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TERMS.

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From the Episcopal Recorder. "O THAT THERE WERE SUCH AN HEART IN THEM!" Deut. v. 29.

Since the fall of man, the way of acceptance with God has always been through the mediation and merits of Christ; though the manner of obtaining it has at different times been differently described. In the first ages of the world the religious life was called "walking with God." By this was meant *Penitence* for sin, *faith* in divine mercy and in those sacrifices which figured the sacrifice of Christ; also daily devotion, and continual attention to the moral duties. Under the law of Moses, the same thing was represented by "fearing the Lord" and keeping his commandments; by "importing true piety of heart, and a faithful attendance upon the ordinance prescribed in the law." In the present dispensation the Christian character is spoken of as "*repentance* towards God, and *faith* towards our Lord Jesus Christ," "living soberly, righteously," &c. All this, so far as it could be understood, was intended in the declaration to Moses, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them!" Such a declaration, when applied to ourselves, we should take to mean, "O that we had such a new heart, that we would repent of our sins, put our trust in the Saviour, love God, attend upon his worship and ordinance, and be faithful in all the common duties of life; for thus it shall be well with us."

1. A religious life is indispensably required of us. It is required by the principles of reason. A holy God has created us, and preserved us, and given us every blessing. We should then devote all to his service, and his glory. Since he has done so much for us, we should do every thing according to his will. It is dangerously ungrateful to abuse the privileges he has afforded us; grievously sinful to indulge in any conduct, or any disposition that is contrary to the holiness of his nature.

The religious life is also commanded. The ten commandments, comprising the whole moral law, were spoken by a voice from heaven. The people promised to obey; and the Lord said, "They have well said all that they have spoken. O that there were such an heart in them," &c. On another occasion, "Ye shall observe all my statutes, and all my judgments, and do them: I am the Lord." By one of the prophets he said, "Obey my voice, and walk in all the ways that I have commanded you." In the New Testament, all the exhortations to "repent and be converted," to "love God," to "follow Christ," and "be careful to maintain good works," may be considered as positive commands to a holy and religious life. In that extensive meaning, "they that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation." Such a life then is indispensably necessary to salvation.

2. In order to such a life, it is necessary to have a new heart. "O that there were such an heart in them." The poison infused into our nature in the garden of Eden, has ever since continued to operate, so that we have all a strong propensity to sin. We do not suitably retain our corrupt dispositions, nor use all due diligence to become fitted for the divine presence in heaven. Indeed, while our hearts continue unconverted, we cannot love God, nor live a holy life.

So we are taught in the divine word. "The carnal mind is enmity against God, not subject to his law, neither indeed, can be." "The heart is deceitful above all things, & desperately wicked." "The imagination of man's heart is evil from his youth." The psalmist had reference to this humiliating truth, when he prayed the Lord to "create a new heart, and renew a right spirit within him." In reference to the same truth, the Lord said by the prophets, "A new heart will I give you, and a new spirit will I put within you." And also, "make you a new heart and a right spirit: for why will ye die?" To the same effect our Lord speaks, "except a man be born again, he cannot see the kingdom of God." So likewise the Apostle, "Be renewed in the spirit of your mind; put off the old man, and put on the new." This "renewal of heart, then," is indispensably necessary to a religious life.

3. If we have "such an heart," it shall be well with us. "It shall be well," because we shall be delivered from the condemnation of sin. While a-hegated from God, and given up to careless ways, we were under the curse of his law, every moment exposed to perdition. But when we repented of sin, and became new creatures in Christ

Jesus, our souls were freed from bondage, and brought into the liberty of the Gospel. The sword of Justice was turned away; the Lord was pacified towards us; he forgave our sins, and accepted us in his beloved Son. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." For the law of the spirit of life hath made us free from the law of sin and death. Their sins are done away, and their souls justified through the Saviour's merits. Instead of being any longer aliens and strangers, they have become fellow-citizens with the saints, heirs of God, and joint heirs with Christ. They are special favourites of heaven, and are entitled to a crown of glory, which the righteous Judge shall give them at the great day. "It is well with them," because their souls are in a measure cleansed from sin, and transformed into the divine image. In time past, they were not only under the sentence of the law, but under the power of corrupt dispositions. Pride, ambition, avarice, anger, and other evil passions, pervaded their hearts, besides the fleshly lusts that warred against their souls. They were eager after worldly gratifications, but could never be satisfied. When successful, they would be uneasy, and when disappointed, unhappy. But now, their dispositions are changed. They can love God, and take satisfaction in his service. Though they have yet some desire for worldly things, if disappointed, they can submit with great patience, believing that "all things shall work for good to them that love God." In poverty, or affliction of any kind, they are cheered with the hope of a better world, and can endure all things with humble resignation to the divine will. In prosperity they can be thankful, and even increase their joy by looking forward to the perfection of it in a better world. The work of righteousness in them, is peace; peace with God, peace with man, peace in their own souls, a fore-taste of that eternal peace which they may expect to enjoy in heaven.

More especially shall it be well with them at the close of life. While the wicked are driven away in their wickedness, the righteous have hope in their death. From an humble confidence in the Redeemer, and from a view of their glorious crown, they can cheerfully resign their souls into their Creator's hands. "When they pass through the valley of the shadow of death, they need fear no evil;" the Lord is with them, to sustain their souls by his divine presence. The partition wall is then broken down; their departing spirits leave the tenements of clay, and are carried by attending angels to the paradise of God. There they are introduced into his blissful presence, to join the millions of happy spirits who are singing the praises of redeeming love. Having "washed their robes and made them white in the blood of the Lamb," they are fitted for his presence and his glory.

Above all, it shall be well with them at the judgment day. The trumpet shall sound; the sleeping bodies shall be raised, united to their souls, and all stand before the divine tribunal. The Lord Jesus shall be seated on the throne of judgment, and separating the righteous from the wicked, shall say to them, "come, ye blessed of my Father, receive the kingdom." Then surely it shall be well with them! Though once so sinful, and so unfit for his presence, yet, being purified from all sin, they are admitted into the joy of their Lord. When on earth, how cold was their love! how languid their devotion! how imperfect their whole Christian character! But in that future world, all imperfections shall be done away; every desire will be fixed upon God, and every joy will be complete, as being derived from his favour. It shall thus for ever be well with those who have such an heart that they fear the Lord and keep his commandments.

O that there were such an heart in us all, that we were truly humbled by repentance, united to the Saviour by faith, and steadfastly engaged in his service. He has provided us means, called us by his word, and moved us by his Spirit; if we neglect to comply, it shall never be well with us; we shall go through life in sin and sorrow, and hereafter be sent down to everlasting wretchedness. Do any wish for such a miserable allotment? If they do, let them stop their ears against the calls of the Gospel, harden their hearts against the influence of grace, and press on resolutely in the way of sin. In that way they may soon reach the misery that is before them. But no, they rather desire happiness. Let them then listen to the calls of God, repent of their sins, seek for a new heart in Christ Jesus, live a pious and holy life, and it shall be well with them, for ever.

LOOK TO THE CONSEQUENCES.

"The sinful desires of the flesh." Self-love and covetousness, twin passions, which are as indissolubly united as "Ching and his brother Chang," are among those sinful desires of the flesh which are most conspicuous in the unregenerate heart, and which we have vowed to renounce. Like the tree that is cut down and will sprout again, they will spring up again and again in the breast; where they had deep root, through the influences of imbrod sin, even after we are born again, and require constant watchfulness to keep them from attaining pristine growth. Therefore, the more requisite and indispensable a duty it is for parents to teach their children early to be disinterested and generous.

"Give to the poor," said Mr. Green, "I have nothing to give, I wish I had; but I can with difficulty make both ends meet, and appear decent through the whole year." Mrs. H. gravely asked, "Dear Sir, do you drink wine?" "Oh yes, when I can get it; but it is seldom I can afford a bottle of wine." "Do you use tobacco?" "Yes! every day; but I could not live without it: it is as necessary to me as my daily bread." "But I think, dear Sir, if you would lay by five or ten cents out of every dollar you receive, for the service of God, or would give up a few of your cigars, and two or three bottles of your wine, you

would find you had something to give the poor, and all sufficient for yourself also."

"Charity begins at home," exclaimed Mrs. Jackson; "I have six children to provide for, and therefore cannot give to the religious societies; I give to beggars cold meat and bread, and I put a piece of silver into the poor's plate on the communion days. That is all I can do." My children must dress according to their rank.

How comfortably you are fixed, dear Mrs.— said a young lady to an elderly friend; "you have every earthly good to enjoy." "Yes, my dear, and I trust I am thankful. But when I think of the poor and needy, I sometimes fear I do not half my duty towards them, and tremble lest the sentence 'Thou in thy life-time receivest thy good things, and likewise Lazarus his evil things; and now thou art tormented and he is comforted,' should be pronounced against me. My conscience has reproached me for not doing more in aid of the extension of our Saviour's cause, and in behalf of the souls of my fellow beings; and I dreaded lest 'Curse ye Mezo, curse ye bitterly, because they came not to the help of the Lord against the mighty,' would be applied to me. However, I have endeavoured to repair this sin of omission." But no! Mrs. C— is a lady, who daily visits the poor; and regularly lays by her silver for the Bible, the missionary, the Sabbath school, and all the societies that are for the glory of God.

And oh, what a pure pleasure! what a heartfelt gratification do they deprive themselves of who refuse to give to the distressed, and for the service of God! "Verily, it is more blessed to give than to receive," exclaimed Miss Murray. "And pray how do you know this?" asked her cousin, rather scornfully, "you have but little; and when you do give, I expect it is presents to your friends; pray, do you call that charity?" "No, indeed! I call that a testimony of affection and grateful remembrance for past kindness." "Well, pray what do you give as charity to the poor; and to religious institutions, and means?" Miss Murray paused; then replied, "as we are alone, I will tell you. I have but little, as you say; but I conscientiously put aside ten cents out of every dollar for the Lord's treasury, and thus I am enabled always to have something for benevolent purposes." "Ten cents out of every dollar!—why if you had a large fortune you would soon ruin your self: ten cents out of every dollar, let us see, that is ten dollars out of every hundred, and one hundred dollars out of every thousand; oh, child, that is out of the question. And do you think every body ought to do this?" "Certainly not: those who have but little, and have large families, cannot perhaps give more than half that. But nine parts to ourselves, or 19 portions for us & our families, with only one part for the service of our God, methinks no one should say it is out of the question. Yet there is one thing, sure, 'I will repay,' saith the Lord." However, we are frequently doubly repaid even in this world for what we give in the name of our Saviour. I will relate a little anecdote to you," added Miss Murray, "to show you how great happiness a mite will sometimes occasion." I was travelling, and had a few cents remaining in the poor's end of my purse. I observed a very tidy, healthy looking young woman, who went from boat to boat with us, but kept at a respectful distance from the ladies: always sufficiently near though, to indicate she wished their protecting wing. Her dress being foreign, she attracted my attention, and I frequently looked after her. Our eyes met several times; thinking her a poor and good woman, I smiled on her repeatedly; this encouraged her, and she always took her seat nearer to me than to the other ladies. The third day of our journey it struck me she had no bonnet, and no baggage, except a handkerchief with a few articles tied in it, and I thought she must be very poor. So I called for our servant, and asked her if she knew any thing about her. "Yes, Madam, she came from a big ship to the steam-boat, they say." "Has she her meals regularly?" "Bless you, no, Madam, she has only eaten one meal for three days; some dry bread she ate to-day." "Well, Amelia, take this eleven-pence, and ask one of the stewards to give you a nice plate of supper for her; we have just supped, and you can get something nice." Amelia returned with a plate full of ham, and bread and butter; and a bowl of coffee, and setting them on the young woman's lap, pointed to me. She looked amazed, then very sad, and sat some moments ere she partook of it, as if in prayer. When her supper was eaten, she came to me, and seizing the hand of a lady beside me, (whom I think she imagined to be my mother,) kissed it repeatedly; then caught mine, and kissed it, and wept, and sobbed, and pointed to heaven; and wept and sobbed again and again, as though her heart would burst. The lady inquired, and I told her why. "Ah," said she, "a stranger in a strange land! Grateful soul!" and put half a dollar in her hand. The young woman was so overpowered with gratitude, that she sat at our feet the rest of our journey, and when at Philadelphia we separated, she pushed through the crowd to the hack door, and sobbed out her thanks again. Oh, my friend," concluded Miss Murray, "if you wish to feel the luxury of wealth, give liberally, give cheerfully, give affectionately to the poor.—Think how happy my mite made four human beings for one evening at least; my friend, myself, & our maid, (who was delighted) & the poor young emigrant, who knew not one person in America. Think of this and seek opportunities of doing good at home and abroad. Renounce the sinful desires of the flesh, the love of spending money on dress and equipage, and pleasure, and drink of the inestimable joy of doing good." And, my readers, learn to do good to the souls of your fellow beings; cast aside all self-love, and run the risk of being despised. Remember who has said "Blessed are they who are persecuted for righteousness sake," and fear not their ill will, but speak plainly and kindly to them concerning the salvation of their never-dying souls. A young lady saw a relation of hers on the brink of the grave, unprepared, unconscious of his dan-

ger, and without any one to warn him. She prayed for aid, and did it herself; he wept, and thanked her, and immediately began to pray and read God's word. He did it with the simplicity of a little child asking a kind parent to help it out of danger, and undoubtedly confiding in his willingness to do so: and in a few weeks he could not only say I am willing to go, but "I wish to go," and at the expiration of two months he died with a sweet triumphant smile upon his lips, and on his tongue the faith of the Christian's heart; "I am going to my happy, heavenly home! all my dependence is on my Saviour." Three months before this he knew little or nothing of the Gospel. Surely this is great encouragement. Renounce those sinful desires of the flesh, self-love and covetousness, and accustom your children from infancy to do so. "So give now, as you will wish you had done at the judgment seat of Christ."

MOUNT ARARAT.

[From Smith and Dwight's Researches in Armenia.] Sick at heart of these abominations of the false prophet, and wishing to retreat from our dirty den for meditation becoming this holy day, we walked into the fields to gaze upon Mount Ararat, and reflect upon the time when Noah in this very valley built an altar unto the Lord, and offered that acceptable sacrifice of a sweet savor which procured for himself and his posterity a divine title to the earth and its productions, and the solemn covenant that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." We first saw that mountain the morning we entered Nakhchevan, and during the three weeks we were in the valley of the Aras, nothing but cloudy weather, during a few days, obscured it from our sight. It was never at any point between here and Erivan, but perhaps it where did we have a better view of it than from this place. The natives know it under no other name than *Massis* in Armenian, and *Aglar-dagh* (heavy mountain) in Turkish. The name of *Ararat*, by which it is called among Europeans, is applied in Scripture only to a country, which is in one instance called a kingdom. The similar name of *Ararat* was given by the Armenians, long before they had received the Scripture account of the flood by their conversion to Christianity, to the central, largest and most fertile province of their country, the one which, with the doubtful exception of some two hundred and thirty years, was the residence of their kings or governors from the commencement to the termination of their political existence, and nearly in the centre of which this mountain stands. The singular coincidence, considering the case with which so distinguished a province might be named by foreigners for the kingdom itself, argues much for the identity of the Ararat of Scripture with the Ararat of Armenia. It was on the mountains of Ararat that the ark rested after the flood; and certainly not among the mountains of Ararat, or of Armenia generally, or of any part of the world, have I seen one, the majesty of whose appearance could plead half so powerfully as this, a claim to the honour of having once been the stepping stone between the old world and the new. It lies N. 57 deg. W. of Nakhchevan, and S. 25 deg. W. of Erivan, on the opposite side of the Aras; and from almost every point between the two places, the traveller has only to look across the valley, to take into one distinct field of vision, without a single intervening obstacle, the mighty mass from its base to its summit. At Erivan it presents two peaks, one much lower than the other, and appears to be connected with a range of mountains extending toward the north-west, which, though really elevated, are in comparison so low, as only to give distinctness to the impression of its lonely majesty. From Nakhchevan, not far from a hundred miles distant, and also from our present point of observation, it appears like an immense isolated cone of extreme regularity, rising out of the low valley of the Aras; and the absence of all intervening objects to show its distance or its size, leaves the spectator at liberty to indulge the most sublime conceptions his imagination may form of its vastness.—At all seasons of the year it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and, with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it. It was now white to its very base with the same hoary covering; and in gazing upon it, we gave ourselves up to the impression that on its top were once congregated the only inhabitants of the earth, and that while travelling in the valley beneath, we were paying a visit to the second cradle of the human race.

Two objections are made to the supposition, that Scripture refers to this mountain when it speaks of "the mountains of Ararat." One is, that there are now no olive trees in its vicinity, from which Noah's dove could have plucked her leaf. And it is true, so far as we could learn, that that tree exists neither in the vale of the Koor nor of the Aras, nor on the coast of the Caspian, nor any where nearer than Batoom and other parts of the Eastern coast of the Black sea, a distance of several days' journey of a caravan, or about one hundred and thirty miles in the circuitous route that would thus be taken. But might not a dove make this journey in a day? Or might not the climate then have been warmer than it is now? The second objection is drawn from the fact that some of the old versions and paraphrases, particularly the Chaldee, and the Syriac, refer "the mountains of Ararat" to the mountains of Kurdistan, where there is, not far from Jezereh, a high mountain called Joody, on which the moslems suppose the ark to have rested. But if the ark rested on that, the posterity of Noah would, most likely, have descended at once into Mesopotamia, and have reached Shinar from the north; while, from the valley of Aras, they would naturally have kept along on the eastern side of the mountains of Media, until they reached the neighbourhood of Ha-

madan or Kermanshah, which is nearly east of Babylon. Such is the route now taken every day by all the caravans from this region to Bagdad. The Armenians believe, not only that this is the mountain on which the ark rested after the flood, but that the ark still exists upon its top; though rather from supernatural than from physical obstacles, no one has yet been able to visit it. A devout vartabed; their legends relate, once attempted, for this purpose, to ascend the mountain.—While yet far from the top, drowsiness came upon him and he awoke at the bottom, in the very spot whence he had started. Another attempt resulted only in the same miraculous failure. He then betook himself more fervently to prayer, and started the third time. Again he slept and awoke at the bottom; but now an angel stood before him with a fragment of the ark, as a token that his pious purpose was approved, and his prayer answered, though he could never be allowed to reach the summit of the mountain. The precious gift was thankfully received, and is to this day carefully preserved as a sacred relic in the covenant of Echimadzin.—S. S. Journal.

DEATH BED SCENES.

I was once called to see a man over seventy years old, who seemed to be sinking under the infirmities of age. He was a Welshman, and had come to this country from Wales about thirty years ago, if I remember rightly. His habits of life, so far as I know, were not what the men of the world would call bad, although he used to take liberal draughts of ardent spirits, and would occasionally use profane language. But his mind was decidedly infected with principles of infidelity, and, of course, he never to my knowledge entered the House of God on the Sabbath. All human arguments to convince him of the necessity of a new heart, or of the propriety of God's demands upon his obedience, were offered in vain. He had lived nearly fourscore years in this state of impenitence and infidelity; he could not think of a change. The Bible had always lain on his shelf, except when he had read it for the beauty of its imagery, or to find food for his infidel system. Like many other avowed unbelievers, he had never thought it best that his family should believe as he did, and he therefore never interfered with them when they embraced the doctrines of the true faith. He had no earthly need which might not have been satisfied, as he received an annual remittance from his native country; he had ample time therefore for the close and prayerful examination of the Holy Scriptures. But he passed his days in inactivity, which drew upon him a degree of feebleness which does not usually appertain to men of his age but of greater activity. For some months before he sent for me he had been awakened to a sense of the near approach of death, and had been engaged in examining again the foundations of the system to which he was attached. He felt that it was an important period in his existence, and that he could not investigate too seriously or too anxiously the grounds of his expectations in regard to the future life. The result of the examination was such, that he could not forbear to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?" He was convinced of the truth of the Gospel, and he felt justly alarmed at the extent of his guilt.

In this interesting state of mind he sent for me to converse with him on the concerns of his soul. Though I was amazed to hear that the mind of this aged sinner was thus arrested and under conviction of sin, I was not slow to obey the summons.

He was, I think, sitting by a table with the Bible open before him. I asked him how he felt. He replied, "I am a miserable sinner!" It was by great exertion that he was able to say so much for his feelings choked his utterance. I shall never forget the thrill of hope which I experienced at that moment. I knew there was deep feeling—the tremulous motion of his lips and the starting tear told me so. I could not mistake.

I gave him such directions as I could in respect to his duty, and left him, after commending him to God in a short prayer.

About this time he began more sensibly and rapidly to decline in health till he was obliged to take his bed, to which he was mostly confined during the remainder of his life.

I visited him frequently, and found that his knowledge of himself and of his guilt increased every day. His expressions were such as to convince me that his convictions of sin were deep and genuine. "O, what a sinner!" "How deserving of hell!" I have done nothing for God, I have lived only for myself!"

I think I never saw one who had a fuller sense of his guilt, and whom God had shown to himself so thoroughly. Heaven he did not expect to obtain, he was so vile and abominable. Hell seemed ready to receive him to her embrace. He could find no comfort, and he felt that he deserved none.

I saw him one day sitting up to obtain some relief from the pain of body which he experienced, and which was rendered double from the anguish of his mind. I never saw an object of distress that called louder for sympathy. His face was haggard and distorted, and it seemed as if life could sustain the conflict but little longer. His frame shook beneath the anguish and agony of his soul. I could do nothing but commend his case to that God who alone can subdue a heart to himself so full of acknowledged sin. I went away almost despairing of his salvation. I feared that he would die before his proud heart would be humbled before God. As I retired to my room, I thought how hopeless his case would be unless he repented and submitted to God soon. It was almost incredible that he should live till morning. But God in great mercy spared his life.

In the morning I repaired again to his chamber. I went with an anxious and a burdened mind, conscious that upon a few moments of time depended, doubtless, the eternal destiny of

the sick man. I opened the door cautiously, through fear of disturbing him, and O, what a change!

Never by that undefinable expression of his countenance that the tumult of his soul was hushed, and that Jesus had been formed within him, the hope of glory.

I asked him, "How do you feel this morning?" "O, well! well!" was his reply, "I trust Jesus Christ has had mercy on my soul!"

Never did religion appear so glorious to me as at that joyful moment. Never have I seen its consolations so well applied and so thankfully received as in the case of this poor old man.

I asked him, "Do you think that you deserve salvation now?"

"O, no, no! what have I done to merit such a favor! Nothing. All my life has been sin. I cannot fix upon one act that was rightly done. Christ is my only hope!"

If those who read this account could have been present, and seen the features of the old man lighted up with hope, as he told of the mercy of God to him a poor sinner, they could not have prevented a falling tear, nor the expression of thankfulness to God.

The hope of this aged convert brightened every day till God called him home to his rest.

Truly this was a "brand plucked from the burning!" Here was the mighty power of God! Blessed, thrice blessed be his name for ever!—Lowell Obs.

CHRISTIAN'S GLASS.

1. Do I know that I have been brought from darkness to light and from the power of Satan unto God, and have received remission of sins? Acts xv. 18.

2. Have I the spirit of God bearing witness with mine that I am a child of God? Rom. viii. 13. And have I the fruits of the spirit, love, joy &c.? Gal. v. 23, 23.

3. Am I growing in grace and in the knowledge of our Lord and Saviour Jesus Christ? 2 Peter iii. 18. And do I give all diligence to make my calling and election sure? 2 Peter i. 10.

4. Do I more narrowly examine myself to discover the beam in my own eye, than I do my brother, to discover the mote in his eye? Matt. vii. 5. Always avoiding to judge others by self?—Matt. vii. 1.

5. Do I bear my cross as a disciple of Christ? Matt. x. 38; and deny myself of all ungodliness and worldly lust, and live soberly, righteously and godly in this present world? Thus xxi. 12. And live with a conscience void of offence towards God and man?

6. Have I that faith that works by love and purifies the heart? Do I live by faith—am I dead to sin—do I love God with all my heart and my neighbour as myself? And have I received Christ as my wisdom, righteousness, (or justification) sanctification and redemption? 1 Cor. i. 30. Do I know the love of God that passeth knowledge, and am I filled with all the fullness of God? Eph. iii. 19.

Proposed by J. S. R.

Temperance.

Extracted from the Fifth Report of the American Temperance Society.

The Rev. Francis Wayland, D. D., President of Brown University in Providence, Rhode Island, in an address lately delivered, after stating that it has been shown that more than \$30,000,000 are annually lost to the country by the use of ardent spirits, in addition to all the other evils which flow from it, puts to the conscience of each one who contemplates, whether by wholesale or retail, to be engaged in the traffic, or in any way to furnish ardent spirits for the use of his fellow men, the following questions, viz.:

First. Can it be right for me to derive my living from that which is spreading disease and poverty and premature death throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery and madness; or from the sale of obscene books which excited the passions and brutalized the minds and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys for ever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes these all at once, and which does it without ceasing?

Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninety nine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbor? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon considered as an accomplice? Is not he who navigates a slave ship considered a pirate?

If these things be so, and that they are so who can dispute, I ask you my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why, then, should we not altogether abandon it?

If any man think otherwise, and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fire-side, your wife and your little ones; look upward to Him who judgeth righteously, and ask yourself, my brother, is this right?

deal to the Church herself, and ask her in the name of sincerity if she can clear herself of the charge! Do not many of her members use ardent spirits? Do they not traffic in the accursed thing? Do they not hold out on their signs invitations to all that pass by to come & purchase of them the deadly poison? Then indeed is the Church a partner in this conspiracy; for it cannot be denied that all the drunkenness is produced by what is called the temperate use of ardent spirits.

The conclusion, then, is irresistible and every candid mind must feel it, every Christian will feel it; he who by use and traffic countenances the practice of drinking ardent spirits, is throwing his influence into the work of recruiting the ranks of the intemperate, and renders himself personally responsible for the woes that follow. I say, then, on all the moderate drinkers in our land, on all that traffic in the accursed thing, rests the woe that God himself hath denounced on him that putteth the cup to his neighbor's mouth and maketh him drunken.

My Christian brother, if you saw this trade as I believe God see it, you would sooner beg your bread from door to door than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your ear! It is doubtless a choice gem in the phrase book of Satan. But how paradoxical. How shocking to the ear of a Christian. How offensive to the ear of Deity. Why, the dram shop is the recruiting rendezvous of hell! (If the term shocks you I cannot help it, for we all know it is the truth.) And shall a Christian consent to be the recruiting officer? It is here the drunkard is made and you partner to his appetite, until you have kindled in his bosom a raging fire that can never be quenched—and all this for a little money. And when you have helped to make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or your shop, and declare you mean to keep an orderly house! express your abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. The man is ruined, and you have been the instrument. Say not, if you do not sell others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous. Say not, if you do not sell it will injure your business, and prevent you from supporting your family. It was said by one that such a statement is a libel upon the Divine government. Must you indeed descend into ruin to your fellow men or starve? Then starve. It would be a glorious martyrdom, contrasted with the other alternative. Do not say, I sell by the large quantity. I have no tippers about me—and therefore I am not guilty! You are the chief man in the business—the others are only enablers. You are the "poisoners general," of whom Mr. Wesley speaks, who murder your fellow citizens by the wholesale. But for the retailers to do your druggery you would have nothing to do. While you stand at the bulk head, and open the flood-gates, they, from this river of fire, draw off the small rivulets and direct them all over the land, to blight every hope and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The citizen must free himself from this whole business. It is all a sinful work with which Christians should have nothing to do, only to drive it from the sacred inclosures of the Church, and if possible from the earth.

From the Christian Advocate and Journal. GOOD NEWS FROM GENÈVE.

The Lord is doing great things for us on Ontario district. (Genese conference,) for which we are glad. I have been favoured within the last thirty years, to see many great and glorious revivals of religion, in all parts of the globe; but never in any more, and the fact is well calculated to shame those civilized nations, and especially those professed Christians, who have not yet adopted the principles of religious liberty. How strange, that they should permit a country like Egypt, and a despot like Mohammed Ali, to be so much in advance; and yet the facts are positive, and all Europeans who reside or travel in the oriental regions agree in testifying to their truth!

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Religious Intelligence.

RELIGIOUS LIBERTY IN EGYPT.

A correspondent of the Editors of the N. Y. Observer writes from France, dated Bol ce (Lower Seine, Dec. 10, 1832, as follows:—

We live truly in a wonderful age. In the religious and political world, events are every day transpiring of a new and surprising character. Who could have believed, for example, that in the nineteenth century, we should see civilized states, Christian countries, and even Christian republics still maintaining the principles and laws of a great intolerance, while at the same time barbarous countries and Mohammedan communities under despotic government were exhibiting a perfect and entire religious toleration. Yet so it is. Spain, Portugal, Italy, and, in general, the South of Europe, retain still all the intolerant maxims of the middle ages; allowing no other religious system but Poper; and compelling Protestants to conceal their sentiments within their own breasts. In Germany too, although a country distinguished for its learning and the progress of national education, we have seen, for several years, the Jews persecuted by the populace; and exposed to the most shameful vexations and insults. France, while boasting of her liberal opinions and of her civilization, has not been exempted for fifty years from the saddest and most abominable scenes of intolerance. Infields in France have wished to destroy Christianity by the sword, and to drown it in blood; they have shut the churches, proscribed the ministers; of worship, and overthrown the altars of religion. Even within the last two years acts of the grossest intolerance have been committed. Young men educated in the principles of impiety, have broken crosses, pillaged churches, abused the priests, and insulted the poor, ignorant people, who knelt in public places, before the images of the Virgin, to implore her to deliver the country from the cholera. The states of South America, although they bear the name of republics and pretend to have liberal governments, in a very few places only, allow Protestants to have churches, or to celebrate their worship in public assemblies. Finally, surprising as it is, we have seen even Protestant countries, the republic cantons of Switzerland, and among others the canton of Vaud, persecuting citizens on account of their religious principles, forbidding them to profess certain doctrines, and commanding them under pain of imprisonment, no longer to assemble for reading the Bible and prayer.

By the side of these deplorable exhibitions of intolerance, behold now a Mohammedan despot, giving the example of a complete religious freedom. Egypt, so long distinguished by her ferocious rage for Islamism and by the stupid fanaticism of her inhabitants; Egypt, where civilization has scarcely dawned, where the sciences and learning are still so little advanced; where the chief of the government is absolute master of the property, the liberty, and even the life of every individual; Egypt, where we naturally look for examples of cruelty and ferocity, permits every man to express freely his religious opinions, and to enjoy equal religious privileges. I have recently received some curious and interesting facts on this subject, which I will now communicate to your readers. They come from a good source, and I can vouch for their authenticity.

A French physician, named M. Clot, went to Egypt, several years since, to practise medicine. Being a skillful man, having solid learning and great prudence, he acquired soon in that country a high reputation. He founded at Cairo a school of medicine, in which he instructed Egyptian youth, and he obtained even of Mohammedan priests permission to dissect dead bodies, a thing forbidden by the law, and revolting to the feelings of Orientalists. The name of M. Clot was soon known to Mohammed Ali, Paacha of Egypt. This chief, who knows how to appreciate every species of talent, and who employs all possible means to civilize Egypt, called M. Clot near his person, and gave him the title of his first physician.

Sometimes after, having had opportunity to be satisfied with his conduct and his surgical operations, he raised him to the dignity of bey, one of the first marks of distinction in Turkey. The rumour was then spread that M. Clot had been read to change his religion, and abandoned his liberty for Mohammedanism, before being named by the Paacha. This false accusation having come to the knowledge of M. Clot, he has denied it positively in a letter published in some French journals; and it is in this letter that we find authentic proofs that liberty of worship has been established by the Paacha.

Before the administration of Mohammed Ali, a barbarous intolerance prevailed in that country. Christians and Jews possessed no rights, and enjoyed no security. Their persons and their goods were at the mercy of every Mohammedan, and the least Cadi of a village could, with impunity, rob them, imprison them, or cause them to be put to death. They were not permitted to mount a horse or a mule; they were allowed only to ride on asses. When any unfortunate Christian or Jew, thus humbly

mentioned, happened to pass before a mosque, or to meet in the street a Mohammedan chief, he was obliged to dismount from his ass and to put foot to the ground. He was forbidden to wear garments of any other colour than black. There was no justice for him before the tribunals; when he pleaded against a Mohammedan, the judge condemned him, however good his cause. In a word, Christians and Jews were exposed to all sorts of vexation and oppression, as is the case still in almost all the rest of Turkey.

But since Mohammed Ali has been Paacha of Egypt, he has made a radical change in all these matters. He has established a perfect equality among all religions. He has admitted Christians and Jews to sit in the tribunals of commerce, and he would have done the same in respect to other tribunals, if it had not been expressly forbidden by the Mohammedan religion. He has given his confidence and principal offices to men of merit, without regard to their religious faith. Thus the initiator of commerce, the director-general of the finances, the first physician of the Paacha, and several other chief officers, are Christians. Among the receivers, paymasters, and persons employed in all the various offices of government, there are many and many Mohammedans. The director-general of the arsenal of Alexandria, and many captains of vessels and other naval officers, are also Christians.

This is not all. Not only does the Paacha of Egypt place Christians in high civil and military offices, but he allows them also the free exercise of religious worship even in public places. "Often," says M. Clot, "are seen in the streets of Alexandria and of Cairo, catholic priests clothed in their sacerdotal habits, walking in funeral train, bearing the sacraments and making public processions with the utmost liberty."

These are remarkable facts, and will rejoice the friends of religious liberty. It is gratifying to think that the principles of tolerance are put in practice among a people so barbarous in many respects, and the fact is well calculated to shame those civilized nations, and especially those professed Christians, who have not yet adopted the principles of religious liberty. How strange, that they should permit a country like Egypt, and a despot like Mohammed Ali, to be so much in advance; and yet the facts are positive, and all Europeans who reside or travel in the oriental regions agree in testifying to their truth!

Anapodas, among a people claiming descent from Europeans wrecked on their shores. Schools are attached to all these stations, which are sedulously attended to by the several Missionaries, who have also made considerable progress in translating the Scriptures into the language of the country. "These and other circumstances indicate the eve of a great moral change in the condition of the Caffers people, and that a period is not very far distant when they may be ranked among civilized nations."

The trade of Albany is, of great importance, and has arisen entirely since the arrival of the British settlers. Until that period, raw hides and horns were considered of little value, nor were the native tribes on our border regarded in any other light than that of incorrigible and daring plunderers, whom it was praiseworthy and lawful to shoot whenever detected within the colonial line of demarcation. Now, the annual value of those articles exported from Graham's Town, amounts to no less a sum than £33,634, while our traders are residing in perfect security among the Caffers tribes and other natives of the interior, engaged with them in carrying on a valuable traffic.

CHRISTIAN GUARDIAN. Wednesday, April 24, 1833.

SAID I WILL TAKE HEED TO MY WAYS.—David.

Having called the attention of our readers, particularly the Methodists, to the doctrine which is according to godliness, we now take up the practice thereof. As doctrine lays the foundation of the spiritual fabric, so practice rears the superstructure; and as the beauty and elegance of a building depend upon the uniformity and just proportion of its parts, so the ornament of the church is "the beauty of holiness." The order, uniformity and consistency of a holy life captivate the beholder, and declare the divinity of the religion of the professor, & give evidence to others that "he has been with Jesus."

The Methodist Societies originated in the practice of godliness. The little band at Oxford, which may be considered the germ of that great tree whose branches now extend over the whole earth, was first formed by uniting together to "GET GOOD AND DO GOOD; not to dispute about doctrine, not to contend about church government or modes of worship, but to make themselves useful by "doing good of every possible sort, and as far as possible to all men." To their bodies, by giving food to the hungry, clothing the naked and visiting those that are sick and in prison; to their souls by instructing, admonishing and reproving "all with whom they had any intercourse;" at the same time carefully avoiding evil of every kind, especially that which was most commonly practised; and waiting constantly and attentively upon God, in all the appointed means of grace; in a word, following the course of living now laid down in the general rules of the Methodist Societies. Rules which have remained the same since Mr. Wesley's time to the present, and which must be faithfully kept and followed, not for wrath but for conscience sake, by all who would be accepted of God or approved of men. For however excellent a system may be in itself, yet, what will it avail if not practised? In vain may we boast of our doctrine and our discipline if our lives be not conformable thereto. "Thou believest that there is one God, thou dost well. The devils also believe and tremble." "Knowest thou, O vain man, that faith without works is dead." These have been the views entertained by the Methodists from the first, of the necessity of practical religion.

While therefore they hold fast firmly on the glorious privilege of the believer—justification at the present time by faith without the deeds of the law—they contend that our FINAL SALVATION depends upon, and is the result of, a FAITHFUL OBEEDIENCE to the grace bestowed; and that Christ becomes the author of ETERNAL SALVATION to those only who OBEY him.

If, then, we are called on the one hand to "take heed to the doctrine," so on the other we are commanded to "let our light shine before men."

Is religion low in our own souls, or among our neighbors and the society to which we belong, are our hands hanging down and our knees feeble—Examine the cause—Is there not a lack of practical godliness? Do we not neglect some known duty, or indulge some secret bosom sin, if not some vile, disgraceful practice? May be the Bible, Missionary or Tract Society languishes through want of support, children are not instructed in the sabbath schools, associations for the suppression of vice, especially intemperance, are slighted if not opposed, the ignorant, sick and destitute, are perishing for want of attention and supplies, the House of God is neglected and its ordinances forsaken, and what is still worse, perhaps positive evil prevails, unprofitable and uncharitable conversation abounds, evil-speaking, whispering and tale-bearing are judged. Is there not a cause then for a depression in religion? How can it rise until these stumbling blocks are removed.

Let every one then "take heed to his ways" and put away every evil, and come up to the help of the Lord, every one in his place performing his part, and filling his station with zeal, dignity and usefulness. Then, and then only, will Zion "arise," put on her beautiful garments, and shine, her "light being come and the glory of the Lord being risen upon her."

OUR FATHERS, WHERE ARE THEY?—Among our obituary notices will be found a short memoir of our aged brother Warner, which will doubtless be read with great interest by all who had the pleasure of his acquaintance; but none more so than his spiritual father, our venerable brother Neal, who we trust is still living and patiently waiting for his dismissal. How must it gladden the heart of the old veteran, whose voice was probably the first that sounded the gospel trumpet as a Methodist preacher in Upper Canada, to hear of one of the first fruits of his ministry standing firm, and maintaining an irreproachable character in the church, through the various trials and changes of nearly 43 years. The first fruits of the Methodist ministry in Canada have, in general, stood as pillars in the societies—living epistles; known and read of all; exhibiting the superior excellence of the religion they professed, and the power of that grace which wrought effectually in them to the conversion and salvation of their souls.

In looking at the few remaining veterans of the cross in Canada, with whom we have become acquainted, bending under the weight of years, surrounded by the rising generation springing up to vigour, activity and usefulness in the church, we have been forcibly reminded that "all flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." Our fathers die and leave us, but their religion dies not. It remaineth to bless those that come after them.—It abideth forever.—May the rising generation continue to sing:

We are travelling home to God, In the way our fathers trod, They are happy now, and we Soon their happiness shall see.

Now I wish I had room to give you some account of the great work of the Lord in this land. (Ohio.) I have seen thirty-eight years a resident of Ohio, and have grown up with Methodism in the state. Have witnessed all the great revivals, but never did I see such a great work in the land. Men of all ages, ranks and conditions, in life, are the subjects of it. I hope, in my next, to be able to give something more particular.

W. H. RAFFER. From the South A. Almanac and Directory for 1833.—In California there are 13 Missionary Stations, viz.—4 belonging to the Glasgow, 1 to the London, 1 to the Moravian, and 6 to the Wesleyan Missionary Society. The Stations of the latter extend the whole length of the Californian coast, nearest being within a few miles of the Colonial boundary, and the farthest in the country of the

THE UPPER CANADA HERALD.

Some of our contemporaries appear so reckless of character, and utterly regardless of truth and decency, in their attacks upon us and the Episcopal Methodists generally, that we leave them to themselves and allow them full play; deeming their calumny unworthy of reply, and presuming they will cease when tired, or when the abuse of others becoming more lucrative, their attention will be diverted from us. But we are not willing to rank our old friend, the Editor of the U. C. Herald among those, and therefore condescend to take particular notice of his compliments. In his last number we observe a reply to us, intended, if we may judge from its more friendly tone, to be either an explanation or an apology. But be which it may, it's but a sorry one. He says "It was the absence of truth in the article on the state of society in the Province which induced him to designate it wicked and unchristianlike" yea, more so "than any he (Editor of the Herald) ever perused in any Journal." The absence of truth" that is, it is false, and therefore the greatest falsehood ever perused by him in any Journal—A "whining" falsehood, produced by vexation at the failure of excitement to revolution in the Province.

This appears to be in plain English the sum of what the Herald says, notwithstanding the Editor disclaims the intention of making an infamous charge on our loyalty—

And, moreover, all this because we "seize with avidity upon inflammatory and exaggerated reports of the proceedings of meetings in different parts of the Province, and then comment upon them as if they were really true, carefully keeping out of view any counter statements that may appear in the public prints."—That is, we believe and publish falsehood because we will not know the truth!!

Such is our deplorable condition, which "constrains" our old friend to "censure" us "more in sorrow than in anger," and certainly, if his view of us be correct, his sympathies may well be awakened; but will not the manner of his expressing them lead some to conclude that even his "tender mercies are cruel."

With respect to the truth of our statements, we remark, that it rests, not on "inflammatory and exaggerated reports," but on plain narrative of facts, substantiated by private testimony of the most respectable character. Supposing that what we have said about these meetings were not true, we beg leave to ask the Editor of the Herald by what means he would know it? Was he personally present at them? If not he is unequalled to judge, much less to pass sentence upon us. The abusive and licentious character of that portion of the Press, of which we complain, speaks for itself, to all who have eyes to see or ears to hear.

"But it is useless to deny that the Guardian has identified itself with a faction whose manifest object is to overturn the established institutions of the country." Indeed! "useless to deny," yes, to those who are determined to not believe otherwise—yet, as we trust, there are some even of our opponents who possess a different mind, and are not above equipping for proof before they believe an assertion of this kind, we venture to say that we are not only not "identified" with any such faction, but are even ignorant of its existence. That there are individuals in the country (for what country is clear of them), that desire revolution, and would overturn the established institutions of the country, is reasonable to suppose; but that any body of men, either great or small, are associated for that purpose or have that object in view, we do not believe, notwithstanding the alarm that has been sounding from one end of the Province to the other by those who find it their interest to give it. Know then, all whom it may concern, that the Guardian is not identified with any faction or party whatever, nor does it aim, either directly or indirectly, at the "overturning" of any of the established institutions of the country; and we challenge all the hosts of our opponents to show the contrary by anything we have written or admitted into its columns. And we do not hesitate to say that the moment the Guardian should be identified as above, all our influence would be exerted to overturn it as speedily as possible.

With these assurances we now take our leave of the Editor of the Herald on this subject, only adding that whatever opinion may be formed of us or disposition he may indulge towards us, the remembrance of former friendship and tender regards once mutually cherished, will never be obliterated till memory ceases to perform its office.

YORK DISPENSARY.

It will be perceived by the notice of the medical gentlemen who have attended the Dispensary in this Town, that that benevolent institution is about to fail through want of adequate support. How is this! Can there be so much indifference among our townsmen to an institution which has already afforded much relief to poor sufferers, and the want of which will be more severely felt by the increased emigration anticipated during the ensuing season? This Dispensary is surely of too much importance to be suffered to fail at such a time as the present. Let some fresh exertions be made to sustain it. The Physicians who have hitherto attended it, deserve the thanks of the public, for their gratuitous services, and it is not reasonable to expect that they can continue to attend without additional aid.

something like it to spoil the rest! We may be thought unnecessarily rigid, and singularly austere on this subject, but a moment's reflection by any candid mind will acquit us of both.

Our own experience and observation during the few years we have acted our part among the affairs of men, (and we have seen human life in a variety of situations) convince us that the minister of the gospel, the moralist and philanthropist may preach and reason against intemperance, and strive to prevent the accumulating evils of drunkenness, but all in vain while the moderate use of ardent spirits is encouraged, and the charms of sociability re-identified with the intoxicating glass.

AGRICULTURAL MEETING.

Mr. Hogg, at the conclusion, presented a model of the Plough, described in the first number of the Canadian Magazine, which most approved of, but some were of opinion that it would not keep the ground. The Hon. John Elmsley agreed to the propriety of one being similarly constructed, and fairly tried; in which opinion all the others at length concurred.

"PLOUGHING MATCH." A ploughing match will take place on No. 5, 1st. Ave. West of Yonge Street, near Hogg's Mills, on Friday the 19th inst. Competitors are requested to be on the ground at half past eight o'clock, A. M., & start precisely at nine.

- Managers: Hon. John Elmsley, W. B. Jarvis, Esq., Mr. Chas. Thompson, John Wilson, James Hogg, David Gibson, Yonge Street, April 12, 1833.

Accordingly, at the time specified, a great number of people assembled on the appointed place, which is a farm belonging to Mr. John Wilson—8 miles from York; and the ploughmen themselves having chosen the following gentlemen, whose theoretical knowledge and practical experience, well qualified them for deciding on the work performed by others.

The ground was in fine order and curled over in beautiful style. There was no striking of the animals, and no swearing or improper expressions came from the mouth of any competitor. But a cheering or disappointed word caused the horses to alter their behaviour; and while the whole strength was laid out in pulling, to tread with steadiness and caution was equally regarded.

The work performed by all was beautiful, and each portion appeared perfect, until another was examined when a shade of superiority or inferiority was distinguishable. All were finely and regularly cut, and turned over far more exactly than many tailors can do with cloth, and all was done in such a manner, that any nation upon earth might be justly proud of such men.

The managers and judges traversed every part of the field, sparing no labor to ascertain the excellence and the defects of the work; and making proper allowances according to soil, and natural obstructions. After which, they unanimously distributed the prizes in the following order:

- Robert M'Nare, (Scotchman) 1st. prize £3 15 0
John Lawrie, (do.) 2d. do. 3 0 0
William Craig, (do.) 3d. do. 2 0 0
Alexander Gibb, (do.) 4th. do. 2 0 0
George Harrison, (Canadian) 5th. do. 1 10 0
John Cowan, (Scotchman) 6th. do. 1 5 0
Ralph Pickering, (Englishman) 7th. do. 1 5 0
William Watson, (do.) 8th. do. 1 0 0

The distribution of these prizes produced no gloom or dissatisfaction, for all were satisfied with the justice of the decisions. Every one of the competitors gained honor by his masterly performance, and it was only men accustomed to such things, who could have observed the trifling superiority where all were excellent. Being each able to estimate accurately the work performed, they not only submitted to the opinion pronounced by the judges, but were delighted in seeing that no partiality, prejudice, or affection were shown, but that justice and fair balance alone presided.

It is very remarkable, that six of the ploughs used in obtaining the prizes, were all formed in the same fashion, on the principle of those constructed by Mr. Gray, Uddington, eight miles from Glasgow, Scotland. It is of no consequence where a machine is formed, but

there is a peculiarity in the shape of these ploughs which causes the work to be performed with a degree of neatness and expedition hitherto unparalleled: Where stumps are in the ground, the slanting Canadian Plough is best, on account of its being shorter and easier turned—though it might be greatly improved, by the end of the beam pointing straight forward—or exactly in a line with the centre of the stilt, instead of twisting to the right as at present; which puts the man to great trouble in keeping the coulter to earth. But this subject will be treated of with more propriety hereafter.

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A letter from Odessa, dated the 18th February, says—"The first division of the Russian fleet has left Sebastopol, and must, by this time have arrived at Constantinople. We have here 6000 men of General Roth's corps ready to embark for the same destination, and waiting only for transports from Sebastopol to convey them. However, as intelligence of an arrangement between the Viceroy and the Sultan has arrived, it is concluded that they will not embark. There is a regiment of Cossacks among them."

PORTUGAL. The affairs of Don Pedro are evidently little short of desperate; so much so that it was, at one time, currently reported in London that he had abandoned the enterprise. The Courier of the 14th, however, has the following article, from which it appears that General Solignac is about to attempt to rally once more in the cause of Donna Maria.

London, March 14.—We are happy to be able to state that the unfavorable reports prevalent for the last few days, relative to the departure of the Duke of Braganza from Oporto, are without foundation. With respect to the opposition of the army of Liberation is indisputably true that there is the greatest want of provisions at Oporto, and that the troops, in consequence, have been exposed to the most severe privations. The cause of the Queen of Portugal, however, is not yet proved to be absolutely lost, and the strong reinforcements of men, and supplies of provisions, which are now on their way to Oporto, may enable the army of Liberation to retain their position for some time longer.

HOLLAND AND BELGIUM. M. Debel, the new Dutch ambassador, has arrived in London, and had his audience of introduction. Some fear was beginning to be manifested in the British capital, whether he is likely to prove more fortunate than his predecessor in bringing the long-protracted negotiations to the desired conclusion.

VERY LATE FROM ENGLAND. By the packet ship Pacific, Captain Waite, the Editors of the Commercial Advertiser have received files of London and Liverpool papers to the 16th of March, both inclusive. Capt. Waite sailed from Liverpool on Sunday morning the 17th.

GREAT BRITAIN AND IRELAND. The discussion of the Irish Disturbance Bill continued to be the leading topic in the House of Commons. Its progress is slow—only three clauses out of forty-one having been acted on up to the 16th of March. This is measurably owing to the great dislike which is entertained, even by the reform party, to the creation of courts martial, domiciliary visits, and the suspension of the Habeas Corpus Act.

COPENHAGEN, March 4.—The newspapers from Jutland give a melancholy description of the distress prevailing in the small towns, and in many parts of the coast of that province. In Skagen the distress has been very great, because the fishing has been unproductive, and the quarantine in Sweden has prevented all exportation to that country.

CHOLERA IN CUBA.—The brig Ariel which arrived here yesterday from Matanzas, brings lamentable news of the ravages of the cholera. It reached that place about the middle of March; and although the papers are silent on the subject, private letters have been received that leave no doubt of the existence of the disease in that place.

At Havana, it continued to rage with unabated violence. The average of deaths is computed at from 350 to 500 daily, and on the 18th ult. it amounted to 600. The whole number of victims is estimated at more than 10,000. This is a population considerably less than ours in a fearful mortality. It has already reached a ratio of destruction greatly beyond that which befel this city during the whole of the last season.

On Wednesday last we gave the official list of deaths up to the 16th of March. We have before us the official list to the 25th inclusive, which was given to our informant by the Secretary of State.

Table with 3 columns: Whites, Colored, Total. Rows for dates March 19, 20, 21, 22, 23, 24, 25.

Cholera in Louisiana.—The Louisiana Republican, printed at Franklin, in the Attakapas region, says that the cholera has begun to assume in that quarter a more formidable appearance.

Cholera in Louisiana.—The Louisiana Republican, printed at Franklin, in the Attakapas region, says that the cholera has begun to assume in that quarter a more formidable appearance.

The St. Martinville Courier of the 23d March, gives a similar account of its prevalence in that place, and its vicinity. As it was nearly stationary during the winter, says the Courier, "we thought that the salubrity of our situation would preserve us, and that it could not find any allment on which to feed in an atmosphere so pure as ours; but within the last three weeks, it appears to have extended its exterminating influence, and we have already to deplore the loss of several respectable inhabitants of our parish, as also a great number of slaves."

DOMESTIC. TO THE PUBLIC. YORK DISPENSARY, April 13, 1833.

The undersigned Physicians and Surgeons in case of the Dispensary commenced and conducted solely on funds derived from private subscription, think proper at the close of their labors to make the following full report for the information of the public at large, as well as more especially for the subscribers to whose liberality such information is due.

Table with 2 columns: Item, Amount. Rows for Total amount subscribed, Less remaining unpaid, For outfit repairs, For Medicines, 174 cords of Wood, 13lb. candles, Printing, Paper and Quills, Apothecary's salary, Dy amount of subscriptions, Due by the Dispensary, Total expenditure.

These facts remain stated in detail on the books; the remaining Medicines, Plasters, and other articles necessary to the Apothecary's Shop, are now at the disposal of the subscribers, whom the undersigned request to meet and take any course whereby the books and articles belonging to them may be received from the Apothecary, examined and disposed of as they may think fit.

On occasion of this closing of the Dispensary, the undersigned feel it due to the benevolence of the contributors to assure them that the utmost economy was observed, and that the conclusion to be drawn from this trial of medicinal relief for the sick poor, is, that the good effected at so small an expense is too great to be abandoned; they therefore strongly recommend to the public a re-establishment of some such institution.

W. W. BALDWIN, T. MORRISON, J. E. TIMS. YORK DISPENSARY—TO THE POOR OF YORK. The undersigned Physicians and Surgeons, who, from the commencement of the Dispensary in August last, to the present day, have given the best care in their power to its object; are under the painful necessity of informing the Poor of York, that the funds applicable to the relief of those sick at this institution, are quite exhausted, and their charity must therefore, of necessity, henceforth cease.

J. CURRIE, C. BIGGAR, E. EVAUS, E. RYERSON, A. S. GREEN, J. BAXTER, W. S. WILLIAMS, E. BROUSE, S. BOLTON, D. DOMEREST, C. BIGGAR, W. BROWN, J. RYERSON, S. ROSE, J. MESSMORE.

Bank of Upper Canada. PUBLIC notice is hereby given, that the general election of Directors for the ensuing year, will be held at the Bank, on Monday the 30 day of June next, as the act directs—and will commence at ten o'clock in the forenoon, and close at one o'clock in afternoon of that day.

TO LET, THAT Large and Commodious House, on Hospital Street, now occupied by Mr. H. SIEPARD, Esquire of J. R. ARMSTRONG, York, April 24th, 1833.

INFORMATION WANTED! WILLIAM CARRALL is anxious to know where his Mother Catherine, and two Sisters, Margaret and Hannah are. They sailed from the County Tyrone in Ireland for Halifax in Nova Scotia about five years ago.

WOOLLEN FACTORY. THE Ganouque Woollen Factory is now in successful operation, where Wool will be manufactured into Sattinets, and the various other kinds of Cloths usually worn in the country either on shares or for payment. Cloths constantly on hand and exchanged for wool on liberal terms.

SEALED TENDERS will be received until the first Monday in May next, at noon, by Jonathan Jackson, Secretary to the Commissioners for erecting a Bridge over the Grand River, at the Town of Brantford.

LAND FOR SALE. OF No. 3, in the 9th Concession of BEACH, on reasonable terms. Inquire of Mr. Joseph Dennis, at the Hammer, or at this Office. York, 13th April, 1833.

NOTICE. THE Subscribers have received per Queenston a quantity of SOLE LEATHER, and a few Cases assorted Bookbindng Shoes. WM. GUILD, Junr. & Co. York, 11th April, 1833.

NOTICE. STOLEN from the subscriber on the 22d instant, a yoke of middle-sized red oxen; the smallest of which has wide horns at top, white on the forehead, belly and legs, which, on one side, reaches above the hip, and the circle or covering round one eye ball (plainest seen at the corners) is white, and the other dark. The other has more white outside the thigh, belly and legs much like the first, with horns inclining inward at top—six years old past. Any person that will give information how they may be obtained shall be amply rewarded.

NOTICE. The late Christian Warner was born at the Bever-Dams County of Albany, in the State of New York, Nov. 7, 1754. Being strongly attached to the Government of Great Britain, he joined the British Standard in 1777, and came to Canada the same year.

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Poetry.

For the Christian Guardian. Mr. Editor:—The following lines were some short time ago composed by Miss A. L. of M., an acquaintance of mine.

THE SWEETER THOUGHT. Sweet is the early breath of morn, And sweet the dawn of day, When linnets throng the bending thorn, And blackbirds pour the lay.

Dear thought—O, be thou dearer still! And ever on my heart; And when I feel transient thrill, Do thou that joy impart.

AN ENIGMA.

A heathen judge, by whom St. Paul was tried, A wife of Jacob who in childbirth died, A valiant soldier, uncle to King Saul,

ON ETERNITY.

The mouldering piles of the aged tower, The silence deep of the midnight hour; The Cataract bold on the mountain side;

MOST EXTRAORDINARY.

In one of the mining districts of Hungary there lately occurred the following affecting and most extraordinary incident:

In opening a communication between two mines, the corpse of a miner, apparently of about twenty years of age, was found in a situation which indicated that he had perished by an accidental falling in of the mine.

The body was in a state of softness and pliability, the features fresh and undistorted, and the whole body completely preserved, as is supposed, from the impregnation with the vitriolic water of the mine.

The old woman gazed upon the corpse for an instant, and sweeping the long hair from its forehead, in order to obtain a more perfect view of its features, her countenance became as it were supernaturally lighted up, and in the midst of piercing hysteric cries and sobs, she declared the body to be that of a young man to whom she had been engaged by the ties of mutual affection, and the promise of marriage more than sixty years before!

The sixth and seventh numbers of Harper's Classical Family Library, consisting of Duncan's Translation of Caesar's Commentaries, with the

additions of Hirtius, have recently issued from the press. They constitute a valuable addition to the series, and are published in the same style as the volumes that preceded them.

The inland parts of Britain are inhabited by those whom fame reports to be the natives of the soil. The seacoast is peopled with the Belgians, drawn thither by the love of war and plunder.

They use brass money, and iron rings of a certain weight. The provinces remote from the sea produce tin, and those on the coast iron; but the latter in no great quantity.

Statement of Money received on account of the College Academy, from 31st July to 31st December, 1832.

Table with columns for names, amounts, and dates. Includes entries for BroUGHT FORWARD, Mr. J. S. McCullum, Mrs. Elizabeth Ghent, Mr. Joshua Freeman, James Wilson, etc.

MURRAY NEWBIGGING & CO. VENDOR The Public their acknowledgements for liberal support, and respectfully announce arrivals by the Regular Traders from Great Britain, and now offer at Wholesale and Retail an extensive and unequalled assortment of articles in the following

HOME DISTRICT FAIR;

AT a meeting of the Directors of the Home District Agricultural Society, held pursuant to notice on Saturday the 13th April inst.

Table with columns for Best, Second, Third. Items include Stallions, Mares, Cows, Working Oxen, Working Horses, Sample of 3 bushels of Oats, Do. of Barley, Do. of Peas, Do. of Potatoes.

It was also ordered that the sum of £100 be appropriated for the purchase of Bulls in the United States, and that one of the Directors do proceed to Canada to make the selection of either 3 full blood—or 2 full blood and 2 three quarter blood bulls.

CLERGY RESERVES.

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.

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

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

REMOVAL.

THE Subscriber begs leave to inform the Public in general, and his friends who have continued to be his steady customers for the last twelve years, (at his late store in Market square) that he has now removed his Establishment to No. 115 north side of King-street, in a large brick building.

NOTICE.

NO all whom it may concern. The Partnership heretofore existing between Smith Griffin, Esq. and Henry Griffin, under the firm of Smith Griffin & Co., is this day dissolved by mutual consent.

FOR SALE, BY THE SUBSCRIBERS IN YORK.

300 Boxes Leprairie Soap, 200 Boxes English Soap, 50 Boxes Mould Candles, SPANISH INDIGO, PORT, Madeira, Sicilian Wines.

SOAP AND CANDLES.

NOTICE—The Subscriber having been appointed Agent for Mr. P. FERRARD of this place (so long celebrated for the superiority of his manufacture in Montreal) is enabled to offer the articles of SOAP and CANDLES of a very superior quality at reduced prices, and will in future fulfil orders to any extent at the manufacturer's lowest prices.

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—which 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.

NEW GOODS.

JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes, best South Sea Seal Gloves, very best Seal Caps, and common Caps in great variety, Hats, Bonnets, and Mitts of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.

CALL AND EXAMINE FOR YOURSELVES.

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

NEW GOODS, CHEAP GOODS AND GOOD GOODS!!!

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

PHENIX FIRE ASSURANCE COMPANY.

THE Phoenix 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.

SANDAUER & OVEREND (FROM LONDON)

RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business at No. 63, East street, west of Queen Street, and hope by their unremitting attention to business, to merit the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support.

LOOKING GLASSES, PRINTS &c. &c.

ALEXANDER HAMILTON, Gilder, &c. Respectfully returns thanks to the Ladies and Gentlemen of York and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business, and hopes by unremitting attention to business and a sincere desire please, to merit a continuance of their generous support.

UNION FURNACE: SIGN OF THE GILT PLOUGH.

THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight.

MILL IRONS AND MACHINERY CASTINGS.

THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight.

THE business Established by Mr.

William Moore, as an Apothecary and Druggist and lately conducted by Hamilton and Hunt, will in future be continued under the firm of Charles Hunt & Co. who have made arrangements for greatly extending the same, and they are now prepared to receive orders from Medical Gentlemen and all who require articles in their line.

CHEAP WHOLESALE WAREHOUSE FOR ALL KINDS OF Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c.

GARDEN SEEDS. AN ASSORTMENT of Slakers and English Garden Seeds for Sale By I. W. BRENT & Co. Druggists, King Street, York, Jan. 20th, 1833.

R. H. OATES CHEMIST and DRUGGIST, No. 101 King Street.

SWAIN'S CELEBRATED PANACEA for the cure of King's Evil or Scrofula, for sale by R. H. OATES, Druggist, 161-f.

NOTICE.

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

NOTICE.

ALL persons having any demands against the Estate of the late JENNY DANIEL, of Henheim, deceased, are desired to send in their accounts, duly authenticated, on or before the first day of January next, and all those indebted to the said Estate are desired to make payment without delay to either of the Subscribers.

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

Farm for Sale.—In the fifth concession of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are seeded for meadow. It has on it a good well of water, and also a stream running through the lot. Enquire of the Subscriber on the premises. JOHN FRANK, Vaughan, 20th March, 1833. 178-f.

FOR SALE.

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

FOR SALE.

CHRIST MILL, SAW MILL, and LAND. The East half of Lot No. 29 and 30, in the 1st Concession of Marlham, east side Yonge Street, 12 miles from York, 190 Acres, about 70 clear. Lot No. 12 in the 1st Concession of Sophiasburg, 134 Acres, 70 or 80 clear. Lot No. 21 in the 1st Concession of Hallowell, South side East Lake, 200 Acres, 10 clear. For particulars, apply to the owner at York, by letter, postage paid. DANIEL BROOKE, 177-f.

HARM TO RENT.—For one or more years as may be agreed upon—in the Town ship of Scarborough being composed of part of Lot No. 14 in Concession B, and broken fronts No. 13, 13 and 14 in Concession C, containing 300 acres. There are 15 acres cleared and fenced and a good Log House erected. For further information apply to Mr. William Richardson on the premises or to the Subscriber at York. W. EWART, York, April 2d, 1833. 177-4w.

SCHOOL BOOKS, &c.

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

FOR SALE.

CLARK'S COMMENTARY; Watson's Theological Institutes; (a most valuable work) Watson's Life of Wesley Life of Bramwell;—Hymns, Books of different sizes; Josephus; Wals on the mind; Clarke's Ancient Israelites Wesley's Sermons; Clarke's Sermons, &c. &c. &c.

ENOR-SALE at this Office, a few copies of the COLONIAL HARMONIST, by MARK BURNHAM, of Port Hope—being the first collection of Sacred Music ever published in Canada. York, December 12, 1832. 170-f.