracts only as appear to require particular attention. Indeed we should, as intimated in our last, consider it altogether beneath our notice, were it not that he advances. other benevolent institutions, and whose fervent suppli- charges somewhat new, and very different from any in his previous articles. Not content with attacking our moral character, and endeavoring to induce a belief that we are disaffected towards Government, he now attempts to strip us of our claim to religion and Methodism too, by misrepresenting what we said about charity, and asserting that as a society we are at variance with Mr. Wesley himself. These latter particulars claim our attention and induce us once more, however disagreeable the task, to attempt a vindication of ourselves and the connexion to which we belong, -- to throw. off his vite aspersions. .

Mr. B. says, in reference to the remarks we made in our last about charity-" His charity, (meaning ours) he tells us, does not go so far, as to consider as a brother, the man whose sentiments may differ from his."

Was there ever a perversion of words more evident and more vile than this? the wickedness of which is' only equalted by its impudence. When, or where, or how, have we intimated any thing like the above? We said our charity does not extend quite so far as to regard that man as a brother whom we represent as a malevolent and seditious liar. (See the last number of the Guardian.) Compare this with the above, and let Mr. B. stand convicted before an insulted public of a perversion, at the turpitude of which the worst of men would have reason to blush; and we must confess, that for the building of a cane or log Church. A third will we cannot but blush both for Mr. B. and the office he date holds, while, in justice to ourselves, we are forced thus to expose him to the public view.

He says "his charity tells him to love even his enemy." We are glad of this; we would have been much more so had it told him in time to avoid false accusation, and repeated attempts to murder by misrepresen-. Itation the character of his neighbour. We are told you may see another; his countenance haggard and make it not sell it. But you drink it occasionally, and the mission house, where we were Free Town and St. Mary's. The Chaplain at the lat. B. make the application, while we remind him that he

our society, like one of old asking "Art thou in health measures taken by men in public offices.—We do not see my brother," while he stabs by saying "I should be sor- the contrary manner. Generally, then it behaves us to be ry the public should be so unjust us to suspect that certain monies raised in England & the United States were best; but, (and let the Methodists now attend to their venerated founder.) when they are consured without any intended to be applied by a certain society to other pur- color of reason, and when an odium is cast on the King by to have all denominations of professing Christians plaposes than those for which they were originally intend. that means, we ought to preach politics in this sense also. ed"-and again, "Let not a single chapel be desecrat- we ought publicly to confute those unjust censures." How ed by perverting it to purposes for which it was not intended." Such are some of the evidences of Mr. B's yet, too much furgotten by those very men, upon whose sharits or lave to those, who, if they are not consider, memories it ought to be indelibly written!--Ah! but the charity or love to those, who, if they are not consider. ed by him as worthy, of the name of Wesleyan brethren. are yet entitled to what is due in common to our fellow

Surely Mr. B. cannot be sensible of the inconsistency that appears in professing charity or love, and that even to his enemies; while he indulges in the above unwarrantable criminations. But further, when we so of that body, and Mr. Wesley. He supported the Constitution and Monarch of Britain. They, by their organ, only lemnly declare our ignorance of certain facts of which he had said we were aware, and plainly deny the aid of herty! and this charge composes only one link of their any medical gentleman in writing our editorial. Mr. B., without any evidence to the contrary, very charitably refuses to believe our assertion, and labours hard to convince the public that we are not to be believed on the

To most of the above charges we have, we trust, made a full and satisfactory defence.-It remains only to remark on some of those particulars we have not yet noticed. In reply to our challenge to point out an instance of our attending political meetings, Mr. B. says "This is really too bad. Did he or did he not attend a meeting in Yonge Street, one to which I was invited, but which I did not attend-and does he fo get having been called out of a Store in which I was standing, on a subsequent occasion for the same purpose? Stop Mr. R. or the very timber in Elliott's tavern will cry out against you!"-What a flourish of words is here !-Did tavern? Most certainly we did, and left Mr. Barry at a certain Store at the time; and took an active part in the proceedings of the meeting, and the business for which it was formed. But how must the reader be start. led when we tell him that said meeting was not to discuss political questions, not to adjust the affairs of the Government, not to nominate members of Parliament, nor yet to concert measures for the abelition of slavery. -but a meeting of "the Committee for the protection of religious liberty;" whose duty as laid down in the resolutions under which it was constituted, and which were published in the Guardian of March 6th, is " To use all lawful means to prevent the erection or continuance of one or more State Churches in this Province with peculiar immunities and prerogatives, to do away entirely and forever all political destinctions on account of religious faith-to have all denominations of professing Christians, placed upon an equal feeting in cy man has not a right to his own opinions—no, this in have the proceeds of the Clergy Reserves applied to purposes of general education."

We say, how must the reader be startled on being informed of this; especially when he is told that Mr. B. is a constant reader of the Guardian, and says himself and only fit for political men." that he was invited to attend this meeting, and therestops here; and though he knew it was "for the protection of religious liberty," leaves the impression in one lie, and fearful that in denying it again we should timber in Elliott's tavern will cry out against you!"

Can Mr. Barry be so utterly void of common honesty presently.

The insinuation which Mr. B. makes respecting desecrating our Chapels, we presume rests on the same ty .-- What we said was this -ground as that of attending political meetings; for except one solitary instance of a chapel at or near Brocklange any one to point out an instance in which any of our chapels have been used for political purposes.

We come now to notice Mr. B's attempt to set our connexion at variance with the Venerable Wesley. He says-

" Mr. R. claims connexion with the Wesleyan Metho-Mr. Wesley, on almost every occasion, in order to estab-lish the claim, I shall now test Mr. R. by an extract from Wesley's Works:—Vol. 15; page 311; of the Edition of "The people have the page 11]. westey's Works:—Vol. 15; page 311; of the Edition of 1812, entitled "How far it is the duty of Christian Ministers to Preach (teach) Politics," and leave the public to judge how far—fearfully far—the Editor of the Guardian has departed from the principles of that man of God.

"He says, 'There is a plain command to the Rife.

"He says, There is a plain command in the Bible, Thou shalt not speak evil of the Ruler of thy people. But notwithstanding this, many that are called religious people, speak evil of him continually, and they speak many things that are palpably false? and then in the fourth paragraph, Mr. Wesley says, when stating the duty of the Christian Minister, respecting such traducers. It is our bounden. duty to refute these vile aspersions, in public as well as in private?—Now let the public judge between us. The Rov. Editor charges the Crown, with a direct infringement upon the great charter of English liberty, and why?—because his Majesty, in the exercise of his constitute of the consti tutional and admitted right, granted from revenues placed at his disposal, certain sums for the erection of places of worship in Canada, and in consequence of such infringement, requires the electors of the province, to choose such leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter, and do their "duty" by restricting leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter, and do their "duty" by restricting leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter, and do their "duty" by restricting leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter, and do their "duty" by restricting leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter, and do their "duty" by restricting leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter, and do their "duty" by restricting leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July lation of the charter is a superior facilities. only, as would provent a re-currence of the vio-

Government, but also to legislate for His Majesty, and while an interference so ancalled for, and unmethodistical, Wesley. I speak to the public 'as to wise men'-let them judge who has most closely adhered to Methodistic

"But Mr. Wesley speaks again,-" Many who do not so freely censure the King, speak all manner of evil of his through their sides, the blame glances from them to him. Quere -Did Mr. Weeley write these words prophetically. charity does not extend to those who may differ from and were they designed to apply to the case in point? On aforementioned committee for the protection of rengious Preacher fail in raising his annual superious and were they designed to apply to the case in point? On aforementioned committee for the protection of rengious Preacher fail in raising his annual superious and use the second of think so. But he odds, 'It is always difficult, and liberty was formed. Will Mr. B. come out holdly and in the Discipline, by means of voluntary donations from He likewise aims a deadly thrust at the reputation of frequently impossible, for private men, to judge of the just! How foreible! How scriptural this language! worthy to be adopted by every true British subject -- and Guardian may say, and this remark was actually made to inference followed, and the Methodist Episcopal Church may therefore embark in politics also! Well suppose we were even to admit the justness of the inference, there yet unfortunately happens to be all the difference in the world, between the political opinions of the mouth-piece charge the King with a direct infringement on British lipolitical chain !-- What then is our conclusion? Why. we hang the poor Guardian Editor between the horns of dilemma, and reduce him to the painful alternative, of

"I have already deployed the consequences which must recessarily follow from an attempt to blend politics with religion, and endeavoured to point out the evil which must result from the adoption of such a measure-it is fraught with destruction to the vital interests of all real spiritual religion, and political intermeddling involves, al most universally, an awful recklessness with regard to personal piety. Strange it may appear, and yet the assertion is borne out by facts, that a kind of unaccountable connexion exists between strong party politics and infidelity, and are there not yet living in our recollection rovolting instances of men, who intoxicated by the political be brought to convince us of it. principles of Thomas Paine, soon drank into the spirit of his scepticism, and the career which was commenced in politics, terminated in the most disgusting impiety-God forbid that such should be the design of the Guardian. we not attend a meeting in Yonge street at Eiliot's know it is not, but Mr. R. since even good men may be instrumental in doing evil, let me ask you, whether you are sware, that the very bous of your Society are politicians, and that the Guardian is read in some of your class-meetings, and must not the very religion of your paper thus become a vehicle for the transmission of its poli ies? I must confess that instructed from infancy by Methodism and my Bilde "to fear God and honor King" and "not to meddle with them that are given to I am quite at a loss to account for the conduct if those who, having left the mother country, can so spee dily and easily forget their former attackments, and learn to impugn the motives of government, like the correspondent of the Guardian already alluded to, R. B. O. who declared to me that the gran's were made for the purpose ot dividing and destroying, and that the English methodists were combined with the Government to put down the M. E. Church in Cana a !!! Can it be possible, that by coming to this Province, they have drank of the waters of Lethe, and become so entirely oblivious of those advantages so long secured to them by the fostering hand of the British government, as to discover nothing but grievnnces and imperfections: I do not mean to say, that eve. leed would be an infringement on British liberty, nor do regard to Government support and patronage, and to I mean to say that he ought not to act on those opinions when required constitutionally to do so, but I maintain; that the Methodists have no right us a body to come forward in starting political questions, or in promoting political agitation, such a proceeding being totally op-posed to their usages—inimical to true spiritual religion,

With respect to what is here quoted from Mr. Wes. have been well aware of the purpose for ley, it is only necessary now to remark, that unless it publicity to this base transaction; and we cannot repress which the committee was formed; but yet takes can be shown that we have spoken evil of either His occasion from our attendance at it, to charge us in this Majesty, his Government, or his Representative in this alarming manner of attending political meetings. Look Province, which Mr. B has failed in proving, no withat this again-mark the contrivance and design which standing all his sophistry, misrepresentation and laappear in it. He accesses us of attending political boured effort; --we say, unless this can be shown, we meetings. We deny, and challenge proof of it-He may still hold fast the skirts of Wesley's garment replies, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. while the paper is still wet with these charges, would replies, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. while the paper is still wet with these charges, would replie, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. while the paper is still wet with these charges, would replie, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. while the paper is still wet with these charges, would replie, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. while the paper is still wet with these charges, would replie, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. while the paper is still wet with these charges, would replie, "Did you not attend a meeting," &c. ? but and refuse to submit to a separation.—All that Mr. Wesley has here advanced we freely respond to; nay more, we have given in former numbers a practical ilthat it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then, as if he had caught us lustration of this, by coming forward to defend the conviction of the verity of the Christian scheme, our that it was political; and then the conviction of the verity of the Christian scheme, our that it was political; and then the conviction of the verity of the Christian scheme, our that it was political; and then the christian scheme is the christian scheme. character of His Majesty's Government against the tell another, he cries, "Stop, Mr. R., or the very wicked and acditious aspersions of that very paper which Mr. B. in the plenitude of his loyal feelings, has selected as the vehicle of his communications. As Mr. as to desire the public to believe the above mentioned B. so repeatedly asserts that we have charged the King meeting was political, when he knew it was not? or with a direct infringement upon the great Charter of the purpose of erecting churches and chaptels, as a pious does he resolve the objects for the promotion of which the committee was constituted, into a political character of incommittee was constituted, into a political character of incommittee was constituted, into a political character of incommittee was constituted. It is in aid of the Ministers, for which the committee was constituted, into a political character of incommittee was constituted. ter! The latter supposition, however absurd, is the the Province to choose such members only as would ter! The latter supposition, however absurd, is the the Province to choose such members only as would succeed in palming the evasion on the country as a fact. most charitable, and therefore we are willing to adopt prevent a recurrence of the violation of the charter. It comes within our knowledge, that a sum was offered it. Indeed, from the whole strain of his remarks; one and endeavour to withhold from His Majesty the exer- by Sir Peregrine Maitland, to the Wesleyan Missionarius is led to suppose that Mr. B.'s views of political and cise of his own right;" we shall just set before our religious questions are so confused as to prevent a readers an extract from our first publication, to show the lloune Government to the Missionary Committee, but discrimination, which to an unprejudiced mind of ordi- what we did say respecting an infringement of the great was refused; and unless we are misinformed, the same religious questions are so confused as to prevent a readers an extract from our first publication, to show nary intellect, is as plain as A B C .- More of this Charter of English liberty; that all may see at one o ject is arrived at by another rou e. A sum is given glance that Mr. B. is about as fair in the construction to this Province. * of our language in this case as in that respecting chari-

"It is clear that nothing can be more dangerous to the liberties of the country, or at variance with the principles of British freedom, than the irresponsible and uncontrolled ville, in which it was clearly proved at the time none disposing of the public funds. Could such a thing exist in of the preachers were concerned, we may safely chal- Britain? What would the Parliament there say to the granting of public monies without legislative authority And shall that he practised in Canada, which in Britain would not be tolerated a moment, because a direct infringement upon the Great Charter of English liberty ?-- and, tell, it not in Gath, Christian Ministers too, receive and

divide the spoil!! " It is high time the people were awake to this evil-this source of featful and incalculable evil to our country .-- The Justice of the peace, and member of Parliament, such " Mr. K. claims connexion with the vessely an interior dists, and as his Society are exceedingly fund of quoting church and the state will alike suffer, unless the granting as the Editor of the Upper Canada Herald, steps out of Mr. Wesley, on almost every occasion, in order to establish and appropriating of all public monies be strictly regulated his every to loin in a wanton attack and hase calumny

Let this speak for itself, and be compared with the above construction put upon it by Mr. B., and we need say no more to clear ourselves from the horns of the fancied dilemma, between which he would have the public believe he had hung us.

We certainly were not aware that the boys of our We certainly were not aware that the boys of our derived from a Foreign country enables the Guardian's Society were politicians. But suppose they are good ones, such as Mr. Wesley himself, we presume Mr. B who are in different and less prosperous circumstances." ones, such as Mr. Wesley himself, we presume Mr. B. can have no objections to it. And as to the Guardian being read in our classmeetings, this is also something have been well for the Editor of the Herald-as he apnew to us-Mr. B. had better have told us when and pears to be so very knowing about the comparative far ceased, are desired to send in their accounts, duly authority where it was read, and what parts of it. Perhaps the chities of the Methodists and Presbyterians for collect. ticated; and all those indebted to the Estate, are desired leader might have made use of something in Mr. Fletch- ing money, to have gone a little further, & told us in what York, July 8, 1833.

has falsely and wantonly accused us, first, Of "intend- ty, the exercise of his own right!!! So then, Mr. R. is have any objections? As to the cumuing association have been for several years intimately acquainted with resolved not only to find fault with the acts of the Home of Tomas Paine's political and infidel principles with the whole economy of the Methodist Episcopal Church, the Guardian, it is of a piece with Mr. B's. other gratu- as it exists in Canada, we are utterly at a loss to unis exposed by this correspondence, the writer is stigmatized itious aspersions, and may be suffered to pass for all it derstand to what Mr. Thomson alludes when be speaks

for the course he has taken, and the manner in which support, is to ask for it through the stewards and leadthe has treated us; unless we suppose him either alto- ers as a voluntary offering from their flocks and others Ministers'—and then proceeds to state, that whatever gether reckless of his own character, as well as of ours, friendly to their ministry.—These concertions are made 'misfortune befolls us at home or abroad, by sea or by land,' and the connexion to which we belong; or as enter quarterly on each circuit, a regular account of every taining views on religious liberty utterly at variance with those principles for the maintenance of which the when it is paid over to the Preachers; and should any acknowledge himself opposed to using all lawful means the people among whom he labours, he must do with to prevent the erection or continuance of one or more out it; for he has no other resource; except only in case State Churches in this Province with peculiar immuni- he has been appointed to a place so destitute of the ties and prerogatives, to do away entirely and forever means of support, that little or nothing could be oball political distinctions on account of Religious faith- tained; in such case, which is a very rare one, he is ced on an equal footing in regard to Government support and patronage, and to have the clergy of each supported by the voluntary contributions of their own con- which may be seen in the 187th number of the Guardian. gregations, and to have the proceeds of the Clergy Reserves applied to purposes of general education? Such ald, claims our particular attention, as it conveys a false is the state of things we wish to see brought about in impression, which as far as received, must be very in me by R. B. O. one of its correspondents, on Monday is the state of things we wish to see brought about in last. 'So then Mr. Wesley engaged in politics'! and the Province, because we believe it would materially benefit the whole community, and be peculiarly subservient to the cause of religion. If Mr. B. or any other with him; only let him come out honorably and discuss the question fairly before the public without personal invective and crimination, and we will give him

credit for it. But to conclude, we beg leave to say, that the above constitutes the sum of the politics if they must be call- by Editors of public Journals as well as others, that ed such, in the discussion of which the Guardian has either abandoning his present political course, or of re. ed such, in the discussion of which the Guardian has numering all claim whatever to the character of a Wesley engaged; and which we are neither afraid nor ashamed to avow. EQUAL RIGHTS and privileges is all we contend for: but it is this that has raised the storm of munities. But however fierce the blast may blow, or of the good people of Frontenac, has not only added from whatever quarter it may come, we are not to be his voice to give currency to this falsehood, but has also our duty, so long as we believe we are on the side of truth and justice. If we err, let argument, not abuse,

> As it is thought by some who are strangers in the country, that the Methodist Episcopal church has Reserves, &c., and that they wantonly engaged in the contest to promote their own peculiar interests, (although the supposition is absurd when the object for which they contend is equal rights and privileges) it may not be amiss in a future number to call the atsome of the principle events which have led the Methadists to be so conspicuous in the part they have acted in relation to public affairs. Should time and opportunity serve, we will take up this in our next.

> The following extracts are from the Remarks of the Reference on the "Religious Grants," which have called forth so much animadversion already from various quarters, and it shows the view an able cotemporary takes of the unpleasant controversy into which we have been forced by the Wesleyan Missionary .- We say with the Reformer, our soul loaths at the deformity presented in the picture before us, and we would gladly have spared our readers the pain of beholding it, had we not judged it much better to bring it to light in the Guardian, that it might be known in its true character; than let it go forth among a favoured few, partially ex-

hibited in the columns of the Courier. "We are much indebted to the Guardian for giving been said but nothing done. our regret that a Wesleyan Missionary should have volum teered his services in defending a measure which every honest patriot must reprobate; but as these two brethren have entered the arena of controversy, to the no small appusement of Dr. Strachan and his party, we shall inter fere no farther than to say, that it was indecorous to write down an Editor (and that Editor a preacher and a Methodist,) as a slanderer, a persecutor, and an agitator, and One's soul loaths at this sainted hypocrisy; we look it as men do a painted sepulchre; and were it not for the firm cursed and encumbered by such consecrated nuisances In this party warfare—this shaneful struggle between a Methodist Missionary and a Methodist Preacher, we see the elements of the earliest outrage; it is the hand of Cain impiously raised against his brother. We can only con sider the attempt to gloss over these Grants as being for in I, wer Canada, on condition of their return to this Province; that same tender has since eeen repeated by with the understanding that their services he directed

* We reckoned on the firmness of the Presbyterian teachors, whatever the Ryanites or Wesleyan Methodists might do-hut we are undeceived, and we have now to trust to the honest and unsuphisticated good feeling of the country, unbiased by the leaders of these religious sects."

UPPER CANADA HERALD.

The character of our opponents general'y as well as their ever varying and never ceasing calumnies, is of that description, that it would be worse than useless to attempt a serious refutation of their malicious, absurd and unfounded criminations; but when an old friend, his way to join in a wanton attack and base calumny on a body of people, who, whatever may be their faults, have never either to him, or his King, or his country given any just cause of offence, it does not become us o maintain a " dignified silence."

We allude to Mr. Thomson's editorial remark in his last number in relation to the Religious Grants upon which we have animadverted. He says-

. "The Editor of the Guardian should remember that the society with which he is connected has facilities for collecting money that never can be possessed by the Presby-terians; and besides, the aid which they have hitherto

With respect to the first part of the above, it would

of our society having "facilities for collecting money Upon a review of the whole of Mr. B's productions which the Presbyterians never can possess." The only penny of which is kept by the Stewards and Leaders permitted to share with the superanuated or worn out preachers in what little is raised from time to time for their support-a small pittance indeed, an account of

But the latter clause of what is asserted in the Herinrious to the character of our connexion.

The only aid which our connexion has received from any foreign country, has been for missionary purposes person thinks otherwise we have no desire to quarrel and these alone; which has enabled us to extend our missions further than we otherwise could have done, but this has afforded no aid towards the support of those Preachers who were appointed to labour in the civilized settlements of our country. " We know that it is has been asserted and re-asserted

the circuit Preachers of our connexion receive an annual allowance from the United States; but this we flatly deny. It is a base calumny put into circulation, with hundreds of others, for the vile purpose of trapersecution against us by those who are afraid of being dicing the Ministers of the Church to which we belong. deprived of their undeserved superior privileges and im. It is truly a matter of regret that the REPRESENTATIVE driven from our post, or frightened from discharging impugned our motives; intimating that we prefer foreign gold to British, by saying "the aid the society with which we are connected have hitherto derived from a Foreign country, enables the Guardian's party to despise His Majesty's bounty"-Thus from falshood's sheath is His Majesty's bounty — Thus from faishood's speath is drawn the envenomed dagger, and a deadly thrust made at the reputation of those to whom in a great measure he owes all the power he possesses of doing them either her next for the purpose of making arrangements for the stood alone in the controversy respecting the Clergy at the reputation of those to whom in a great measure good or harm-Mr. T. may possibly not be aware of Fair. the falsity of the assertion he has made, but it ill becomes him to affirm that, the truth of which he has not fully assertained, especially when involving a subject part which other denominations have taken in it, and low subjects to "despise" His Majesty's bounty, when bestowed upon proper objects for suitable purposes, but they know enough to despise the mean envy-as well of pretended friends as open foes-which is continually manifesting itself, in efforts to injure their reputation | inc my dicines and blast their usefulness.

But though they have to contend with those whose friendship they once esteemed, and on whose integrity hey could once rely, they are comforted in knowing that hitherto hath the Lord helped them, and in the as. surance that while they pursue an honest, independent and uncorrupted course in the discharge of both their public and private duties, they need not fear what man an do unto them.

Nothing official has yet appeared respecting the ap pointment of Solicitor General, dissolution of the House of Assembly, and other matters of which so much has

GOSFIELD CAMP-MERTING.

The Gosfield Camp meeting will commence on the 15th of August, instead of the 10th, as was erroneously pubished

To the Editor of the Christian Guardian. Hallowell, July 15th, 1833.

DEAR SIR .- On my return from York I went to see the Academy. It is progressing finely; the basement story of the main building is up, and the workmen were putting on the timber for the first floor, and had also commenced the brick work. They had just finished burning a kiln of brick of 80 or 90,000, and the workmen told me the brick were of superior quality to any they had seen in America. If the building committee should not be em barrassed for the want of funds, I am authorised to say, hat the main building will be up and the roof on by th first of October next. Yours truly,

OBITUARY.

OBITUARY.

Departed this life on Tuesday, the 11th inst., at Chatham, U.C., Anna Jane Glement, daughter of Chathes and Madida F. Glement, lake of Sandwich, U.C. and formerly from the United States, in the Eath year of her age. The disease that brought her to a premature grave was painful and singering, but she bore her sufferings with christian fortitude and resignation. Anna Jane was much beloved by her Juvenile associares, and by her kind and obliging deportunent was endeared to those of riper years. A deep sense of hereavenent was very manifest in the congregation who assembled to commit her mortal remains to the silent dust. Much poins had been taken to impress upon-her inited the prioriples of the Christian Religion, she was early taught to fear God and dove the truft; these labours "were not in vain in the Lord," she truly feared the Lord and abhorred a falsehood and during her last silness especially manifested the truth and power of our holy religion; she was bleat with the use of her rational faculties in every stage of her illuses, was well aware that death was drawing near, but though apprized of the approach of the last-enemy was not afraid to meet bin; and why? Bocause she trusted in Christ her Saviour, and knew that her sins wore forgiven. When the chaing scene diew near and speech had lailed, she beckomed an affectionate farewell to several persons, who made evidently recomized, and sweetly fell asleep in Christ. Never was the writer of this article more feelingly impressed with the truth of the soul's tunnortality than while vising this youthful sufferer the day before her decease; her body emaciated and reduced to the helphessness of infancy, yet the mind actively engaged; utterly unable to turn upon her bed, yet capable and ready to give an answer to those which asked "a reason of the hope that was within her; scarcely able to ruse her hand from her boson, withle her bright eyes heamed with affection, life and intelligence; surely, said, there is a something here which is about to burst into a

MARRIED, In York, on the 18th Instant, by the Rev. William Bintoul, A. M., fr. Robert Beekman, of Montreal, to Miss Matilda, second daughter f Mr. Andrew M Cord, of this Town.

. DIED. On the morning of the 19th instant, Mrs. Ann Ketchum, wife of Jesse Ketchum, Esq. M. P., of this towe, aged 52.

At his residence in New York, on the evening of Priday, the 28th of At his residence in New York, on the evening of Priday, the 28th of age, and for forty-four years one of the Collegiate ministers of the Reformed Dutch Church at New-York.

Letters received at the Guardian Office, during the week ending July 17, 1033.
T. Bevitt, J. Smith, J. Beatty, M. Asseltine, R. Fairbairn.

OTICE.—All persons having demands against the Enate of the late Rhoda Stoyell of Toronto, deto make payment to either of the subscribers.

York, July 8, 1833. CASSIUS MATTHEWS, DANIEL M'DOUGALL.

£500 REWARD.

WHEREAS the Office of the Bank of Upper Canada is charge of the undersigned was rubbed between the hours of 4 o'clock of the evening of the 19th of June last, and II o'clock of the same night, of a sum of money exceeding £3000, a reward of £500 will be in this controversy, we are utterly at a loss to account facility the Methodists have to collect money for their may give such information as will lead to the recovery of for the course he has taken, and the manner in which the property stolen, and the conviction of the Robber of Robbers;-or a reward of 100 Pounds will be given to gether reckless of his own character, as well as of ours, friendly to their ministry.—These collections are made will lead to the conviction of the thief or thieves, without the recovery of all the property stolen. J. G. BETHUNE.

Cobourg, Upper Canada.
N. B. The money stolen consisted of about 100 Sover-eigns, 15 Doubloons, about £190 in Commercial and Montreal Bank Notes, and the residue in notes of the Bank of Upper Canada. 19**3** (f

LOST,

N the 19th or 20th instant, between the head of Lake Ontario and the Township of Darling on, a LETTER addressed to Asa Baldwin Clark, containing \$15 in bills of the Commercial Bank of the Midland District, and a Note of \$48 against An Scholly, of the Township of Burford. Any person finding the said letter with the contents, and returning them to the Editor of this paper will receive the sum of \$5 as a reward.

July 23rd, 1833. July 23rd, 1833.

Home District Agricultural Society. AT A Meeting of the Home District Agricultural Society held at the Court House on Tuesday the second day of July .- The Honorable John Elmsley

was unanimously re-elected President for the current year. Pursuant to the Resolution of the Mineteenth Fobraary last—It was ordered that Persons intending to compete for prises for the greatest quantity of the best kinds of grain or potatoes growing upon an acre of ground, give in their names and places of abode to the secretary of the society on or before the first day of August next.

Certificates will be required from three responsible frocholders resident in the vicinity of the competitor of the quantity grown upon the portion of ground specified in tch certificate, the said Freeholders to point out from the field such portion thereof as they may judge to be a fair average of the whole, and are to ascertain the quantity by weight or measurement.
The grower will be required to furnish a statement of

the mode of culture pursued together with the nature of the soil. The certificates and samples to be laid before the Directors on the Fair day in October.

Ordered that the prizes be distributed as follows that is

to say.												
•		BEST.		SECOND.			THIRD. '			FOURTH.		
Wheat.	£5	0	0	£3	0	0.	£2	0	0	£L	Û	O.
Barley,	4	0	0	3	0	0	2	0	0			
Oats.	4	0	0.	3	0	0	2	0	0			
Pease.	4	0	0 .	3	0	0	2	0	0			
Corn.	3	0	.0	2	0	0	J	0.	0	•		
Potatoes	. 3	0	0	2	0	0	1	O.	Ð			

By order of the Directors.
W. B. JARVIS, ... Secretary.

York, July 17, 1833. 192 5w.

R. ABERDEIN, Licentiate of the Toyal Cel. Licence from His Excollency the Lieut. Governor to practice Physic, Surgery, and Midwifery in the Prevince of Upper Canada, begs respectfully to intimate that he has settled in Thoroid, and intends practising all the branches of his profession.

Dr. A. resides in that house next to the store of Mr J. Keefer, where he will always keep a small stock of genta-Jaly 17th, 1833.

REPOUSE TO RENT—On the corner of Lot and Yonge Streets, suitable for a respectable Store and Genteel Family.

Enquire on the premises, No Lot Street. 192 Gw. York, July 4, 1833.

NOTICE. - This is to forled all persons baying bearer, on the eight day of July 1833, for eight pounds fit-teen shillings, payar le two months from date. Said Wil-liam Lawrence has received the value and refuses to deliver me the note, and I consider the note null and void.

EXAVERAS CLINKUNBROOMER.

York, July 12th 1833.

CAUTION.—All persons are cautioned against purchasing a joint note of hand for £20, 12 6d. given by John Campbell and the subscriber to Francis McKinncy, as I will not pay it. JOSEPH SMITH,

Esquesing, 10th July, 1833.

TRAYED, from the Subscriber, several weeks ago, TWO BRINDLED OXEN, 5 years old; one larger and darker in color then the other, but both light in carcase, -- a COW with Call, if she has not calved very recently, a motley and very light red colour, and white face, the end of one horn broken off,-a two year old STEER, nearly black, with the end of each horn broken off; and a two year old HEIFER, red and white coloured Whoever will give information thereof, or bring them to the owner, shall be suitably rewarded.

JOS. FIELDING. Lot No. 15, 3 con. West of Yonga St. Township of York, July 15, 1833.

HOR SALE; That valuable property, smale 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; constaining nearly 100 acres of Land, on which is creeted a Saw.mill, a Grist.mill with two run of stones, mostly new; 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 Cassins Matthews on the premies, or, Daniel M Dougall, or, Joseph Easton, York.

E. HENDERSON,

York, July 8, 1833.

AILOR &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. P. S .- Patterns kept on hand for the accomodation of

country Tailors, and those who make up their own. Yonge Street, May 22d, 1833.

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 LEGNARD WILL cox; 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.

DAVID LACKIE.

LEONARD WILLCOX.

York, October 1st, 1831.

FARM FOR SALE, Lot No. 21, second FARM FOR SALE, Lot No. 21, second Concession of Trafalgar, North of Dundar-street, together with a Saw-Mill, comfortable Log Houses, and eleven acres Frame House, a good well of water, and eleven acres under wheat, which looks beautiful; all on the promises. This property is worthy the attention of any enterprising man, for the purpose of machinery grist mill, carding machine, &c. For further particulars inquire of the subscriber on the place.

SOLOMON VILCOX.

Trafalgar, June 5, 1833. H D LANK DEEDS & MEMORIALS for sale at this office. York. June 5, 1833.

NOR SALE at this Office, a few copies of the COLONIAL HARMONIST, by MARK BURNHAM, of Port Hope—being the first collection of Sacred Music ever published in Canada.

York, December 12, 1832.

From the Colonial Advocate. Tung-"Sweet Hame." SWEET PRAYER. By Miss Ann Lutton, of Moira, Ireland. When torn is the bison by sorrow or care,
Be it ever so simple, there is nothing like prayer;
It cases, snothes, sofrens, and dues, yet sustains,
Given vigor to hope, and puts passion to chains.
Prayer, prayer, O sweet prayer,
Be it ever so simple, there is nothing like prayer.

When for from the friends we hold dearest to part,
What fond recollections still cling to the heart,
Past seems and past converse, past enjoyments are there,
O how nurtfully pheasing till hallowed by prayer,
Prayer, prayer, O sweet prayer,
Be it ever so simple, there 's nothing like prayer.

When pleasure would woo us from piety's arms,
The stren sines sweetly, or silendy charms,
We listen, love, tolter, are caught in the snare,
O looking to Jesus we conquer by prayer.
Prayer, prayer, O aweet prayer,
Be it ever so simple, there 's nothing like prayer.

While strangers to prayer we are strangers to bliss, Heaven pours its full streams through no medican but this; And till we the Scraphim's extacy share, Our chalice of joy must be guarded by grayer. Prayer, prayer, O sweet prayer, Be it ever so simple, there 's nothing like prayer.

From the Christian Advacate and Journal. THE CHRISTIAN'S PEACE.

Can dangers mar the Christian's peace, Or terrors make his joys decrease? Can sickness take his trust away, From him who reigns in cloudless day! Nay—though the bloody form of war Shall flercely mount his flery car; And onward drive with gathering force, Whilst desolation marks his course; The Christian sees his Father's arm Stretch'd out to whield his soul from harm. The cattle perish of the land, wither'd stand, The fruitless earth to iron turn.
The cattle perish o'er the land, As brass, the tearless heavens burn; Yet Gord will raise the Christian's head, And freed him with cetesital bread. Thus safe he 'ill stand beneath the care Of Him who hears and answers prayer.

Of Him who hears and answers prayer. Though missuata rise around. Though meteorated hir abound. And that dread plague from India's shorn, Releatless sweep the country o'er; Each minute thousands gasp for breath, Then close their eyes and steep to death. The Christian Rels the drathly blight Steat o'er bis heart, his head, his sight; Yet, as he sinks, he sees arise. That star which lighted Beablehem's skies, Which coward moves in sphendor grand, And points his home at Gol's right hand; Then he, rejoicing, bumbly says, Thy will be done, thine be the praise.

Thy will be done, thine be the praise.

Nay—though all nature loose her bloom,
The burnish'd cun be clad in gloom,
The burnish'd cun be clad in gloom,
The slivery moon in darkness bide,
And sleep's the occan's foaming tide;
Yon sparkling slars affrichted fall
Around his terror-smitten ball,
The heavens be gather'd as a cloud.
The heavens be gather'd as a cloud.
The form the blasted carth a shroud,
(While lightnings fire the mighty heap,
And slok in long oblivious sleep.
The Christian them shall view the scene,
With eye uamoved and thought sorene,
Ilis fain to sight shall then give place,
Ilis topos in full enjoyment cease,
Ilis topos in full enjoyment cease,
Ilis bops that grant the give place,
Whilst rising high he joins the song
For mortal ear too sweet and strong;
And thus shall live with God secure,
As long as truth and love endure.

dit, O., June 5, 1833.

Cadiz, Q., Jane 5, 1833.

From the Youth's Friend. DESCRIPTION OF MOUNT SINAL.

We read in Exodus xix, that the children of Israel came to the desert of Sinai, in the third seen till he should be glorified. month after they left Egypt, and encamped before the mountain so called. There they abode a conpoured out upon the apostles. (Acts ii.)

the present day. The part of the country where delivered his sermon to his disciples and the multitude. Not far from this little hill is the city of Saphet, or mountainous district, at the north part of the Red Sea. There is nothing to distinguish it alove ground. Still farther, in the same direction, is seen a many other mountainous districts in other parts of the world; yet as the christian traveller views the south the hills of Samaria. rocky precipices, he will remember that it was chosen by the Lord for the glorious display of his

It is called by the Arabs to this day Jibbel Mou. a narrow valley, is a convent of Romish monks,

these mostly have been destroyed or much dama. | more splendid and important than his own.-Chalmers. ged. In different parts of the mountain are some churches or chapels, and a mosque, to which the Mahometans go on pilgrimage. They there sa-crifice sheep in honor of Moses, and beseech honored company of Christian mammonists appear to him to pray for them, as they venerate him high- the eye of my imagination as a drove of camels heavily. They believe that the tables of stone, on ly laden, yet all at full speed, and each in the confident

Another lofty peak near to the mountain of Moses is pointed out as Mount Horeb; it is now called Mout 1 St. Catharine, from a foolish story, that by angels after her martyrdom at Alexandria.-

mentioned in the bible, where traces of them are not to be found. The prospect from the tops of both these mountains is very grand; yet it is not equal to that from others in different parts of the world. But, tho' now it only appears a vast mass of rocks, there was a time when a mysterious darkness veiled the

top, while the sides blazed with awful lightnings,

so that the vast mountain glowed like a furnace. The upper part of "the Sinai," as it is called, consists of a rocky wilderness about thirty miles across. This appears to be the desert of Sinai. Among the lofty mountains are many narrow, fer. tile valleys, in which water is always found .--There is also another lofty peak among these mountains, which some travellers suppose was the place where Moses received the tables of the law. Many inscriptions are found on the rocks about this place. But it is not of any consequence whether the monks are correct in what they say as to this particular mountain or not. There can be no mistake as to the part of the country called Sinai. By several passages in scripture, (partisularly Dent. v. 2: Ps. evi. 19: Exodus xvii. 6).

it would appear that Horeb was the general name for that district; and Sinai was the mountain where the angel of the Lord appeared in the bush, (Exod. iii); that word denoting a place covered with thorny bushes.

Now this country was the place where God openly revealed himself to Moses and the Israel ites. He chose not a magnificent city or noble palace for that purpose, but a waste and barren desert; showing that his word and truth do not depend upon what the world calls comforts and advantages.

[From the London Youth's Magazine for October.] MOUNT TABOR.

MOUNT TOR, or Tabor, rises in solitary majesty from the Plain of Esdrælon. Its appearance has been described by some authors as that of a half-sphere, while to others it suggests the idea of a cone with its point struck off. According to Mr. Maundrell, the height is such as to require the labor of an hour to reach the summit; where is seen a level area of an oval figure, extending about two furlongs in length and one in breadth. It is enclosed with trees on all sides except the south, and is most fertile and delicious. Having been anciently surrounded with walls and trenches, there are remains of considerable fortifications at the present day. Burckhardt says, a thick wall, constructed of large stones, may be traced quite round the summit, close to the edge of the precipice; on several parts of which are relies of bastions. The area too is overspread with the ruins of private dwellings, built of stone with great so-

Pococke assures us that it is one of the finest hills he ever beheld, being a rich soil that produces excellent lerbage, and most beautifully adorned with groves and while they trust it will be found to embrace such Fancy clumps of trees. The height he calculates to be about and Staple Dry Goods as are suited to the season, would two miles, making allowance for the winding ascent; have been more complete, but for several valuable packa-but he adds, that others have imagined the same path to be not less than four miles. Hasselquist conjectures in consequence, been sold on behalf of the Insurers. To to be not less than four miles. Hasselquist conjectures that it is a league to the top, the whole of which may be accomplished without dismounting.--- a statement amply confirmed by the experience of Van Egmont and Heyman. These travelers relate that "this mountain, though somewhat rugged and difficult, we ascended on horseback, making several circuits round it, which took up about three quarters of an hour. It is one of the highest in the whole country, being thirty stadia, or about four English miles. And it is the most beautiful we ever saw with regard to verdure, being every where decorated with small oak trees, and the ground universally enamelled with a variety of plants and flowers

This mountain derives the largest share of its celebrity from the opinion cutertained among Christians since the days of Jerome, that it was the scene of a memorable event in the history of our Lord. On the extensive assertment of every description of eastern part of the hill are the remains of a strong castle; and within the precincts of it is the grotto, in which are three altars in memory of the three tabernacles that St. Peter proposed to build, and where the Latin friars always perform mass on the anniversary of the Trans-figuration. It is said there was a magnificent church built here by Helena, which was a cathedral when this town was made a hishop's sec. On the side of the hill

The view from Mount Tabor is extolled by every traveller, "It is impossible," says Maundrell, "for man's siderable time; and there the law was given to On the north-west you discern in the distance the noble Moses, just fifty days after they came out from expanse of the Mediterranean, while all around you see Egypt. In remembrance of this, the feast of the specious and beautiful plains of Esdredon and Gali-Pentecost was observed on the fillieth day after the passover, at which time the Holy Spirit was poured out upon the apostles. (Acisii.) We shall speak of Mount Sinai as it appears at appears the Mount of Beatimdes, the place where Christ about one day's journey. A few points to the north

south the hills of Samaria.

POWER OF EDUCATION. When we speak of the power of Education, it is of education multiplied into ten thousand distinct and sa, or the mountain of Moses; and El Tor, or particular efforts, pervading every city mass, made to the mount. It includes several peaks or separate every certain to penetrate into mountains, the chief of which are named Oreb every cerner of the land. The effect is gigantic; but every cerner of the land. The effect is gigantic; but continuance of that support he has so liberally reconstruction. and Tor Sinai. At the foot of this mountain, in without one giant having to do in the execution of it, and to the present; and as he is determined to sell not a negrow walker is a convent of Pornich moults for it will be brought about, not by the transcendant only his Fancy and Dry Goods at an a narrow valley, is a convent of Romish monks, called the convent of St. Catharine. It is enclosed by high walls, to keep off the Arabs; and whoever wishes to enter, is drawn up by a rope a thick set establishment of schools and parishes, the imoderate terms, and all orders executed at the shortest whoever wishes to enter, is Grawn up by a rope to a window, between thirty and forty feet above the ground. About fifty monks still live there, and formerly vast numbers of pilgrims used to visit the convent. At present there are few visit tors, except the Bedouin Arabs; the latter are not admitted, but receive a portion of bread, convents for breakfast and support; sometimes the property for breakfast and support; sometimes the property of the breakfast and support the breakfast and support; sometimes the property of the breakfast and support the support the breakfast and support the sup nough for breakfast and supper; sometimes the port, the broad and boundless expanse of humanity chiefs of these Arabs oblige the monks to pay but by men who can work in drudgery and in detail at them large sums of money. This convent, and the separate portions of it. The glory of establishing most of the other buildings about Mount Sinai, in our world that universal region of truth and of rightmost of the other buildings about Mount Sinai, were first built by Helena, the mother of Constantine, in the fourth century.

The Monks conduct the pilgrims or visitors to several places which they point out as remarkable. The first is to the top of what they call "the mountain of Moses"

Example 10 our world that universal reign of truth and of right-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. They mountain of Moses."

Example 10 our world that universal reign of truth and of right-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. They would intimute that their articles will give great satisfaction. They tribute his little item to the cause, and look for the cause and the extent of their transactions are the 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. They would intimute that their articles are the 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. They would intimute that their articles are the comprising every thing new and fashionable. mountain of Moses." Formerly there were re. total as the product of innumerable contributions, each gular steps all the way, 15,000 in number; but of them as meritorious, and many of them, perhaps, far

FASHIONABLE CHRISTIANS .- Often as the motley rewhich the commandments were written, are buri-ed at the ton of this mountain. expectation of passing through the EYE OF THE NEEDLE, without stop or halt, both beasts & baggage.—Coleridge.

THE FATHER OF RATTLE SNAKES.—We have say a letter yesterday to a respectable gentleman, now on the body of St. Catharine was conveyed thither is given of the arrange gentleman now on is given of the capture, and destruction of a Rattle Snake, whose circular dimensions equalled those of a The folly and evil of these superstitions are very man's thigh—his length is not stated. He carried fifty great; but there is hardly a place of any note four ratiles, and a button (the terminating rattle)

measuring twelve inches in length.

This Father of Rattle Snakes was killed about two miles from Fort Smith, by a soldier.-Com. Herald.

Kitley, July 1st, 1833.

REV. J. RYERSON: Dear Sir, - Enclosed I send you £25 0 0, to be credited to the following persons. C. R. Allison.

1		£	\$.	D.		£	s.	П
1	J. Bogert, Esq.		12	6	Mr. C. Wilson,	0	5	Ė
١	Mr. J. Chipman,	0	10	0	" J. Cox.	0	10	4
3	" J. Edmunds,	1	5	0 -	" H. M.Crea,	0	15	
J	" G. Leehy,	2	10	a	" J. Shepherd,	Ó	10	7
	W. Simpson, Esq.	0	12	6	" G. Conout,	Ó	5	-
1	Mr. D. Beach,	0	5	0	" J. Falkner.	. 0	5	
١.	" Wm. Beach,	0	5	0 1	" J. Carpenter,	Ò	10	-
:	" Thos. Frasier,	2	10	0	" S. Munto,	ō	12	i
١	" A. Knapp,	0	10	0	Dr. Fairfield.	Ō	15	- (
.	" F. Woodcock,	0	15	0	Mr. J. Wilson.	Ŏ	5	-
	" D. M'Leod,	0	5	0	" H. S. Davis,	Õ	10	-
1	" S. Brady,	2	10	0	" P. Stickles.	Ð	5	i
١	" B. M'Carger,	0	5	0.	" H. Dunning,	ì	ŏ	i
1	" J. Thompson.	0	15	0	" J. Howell.	ō	7.	. 1
١.	W. Rightinver.	. 1	10	Ō.	" D. Adams,	ŏ	5	4
	4 B. Allison.	ō	5	o l	" S. Dingman,	-	17	ì
١	" D. B. Cronk,	Ō	7	6	" A. Norton,	õ	5	ì
1	" F. Wilson.	i	Š	ő	224 2101 2011			
- 5	, ,	-	_	-				

EXTENSIVE CREDIT SALE BY AUCTION.

HIE Subscriber begs to inform the Public that he intends selling off his present stock of Try Goods and Groceries, by an Auction, commencing on the first day of August, and continuing each day till the whole be

isposed of.

He would also intimate, that his stock being well seleced, will be found well worthy the attention of country Merchants. For further particulars see bills of the day. J. M. STRANG

191-4t.

NEW STORE.

York, July 9, 1833.

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 fol of George Monro, Esq.) where they will retail the fol-owing articles, for Cash, at extremely low prices. Grey cottons, colton shirtings plain, striped and fancy,

pron and other checks, sheetings, bed ticks, linens, prints, ginghams, silks, bombazeens, bombazetts, merinos, camb. lets, cambleteens, vestings, drills, moleskins, silk & cotton umbrellas, and parasols, shawls, belts, braces, handkerchiefs, gloves, silk and cotton hosiery, hats, caps, &c &c.

These goods have come forward by the late arrivals, and having been carefully bought, with ready money, at the cifferent markets of England and Scotland, by one of the partners, will be sold at such prices for Cuch, as will afford purchasers all the advantage to which immediate payment ntities them.

In opening an establishment, B B. & C. think it proper to state, that while it will be their endeavor to supply ar-ticles of the best description on the most moderate terms, they will have one fixed price. Every purchaser will be placed on the same footing; and as the lowest price will be named, no abatement will be made.

replace these immediately, it has been necessary to make limited purchase in Montreal, time not admitting of their being had from Britain. They however expect addi-tional importations from Europe in the course of a few weeks, and when these arrive, their stock, they trust, will be found even more deserving of public patronage.

*** To Country Merchants a discount will be allowed.
York, 26th June, 1833.

58, King street.

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and public, that ae has just returned from a seven monta's 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

GOODS.

Suited to the trade of this country—which he is now opening at his old stand in King-Street, and will dispose of by Wholesale only, at prices which will be ound uncommonly low...

He flatters himself that from the long experience he has had in the business of Upper Canada, he has been they show a church in a grot, where they say Christ able to select an assortment, in every way suited to the charged his disciples not to tell what things they had seen till he should be glorified.

Town and country Merchants will find it to their advantage to call and examine his Stock; and Merchants from a distance will also find it worth their while to visit York, when they are in the way of purchasing Goods.

He thinks it unnecessary to attempt to enumerate any of the articles of which his Stock consists, suffice it to say, that on inspection be thinks it will be found as complete as that of any House in either Province.

GEORGE MONRO.

York, 6th June, 1832.

Come and Examine!

GENERAL CLOTHING ESTABLISHMENT. 71 King-st., East of the Market Square.

OBERT HAWKE returns thanks to his friends and the public in general for the very liberal encourgement 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. His

the transcendant only his Clothing but his Fancy and Dry Goods at so

MURRAY, NEWBIGGING, & Co.

ENDER the Public their acknowledgements for liberal support, and respectfully announce arrivals on the Regular Traders from Great Britain, and now offer at Wholesale and Retail an extensive and unequalled assortment of articles in FANCY & STAPLE DRY GOODS.

to sell their goods at lower rates than can be afforded by any similar establishment.

Opposite the market place. York, June 1832.

NEW GOODS. Wholesale and Retail Store: AT THE CORNER OF YONGE AND LOT STREET.

UST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannets Cottons, Calicoes, ready made Clothes, best South Sea Seal Gloves, very best Seat Caps, and common Caps in great variety, Hats, Bonnets, and Mits 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 : as shall call and examine for themselves.

17 No Second Price. York, 27th Nov. 1832.

Wholesale Hardware Establishment, YORK.

159

HE Subscribers beg leave to inform the Merchants and Purlic of Upper Canada, that they have during the past Summer purchased with casa in the markets of Wolverhampton, Birmingham and Sheffield, and hold now on hand at their Warehouse in King Street, a very superior and exceedingly extensive

HARDWARE, SHELF, AND HEAVY GOODS, which they will dispose of on as advantageous terms as can be procured in any Establishment in British America. 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. Together with a great variety of Curlear and Buass Goods, in short, the assortment comprises almost every article in the Ironmongery Line that the country requires, 0 and they flatter themselves that upon examination Pur-6 chasers will not only find their Stock Well Selected, but offered for sale at VERY REDUCED PRICES.
RIDOUT, BROTHERS & Co.

9 York, October 20, 1832.

NEW STORE.

THE Subscriber having commenced the mercantile business at Oakville, would inform his friends and the public that he intends to keep on hand a general assortpublic that he intends to keep on hand a general assort-ment of Dry Goods and Hardware, also a few Groceries Waste Lands of the Crown in Upper Canada, are made and Medicines, mostly used in the country, which he of known for the information of Emigrants and others. fers low for Cash. ...

JUSTUS W. WILLIAMS. Oakville, June 1, 1833.

SANDAVER & OVEREND,

(FROM LONDON) Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers.

ESPECTFULLY 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 paronage and support.

N. B.—Transparent Blinds painted. York, Dec. 17, 1832. 162-tf.

JUST RECEIVED, LARGE supply of Paints, Oils, and Colours, in

cluding Raw and Boiled Linseed Oil, Ground and Dry White Lead, do do Spanish Brown, do Spanish Brown
Spirits of Turpentine,
Lytharge, Prussian Blue,
Blue and Green Paint,
Venitian Red, Red Lead, &c.

Also a general assortment of Daugs, Chemicals, PATENT MEDICINES, and DYE STUFFS,

viz.--Logwood, Camwood, Madder, Fustic, Cudbear Blue Vitriol, Oil of Vitriol, Copperas, &c. &c. CHARLES HUNT & Co.

Druggists, No. 87 King Street. 183-tf York, May 16, 1933.

CALL AND EXAMINE FOR YOURSELVES.

VILLIAM 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 assertment of West of England and Yorkshire Cloths, Cassimers, Forest Cloths, Peter Shams, Flushings, London, Manchester, Glasgow, Not. Shams, Flushings, London, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Stuff
Hats, Lødies' Cloaks, Beaver, Leghorn, Velvet, Chip and
Shaw Bonnetts. 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
the Communication of Communi £2. 10s. currency, and every other article according to

quality, equally low.

W. L. Feels confident that for variety, quality, and cheapness, his Slock will not be surpassed by any similar establishment in Upper Canada.

South side of King-street, No. 153.

156-tf York, U. C. Nov. 6th, 1832.

MRS. PARSON, 215 King-Street, (opposite the U. C. Gazette Office,)

ESPECTFULLY solicits a share of patronage from the Ladies of York and its neighborhood in the MILLINERY, DRESS, AND STRAW BUSINESS. *** Bonnets dyed and cleaned in a superior manner. York, May 24th, 1833.

Just received, DIRECT FROM LONDON,

And for Sale by the Subscriber, at the Cheap Shoe Store, 183 King-street.

1800 Pairs of Childrens black and colored Boots and Shoes; 600 pairs of Ladies' Prunella do., together with a very extensive assortment of Men and Women's strong Shoes and Boots, Morocco and Kid Shoes, &c. &cc., to which the Subscriber respectfully solicits the

attention of the public. THOS. THOMPSON.

York, June 5, 1833. LEATHER.

UST RECEIVED from Montreal, and for sale by J. EASTON, No. 6 King st., a quantity of Sole & Upper Leather,

Harness Leather & Calf-Skins.

All of excellent quantity. York, May 1, 1833.

FOR SALE, '

OTS No. 7 in the 6th Concession, and No. 13 in the 3rd con. of Hungerford, 200 acres each. Lot No. 6, in the 1st con. of Percy, 200 acres. East balf 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 Demorestville. 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 29th, 1833. 181-ıf.

CLERGY RESERVES. COMMISSIONER OF CROWN LANDS' OFFICE York, 1st February, 1832.

ROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorised to be sold during the ensuing year. The Commissioner is compelled by his In. structions 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

PETER ROBINSON, 117.4f. Commissioner of Crown Lands.

PHŒNIX FIRE ASSURANCE COMPANY,

HIIS Company established its Agency in Canada in the year 1804, and continues to nsure all kinds of Property, against Loss or Damage by Fire, upon the most reasonable terms. GILLESPIE, MOFFATT & Co.

Montreal, August, 1832. N. B. Applications for York, and its vicinity, to be made to

MURRAY, NEWBIGGING & Co. York, August, 1832

N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Papper.

IF RAGS taken in payment.

EASTWOOD & SKINNER.

York Paper Mill, Nov. 16, 1832.

TAKE NOTICE.

LL persons having claims against the Estate of the late Ebenezer Parsons, Toronto, are hereby requested to present them duly authenticated to either of the subscri bers; and all persons indebted to the said Estate are re quested to make payment to either of the undersigned without delay. DAVID CULP.

DAVID CULP. BAVD PARSONS. Executors. Nelson May 7th, 1883.

CROWN LANDS.

N Conformity to Instructions recently received from His Majesty's Secretary of State for the Col-

Except in the case of U. E. Loyalists, and other persons entitled by the existing Regulations of the Govern-ment to Free Grants, no person can obtain any of the Waste Lands of the Crown otherwise than by Purchasing at the Public Sales, made from time to time under the direction of the Commissioner of Crown Lands.
These sales will be made on the first and third Tuesday

each month, and will either be continued through the following day, or not, as circumssances may appear to the Agent to require.

· They will be held at the following places:-At BYTOWN—For the District of Bathurst.

BELLEVILLE—for the Midland District.

PETERBOROUGH—for the District of Newcastle...

YORK—for the Home District of Gore.

LONDON—for the District of London.

CHATHAM—for the Western District.

Resides these general positions Solve these more hand.

Besides these general periodical Sales, there may be oc. casional Sales by Auction in other Districts, of such Town Lots, or other Lots of Land, as may remain to be disposed of; and of these Sales ample notice will be gi.

The conditions of every Sale by Public Auction will be as follows:—One fourth of the Purchase Money to be paid down; And the remainder in three equal Annual Instalments, with Interest at Six per Cent on each Instal-ment, payable with the Instalment.

The Land will be put up at an upset price, of which notice will be given at the time of Sale, and in the previous advertisements which will be published of the Lands ntended to be put up at each Sale : and in case no offer shall be made at the upset price, the Land will be reserved for future sale, in a similar manner by Auction.

A Patent for the Lands will be issued free of charge up. on the payment in full of the Purchase Money and Inter-

st.
The regular periodical Sales will be held for the first time as follows: In Peterborough, York, and Hamilton, on the third Tuesday in June next; and in Bytown, Bell. ville, London, and Chatham, on the first Tuesday in July naxt; and they will continue to be held at all those places on the first and third Tuesdays in each month, until after the first Tuesday in November next; when such other arrangements as may be made by the Government will be announced.

Information can be obtained respecting the Lands to be dispused of in the several Districts, by applying to the following Gentlemen, Agents for the Commissioner of Crown

The Commissioner for Crown Lands, acting also as Agent for the Sale of Clergy Reserves, requests it to be oticed, that such Clergy Reserves as have not been hitherto occupied by authority, or Leased by the Govern-ment, will be disposed of, by Public Auction only, either at the periodical Sales of Crown Lands, or at occasional Sales to be duly advertised; and that the terms of payment for Clergy Reserves will continue to be as follows:

—Ten per Cent to be paid at the time of Sale, and the emainder in nine Annual Instalments, of ten per cent each, with Interest on each Instalment, to be paid with the Instalment.

Such Clergy Reserves as have been Leased, or occupied by the authority of the Government, must be applied for by letter to the Commissioner of Crown Lands, and when disposed of, will be sold by Private Sale, on the same terms of payment as those disposed of by Public

All applications from Emigrants, or respecting Emigration, not immediately connected with the Sale of Pub. ic Lands, are to be addressed to Astriony B. Hawks, Esquire, at York, he being specially appointed by the Go-Esquire, at York, he being specially vernment to act in that Department.

PETER ROBINSON.

mmissioner of Crown Lands Office, York, 27th May, 1833. 186.22w

UNION FURNACE: SIGN OF THE GILT PLOUGH,

(Opposite Mr. T. Elliot's Inn, Yonge street, YORE.) HE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight. The Sub-scriber is constantly manufacturing

MILL IRONS AND MACHINERY CASTINGS of superior workmanship, and all such Castings in gene. ral as are made in common Copola Furnaces; also has on hand a variety of Plough Patterns both RIGHT and LEFT HANDED; 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 de-

scription 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.

AMOS NORTON, Agent. York, February, 1832. There will be on hand, the ensuing season, an Ex-tensive Assortment of STOVES & HOLLOW-WARE,

both Wholesale and Retail.

NOTICE. 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.

JOHN ARMSTRONG EGS 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.

FOR SALE,

N the fast improving Town of London, Upper Canada. The Subscriber in making his works at this place, will have to dispose of some time in June, next, four ready made water privileges, well adopted for manufacturing purposes, or mechanical operations. There will be about half an acre of Land with each privilege.

Any information respecting them, or the purposes to which they could be adapted, will be given by the subscri ber if addressed by letter post paid
Also, For Sale, one hundred acres of good land, being the East half of lot No. 14 in the 13th concession of Gara

fraxa, about fourteen miles from the town of Guelph and on the same stream. THOMAS PARKE,

London, 28th March, 1833.

FOR SALE,

RIST MILL, SAW MILL, and LAND. The East half of Lot No. 29 and 30, in the 1st Concession of half of Lot No. 29 and 30, in the 1st Concession of Markham, east side Yonge Street, 12 miles from York, 190 Acres, about 70 clear. Lot No. 12 in the 1st Concession Sophiasburgh, 184 Acres, 70 or 80 clear. Lot No. 21 in the 1st Concession Sophiasburgh, 184 Acres, 70 or 80 clear. Lot No. 21 in the 1st Concession Hallowell, South side East Lake, 200 Acres, 10 clear. For particulars, apply to the owner at York, if by letter, postago paid.

Printing, and Wrapping PAPER.

N. B. Country Marsham.

Farm for Sale.—In the fifth concession of Vaughan, being the West halves of num bers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereou—15 acres are seeded 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. Vavghan, 20th March, 1833.

TO LET,

HAT Large and Commodious House, on Hospital Street, now occupied by Mr. H. SHEPARD. Enquire of J. R. ARMSTRONG. York, April, 24th, 1833.