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## Christian Guardian:

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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 acted upon. We have pointed out what we deem to be faults in principle and faults in action. But 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 rejoicing. 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 petitions 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 convince itself 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 indifference upon the spiritual destitution that meets his eye in every direction. The same Scripture that records the compassion of the good Samaritan, tells also how he bound up the wounds of the unfortunate stranger, pouring wine and oil into them—how he was kind unto him, and took care of 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 labours and their lives to this glorious undertaking.

The importance of the cause of education is beginning to be felt, and the Church in different sections of the country is putting forth exertions in this blessed enterprise, so intimately connected with the promotion of true religion. We could lead you to the private chamber of some sincere Christian who had never been led to consider the wants of his fellow mortals: we would stand and look upon his changing countenance as he reads some appeal for the means of grace that came from the heathen in some foreign land, or some of his brethren in his own land; we would mark, as he laid down the "Record" that contained that appeal, the eloquent expression of his thoughtful, perhaps his tearful eye.

We have stated already on a former occasion, that the present time was a crisis in the interests of our Church. All Christendom is engaged in the work of evangelizing the world; and the question is not whether the work shall succeed, for God has determined that question—but it is, whether we will take part in it or not. The causes then which are put into operation now, must, from the nature of things, be mighty. Viewed in this light, "the day of small things" is not to be despised by the friend of religion and the Church. A discerning mind will not estimate moral causes by their immediate results, but by their tendency and probable effects. He who estimated the power of the Gospel by the number of conversions that attended our Saviour's ministry, was deceived in his computation. Had he taken into consideration the nature and tendency of the Gospel system, he would have formed a more correct estimate. Now what is the tendency of the spirit which is beginning to manifest itself in our Church? We answer unhesitatingly, a happy—a glorious one. The facts which come to light every day are not striking, but they are indications of the character which public opinion is assuming among us. The moving of a straw upon some mighty flood, is a very small thing—yet small as it is, it shows in what direction a stream is setting, which bears upon its bosom the power of armaments and the wealth of nations. These efforts should be considered in connexion with another fact, which is, that we have become sensible that "we have left undone," in this matter, what we ought to have done." Much has been accomplished toward the performance of Christian duty when we have been convinced that we have been negligent in our obedience to the commands of God. It is an im-

portant step taken toward greater activity and more sincere devotion to his cause. Now when all these circumstances are taken together, we have reason for believing the present to be the forerunner of a day in our own Church, that will be crowned with the richest blessings of eternal love.

But let us cast our eyes for one moment over the Christian world. What are Christians doing? Let America answer, that is just coming up to the help of the Lord, with all the zeal and energy of a young, though mighty nation. Let England 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, and the glory of the Lord is risen upon thee." 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 desert is beginning to bloom, and the darkness to disperse, and the minds of men are ripening for, and expectant of the greatest change which has as yet passed over the earth." All this is, under God, the result of Christian exertions—the fruit of a few short years of labour and sacrifice—and the work is still going on. These are but the firstfruits of the glorious harvest that will be reaped by the hands of Christian reapers from Europe and America.

## PRECEPT AND EXAMPLE.

A DREAM.

A few days since I sat meditating with regret and sorrow, on my own want of decision. My mind reverted back to the years of childhood, when with youthful eagerness, I read good John Bunyan, and often wished that I could fall asleep, and dream as long and as interesting a dream as his. O that some Bunyan would rise up, at the present day, I mentally exclaimed, followed by a long train of pilgrims, determined that nothing should impede their progress to the heavenly city. Presently my senses were lulled to sleep, and a vision full of interest was impressed upon my mind. The strait and narrow path which leads from the city of Destruction to the New Jerusalem, lay before me. A promiscuous band of pilgrims, from many nations, were pressing forward, guided by two beings of most angelic appearance. Their names were Precept and Example, twin sisters, and daughters of Paradise, and while their efforts were united, I saw they and their followers never swerved from their path. But Precept was of a sanguine and ardent temperament. She held in her hand the word of eternal life, and exhorted her followers by every motive which two worlds could present, to unite perseverance. She spoke to them from the pulpit, the press, in the religious conference, at the social fireside, and in the closet. The multitude hung on her lips with earnest attention, and I could not but remark how fondly mothers repeated her words to their beloved children, with their eyes turned toward the celestial city. But while precept was thus advancing, with heaven and glory in her eye, where was her mild, but slow and less confiding sister? Fearful and unbelieving, her footsteps had long wavered, and "now I saw in my dream," that she sank by the way side, pale, trembling, and disheartened. Full of zeal, Precept missed not her retiring sister, until she saw confusion and dismay among her followers. Parents wept and prayed for their wandering children; churches lamented for the disaffection of their members, and the affectionate minister mourned over the desolations of Zion. Old giant Despair exulted, in gloomy triumph, and filled his castle with the bones of the slain. The professed friends of the meek and lowly Jesus, having now departed far from Example, Precept found that they were fast deserting her banner also, and were, too many of them, following the vain fancies of time and sense. Mournfully she turned to look for her loved yet deserted sister. Her plain bonnet had fallen from her head, and a mother was endeavoring to bind her light tresses with frizzetts and finery. Another had torn her Bible from her bosom, and was striving to supply its place with golden chains, and other superfluous ornaments. Another would have led the drooping fair to scenes of fashionable

amusement. "O, who will save my sister!" exclaimed Precept, despairingly, and raising her eyes to heaven. Suddenly the sound of soft and celestial music was heard, and a form appeared of more than earthly majesty and beauty. With a majestic, yet tender air, she waved her hand, and Example sprang, with renovated strength to her sister's arms, from whom she should never have been separated. Her name was faith; and with a voice solemn and awful as eternity, she commanded this pilgrim band once more to arrange themselves under the united banner of Precept and Example.

I awoke; and although it was but a dream, I was more fully convinced that faith alone can so unite Example and Precept, as to guide a sinful world to the New Jerusalem, the city of our God.—Mother's Magazine.

From the Christian Spectator.

## CHRISTIANS AND INFIDELS IN CONTRAST.

Bacon, Boyle, Newton, Hale, Locke, Dancy, Bortholme.

We do not believe that the Christian religion depends 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 Christian 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 and laid them at the foot of the cross; and spent their lives increasingly impressed with the belief, that the God of nature is also the God of the Bible. While we do not claim, that on their authority the Scriptures should be accredited as the word of God, we do claim that they should be allowed to rebuke the flippancy of youthful and unfledged infidelity; that they should be permitted to summon men to inquire before they pronounce; we claim that their authority is sufficient to call on the youthful skeptic to pause, and to suspect that possibly he may be wrong. When mighty minds like those have left their recorded assent to the truths of the Christian scheme, it is not too much to ask of minds of far less power, to sit down and inquire, at least, whether Christianity may not have come from God. When Newton, after having surveyed world on world, and measured the heavens, and placed himself for profound inquiry at the head of mankind, sat down in the full maturity of his days, and passed the vigour of his life, and the serene evening of his honoured age, in the contemplation of the New Testament; when Bacon, after having rescued science from the accumulated darkness and rubbish of two thousand years; after having given lessons to all mankind about the just mode of investigating nature; and after having traversed the circle of the sciences, and gained all that past generations had to teach, and having carried forward the inquiry far into nature, bowed at every step to the authority of the Bible; when Hale, learned in the law, not only believed Christianity to be true, but adorned the Christian profession by a most humble life; when Boerhaave, perfectly acquainted with the human frame, and skilled in the healing art, sat with the simplicity of a child at the feet of Jesus Christ; when Locke gave the testimony of his powerful mind to the truth of the Christian religion; when Davy, first of chemists, came on this subject to the same results as the analyzer of light, the inventor of fluxions, and the demonstrator of the theory of gravitation; as the author of the Novum Organum; and the writer of the treatise on human understanding; when each science has contributed its founder, its ornament and its head, as a witness to the truth of the Christian religion, it is not too much to conclude it may be something different from priestcraft and imposture.

When we turn from these lights of men, these broad stars that spread their beams over all the firmament of science, and seek after the wandering and dim luminaries of infidelity; when we make a sober estimate of what the high priests of unbelief have done for the advancement of science and the welfare of man, we are struck with the prodigious advance we have made into chilly and tenebrous regions. We have passed amid spirits of another order. We wander in climes as remote almost from science as from Christianity. We should know where we are, as readily, by their superficial, but pompous pretensions; by their dark but most confident scientific claims; by their erroneous, wandering, but most flippant demands in science, as we do by their infuriated and bitter raging, against the claims of the Christian religion. Who are these men? Volney, Diderot, D'Alembert, Paine, Voltaire, Herbert, Tindal, Morgan, Bolingbroke, Gibbon, Hume.

What have they ever done for science? What advances have they ever made? So far as we know, not one of them has any pretensions to what gives immortality 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 constituted the glory of England and of the world—the regions of profound science, of deep and penetrating investigations of the works of nature. In spite of such men, science would still have slumbered in the regions of eternal night; and infidelity, but for Christian men, might have swayed a sceptre as she desired, over regions of profound and boundless shades of ignorance and crime. We are accustomed to care little for names and authorities in religion. We believe that religion, natural and revealed, accords with the constitution and course of nature. We believe that it is sustained by a force and compass of argument that can be adduced for the truth of no science. On the ground of the independent and impregnable truth of revealed religion, we are Christians. But there are men who pride themselves on names. There are those whose

only reason for an opinion is, that it was held by some illustrious man. None are really so much under the influence of this feeling as the infidel. That Hume was a skeptic; that Gibbon was capable of a sneer; that Paine was a scold; that Voltaire was an atheist, is to them strong as proof of holy writ. Hence they feel that to doubt is the most exalted state of man; that there is argument enough for mortals in a sneer and a jibe; that scoffing becomes a human being; and that to come to the conclusion that man has no father and no God, that he dies like his kindred worm, is the supremacy of felicity and the perfection of reason. When such has been the Apostles and high priests of unbelief, such the hosts which they have mustered, we feel that apart from all argument in the case, we would rather accord with the sentiments of the great luminaries of mankind in science; and it is not unworthy of reason and elevated thoughts to suppose, that true religion may be found where we have found every other valuable blessing for mankind; and that the system, attended every where with science, refinement, and art, and that has shed light on the intellect, and honour on the names of Locke, and Boyle, and Bacon, is the system with which God intended to bless men.

## THE HUMILITY OF THE WRITERS OF THE NEW TESTAMENT.

Pride of knowledge, and pride of goodness, how common are they in books! Compositions of the nature of the New Testament, where the writers are not only the penmen, but also in part the subjects of the history, give peculiar scope for displays of this kind; but we seek for it in vain in the disciples of Christ. Never did authors keep themselves more out of sight, than the writers of the gospels: it is surprising how little is really theirs; and how much comes from the mouths of others. In the course of the narrative, they tell their faults with the greatest frankness and naïveté. They record without disguise their ignorance, their prejudices, their errors, and their faults. Some writers have told us of their own faults, but in such a way that we can see their aim is to solicit praise. The language of the heart is, "See what an humble man I am," or, "These are all the faults I have: are they not little ones, and few?" Nothing of this artifice do the Apostles shew. It is honest integrity, simply relating truth; not pride under the mantle of humility, fishing for applause.

From their office, as the Apostles of Christ, they had great authority in the church. They performed the most wonderful miracles: sickness vanished at their word, and death gave up his prey. By their ministry, disciples were in considerable numbers added to the society of the faithful. How apt are all these things to swell the heart with pride! But the Apostles discover nothing of such a spirit. One of them, when compelled to defend his character against the enemies of the cross, enumerates his sufferings and his labours. 2 Cor. xi. But in the passage breathes nothing but humility and self annihilation: it seems a torture to him to relate what he had suffered and done in his Master's service. What they say of one part of their office, "we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake," is applicable to the whole of their character.

The humility of the Apostles appears likewise, in recording various particulars in the life of Christ. Men who wished to shine in the rays of their Master, would have exalted his character to the utmost; and cast a veil over circumstances and actions which were not so honorable, or which would lead the world to think meanly of him. The 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 station of his parents, his unlearned education at 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 no where to lay his head, and his subsisting by the bounty of others, his being accounted a gluttonous man, and a wine bibber, a friend of publicans and sinners, in league with Belzebub, and a demoniac 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 disciples of one who was poor, and vilified, and despised. Pride would not have done so. They were clothed with humility.—Bogue.

From the New England Christian Herald.

## ITINERANT MINISTRY.

"Go ye into all the world and preach the gospel to every creature."—Mark.

The Author of our holy religion in the very beginning of the Christian dispensation organized an itinerant ministry. If this plan had not been adopted, the gospel would have necessarily been quite limited in its operations. The dark moral gloom that encircled our world never would have been dispelled, nor the misery and wretchedness of the human family ever have been made less, if its influence had been restricted to certain defined boundaries. If Jerusalem, Judea, or the regions round about, had been designated as the only field of labour for the apostles and their successors, and had no method been adopted nor instructions given for the spread of the gospel, what a deplorable state our world must have been in at the present time? We should have been heathens, and more than heathens; for though these have not as yet heard the voice of mercy proclaiming deliverance to captives, yet they are prisoners of hope. Our state would have been a state of degradation, barbarism, and complete wretchedness.

To the spread of the gospel, the circulation of the holy scriptures, and the diffusion of religious knowledge, we owe the whole of that moral elevation, and indeed every thing else, that distinguishes us from the most depraved pagans. By these means we have been made acquainted with the character of God, the defection of man, the nature, extent, and design of the atonement, and with the whole of the revealed will of God. The gospel has been, and still is the grand instrument employed by our Creator in dissipating the darkness that enshrouds a world of fallen sinners, and in restoring the lost to the favour of God.

This is the true light that now shines, and which the darkness comprehends not.

Our Saviour from the beginning said to His disciples "Ye are the light of the world," and commanded them not to let it be hid; but to let it shine, that others might be benefited by it. For this purpose he commanded them to go into all the world, and to preach the gospel to every creature. In obedience to this instruction, His servants went forth and preached every where, that men should repent. Their Master, who had said, "Lo, I am with you always," was faithful to His promise; for he gave them a mouth and wisdom, and confirmed their words with signs following. Where His faithful servants have followed up the original plan, and have, instead of seeking their own ease or emolument, felt a willingness to forsake all and follow Him; and have been ready not only to spend, but to be spent for the sake of saving souls, the blessing of heaven has attended them; and their labours have been almost invariably crowned with glorious success. Mr. Wesley, impressed with the importance of this part of the gospel economy, entered upon the plan of itinerating; and witnessing the astonishing success that attended his labours, he never after left the field, until he was called to his reward. As the fruits of his toils, the Lord raised up many possessing the same views and feelings on this subject with himself, consequently the Methodist societies were first originated by him, on the plan of having an itinerant ministry. This was made a distinctive feature of Methodism, and to this plan the Methodists in all countries strictly adhere; and we presume, yea, we hope, as long as they are a people, that they will continue to adhere to it. It is true there are some who make objections to some of the bearings of this system, especially to the necessary change of ministers. But let such think for a moment whether their personal feelings are paramount to the great and benevolent object of evangelizing the world. Such persons must allow that the great Author of salvation has a perfect right to the gifts in His Church; and that it 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 the gospel, which he has preached, has had the effect of making them love their neighbours as themselves. Where this is truly the case with a people, we believe they will feel willing to give up their former highly esteemed pastor, that he may go wherever the Providence of God may appoint.

The Church should depend alone on God for the bread of life, and as it respects the servant 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 fire.

Where lie appoints they go.

From the N. Y. Observer.

John 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 beginning 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 bare witness of 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 begotten Son, which is in the bosom of the Father, he 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 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 3d, All things were made by Him; and in the 14th, The 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 charging Him with falsehood chill us with horror? Yet do we not so charge him, if we disbelieve? The doctrines true or false, are plainly stated—so plainly that they cannot be mistaken. It is in vain to say that they are irreconcilable, 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! L.

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, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, &c.—When properly opened and enforced, they terrify 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 admiration, by doting on human follies, and wondering at human trifles.—Bishop Horne.



## 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 peculiar 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 morality must forever be founded. We earnestly solicit careful attention to the following brief exposition of a Law, embodying an immutable principle, and consequently as imperative upon us as on any individuals or nations in past time.

"If an ox gore a man or woman that die, then the ox shall be surely stoned, but the owner shall be quit."—This is a very old law, and it has been testified to his owner, and he hath not kept him in; but that he hath killed a man or woman, the ox shall be stoned, and his owner also shall be put to death."—Exodus xxi. 17, 28.

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 woman, that they die, then the ox shall be surely stoned, but the owner 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 destroyed it should be cast forth as an abomination.

Says God to Noah: "Your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man." A signa shall be fixed upon man, at least 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 expect such a result. But if the ox hath been wont 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 mischief 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 sense.

You see a fellow 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 on your head. At the bar of God, and at the bar of conscience, you are his murderer. Why? You did not kill him. Neither did the owner of the ox lift a 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 animal 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 concerning this which has caused fear and trembling to most of us. Your dog has gone mad. You hate to kill him, for he has been a good quality. And you hate to let him run up to you too much trouble, and you hate worst of all, to believe that he is mad. He has been testified to you that many have died of his bite, already, having 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 hydrophobia, or whether the bite will produce the same effects again; and so you leave him loose among your neighbors and your neighbors' children. Is it not a dictate of common sense, that you ought to be responsible for the result? And you are. All that perish by means of this animal, are virtually slain by your hand. They owe their death to your carelessness or selfishness. And it is in vain for you to say—I had no malice, I did not set the dog on—they 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 establish one principle, viz: that every man is responsible for evils which result from his own selfishness, or indifference to the lives of others.

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 against him he robs and murders, nor does he desire his death; but his money; and if he can get the money, he does not care. And he robs and 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 ox wont to push with his horns in time past? Did the owner know it when he 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 wretchedness, and death? If these things are testified to those who deal in them, i. e. makers and retailers; if these two things can be established, on a principle perfectly intelligible—a principle recognized and proclaimed, and acted upon by God himself. It is possible that some may startle at this conclusion, and look around for some way to escape it.

What? Is a man responsible to God for the effects produced by all the things which he makes or sells? This is a most fearful responsibility. True; it is. But if these two things are true, every retailer and maker must bear it. And can either of these be disputed? Turn your attention to these two facts: 1st. Ardent spirit is wont to produce misery. Those who make it or sell it, are perfectly aware 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 caused to flow. Most of us can remember many a shocking scene which spirit has produced. Let any one of us, get down and count up the number of its victims, which we have known—and their friends, and their standing in society, and their prospects, and their happy families, and what a change a few years' use of ardent spirit has caused, and what they and their families are now. What a catalogue of wretchedness might any one of us make out. Very few but could remember 20, 30, 50, or 100 families ruined 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 drunkard; and had a prophet proclaimed that they themselves should be all that they despised, they would have repelled it as a thing impossible. "Is thy servant a dog," as said Hazeel, "that he should do this thing?" 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 was coming in upon them; and for a time, perhaps, made some earnest but irregular struggles against it. But it gained upon them. Every flow of the tide drove in some barrier—the resistance became weaker and weaker—by and by the struggle 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! reclaimed. After years of dissipation, after causing unspeakable misery, he is saved, yet so by fire. Another is a mere vagabond, unprincipled and homeless—wandering from grocery to grocery—in company for the lowest company. Drinking upon their bounty, yea, drinking their savings—the mere raisings 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 a drunken frolic. Go into the crowded court-house, and you may see another; his countenance haggard and

ghostly, and his eye wildly rolling in despair. What has he done? One night, after spending all his money for drink, and lowering "about till all the shores were closed," he returned to his miserable habitation. He found a few coals on the hearth, and his wife and children sitting by them. He thrust one child this way, and another that, for he was cold. His wife remonstrated, and withal told him that what little fire there was, was none of his providing. With many a horrid oath, he declared he would not be colder after that sort. He would let her know who should govern, and by way of supporting his authority, 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 them. What consequence 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 difficulty.

How many thousands of families have been ruined in some such way as this? The father 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 so base 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 human feeling, that he can be drunk at the funeral of his dearest relative, and call for drink in the last accents of expiring nature.

Now look at a human being, whom God has made for noble purposes, and endowed with noble faculties, degraded, degraded, polluted, unfit for heaven and a nuisance on earth. He is the centre of a circle—count up his influence in his family and his neighborhood—the wretchedness he endures and the wretchedness he causes—count up the tears of a wretched wife, who curses the day of her espousals, and of wretched children who curse 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 thro' a neighborhood or a town in this way, count up all the misery which follow in the train of ardent spirit, and you will be ready 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 woe; and whatever things are pure or lovely, or venerable, or of good report, fall before it. These are the effects—and I need not say more on this point. Can any man deny that the ox is wont to push with the horns? Or can any man deny that he is the centre of a circle, or that he is the makers and retailers 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 unwholesome merchandise sweeps ten thousands yearly to temporal and eternal ruin. But this is not all. The attention of the public has of late been strongly turned to this subject. The minds of men have been enlightened, and their responsibility pressed home upon them. The subject has been presented to them in a new light, and men cannot but see the absurdity of reproaching the tempted while the tempter is honored—of blaming drunkards and holding in reputation those who business it is to make drunkards. But are the makers of ardent spirit aware of its effects? Look at the neighborhood of a distillery—an influence goes forth from that 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 it—those who have none bring corn—those who have neither bring household furniture—those who have nothing bring themselves and pay in labour. Now the maker knows all these men, and knows their temperaments, and probably knows their families. He can calculate effects; and he sends them off, one to die by the way, another to abuse his family, and others just ready for any deed of wickedness. Will he say that he is not responsible, and like Cain, ask, "am I my brother's keeper?" He knew what might be the result, and for a mere pittance of gain, was willing to risk it. Whether this man should abuse his family, or that man die by the way, so his purpose was answered, he did not care. The ox was wont to push with his horns and he knew it; and for a little paltry gain he let him loose; and God will support his law in all its extent, by holding him responsible for all the consequences. But a 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 of neighbors. What would you say to a man who traded in snakes, infected with the small pox or cholera morbus; and who should send any way of spreading that pestilence 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, somebody else will." What sin 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 and seal them somebody else will. Is it a privilege to bear the responsibility of sending abroad pestilence, and murder, and death?

"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 somebody 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 ruin the other. 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 clear; you can wash your hands of this wretched business; and if you are unwilling to do that, very little reliance can be placed on your good wishes. He that is unjust in the least, is unjust also in much. I can hardly conceive of 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 passed by, every man acts with his eyes open. Look at the shop and company of the retailer. His principal furniture is a barrel, two or three bottles, and a half a dozen 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 ashamed to appear as a dealer in spirits only. His shop needs no sign—every drunken knave knows it is instinct. And even the blind might grope it out, if they were not ashamed, and the company is a combination of all the shameless and abandoned. And there stands the retailer in the midst of dissipation; and human nature, in its last stages of earthly wretchedness, in all its degraded forms and filthy appearances, surrounding him. And his whole business is to kindle strife, to encourage profanity, to excite every evil passion, to destroy all salutary fears, to remove every restraint, and to produce a recklessness, 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 sank down into the pit which he made, in the net which he hid 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 fortune; or who would take his gains, burdened with all this responsibility? But some one will say, I neither make it nor sell it. But you drink it occasionally, and

your example goes to support the use of it. You see its tremendous effects, and yet you receive it into your houses, and bid it God speed. As far as your influence support it and give it currency, so far are you a partner of its evil deeds. If you lay your influence to make the path of ruin respectable, or will not help to afford disgrace to that path, God will not hold you guiltless. You cannot innocently stand aside and do nothing. A deadly poison is circulating over the land, carrying disease and desolation and death in its course. The alarm has been given—a hue and cry has been raised against it. Its deadly effects have been described; seen, felt. Its victims are of every class; and however wide the difference in fortune, education, intellect, it brings them to the same level. An effort has been made to stay the plague; and a success surpassing all expectation has crowned the 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 he stop short of this? Can he, in the plenitude of his selfishness, stand up and say, "I'll make no promises—I'll not be bound—I am in no danger? If he can say this, and stand aloof, shall we count him a good citizen? I speak as unto wise men: judge ye what I say."

## Religious Intelligence.

## SAH-GEENG INDIAN MISSION.

Mr. Case's Notes continued.

Thursday June 6th. At sun rise we were again under way with paddles—fine weather. Hitherto we had seen little but evergreens—lands every where low near the lake, though without marsh. But this morning 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 Ontario, thence north nearly 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, at N. Lat. 45° 24' leaving a track for the passage of vessels, then again the ridge appears, extending north the whole extent of the Lake, forming the island of Manitowish, Drummond's Island, St. Joseph's, &c. After three hours' toil we landed for breakfast—it was an excellent one; it consisted of a boiled fish and sea bread; and beside, the purity of the waters and the breezes had improved our health, and the use of our paddles had given us an appetite. We were fortunate in lighting upon a place where plates were cheap and plenty. They were of a beautiful fire-stone, which we could select of any size and thickness. A piece of birch bark or 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 mountain cliff, we came to a Bay, which we supposed is about 4 miles across. The Indians, fearful of being found from the shore, were for taking the circuit of the Bay; but as the weather was calm, they at length consented to take our course directly across. Instead of 4, we found it about 5 miles across, and required 2 and 3 hours to accomplish it. The water was deep, and being favourable for fishing, we again tried our trolling lure, when we soon took a salmon trout of about 10 lbs. He pulled lustily, and fearing the line might break, he was thrust 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 my cloak and laid down on the beach and slept for half an hour. We were now opposite the island above mentioned, 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 boom of the lake, and where it extends 800 miles north and 40 south, in a small bark canoe, is no great venture. At 5 o'clock we came to a Bay which the Indians call Cheung-kung, on the map it is called "Owen's Sound." It extends south about 20 miles, 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 camp, 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 were on the water at our paddles about 13 hours, very much wearied.

Friday, 7th June.—We left our encampment at half past 4, and started west up Colpaj's Bay. The Bay is about 4 miles over, and 12 miles long. On our right we passed a number of islands. In front, on the north shore, was a ridge of white rock skirting the Bay to its head. It was 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 vessels from Penetanguishene pass on their passage to Goderich, Sandwich, Detroit, &c. By taking a route 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-eway formed their Library, and the Indian child, who had learned at the Mission 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 canoe, I said, "what is your name?" & where were you baptized? She answered, "my name is Mary, you baptized me at Yellow-head Island." They all seemed gratified with this unexpected visit. I gave Mary a Chip-eway 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 they are yet too fond. Their apology was, that they had finished their planting, and should soon return to the Mission to hoe their corn.

At ten o'clock we arrived at the portage, head of Colpaj'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 on the shoulders. One man took the canoe and gun, another carried the tent and provisions, a third slung upon his back the trunk of books. It fell to my lot to carry the valise and other articles of about 40 lbs.—This laden; we ascended a considerable hill, and in two hours we had overcome about 4 miles, when we were glad to be relieved from our luggage. The way we passed was but a blind path, with neither logs nor brush cleared from it, so heavy was our burdens, that we had to lay them down and rest every 20 minutes. We now took a creek into a small lake of two miles diameter—then again shouldered our burdens and passed half a mile 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 Huron. We pitched our tent on an island, after travelling by water and land about 25 miles—much fatigued.

Saturday, 8th June, set sail for Sahgeeng. In six hours we arrived at the mouth of the Sahgeeng River, 20 miles—thence up the river one mile. We landed opposite the mission house, where we were

welcomed by Mr. Benham; and the whole of his Indian congregation, who lined the bank and met us to shake hands. We were happy 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. The whole body were gathered for the purpose, and they appeared much animated in seeing their ministers among them. Not was it less refreshing to my mind, after a tedious voyage of five days, along a wilderness shore of 150 miles, to meet with Christian friends, in a well ordered community of native Christians. We found Mr. Benham and family in good health, the temporal affairs of the mission in a good way, and the work of religion prevailing among the Indians. Mrs. Benham soon had her table spread in noble style; order and neatness were apparent in every part of her economy, and the table was furnished with every dainty which health required, or hunger craved—the neat white loaf—the Indian sump—the fish from the river—venison from the forest—milk from the family cow—the home made butter, and sugar from the maple tree, and all with such hospitable cheer, that we felt our selves at once both happy and at home. Dinner done, the sound of the horn brought together the men, when the garden seeds were distributed to about fifty families. They consisted of beans, onions, 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 Indians 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 present conference year have expired, yet I have hitherto been unable to furnish our friends with a report, concerning this mission, that would be satisfactory to myself. It will be recollected that I am unassisted; and the care of so numerous a family, considerable sickness in the family, together with the management of an extensive farm, have prevented me from forming so perfect an acquaintance with the condition of my charge, as to be able to give a fair and correct statement.

Notwithstanding many true and encouraging reports have heretofore been made concerning this institution, which, in its incipient 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 period would have justified. The spiritual seed, sown in tears by my brethren who preceded me, has been rapidly advancing, by the favor of heaven, toward its perfection; so that it may now be considered as "the full corn in the ear." We have eight well organized classes; the members are very attentive to the worship of God, living in the conscientious discharge of every Christian duty, and continually "growing in grace, and in the knowledge of our Lord and Saviour Jesus 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 is 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 capable, yet they submit, cheerfully, to a separation from their children, for several weeks together, for the purpose of giving them an opportunity of attending our school, obtaining an education, and of forming habits of civilized life.

Religion has not raised them in a moral, only, but in a temporal point of view. Many of those who formerly obtained a precarious support from the chase, and were strangers to the comforts of civilization, have made considerable proficiency in agriculture. The numerous fields of wheat and oats, and the well-tended corn; the abundance of good horses, cows, oxen, sheep, fogs, and poultry, and the comfortable and convenient dwellings, all attest that the labors of my worthy predecessors have not been in vain, nor the liberal contributions of the friends of missions improperly applied.

We have experienced considerable discouragement and interruption of our labors, in consequence of the confused state of the nation, occasioned by the many efforts that have lately been made to purchase their lands; some of the Wyandots being in favor of selling while others are opposed to it, places them in a very unsettled condition. Our brethren feel, that here they have no certain dwelling place, yet they appear to be determined to secure to themselves "an inheritance incorruptible, and undefiled, and that fadeth not away."

Col. McIlvaine, the United States agent, is now with 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, under 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 permanent character, I entertain the pleasing hope that the entire nation will bow to the CONQUERING KING OF SAINTS.

Reflecting, while I write, that these lines will be read by many warm hearted, loving Christian brethren and sisters, who have aided in the support of this and other benevolent institutions, and whose fervent supplications 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 needed 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 BRIGHT AND MORNING STAR, in those benighted regions.

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

THOMAS SIMS.

From the New York Commercial Advertiser.

## WESTERN AFRICA.

We have heretofore mentioned that the Missionary Society of the Methodist Episcopal Church had established 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 last in the ship Jupiter; and by this ship, which returned a few days since, highly interesting intelligence of the progress of this Mission has been received. Mr. Cox has purchased the Mission house at Monrovia, which formerly belonged to the Basle Mission, where he has taken up his residence, and will remain until joined by others who are on the eve of their departure from the United States. On their arrival one will be stationed at Grand Bassa, about seventy miles to the leeward of Monrovia, where Mr. Cox has contracted for the building of a cane or log Church. A third will be stationed near Grand Cape Mount, about 50 miles to the windward, and so on, until the whole line of coast, shall be blessed 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 Monrovia and Sierra Leone, and between that and the Gambia.—Mr. Cox has visited Bathurst on the Gambia and Free Town, Sierra Leone, where he was kindly received by the Wesleyan Missionaries, and by Missionaries belonging to the Church of England at Bathurst, Free Town and St. Mary's. The Chaplain at the lat-

ter place, besides many acts of Christian kindness, presented Mr. Cox with a purse of about \$20 to aid the Mission.

"The Myrick Mission" is recommended to be established at Segoo, on the Niger, in the heart of Africa, whence, says Mr. Cox, "the vital fluid of Christianity will soon course to its utmost extremities." To get there, it is requisite to ascend the river Gambia to Tenda, from which place it is ten days walk to Segoo. There is already a factory at Tenda, and is to be another at Segoo, owned by Mr. Grant, an English merchant, which will greatly facilitate these missionary operations.

On the subject of Schools, Mr. Cox expresses great solicitude that a small one should be connected with each of the Missions. He deems it also important that an academic school should be established at or near Monrovia, and proposes the Maine Wesleyan Seminary as its model. He wishes to unite under one roof, Religion, Art, Science and Industry. The natives, he says, "must be both christianized and civilized before our work will be well done;" and that the "intellectual 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 ardently 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 Cabache, and John Taunchev, arrived in town, from St. Marie, Lake Superior, by way of Lake Huron, Penetanguishene, and Lake Simcoe. The three latter have been absent in the Indian country more than a year. Sunday spent eight months at Keweenaw Bay, up Lake Superior, about 800 miles north of this. The tribe among whom he labored are depraved & savage; and he met with much opposition and discouragement at first, but keeping in view the 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.

Cash beach has extended his labours to the straits of Michigan, and to the Ottawa on the east shore of Michigan. Taunchev has laboured with some success at St. Marie, several have been converted during the past winter. The zeal and perseverance of these native Missionaries are highly commendable and their labours have been crowned with the divine blessing.

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 Lake.

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. Herald, 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 readers of the Guardian.

"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 of God in British North America, from the year 1793. They had now seventy travelling preachers, from 200 to 300 local preachers, and about 15,000 members, which was an increase of upwards of 3,500 during the past year. He gave a brief history, also, of the progress of the missions on the Grand River, from the year 1824, through the instrumentality of Peter Jones, the converted Canadian chief. 500 children were regularly educated, and there were from 1000 to 2000 converts from among the adult Indians. He bore a striking testimony to the consistent character and extensive usefulness of Peter Jones, and to the high respect which was entertained for him both by his brethren and the Churches of North America. He referred to the probability that a more intimate union was likely to be formed between the Methodists of Upper Canada and the Methodists of Great Britain; and stated that, to effect this was the principal object of his mission to this country."

The weather has been unusually warm these few days 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 in 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 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 vile 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 equalled 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 impartial public of a perversion, at the turpitude of which the worst of men would have reason to blush; and we must confess, that we cannot but blush both for Mr. B. and the office he 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 misrepresentation the character of his neighbour. We are told that "Love worketh no ill to his neighbour"—Let Mr. B. make the application, while we remind him that he



York, December 12, 1832.



From the Colonial Advocate.  
**SWEET PRAYER.** Tong—"Sweet Home"  
 By Miss Ann Lutton, of Moira, Ireland.  
 When tears are the barren soil of care,  
 Be it ever so small, the prayer;  
 It gives, soothes, softens, and sustains,  
 It gives vigor to life, and passion to claims.  
 Prayer, prayer, O sweet prayer,  
 Be it ever so small, there's nothing like prayer.  
 When from the friends we hold dearest to part,  
 What fond recollections cling to the heart,  
 Past scenes and past converse, past enjoyments are there,  
 O how heartily blessing till followed by prayer.  
 Prayer, prayer, O sweet prayer,  
 Be it ever so small, there's nothing like prayer.  
 When pleasure would woo us from duty's arms,  
 The stern angel of duty, or duty's charms,  
 We listen, we listen, we listen in the snare,  
 O looking to Jesus we conquer by prayer.  
 Prayer, prayer, O sweet prayer,  
 Be it ever so small, there's nothing like prayer.  
 When strangers to prayer we are strangers to bliss,  
 Heaven pours its full streams through an unobscured glass;  
 And all the while the Seraphim's exalted choir,  
 Our chief joy must be granted by prayer.  
 Prayer, prayer, O sweet prayer,  
 Be it ever so small, there's nothing like prayer.

From the Christian Advocate and Journal.  
**THE CHRISTIAN'S PRAYER.**  
 Can dangers mar the Christian's peace,  
 Or temptations shake his joys decrease?  
 Can sickness take his strength away,  
 Or from him who reigns in cloudy day?  
 Nay—though the bloody form of war  
 Shall fiercely mount his fiery car,  
 And onward drive with gathering force,  
 While destruction makes a path of force,  
 The Christian sees his Father's arm  
 Stretch'd out to shield his soul from harm.  
 Nay—though all bea's wither'd stand,  
 The fruitful earth to iron turn,  
 The cattle perish on the land,  
 As brutes, the tearless heavens burn;  
 Yet God will raise the Christian's head,  
 And find him with increasing gladness fed,  
 For he will see the Father's care  
 Of him who hears and answers prayer.  
 Though minutes rise around,  
 Though minutes rise around,  
 And that dread plague from India's shore,  
 Beaten sweep the country o'er;  
 Each minute thousands gasp for breath,  
 Then close their eyes and sleep to death.  
 The Christian feels the deadly plague,  
 Stent o'er his head, his head, his sight;  
 Yet, as he looks, he sees arise  
 That star which shines in Babylon's skies,  
 Which onward moves in splendor grand,  
 And points his home at God's right hand;  
 Then he, rejoicing, loudly says,  
 "Thy will be done, O Father, praise."  
 Nay—though all nature lose her bloom,  
 The barbed iron be clad in gloom,  
 The every insect in darkness hide,  
 And sleep the ocean's foaming tide,  
 Yet the Christian's faith is not in vain,  
 For he will see the Father's care  
 Of him who hears and answers prayer.  
 While lightning's fire the mighty heap,  
 And sink in long oblivion's sleep,  
 The Christian then shall see the scene,  
 With eye unmoved and thought serene,  
 His faith to sight shall then give place,  
 His hope in full enjoyment cease,  
 His body changed to glorified mould,  
 Shall far surpass the purest gold.  
 Whilst living life he joins the song  
 For mortal sin and sorrow's end,  
 And thus shall live with God secure,  
 As long as time and love endure.  
 Cudis, O. June 5, 1833. M. S.

From the Youth's Friend.  
**DESCRIPTION OF MOUNT SINAI.**  
 We read in Exodus xix, that the children of Israel came to the desert of Sinai, in the third month after they left Egypt, and encamped before the mountain so called. There they abode a considerable time; and there the law was given to Moses, just fifty days after they came out from Egypt. In remembrance of this, the feast of Pentecost was observed on the fiftieth day after the passover, at which time the Holy Spirit was poured out upon the apostles. (Acts ii.)  
 We shall speak of Mount Sinai as it appears at the present day. The part of the country where the law was given to the Israelites, is a rugged, mountainous district, at the north part of the Red Sea. There is nothing to distinguish it above many other mountainous districts in other parts of the world; yet as the Christian traveller views the rocky precipices, he will remember that it was chosen by the Lord for the glorious display of his power.  
 It is called by the Arabs to this day *Jebel Moussa*, or the mountain of Moses; and *El Tor*, or the mountain. It includes several peaks or separate mountains, the chief of which are named *Oreb* and *Tor Sinai*. At the foot of this mountain, in 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 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 visitors, except the Bedouin Arabs; the latter are not admitted, but receive a portion of bread, enough for breakfast and supper; sometimes the chiefs of these Arabs oblige the monks to pay them large sums of money. This convent, and most 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." Formerly there were regular steps all the way, 15,000 in number; but these mostly have been destroyed or much damaged. In different parts of the mountain are some churches or chapels, and a mosque, to which the Mahometans go on pilgrimage. They there sacrifice sheep in honor of Moses, and beseech him to pray for them, as they venerate him highly. They believe that the tables of stone, on which the commandments were written, are buried at the top of this mountain.  
 Another lofty peak near to the mountain of Moses is pointed out as Mount Horeb; it is now called Mount St. Catharine, from a foolish story, that the body of St. Catharine was conveyed thither by angels after her martyrdom at Alexandria. The folly and evil of these superstitions are very great; but there is hardly a place of any note 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, fertile 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, (particularly Deut. v. 2; Ps. cxi. 10; 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 Israelites. 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 Esdraelon. 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 relics of bastions. The area too is overspread with the ruins of private dwellings, built of stone with great solidity.  
 Pococke assures us that it is one of the finest hills he ever beheld, being a rich soil that produces excellent herbage, and most beautifully adorned with groves and clumps of trees. The height he calculates to be about two miles, making allowance for the winding ascent; but he adds, that others have imagined the same path 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 travellers 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 entertained among Christians since the days of Jerome, that it was the scene of a memorable event in the history of our Lord. On the 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 Transfiguration. It is said there was a magnificent church built here by Helena, which was a cathedral when this town was made a bishop's see. On the side of the hill they show a church in a grot, where they say Christ changed his disciples not to tell what things they had seen till he should be glorified.  
 The view from Mount Tabor is extolled by every traveller. "It is impossible," says Maundrell, "for man's eyes to behold a higher gratification of this nature." On the north-west you discern in the distance the noble expanse of the Mediterranean, while all around you see the spacious and beautiful plains of Esdraelon and Galilee. Turning a little southward you have in view the high mountains of Gilboa, so fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's journey. A few points to the north appears the Mount of Beatitudes, the place where Christ delivered his sermon to his disciples and the multitude. Not far from this little hill is the city of Saphet, or Safad, standing upon elevated and very conspicuous ground. Still farther, in the same direction, is seen a lofty peak covered with snow, a part of the chain of Anti-Libanus. To the south-west is Carmel, and in the 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 particular efforts, pervading every city mass, made to overspread the whole extent, and to penetrate into every corner of the land. The effect is gigantic; but without one giant having to do in the execution of it, for it will be brought about, not by the transcendent powers of one or a few individuals, but by the numbers of ordinary men. The work to be done is great, and will need a proportional machinery for the doing of it, a thick set establishment of schools and parishes, the indispensable condition of whose efficiency is that they shall be righteously patronized. The result will at length be arrived at, not by the working of one mighty organization for the achievement of great things, but by the accumulation of small things; not by men whose taste it is to contemplate what is splendid in philanthropy; not by men who eye, with imaginative transport, the broad and boundless expanse of humanity; but by men who can work in drudgery and in detail at the separate portions of it. The glory of establishing in our world that universal reign of truth and of righteousness which is coming, will not be the glory of any one man; but it will be the glory of him who sueth above, and pluck his many millions of instruments for bringing about this magnificent result. It is enough for each of us to be one of these instruments, to contribute his little item to the cause, and look for the sum total as the product of innumerable contributions, each of them as meritorious, and many of them, perhaps, far more splendid and important than his own.—*Chalmers.*

**FASHIONABLE CHRISTIANS.**—Often as the motley reflexes of my experience move in long procession of manifold groups before me, the distinguished and world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the *EYE OF THE NEEDLE*, without stop or halt, both beasts & baggage.—*Coleridge.*  
 THE FATHER OF RATTLE SNAKES.—We have saw a letter yesterday to a respectable gentleman, now on a visit to this city, from Arkansas, in which an account is given of the capture, and destruction of a Rattle Snake, whose circular dimensions equaled those of a man's thigh—his length is not stated. He carried fifty-four rattles, 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.*

Rev. J. RYERSON:  
 Dear Sir,—Enclosed I send you £25 0 0, to be credited to the following persons. C. R. ALLISON.

	£ s. d.		£ s. d.
J. Bogert, Esq.	0 12 6	Mr. C. Wilson,	0 5 0
Mr. J. Chipman,	0 10 0	J. Cox,	0 10 0
G. Leach,	1 5 0	H. M. Crea,	0 15 0
W. Sumner, Esq.	0 12 6	J. Shepherd,	0 10 0
Mr. D. Beach,	0 5 0	G. Conout,	0 5 0
Wm. Beach,	0 5 0	J. Carpenter,	0 10 0
Thos. Frasier,	2 10 0	S. Munro,	0 12 6
A. Knapp,	0 10 0	Dr. Fairfield,	0 15 0
F. Woodcock,	0 15 0	H. J. Wilson,	0 5 0
D. M. Leod,	0 5 0	M. S. Davis,	0 10 0
S. Brady,	2 10 0	P. Stickle,	0 5 0
B. M. Carger,	0 5 0	H. Dunning,	1 0 0
J. Thompson,	0 15 0	J. Adams,	0 7 6
V. Thompson,	1 10 0	D. Adams,	0 5 0
B. Allison,	0 5 0	S. Diagonal,	0 17 6
D. B. Crook,	0 7 6	A. Norton,	0 5 0
F. Wilson,	1 5 0		

£25 0 0

## EXTENSIVE CREDIT SALE BY AUCTION.

THE Subscriber begs to inform the Public that he intends selling off his present stock of Dry Goods and Groceries, by an Auction, commencing on the first day of August, and continuing each day till the whole be disposed of.  
 He would also intimate, that his stock being well selected, will be found well worthy the attention of country Merchants. For further particulars see bills of the day.  
 J. M. STRANGE.  
 York, July 9, 1833. 191-4t.

## NEW STORE.

RYCE, BUCHANAN, & Co., have opened a general Dry Goods Store in York, at the corner of King and George Streets, exactly opposite the premises of George Monro, Esq., where they will retail the following articles, for Cash, at extremely low prices.  
 Grey cottons, cotton shirtings plain, striped and fancy, apron and other checks, sheetings, bed ticks, linens, prints, gingham, silks, bombazeens, bombazette, merinos, cambrils, cambleteens, vestings, drills, molasins, 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 different markets of England and Scotland, by one of the partners, will be sold at such prices for Cash, as will afford purchasers all the advantages to which immediate payment entitles them.  
 In opening an establishment, B. D. & C. think it proper to state, that while it will be their endeavor to supply articles 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.  
 They have also to mention, that their present stock, while they trust it will be found to embrace such Fancy and Staple Dry Goods as are suited to the season, would have been more complete, but for several valuable packages which were damaged on the way up, and which have, in consequence, been sold on behalf of the Insurers. To replace these immediately, it has been necessary to make a limited purchase in Montreal, time not admitting of their being had from Britain. They however expect additional 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. 189-4t.

## NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and public, that he has just returned from a seven months' absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; where he has selected an extensive assortment of every description of GOODS.  
 Suited to the trade of this country—while he is now opening at his old stand in King-Street, and will dispose of by Wholesale only, at prices which will be found uncommonly low.  
 He flatters himself that from the long experience he has had in the business of Upper Canada, he has been able to select an assortment, in every way suited to the wants of the country; 850 Packages of which have already come to hand. 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 he thinks it will be found as complete as that of any House in either Province.  
 GEORGE MONRO.  
 York, 6th June, 1832. 185-4t.

## Come and Examine!

## GENERAL CLOTHING ESTABLISHMENT.

ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection, which can be warranted prime articles. His SUMMER CLOTHING is neatly and carefully put up, which he has no doubt will give general satisfaction, and gain himself the continuance of that support he has so liberally received to the present; and as he is determined to sell not only his Clothing but his Fancy and Dry Goods at so low a profit as he flatters himself will give general satisfaction to the purchaser.  
 N. B. Country storekeepers supplied wholesale on moderate terms, and all orders executed at the shortest time, in the neatest style.  
 York, June 26, 1833. 189y

## MURRAY, NEWBIGGING, & Co.

TENDER the Public their acknowledgements for liberal support, and respectfully announce arrival of 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,** 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 intimate that their advantages from connections in Trade and the extent of their transactions, enable them to sell their goods at lower rates than can be afforded by any similar establishment.  
 Opposite the market place.  
 York, June 1833. 137-4t.

## NEW GOODS.

## Wholesale and Retail Store;

## AT THE CORNER OF YONGE AND LOT-STREET.

JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes, best South Sea Seal Gowns, very best Hat Caps, and common Caps in great variety, Hats, Bonnets, and Mitts 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 all as shall call and examine for themselves.  
 No Second Price.  
 York, 27th Nov. 1832. 159

## Wholesale Hardware Establishment.

## YORK.

THE Subscribers beg leave to inform the Merchants and Public of UPPER CANADA, that they have during the past Summer purchased with cash 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 stock of  
**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 INFORMATION 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 CUTLERY and Brass Goods, in short, the assortment comprises almost every article in the Ironmongery Line that the country requires, and they flatter themselves that upon examination Purchasers will not only find their Stock Well Selected, but offered for sale at VERY REDUCED PRICES.  
 RIDGOUT, BROTHERS & Co.  
 York, October 20, 1832. 154-4t.

## 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 assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers low for Cash.  
 JUSTUS W. WILLIAMS.  
 Oakville, June 1, 1833. 1f

## SANDAUER & OVEREND.

## (FROM LONDON)

## Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers.

RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 52 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support.  
 N. B.—Transparent Blinds painted.  
 York, Dec. 17, 1832. 163-4t.

## JUST RECEIVED.

A LARGE supply of Paints, Oils, and Colours, including  
 Raw and Boiled Linseed Oil,  
 Ground and Dry White Lead,  
 do do Spanish Brown,  
 Spirits of Turpentine,  
 Litharge, Prussian Blue,  
 Blue and Green Paint,  
 Venetian Red, Red Lead, &c.  
 Also a general assortment of DYES, 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.  
 York, May 16, 1833. 183-4t.

## CALL AND EXAMINE FOR YOURSELVES.

WILLIAM LAWSON, Merchant Tailor, &c. invites the attention of his friends and the public, (whose liberal patronage he has hitherto received) to his extensive selection of Fall Goods, which is now complete, and consists of a large assortment of West of England and Yorkshire Cloths, Cassimers, Forest Cloths, Peter Shaws, Flusings, London, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Stuff Hats, Ladies' Cloaks, Beaver, Leghorn, Velvet, Chip and Staw Bonnets. Also, a choice stock of Gentlemen's Ready-Made Clothing, suitable for the season; made up in the best manner in his own shop. Any orders to measure, executed with dispatch and in the handsomest style of workmanship and fashion. A Fine Dress Coat finished for £2. 10s. currency, and every other article according to quality, equally low.  
 W. L. feels confident that for variety, quality, and cheapness, his Stock will not be surpassed by any similar establishment in Upper Canada.  
 South side of King-street, No. 153.  
 156-4t York, O. C. Nov. 6th, 1832.

## MRS. PARSON,

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

RESPECTFULLY 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. 185-4t.

## 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. &c., to which the Subscriber respectfully solicits the attention of the public.  
 THOS. THOMPSON.  
 York, June 5, 1833. 187-4t.

## LEATHER.

## JUST 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 quality.  
 York, May 1, 1833. 181-4t.

## FOR SALE,

## LOTS No. 7 in the 6th Concession, and No.

## 13 in the 3rd con. of Hangerford, 200 acres each.

## Lot No. 6, in the 1st con. of Percy, 200 acres.

## East half of Lot No. 1, in the 5th con. of Kaladar,

## 100 acres.

## East half of Lot No. 16, in the 7th con. of Kenebeck,

## 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 De-

## moreville.

## The above lots of Land will be disposed of on liberal

## terms, as it respects price and periods of payment.—For

## further particulars apply (if by mail post-paid) to the

## subscriber.

## CYRUS R. ALLISON.

## Adolphustown, April 20th, 1833. 181-4t.

## CLERGY RESERVES.

## COMMISSIONER OF CROWN LANDS' OFFICE

## York, 1st February, 1833.

## PROPOSALS 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

## wise.

## PETER ROBINSON,

## Commissioner of Crown Lands.

## PHENIX FIRE ASSURANCE COMPANY,

## OF LONDON.

## THIS Company established its Agency in

## Canada in the year 1804, and continues to

## insure all kinds of Property, against Loss or Damage

## by Fire, upon the most reasonable terms.

## GILLESPIE, MOFFATT & Co.

## Agents for Canada.

## Montreal, August, 1832.

## N. B. Applications for York, and its vicinity, to be

## made to

## MURRAY, NEWBIGGING & Co.

## York, August, 1832. 142-4t.

## SCHOOL BOOKS, &c.

## THE Subscribers have for Sale the following

## School Books, being the manufacture of Upper Ca-

## nada, viz.—Canadian Primer, Reading Made Easy

## Mavor's Spelling Book, Webster's do., New Testament

## English Reader, Marry's Grammar: Also, Writing

## Printing, and Wrapping PAPER.

## N. B. Country Merchants and Schools furnished with

## Books, and Writing, Printing, and Wrapping Papper.

## YR RAGS taken in payment.

## EASTWOOD & SKINNER.

## York Paper Mill, Nov. 16, 1832. 105.

## TAKE NOTICE.

## ALL persons having claims against the Estate of the