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Ernest Ryerson, Editor.

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## CHRISTIAN GUARDIAN:

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(From the London Christian Observer for June, 1834.)

### DANGEROUS ERRORS CORRECTED.

In our complaints of the world we are apt, 1st, to over-rate the evil in it, and to undervalue the good; secondly, to magnify our own dangers; thirdly, to put too high an estimate on our own importance and usefulness; and, fourthly, to conceive low or hard thoughts of God in the government of his church.

1st. It is in the nature of all sin to be ostentatious and noisy; partly because it foams out its own shame without respect to opinion or consequences; and partly because, like timid children whistling in the dark, it seeks to keep itself and others in countenance by tumult and uproar. On the other hand, good is silent and unobtrusive; has an eye to the future judgment of God; does its work quietly; and seeks not primarily or exclusively the observation or applause of fallible man, but courts the shade and dreads a crowd. Then, in forming conclusions we often judge from the most imperfect and insufficient premises: we are not all in posts of observation—we cannot make proper allowances and distinctions—and sometimes, in our ignorance, we call good evil and evil good. We know that, as respects individual character, we are not only exempted from the difficulty of judging others (our means and materials being absolutely unequal to the task), but we are positively prohibited from judging them. It is not merely an enjoined duty with us to come to a decided conclusion respecting our neighbor's character before God, but He who best knew what was in man has made it a sin to do so. If this be true of individuals, where we may sometimes possess some colourable means of information, how much more must it apply to collective bodies—to nations—and to the world in its different portions, and at different periods—to our fellow-Christians and fellow-countrymen in great masses of profession. Again: there is a proverbial tendency to exalt past times at the expense of the present;

"Every present time doth boast itself Above a better gone."

Something of concealed vanity appears to be mixed up with this feeling, inasmuch as the very qualification to censure supposes more or less of personal exemption from the evils complained of. The zeal, however, may yet be honest in the main, and spring, as in the prophet's case, from genuine concern for the honour of God, although not without its alloy from human infirmity, and the remains of sin even in the holiest men.

2. We are prone to magnify our own dangers, and thus to feel too strongly for ourselves—to fear where no fear is—to fall into a distrustful panic, and give way to that fear which is a betrayer of the resources of reason, and a proof of the weakness of our faith; as our Lord said to the disciples, "O ye of little faith, wherefore did ye doubt?" Simply because of the weakness of their faith, which had led them at once to over-rate the extent of their danger, and to undervalue the power of their Deliverer. Thus Elijah was a man of like passions with ourselves: "I, even I only" (says he), "am left, and they seek my life to take it away." The mind under circumstances of agitation and terror: can see but one side—namely, its own misery; but it is blind to the mighty power of God, and almost chooses, with desponding David, to throw itself at once into the arms of its open enemies, rather than to "wait any longer for the Lord." "The next bad thing," said a minister recently, "to a hard heart, is a desponding heart." They that wait upon the Lord shall renew their strength. The resolution of Habakkuk, so well known, and so often quoted, is surely a model for all of us in our extremities, whether spiritual or temporal.

It is, however, affecting to think how low the waiting Christian may sometimes be brought, and how overwhelming his case may appear. We may be here reminded of the martyr who could obtain no comfort through a long confinement in prison, nor even when he quitted it for his fiery trial, and in this frame of mind he was about to be fastened to the stake, when, seeing a faithful friend in the crowd, who had well known the circumstances of his deep despondency, he called to him, and whispered in his ear, "He is come, He is come," and died in the utmost triumph, under the exercise of that faith which had thus ended in assurance.

3. We are apt to estimate our own usefulness too highly. It stains the pride of human glory to lay it by, or remove it altogether; but this is what God is perpetually doing; however offensive to human nature. We are too prone to honour ourselves and others, though creatures can only be instruments at best; and then it pleases God to show us that we have this treasure of his own grace in our earthen vessels, or "vessels of a shell,"—very fragile and fragile recipients and communicants of Divine good.

Thus the good prophet, in answer to a question twice repeated, which seems to have been unexpected by him, of "What doest thou here, Elijah?" says, "I have been very jealous for the Lord God of hosts;" and so intensely did this jealousy burn, that the Apostle calls it, most significantly, an "intercession to God," not for, but against, his people Israel. This is surely a remarkable expression, and must indicate a singular event. The holy men of old time, as types of Him who "ever liveth to make intercession for us," did not appear against their fellow-sinners—witness Noah, Abraham, Solomon, Hezekiah, and others—but for them. Does not this seem to

convey an impression of the equivocal character of the jealousy thus felt by Elijah? Did not the sense entertained, even by him, of his own rectitude of character, exceed the bounds of a just and righteous estimate of his worth, when placed in contrast with what he knew, or thought he knew, of the sinfulness of the professing church of his own time? Assuredly we are weak creatures, and are safer when on other ground than that which Elijah here appears to have occupied. We are surely less likely to err when seeking pardon for our own and other's sins, than when calling for fire from heaven. We are more like Jesus Christ when we humbly stand in the gap for our fellow-sinners, than when, with the accuser of the brethren, we stand more loftily on a pinnacle—the even of the temple itself—if we are only occupied there in doing his work. It is somewhat remarkable, that in the interval which elapsed between the first and second time of putting this question, "What doest thou here, Elijah?" we have a marvellous manifestation of the Almighty, as appearing, not in the "great and strong wind which rent the mountains and break in pieces the rocks," nor yet in the earthquake which followed, nor in the fire which then closed these terrible appearances, but as heard in "a still small voice." What can we here understand, but that God is love, and that this "still small voice" was His? and how different to the louder voice which called for vengeance! Surely the voice of love spake better things than the blood of Abel of old, or than all the blood which might have flowed if the indignant prophet had interceded against Israel with better success.

4. We are too apt to adopt unworthy, and therefore untrue, opinions of the righteous government of God in the church and in the world. We do not give him credit for the silent good He is doing, and the evil He is silently repressing. The expression of "I have left me seven thousand," when the prophet could discover only one, and that one himself, argues a gracious provision to have been going on in the secret counsels and open agency of God, which is truly wonderful, and must greatly excite our gratitude. The margin, for "I have left me," reads "I will leave;" as if analogous to the remarkable words of Abraham, "Jehovah Jireh," "The Lord will provide;" or as if he had said, "Lay aside those fears for the unknown future, which are so unworthy of yourself and of Me; for, in spite of all those threatening and disheartening appearances with which you are dismayed, the future provision I have made for my church is as fixed and infallible as it is sufficient and complete." The Apostle seems so to understand and quote the passage, as referable not only to the Jewish but the Christian church. "Even so, then, at this present time also," says he, "there is a remnant according to the election of grace." And oh! the bliss and comfort of thinking and believing that even so it is at this present time! "The Lord's arm is not shortened, that it cannot save; neither is his ear waxed dull, that it cannot hear. Hath He said, and shall he not do it? or hath He spoken, and shall he not bring it to pass?" In the midst of conflicting elements and opposing foes, "the Lord God omnipotent reigneth." Still the bush is burning, as of old in the time of Moses, but just as far as it was then from being consumed. God is in the midst of her: she shall not be moved. The forty-sixth Psalm is quite as necessary to us as it was to Luther; and the second Psalm (upon the great subject of which all the hopes of the church are built for eternity) still fails not to proclaim the sure and irreversible Foundation which is set in Zion, against which the gates of hell shall not prevail. Deut. xxxiii. 26—29.

In spite, however, of these gracious assurances to the Church at large, and to every individual Christian, so far as concerns his spiritual state and ultimate safety, we are led to notice, in conclusion, the fact of the prophet receiving no promise of absolute deliverance from troublous times, or escape from personal affliction. It is enough for him to be informed that God will take care of his own cause; in the success of which eventually he is yet deeply interested, although, with David, his sun may not set in a calm, nor his house be so with God; as the everlasting covenant still is with him, "ordered in all things and sure." Thus the pious Josiah perishes in battle, and yet in one sense comes to his grave in peace. The Christian, I apprehend, as he has no absolute personal promise against the same event which happens alike to all, so has he none to plead against the same form of his affliction; and this is no small trial of his faith. The promise to him, is that of sufficient support under affliction and of certain deliverance out of it, rather than of exemption from it; and I therefore imagine that many attempts of good men to comfort others, or take comfort themselves, from the promises of temporal deliverance—as in the Psalms more especially, from "the pestilence that walketh in darkness"—are not in strict accordance with the general canon or analogy of Scripture, however agreeable, or even profitable, it may possibly have been to themselves and others that they should have rested upon such passages of Holy Writ, if they felt they were at liberty to do so.

### HOW MEN WHO HAVE NOT MINISTERIAL GIFTS MAY PROMOTE THE CAUSE OF RELIGION AND HUMANITY

From a Memoir of Mr. Cobb, in the American Baptist Magazine for August. Mr. Cobb died in May last, in his 36th year.—S. S. Journal.

Mr. Cobb resolved, at the commencement of his religious life, that he would serve the Saviour with all his power, in that sphere, which seemed to be particularly assigned to him. He had not an opportunity to acquire extensive learning, and he could not serve the Church to any considerable extent, by his voice or by his pen. But God endowed him with very unusual talents for business. He had great activity, acute penetration into the characters of men and into the signs of the times, rapid decision, and unconquerable per-

severance. He displayed in the counting-room some of the mental qualities which made Napoleon the irresistible victor in a hundred battle fields. As a natural consequence, Mr. Cobb accumulated property with great rapidity; and if he had chosen to devote himself to the narrow work of amassing wealth, he might, perhaps, if he had lived, have become a rival of Girard. But he justly regarded his talent for business as an instrument which he ought to employ for the glory of his Saviour. He felt it to be his duty to use it in earning money for the cause of God, on precisely the same principle that it is the duty of the minister to devote his talents for preaching to the service of the Lord Jesus. He accordingly, in November, 1821, drew up and subscribed the following very remarkable document.

"By the grace of God, I will never be worth more than \$50,000.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths—and the whole, after \$50,000; So help me God, or give to a more faithful steward, and set me aside.

November, 1821. N. R. Cobb."

To this covenant he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as the limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond \$50,000, he at once devoted the surplus, \$7,500, as a foundation for a professorship in the Newton Theological Institution, to which, we may add, he gave, on various occasions, during his life, at least twice that sum. So scrupulous was he in his adherence to the covenant which he had made, that when peculiar circumstances required him to retain in his hands more than \$50,000, he consulted judicious friends, whether he might do so consistently with the spirit of his pledge, provided that he always held the surplus as really belonging to the cause of God. Here is the secret of that wonderful liberality which cheered so many hearts, and gave vigour to so many institutions and plans of benevolence. It sprang from steady religious principles.

It was a fruit of the Holy-Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve his cause. On his death-bed he said to a friend, in allusion to the resolutions quoted above,—"By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than \$40,000. How good the Lord has been to me!"

It is added:

But Mr. Cobb did not wait till he had acquired \$50,000 before he began to devote his money to religious uses. It was in 1821, while he was yet young, and comparatively a poor man, recently established in business, that he resolved to give one-fourth of the net proceeds of his business to benevolent purposes; it was then uncertain what would be his success; but he felt it to be his duty to begin then, with the resolution to increase the proportion, if God should prosper him. There are many Christians who think that if they could accumulate a certain sum, they would then be generous. They say that they must first make provision for themselves and their families, and then they will distribute their money liberally. Mr. Cobb did not act thus. He, from the beginning, gave a large proportion of his income, and trusted in God that whatever should be necessary for himself and his family, would be supplied.

### INFANT SALVATION.

"I believe (says Shepherd) in the salvation of all who die in infancy."

1. From the general character of God. "He delights not in the death of an adult sinner (much less of infants incapable of penitence or impenitence) but in his return and life." "Yea, our God delighteth in mercy." 2. From his conduct towards them. And it accords with his character. He pleads their comparative innocence against the cruelty of their enemies. "They have shed the blood of the poor innocents." Some object to the doctrine, but such as do would be wise about what is written. "Shall I not spare Nineveh? Why! Because there are a hundred and twenty thousand that cannot discern between their right hand and their left." 3. The word of God corresponds with his conduct towards them. "Enter not into the field of the fatherless." "Their Redeemer is mighty, he will plead their cause." "Of such is the kingdom of heaven." Observe, there is not one threatening in the word of God against infants, as such, which bears any reference to eternal punishment. That which has been quoted by some in Jude, relates to Sodom, and is not in point, as the sins which occasioned its destruction were the sins of adults, pride, ill-nature, andfulness of bread. That in reference to Babylon dashing the little ones against the stones, speaks only of temporal sufferings. The other in Romans speaking of Esau, to prove any thing, should prove that Esau died in infancy and was hated as an infant. But God foresaw his character as a profane man, and regulated his righteous purpose by his character. I rejoice to find experience almost universally agree with these views, especially the views of parents. A few, marble hearted, can talk coolly of non-elect infants dying such, but if my salvation depended upon my belief of such a gloomy system, it appears to me that I must be lost. Admitting that a third part die in infancy, and that all such are saved through electing love—redeeming blood—and the Holy Spirit's renewing power, Christ does indeed divide the spoil with the strong, even now, especially when considered in connection with the future spread of the gospel.—Evangelical Magazine.

Indeed the expression may only intimate that the kingdom of heavenly glory is greatly constituted of such as die in infancy. Infants are as capable of regeneration as are grown persons, and there is abundant ground to conclude, that all those who have not lived to commit transgression, though they share in the effects of the first Adam's offence, will also share in the blessings of the second Adam's gracious covenant without their personal faith and obedience, but not without the regenerating influences of the Spirit of Christ upon their souls.—Scott's Note on Matt. 19, 14.

See also Matthew Henry on the same passage. I think it at least highly probable, that when the Lord said—"Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven," Matt. 19, 14, he does not only intimate the necessity of our becoming like little children in simplicity, as a qualification without which (as he expressly declares in other places) we cannot enter the kingdom of heaven, but informs us of a fact that the number of infants which are effectually redeemed to God by his blood, so greatly exceeds the aggregate of adult believers, that comparatively speaking, his kingdom may be said to consist of little children. The Apostle speaks of them as not having sinned after the similitude of Adam's transgression, that is, with the consent of their understanding and will. And when he says, "we must all appear before the judgment seat of Christ, he adds, that every man may give an account of the deeds done in the body whether it be good or bad."—2 Cor. 5, 10. But children who die in their infancy have not done any thing in the body either good or bad. It is true, they are by nature evil and must, if saved, be the subjects of a supernatural change, and though we cannot conceive how that change is to be wrought. Yet I suppose, few are rash enough to imagine it impossible that any infants can be saved. The same power that can produce this change in some, can produce it in all, and therefore I am willing to believe (till the Scriptures forbid me) that infants of all nations and kindreds, without exception, who die in infancy before they are capable of sinning after the similitude of Adam's transgression, who have done nothing in the body of which they can give an account, are included in the election of grace.

They are born for a better world than this. They just enter this state of tribulation, they quietly pass through it, their robes are washed white in the blood of the Lamb, and they are admitted for his sake before the throne. Should I be asked to draw the line, to assign the age at which children begin to be accountable for actual sin, it would give me no pain to confess my ignorance. The Lord knoweth.—(Newton's Messiah.) J. G.

### THE POLITICAL ECONOMY OF RELIGIOUS INSTITUTIONS.

A public Lecturer on Political Economy, who owes much to the liberality of this State, has, in some measure, succeeded in creating an impression, that whatever support is bestowed upon religious institutions, is so much to be subtracted from the aggregate wealth of the community. His theory has led him into calculations in which he attempts to show the real amount of pecuniary injury which the country sustains by those "useless drones of the hive," denominated Ministers of the Gospel. He has thus, to his entire satisfaction, given an arithmetical exactness to his theory, which neither reasoning or facts can possibly invalidate. It may not, however, be inappropriate to submit this well-established theory to the test of experience. The religious institutions of this country have been coeval with its existence. And as its whole history is spread before us, it will not be difficult to institute comparisons between its different sections in reference to this very question. It will not be forgotten that to the influence and exertions of Ministers of the Gospel, most, if not all, of our literary institutions, owe their foundation and their prosperity—that our Collegiate institutions, which deserve to be ranked as such, and our principal seminaries of learning, are, and ever have been, under the direct instruction and government of clergymen, and that very few, if any, have flourished from which clerical influence has been excluded. If it then be consistent with the economy of a country to give to literary institutions a liberal support—a position which our Lecturer will not venture to dispute—it follows that those by whom they are encouraged and promoted are not altogether those "useless drones" which he is in the habit of representing them.

It will recur to the recollection of the most careless observer, who has travelled through the different sections of our country, that the general prosperity of every place is nearly in proportion to the attention bestowed upon religious institutions. Where is the thrifty village, or the thrifty neighbourhood, in which no Clergyman resides—in which there is no Church—and where the institutions of the Gospel are held in contempt? If the inhabitants of a place consider themselves too poor to erect a house of worship, and sustain among them the Christian ministry, they are almost always too poor to support a good school, to repair their roads—to enclose their farms with fences—to repair their dilapidated buildings—or add any thing to the comforts and conveniences of life. And yet they may support a tavern and a billiard table, and expend in dissipation and idleness, ten times the amount which it would cost to sustain the Gospel. On the other hand, where is there a village or a neighbourhood, that does not exhibit evidences of external prosperity, if the Sabbath is observed, and the ministry sustained? Now these are not fancies, but facts, that lie open to common observation. The contrast is every where so apparent, that unprejudiced minds cannot fail to perceive it. And the reason is obvious: The Christian ministry enforces by precept and example the principles of morality, of industry, of economy, and of taste. It has a tendency to restrain man from vicious and expensive indulgences. And all that is given to sustain it, is far more than repaid by its direct and indirect influence upon the morals and prosperity of the com-

munity. If wealth then be the great good, after which men should aspire, they act wisely when they afford to the Institutions of the Gospel liberal support, for it is the surest way of attaining their object.—Charleston Obs.

(From the New York Observer.)

### DO YOU PAY FOR A RELIGIOUS NEWSPAPER?

I was going to ask the question in another form, "Do you read a religious newspaper?" but then I reflected, that many read a religious newspaper, who do not themselves subscribe for one, they being in the habit of borrowing from their neighbours, and after sending, and respectfully soliciting the loan of the paper before the family have read it; and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to throw the question into this shape: "Do you subscribe for a religious newspaper?" but it struck me all at once that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go on in the Church, I cannot conjecture. What do those who do not give any thing for value received, want to know about revivals, missions, &c.? Here are persons who would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave—who say, "send me your paper," implying of course that they will send the money in return, yet they will never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange?—that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read every thing about godliness, and vital piety! So I concluded to head the article, "Do you pay for a religious newspaper?"

Do you reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things, before you give up your religious newspaper. If any one, that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible Church, and voluntarily without the means of information as to what is going on in that Church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know what progress that kingdom is making! Here is one of those to whom Christ said, "Go teach all nations"—he hears a part of the responsibility of the world's conversion, and yet, so far from doing any thing himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah! he forgets thee, O Jerusalem.

But I must not fail to ask if this person takes a secular newspaper. O certainly he does. A body must know what is going on in the world, and how else is he to know it. It is pretty clear then that he takes a deeper interest in the world than he does in the Church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favour of the world? How defend himself against the charge it involves! He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction, when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you were the publisher, and the publisher were one of your subscribers, and he were in arrears to you, what would you think he ought to do if that case? I just ask the question. I don't care about an answer. L. V.

### THE ALMOST CHRISTIAN.

How far a man may go in the way to heaven, and yet be but almost a Christian.

1. He may have much knowledge.
2. He may have great gifts.
3. He may have a high profession.
4. He may do much against sin.
5. He may desire grace.
6. He may tremble at the word.
7. He may delight in the word.
8. He may be a member of the Church of Christ.
9. He may have great hopes of heaven.
10. He may be under great and visible changes.
11. He may be very zealous in the matters of religion.
12. He may be much in prayer.
13. He may suffer for Christ.
14. He may be called of God.
15. He may have some kind of faith.
16. He may go far in obeying the commands of God.
17. He may do all, as to eternal duties, that a true Christian can, and yet be no better than almost a Christian.—Mead.



## RELIGIOUS &amp; MISSIONARY.

**AMHERSTBURGH MISSION.**—The Missionary at this station is the *Rev. Benjamin Slight*, lately sent out from England, in compliance with the request of the Canadian Conference. The letter, of which the following is an extract, was not designed for publication; but as every thing connected with the work on our Missions and Circuits, is perused with interest by our readers generally, we take the liberty of inserting this extract—a liberty to which we think the author can have no reasonable objection. The letter is dated 3rd Sept. 1834.

"I cannot, without manifesting a want of courtesy, withhold from you such particulars, as at present I am possessed of. I came to Amherstburgh without knowing any individual, and without being furnished with any introduction to any resident of the place. But, by the way, being informed that Mr. Lewis Gordon was kind to our Preachers in general, on their occasional visits to this place, I introduced myself to his notice as a Methodist Preacher, and as the Missionary lately appointed to Amherstburgh. Mr. Gordon kindly entertained us until we could procure, and fit up a house for our residence. We have succeeded in obtaining a comfortable, neat, and moderately rented house, which contains a room capable of accommodating about seventy persons, and which is now being fitted up for a Chapel. We have already had Divine Service in this room three Sabbaths, at which times our congregations have been as numerous and respectable as we could have anticipated. We have also a congregation of coloured people here, and another about five miles distant. These, with the Town of Sandwich, and the Indian Village, will occupy my time and attention. In consequence of the little attention which the Preacher on the Gosfield Circuit was enabled to afford, there were no regular Methodist establishments. I have been endeavouring to attend to these matters, and have taken down, and entered on class-books, the names of twenty-three coloured people, and twenty-six Indians. I found no class established amongst the white population, but have gathered together, including one or two who had been members, about six individuals. I understand there are three or four persons at Sandwich, who have been members of our Society, but I have not yet taken their names. I view it as a matter of great importance, that sections of the country like this should have a regular Methodist Ministry established amongst them; and am not without hope, that the present attempt will be seconded by the blessing of God, and that sinners will be converted to him."

**NELSON CIRCUIT.** 2nd. September.—"Our prospects on this circuit are very encouraging. Since Conference a considerable number have attached themselves to our Church, and the work is still prospering amongst us. The Most High made known his presence in a very special manner at our Camp Meeting. Notwithstanding the discouraging circumstances with which we had to contend, we had a season of refreshing coming down from the presence of the Lord."

For the Christian Guardian.

Delaware, Tuesday, Sept. 2nd, 1834.

**MR. EDITOR.**—I have just returned from a Campmeeting, which I believe was designed in its location to accommodate the Bay of Quinte and Waterloo circuits, and was accordingly attended to, in the neighbourhood of Switzer's Chapel, near the Kingston road. For many reasons I am a hearty friend to Campmeetings. It was therefore with pleasure that I received an invitation from our Chairman to attend the meeting; which I was enabled to do by the kindness of the Missionary from Grape Island, brother Scott, who supplied the pulpit in this place for the Sabbath. My convictions in favour of Campmeetings have been (if possible) increased by attending this meeting. During my religious experience I never witnessed quite such a meeting, and I believe the most experienced Christians upon the ground would agree in making the same remark. I do not now refer to the numbers converted or awakened, but to the peculiar baptism of the Holy Spirit which so signally characterized the meeting. The ground was well tented at an early hour; and I could not but rejoice inwardly at seeing such a general attendance of Methodist families. I felt on my arrival on Saturday forenoon that I was both behind and below the feeling of the assembly. The preaching services were commenced by the Presiding Elder, upon whose word and labours throughout the whole meeting a peculiar union attended. The discourse upon the Sabbath was very great, and the prayer meetings during the night told that the "sword of the Spirit" had not been used without effect. The priests were clothed with salvation, and God's people often shouted for joy, whilst penitents thronged the altar—penitents of almost every age, from the youth of fifteen to the old man or woman of sixty. Bachelors found again the roll which in an hour of unwelcomefulness they had lost; and many a converted individual felt the new creation, and saw with new eyes all things clearly, and could say in the language of holy Scripture, as a physician converted upon the ground did say, "The trees are clapping their hands." The Lord however had, as it proved, reserved the best time to the last day of the feast. On Monday evening, according to arrangements made, the holy sacrament of the Lord's Supper was to be administered after sermon by the Presiding Elder. But the Elder preached not; for turning the introductory prayer, Heaven came down to earth. An uncommon, an indescribable, and an overwhelming shower of Divine grace was given. It was indeed a "new and more abundant effusion of the Holy Spirit." The ministers of the sanctuary and the members were alike watered; both in the stand and in the congregation there were those who, like John when overpowered with the presence and glory of Jesus, "fell as dead." For the space of an hour all was rejoicing and praise, in a sense quite beyond description. I dare say we made a noise, a noise in miniature, similar to the sounds with which Heaven will be filled when the Bride and the Church dwell at home in the house above, when the unnumbered multitude will praise with a "loud voice." (Rev. 7th and 19th chapters.) It was evident that the Spirit's operations were not confined to the people of God; for when the holy sacrament had been administered to many happy saints of God, and a goodly number of awakened sinners, an invitation was given to the penitents to come to the altar, when near fifty persons presented themselves as burdened and heavy laden; for whom prayer was made; nor was it made in vain. I cannot state the number of conversions at the meeting; I can only say that fifty persons gave in their names to the Church on Tuesday morning. Many had doubtless retired previously, and many more were coming forward as seekers, and some of them had already found mercy, ere I left on Tuesday forenoon. About 10 A.M. on Tuesday, the Presiding Elder formally dismissed the meeting by pronouncing the benediction; but when we came away the work of conviction and conversion was progressing rapidly. To God be the glory! I could make many reflections in writing; I have made some in my mind; perhaps you will make a few editorially.

One reflection I cannot but make is, that such a peculiar manifestation of God's love and favour to both preachers and people, at such a time—just when efforts are making in this very neighbourhood to divide the Church—declares to all that witnessed it, or believes it, that the Most High approves of the Church constituted as it now is; and of those persons who administer the ordinances thereof. Reflections grow out of this, but I forbear. Glory to our God for his mercy and grace. Who is like Israel! what is equal to religion!

"Religion! O thou church heavenly light!  
O joys unmet! and O fathomless delight!  
Thou, thou art all!"

B. WILKINSON.

From the Wesleyan Methodist Magazine for July, 1834.

## THE THEATRE AT HASTINGS CONVERTED INTO A CHAPEL.

Hastings is one of the most pleasant of those watering-places which skirt the southern coast of our island, and contains an increasing population of about eleven thousand persons. It was formerly celebrated for the most daring smuggling transactions, which affected almost all the ramifications of society, but were especially prejudicial to the lower orders. These transactions are still pursued; and recently in some cases with murderous ferocity; but happily, with less frequency than formerly, and with less fatal effects to the morals and lives of the inhabitants. The passions and interests of those whom our predecessors sought to save were of course affected by their efforts; and the known violence of the people discouraged any but occasional attempts to introduce Methodism, until the year 1817; and these attempts met with the most determined and violent opposition from a Clergyman. His removal, however, made way for men of another spirit; and now the different places of worship are attended by numbers of all classes of society, who, but a few years ago, were indifferent to the interests of the established Church, and opposed to every effort of the Methodists and Dissenters. An evening lecture, recently established in the church, has been especially useful in attracting the crowds who used to frequent the parades, and other places of resort for the gay and the giddy, to the house where they may now join in the worship of God. The respect for the Sabbath which is thus increased, and the additional means of grace which are thus furnished, cannot be inefficient in the cause of morality and religion.

Formerly, when it was known that Hastings was to be visited by a Methodist preacher, who generally came from the Rye circuit, measures of opposition were almost always contemplated. If the preacher stood on the beach to address a multitude in the open air, he was assailed by the missiles of a mob of fishermen and smugglers, encouraged by those whose craft was in danger; and sometimes guns were fired from vessels, laid on the beach, over the heads of the preacher and his congregation. An awful instance of what was regarded as retributive interposition might here be placed on record; but it is withheld, from deference to the feelings of surviving relations. When they preached in a room, a favorite method of annoying them was, for their enemies to go prepared with a number of sparrows, and turn them loose into the room to put out the candles.

In the year 1817, Mr. Beck, who had been converted in a neighbouring circuit, had joined the Methodist society, and become a Local preacher, came to reside in this place. Soon after his arrival here, the late Joseph Butterworth, Esq. M. P., and Lancelot Haslope and Thomas Allan, Esquires, came on a visit to Hastings. Mr. Butterworth had a pious servant, who soon recognised Mr. Beck as a Wesleyan; he then conveyed the intelligence to his pious master; and the next morning Mr. Beck was invited to breakfast with these three gentlemen, with a reference to the establishment of Methodist preaching at Hastings. The expense of a room was one difficulty, and the procuring of preachers a still greater. These gentlemen, however, promised assistance in the pecuniary difficulty, and Mr. Beck was encouraged to apply to the Rye circuit for help in the occupation of the pulpit. Here, however, he received but little encouragement for some time; but at last two of the Local preachers, Messrs. Clarke and Hollis, volunteered their services, in what was known to be a somewhat perilous undertaking; and Mr. Hollis was left unemployed in his own circuit, to afford him an opportunity to attend to Hastings. A room was therefore engaged, which bore some resemblance to that in which the timid disciples of a crucified Master first met for fear of the Jews; and here the first essays of these excellent men were made, in the results of which we are now called to rejoice. Soon afterwards the Rev. Jabez Bunting paid a visit to Hastings, and preached to a crowded congregation in the loft which was then devoted to the service of God by the Methodists: from that day he set his heart on the permanency and prosperity of their efforts, and he has never since lost sight of his engagements. The cause prospered; and in 1822 a preacher was regularly appointed, the Rev. John Geden, whose labours were blessed to the people; and he succeeded, during the first year of his appointment, in erecting the chapel which we now occupy. Since then, many have gone to heaven, the fruit of the Methodist ministry; and, as is always the case in watering-places, where the population are subject to frequent changes, a far greater number have found the pearl of great price, and taken the treasure along with them to other places.

Our numbers in the circuit have for some time stood at about two hundred and sixty; but the work has been deepening; and for some months, it has been the opinion of our friends that the state of the society was never better. Within the last two or three months several have been truly converted to God. In every part of the circuit the work is extending; and at the last District Meeting we obtained a recommendation to the Conference for the appointment of a second preacher. For a considerable time there have been occasional rumours that the theatre would be sold; and I always thought that, if this were the case, it ought to be bought by us for a chapel. I stated this to Mr. Beck before I left home for the District Meeting; though at that time it was not offered for sale. Soon after my return, however, it was advertised for sale by auction; and as our present chapel is so small as to greatly incommode our congregations, and we have not a pew to let, I regarded the offer as so providential, that I felt that I should be deeply guilty if I did not exert every power to effect the purchase. I obtained all the encouragement I could expect from our venerable Chairman, the Rev. Joseph Entwistle, from Mr. Bunting, and the chapel-building Committee. The purchase was effected, last Saturday night, for £780, to the surprise and delight of all

who wish well to our cause; but greatly to the chagrin of the theatre-going portion of the population, who regard it as "a disgrace to the town that so fine a building should have been sold so cheap for a Methodist chapel." "The particulars and conditions of sale," furnished to us when we paid the deposit, state that it cost £2500 in 1825. It is a very substantial building, with an imposing brick front, covered with composition, which makes it even attractive; and it stands, as all confess, among that portion of the population where Methodism always thrives. With an expense of about £400, and the materials from the inside of the old chapel, (which afterwards will meet all its liabilities,) we shall be able to make it accommodate at least eight hundred persons, and furnish Sunday-school room for three hundred children; and though our present chapel only accommodates four hundred persons, and is so inconveniently situated, the entire amount will only make us responsible for at most £15 above our present income. To see such a place condemned as a theatre, in a place of fashionable resort, and devoted to the service and glory of God, is indeed cause of gratitude, and has led many who are not connected with us to congratulate us on our success. May it be the spiritual birth-place of thousands of souls! We intend doing all we can to get it opened immediately after the Conference, and hope for a visit from some of our distant friends. J. J. Buttress, Esq. of London, and his family, are here, and some others of our friends from the metropolis; and they participate largely in approbation of our efforts, joy in our success, animation at our prospects, and in confidence that the acquisition thus made to our cause will be a great addition to the comfort of those who visit us occasionally from London and other places.

GEORGE JACKSON.

Hastings, June 13th, 1834.

## BAPTIST DEPUTATION FROM ENGLAND.

Our readers will recollect that, a few weeks since, we stated that it had been determined by our English brethren to send a Deputation to this country, to meet the Baptist General Convention, at its Triennial meeting in Richmond, Va. We learn from the Patriot, a London paper just received, that at the annual meeting of the Baptist Union, held June 18th, Rev. F. A. Cox, LL.D., of Hackney, near London, and Rev. James Houby, of Birmingham, were appointed as such Deputation. At the same time an address, expressing the feelings of the Baptist denomination in England towards their brethren in America, was adopted.

A very interesting season may be anticipated in Richmond in May and June of the next year; as besides the Foreign Missionary Convention, the American Baptist Home Mission Society will hold its anniversary there, and also the General Association of Virginia. It is presumed that ministers and other brethren from every state in the Union will be present, unitedly to present the hand of fellowship to the representatives of our brethren in the father land, while their united wisdom will be called into requisition to devise schemes for the extension of the Redeemer's Kingdom, and these will have the privilege of unitedly joining in prayer and praise to Almighty God.—*Baptist Repository.*

## The Christian Guardian.

WEDNESDAY, SEPTEMBER 10th, 1834.

## PROSPECTS ON THE CIRCUITS.

By the notices of the state of the work on several circuits, published in last Wednesday's Guardian, and those given in this day's impression, it will be seen, that there is a manifest advancement of the work in the connexion already, and that prospects of a great building-up of the Church in the spirit of unity and holiness, and of the ingathering of souls from without, are of a most pleasing and encouraging nature. These tokens of favour and goodness at so early a period of the preachers' yearly labours on the circuits, considering all the circumstances under which some of them went on their circuits, appear to us to warrant the expectation of such a season of refreshing from the Divine Presence throughout the Societies generally before the close of the year, as has not been witnessed by the Church for years past, and should rouse her piety, faith, zeal and energies, both among preachers and members, into united and holy action. The opposition against the Conference and Discipline, from all that we can learn, appears to be scarcely worth mentioning in any place, is on the decline every where; and in some places where it did exist, has disappeared already; it being evidently without the least power from on high. These circumstances are humbling and encouraging to the friends of the Church; they should awaken gratitude and stimulate to exertion; they authorise us to adopt the dying words of Mr. Wesley, "the best of all is, God is with us;" in connexion with the recent infliction of the rod of the Divine chastisement upon our Province and Church, and our individual preservation from it, they call upon us, as individuals and as a people, to magnify the Lord, to humble ourselves before him, to join our selves to him "in a perpetual covenant that shall not be forgotten," and to glorify him in the meekness, simplicity, purity and power of the Gospel.

## USE AND ABUSE OF PHYSICIANS.

We are not about to dabble in physic,—a science we know little about—but to offer some remarks which come within the province of unscientific and ordinary observation, and which are not entirely foreign to our main business with mind and morals.

There are three very common errors in respect to Medicine and the practice of Medical men: the first is, that want of success in removing disease always implies a want of skill in the practitioners; the second is, that Physicians know no more about diseases and their cures than other people, and that quacks and quackery are as good, if not preferable, to scientific practitioners and their medicine; the third error is, that the efficacy of medicine and success of Physicians depend entirely upon human skill and natural causes. The first of these errors expects more from medicine and Physicians than is reasonable; the second expects less; the third, excludes the agency of that Being with whose blessing nothing is good, or wise, or strong. The correction of the first of these errors will embrace the correction of the second.

The objects of Medical Science are two-fold: 1. To ascertain the "relations between external things and the living powers of animal bodies,—and the relations of these powers to each other;—more particularly in regard to the tendencies of external things to produce

certain changes upon living bodies, either as causes of disease or as remedies." 2. The second, which is the art or practical part of the science, and the province of medicine, is the consideration and application of the means which the knowledge of these relations may suggest, to produce certain actions upon the body which the Physician wishes to produce, and to counteract or avoid other actions which he wishes to prevent. Now to practice the art successfully and safely, the theory must be understood. The truth and importance of this remark are illustrated in all the common affairs of life. No man is considered competent to keep accounts, unless he understands Book-keeping; or to erect buildings, unless he understands Architecture; or to teach grammar, unless he understands the philosophy of language. How then can a man pretend to, or safely, prescribe medicine, unless he is acquainted with the properties of medicines, (which requires a knowledge of chemistry) unless he knows the relation of those properties to the physical system, or their effects upon it, in the different varieties of circumstance and condition? How can he know this unless he is acquainted with the laws of the physical system, or the constitution of the human body; the connection of one part with other parts; the dependence of one part upon other parts; the control of one part over other parts; how these are affected by external things, such as the weather, clothing, food, exercise, &c.; how different kinds of disease are indicated in any of these parts; what medicines are adapted to the removal or counteraction of such disease; what healthful parts of the system may assist the diseased part; how this assistance may be secured, &c. &c. &c. Is it not then as ridiculous for a person unacquainted with the properties of medicine and the constitution and powers of the animal body, (and how can he acquire this knowledge without much study?) to prescribe in cases of disease, as it would be for a brick-layer to undertake the repairing of watches, or a chimney-sweeper to commence making almanacs; and as dangerous as for a man who is ignorant of the power of steam and of the machinery of steam-engines, to superintend their operations. Hence the folly and danger of employing quacks or quackesses. Hence the importance of employing well taught and skilful physicians: for all who assume the name are not acquainted with the science of their profession, or skilful in the application of it, any more than all who are admitted to the bar are well acquainted with jurisprudence or are clever pleaders, or than all who enter the pulpit are sound theologians or good preachers.

The question may be asked in reply, why then are not physicians of acknowledged acquirements and ability always successful in their prescriptions and practice? To this question two answers may be returned. 1. Because, in the Divine Administration, "it is appointed unto all men once to die." Diseases of the body, and disorders of the physical world, such as tempests, earthquakes, lightning, &c. &c. are the appointed means to this determined end. Within certain though undefined limits, human skill or agency can no more control the means than it can defeat the end. 2. Because of the uncertainty which is involved in medical science itself;—an uncertainty, however, common to all branches of science which have to deal with mental operations or with the powers of living bodies. This uncertainty, as far as relates to medicine, is thus stated by Dr. Abercromby, in his *Inquiries concerning the Intellectual Powers*. "The scientific physician well knows the difficulty of ascertaining the true relations of those things which are the proper objects of his attention, and the uncertainty which attends all his efforts to produce particular results. A person, for example, affected with a disease, recovers under the use of a particular remedy. A second is affected with the same disease, and uses this remedy without any benefit; while a third recovers under a very different remedy, or without any treatment at all. And even in those cases in which he has distinctly ascertained true relations, new causes intervene and disappoint his endeavours to produce results by means of these relations. He knows, for example, a disease which would certainly be relieved by the full operation of diuretics; and he knows various substances which have unquestionably diuretic virtues: But in a particular instance he may fail entirely in relieving the disease by the most assiduous use of these remedies; for the real and true tendencies of these bodies are interrupted by certain other causes in the constitution itself, which entirely elude his observation, and are in no degree under his control."

From the above remarks it appears that, whilst on the one hand, many of the causes of disease and the phenomena of the human constitution are known, and can be acted upon; on the other hand, there are other phenomena which are alike beyond the reach of human observation and control, and which often disappoint every calculation and effort of human skill. These phenomena, as they are only known to, so are they only controlled by, the agency of Him, by whom "man is thus fearfully and wonderfully made." Hence the union of the Divine with human agency in all successful efforts to remove bodily diseases, as well as in all other successful enterprises of life. This consideration corrects the last of the errors mentioned in the commencement of these hasty remarks; and shows that whilst the best medical skill is sought for, God's blessing is necessary to render its applications effectual. The union of these is thus pleasingly, though quaintly, set forth by old Bishop Latimer, in a sermon called *Christ the best Physician*, preached in 1553.

"There was a certain woman which had been diseased of an issue twelve years, and had suffered many things of many physicians, and had spent all that she had, and felt no amendment at all, but rather was worse and worse. When she had heard of Jesus, she came in the press of the people behind him, and touched his garment: for she said, 'If I only may touch the hem of his clothes I shall be whole.' This woman had been sick twelve years. 'She had suffered much sorrow by it,' for no doubt who ever hath to do with physicians must be a sufferer: it is an irksome thing to go to physic; a man must receive many bitter medicines and potions. Therefore Mark saith, 'She had suffered much; they had put her to great pain, and she had bestowed all her substance upon them, and was never the better, but rather the worse.' Delike she had been a woman of great riches, of great substance, also she would not have been able to pay physicians so long. This place of scripture reproves not physicians, as though physic were a superfluous thing and not necessary, because this woman was not healed; as if you should reason in this manner: 'What, shall I go to physic? no, that I will not, for I read in scripture, that a woman spent all her goods upon physicians, and yet was never the better.' But this text makes no more against physic, than that text does against labour, where Peter saith, 'We have laboured the whole night, and have got nothing.' Now a rash fellow might say, 'What, hath St. Peter laboured all night and caught nothing? then I will not labour at all, for I shall get nothing by my labour.' But this is a foolish reasoning. For though the woman spent all upon physicians, and was not healed; and though Peter laboured all night, and caught nothing, yet for all that we are allowed to use physic, and commanded to labour. For so saith

the writer of the book of Ecclesiastes; "Honour the physician for need's sake." "From God is all cure, and the highest hath created the medicine." If we knew the virtue of every herb, we might be our own physicians, but we know them not; therefore God has ordained, that some should give themselves to the knowledge of such things, and then teach others.

We read in the second book of Kings, the twentieth chapter, when Hezekiah the king was sick, God sent Isaiah the prophet unto him, saying, "Put thy house in order, for thou shalt die." Here note by the way, that God required the king to set his things in order, to make his testament; so we should follow this example. When we perceive that God will call us out of this life, we should order all things so that there be no strifes after our departure; that men may know what every body shall have.

For that which was said to Hezekiah is said to every one of us; for God loves not strifes nor contentions; he is a God of unity and concord; therefore, to avoid all contentions, we ought to set all our things in good order. Now although God sent Isaiah to tell him that he should die, yet it was not such a straight sentence, that it should be done out of hand directly; but rather God would move him by this message which Isaiah brought, to make suit for longer life. Like as he sent Jonah to Nineveh, with a straight commandment, whereby God would move them to make suit, and injoin to him, and so to leave their sins and wicked life.

Now Hezekiah hearing such a message from the prophet, what did he? He fell to prayer, rehearsing how beneficial God had been unto him; saying, "I beseech thee now, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight; and Hezekiah wept very sore;" and so God sent the prophet unto him again, promising that he should live yet fifteen years more. Now, did he nothing else after that he had this promise of God? Yes, he used physic, he took a bath of figs, and laid it upon the sore, as we in sickness time lay plasters upon it. So you see by the example of Hezekiah, that it is lawful to use physic.

But now at our time, physic is a remedy prepared only for rich folks, not for poor; for the poor man is not able to pay the physician. God indeed has made physic for rich and poor; but physicians now-a-days seek only their own profits, how to get money, not how they might do good unto their poor neighbour. Whereby it appears that they are for the most part without charity; and so, consequently, not the children of God; and no doubt but the heavy judgment of God hangs over their heads; for they are commonly all wealthy, and ready to purchase lands, but to help their poor neighbour, that they cannot do; but God will find them out one day, I doubt not.

We must leave when we go to physic; that we trust did not teach us to forsake God in the mean season. Like as King Asa did, who had a disease in his feet, and was much reproved because he sought not the Lord; he trusted not in God, but rather in physicians; for scripture saith, "In his sickness he sought not the Lord, but physicians." (2 Chron. xvi.)

I knew once a great rich man a covetous fellow, he had purchased about an hundred pound for that same stout man came to London, where he fell sick, as stout as he was; and in his sickness, when he was exhorted to hear it well, and submit himself unto God, he cried out with horrible swearings, "Shall I die? shall I die? Physicians, physicians, call physicians." As well as he loved his gold, which was his god, yet he could find in his heart to spend it upon physicians; but in the end he died like a beast, without any repentance. This man now abused the physicians; for we may use physic, but we must not trust in physic, as Asa the king did, and that which God himself I have told you. We may use God's provisions and remedies which he has left for us, yet for all that we may not trust in them.

\* Let us be thankful that there is an improvement in this respect since the days of Latimer. The best medical aid is now freely given to the poor.

† An estate of that annual value, perhaps equal to two thousand pounds now.

**THE CHOLERA.** A few cases of Cholera have occurred in the City during the week—perhaps to the number of one, two, or three a day. The *Brookville Recorder* of the 5th instant mentions the occurrence of two cases in that town the week preceding: the one, a Mr. Daniel S. Turner, Inn-keeper; the other an emigrant named Campbell, who has left a large and helpless family. The *Recorder* mentions likewise the appearance of the Cholera on the Rideau Canal, at Merrickville, at which place nine cases had occurred. Among its victims was *Thomas Buck Esq.* who we believe was a member of the Methodist Society, and a respectable Magistrate. Mr. B. was a candidate for a seat in the House of Assembly, with it has been stated, every prospect of success. So perish worldly honors, whether in possession or in prospect; but the honour which comes from above shall never fade away. Mr. B. was candidate for a seat in *heaven*; we hope he has obtained it, which is better than a seat in Parliament.

**UNIVERSITY DISTINCTIONS.**—Yale College, Conn. has conferred the degree of D. D. upon the Rev. Andrew Reed, and the Rev. James Matheson, delegates from the Congregational Union of England and Wales, to the General Assembly of the Presbyterian Church in the United States; and the degree of L. L. D. upon *Gideon Mantle, Esq.* of Brighton, England.

The Wesleyan University, we observe by the last *Christian Advocate and Journal*, has conferred the Degree of D. D. upon the Rev. Jabez Bunting, late President of the British Conference, and present Senior Secretary of the Wesleyan Missionary Society. One of the Scotch Universities many years ago, conferred upon Mr. Bunting the honorary Degree of Master of Arts. Perhaps few men are more deserving of such distinctions. As a biblical scholar, a divine, and a preacher, Mr. B. stands in the first class of the great men of the present age. We have understood that one of the Scotch Universities conferred the Degree of D. D. upon the late *Richard Watson* and *Robert Hall*—but that the honorary distinction was declined by those profound divines and inimitable preachers.

**A LIBERAL COLLECTION.**—The *Sheffield Iris* of June 3d contains the account of the opening of a new Wesleyan Chapel in that Town. The Rev. Robert Newton preached in the forenoon, and the Rev. Daniel Chapman in the evening. The Rev. J. Bunting, W. Dawson, and D. M. Nichol, also preached the succeeding Sunday. After each discourse a collection was made to aid the funds connected with the building. The amount collected was £800, sterling—equal to \$3,555.

**THE ST. LAWRENCE WARD ELECTION.**—Mr. Board was elected Member of the City Council on Monday last, in the place of the late Mr. Bostwick, by a majority of 72 to 35 over Mr. Charles Baker, the candidate recommended by the Mayor, in his Address.

**THE GENERAL ELECTIONS for the Counties** are to take place the second week in October. Those for the towns are to take place a week earlier.

"H. G. M. ought to have paid the postage on his 'Shouting' communication. We have repeatedly given notice that no communications would be inserted if the postage had not been paid on them, except from authorised agents. We think it is as important to do justly, as to shoot. It is of but little importance how we express our feelings, so that we do it as the Apostle says, 'decently and in order,' provided we have the root of the matter within—'the love of God shed abroad in the heart by the Holy Ghost,' which produces meekness and all the fruits of righteousness, as well as joy."







(From the Dublin Christian Herald.)

## SIGNS OF THE TIMES.

When from scattered lands afar  
Speaks the voice of rumoured war:  
Nations in tumultuous pride,  
Heaved like ocean's roaring tide.  
When the solar splendours fall,  
And the crescent waxeth pale,  
And the powers that star-like reign,  
Sink dishonoured to the plain.  
World! do thou the signal dread,  
We exult the dropping head,  
We uplift the expectant eye,  
Our redemption draweth nigh.  
When the fig tree shows appear,  
Men behold their summer near;  
When the harts of rebels fall,  
We the coming conqueror hail.  
Bridegroom of the weeping spouse,  
Listen to her longing vows,  
Listen to her widow's moan,  
Listen to creation's groan;  
Bid, O bid thy trumpet sound,  
Gather thine elect around,  
Gird with saints thy flaming car,  
Summon them from climes afar,  
Call them from life's cheerless gloom,  
Call them from the marble tomb,  
From the grass-grown-village grave,  
From the deep devolving wave,  
From the whirlwind and the flame,  
Mighty Head thy members claim!  
Where are they whose proud disclaim  
Sought to brook Messiah's reign?  
Lo! in waves of sulphurous fire,  
Now they taste his tardy ire,  
Fettered till the appointed day,  
When the world shall pass away.  
Quell'd are all thy foes, O Lord,  
Sheath again the dreadful sword,  
Where the cross of anguish stood,  
Where thy life distill'd in blood,  
Where they mock'd thy dying groan,  
King of nations! plant thy throne,  
Send thy law from Zion forth,  
Speeding o'er the waiting earth;  
Earth's whole Sabbath glories rise,  
Crown'd with more than paradise.  
Sacred be the impending veil!  
Mortal sense and thought must fail!  
Yet the awful hour is nigh,  
We shall see thee, eye to eye,  
Be our souls in peace possess'd,  
While we seek the promised rest,  
And from every heart and home,  
Breathe the Prayer, O Jesus come!  
Haste to set the captive free,  
All creation groans for thee.

(From the Pioneer.)

## SECOND DIALOGUE.

**BETWEEN THE HUNTER AND THE REASONER.**

Mr. Pioneer—I suppose you may be as glad as I was to meet with our old friend the hunter again; especially in a conversation with the same unbelieving reasoner as before. I will tell you how it was. Travelling in a frontier settlement, it happened that at night I put up at one of the settlers' cabins, and discovered mine host to be the self same long sided hunting shirt man before introduced to you. Glad of the meeting, I took care not to introduce myself—though I do not know that he ever saw the former conversation in print, or heard of its publication. Presently, another traveller rode up, whose face appeared not quite strange to me; but who was recognized by the hunter, at once, with a hearty welcome. After the horses were seen to, and an additional log or two thrown on the spacious fire, and the wife had put the skillets on, towards supper for the stranger, our host addressed the new comer with—

"Well, stranger, it's a smart little bit since we saw one another afore—I reckon you hardly knew me."

Reasoner. Not exactly, at first; but I soon recollected you. How have you been since I saw you?

Hunter. Oh, sort o' middlin; how is it wif' yours?

R. Pretty well, I thank you.

H. Well now, I want to know what you think about them ere things what we talk'd about; you know. Don't you reckon, arter all, that there is a God?

R. I do not know any thing about it. But suppose there is a God, that does not make the Bible true.

H. Don't it? Well, I don't know. I can't read; only once I seed you I've been tryin' to learn a bit: can't make out much yet. But I tell you what, stranger, when I'm lookin' out for deers or turkeys, I keep thinking about them ere things a heap.

R. Well, what do you think about it by this time?

H. Why, I reckon, may be, the Bible must be the word of God.

R. Ah, that's because you hav'n't read the arguments against it.

H. May be so. Well now, stranger, just tell us what makes you think it isn't true?

R. Why, in the first place, we don't want any Bible.

H. Why? How do you make that out?

R. You see we have reason, and reason looks at the works of God, and so finds out from them what sort of being he is who made them all.—Well, "look up through nature, up to nature's God." You know you thought yourself that we could find out God by his works, as well as we could know that there was a printer, and so on, by looking at the newspaper.

H. I reckon I couldn't tell much what sort of folks them was, by the newspaper, because I couldn't read it. May be you could, though.

R. Yes, I could tell very well, by reading their writings.

H. That's just what I was thinkin'. I reckon nobody wouldn't know much about what sort of being God was, if they had'n't his writings to tell 'em.

R. His writings! Do you think God wrote the Bible himself?

H. I don't keere a primin' about that. If he tell'd any body what to write, its every grain as good. Now see here, mister, you can tell something about the character of them ere folks that writes in the Free Inquirer, by readin' their writings; but you see I can't tell, only they're pretty middlin' 'genus to put all these letters in rows so straight and regular like. And I'm thinkin' you couldn't know what God meant by all them wonderful works of his'n, if he hadn't tell'd it right out in the Bible.

R. Why, what's our reason for?

H. My reason warn't sharp enough to find out what the folks said in the paper. May be I ain't as quick to find out things as some; but did you ever know any body that couldn't read a bit, and yet could tell such things?

R. No, certainly not. But what do you bring up that paper so often for? I wish you'd listen to reason and let the paper alone.

H. Well now, stranger, I hope you won't take no pride in what I say. But it seems like 'tis as easy for me to find out what the folks think by the newspaper, when I can't read it, as any body to know God's will if they had to find it out without him tellin'.

R. Let me explain it to you. We have reason to guide us in tracing the works of God; and we find by them that God is wise and powerful or he couldn't contrive so many beautiful things, nor make such vast and great things; and we find too that God takes care of the creatures that he made and feeds and preserves them, and makes them happy, and so we find that he is good.

H. Hold on there a bit. Ain't there any thing but what's happy?

R. Yes, to be sure; but there is a great deal of pleasure enjoyed for all.

H. I should reckon them that God gits sorts o' vexed, what makes him do so.

R. Certainly. Now see how you discover from God's dealings with his creatures, what his moral character and will are. We know when we do wrong, and are punished for it. We need no other guide than reason and observation. Revelation is useless.

H. Think so? Now, seem like I can't see it like you do, no how. That's the way I do to 'tigger, partly—but then you know we don't do by a dog just as we do by a human. And even the dog himself we tell to "be gone," before we give him a kick; and we don't never 'spect him to run arter a hog without we set him on; and though its their nature to hunt wild varmint, we have to learn 'em to track a deer afore they'll do it. And it ain't right to lick a dog cause he don't feller afore we show him what we want.

R. Ha! ha! ha! So you think we must be treated just like dogs, do you? But dogs have no reason.

H. I know'd it afore. But can't a dog find out a thing a heap quicker nor can we sometimes? 'specially what we're thinking about? Seem like 'tigger always knows when I'm going a huntin' by my looks.

R. Yes, that's instinct.

H. But you say they can't learn to talk, and read and sitch like, so they know things by instinct as you call it. I reckon it ain't so by the humans—they have to learn, and you have to tell 'em right out without they git it by readin'.

R. Well, what then?

H. Why, I was thinking just so; there's that boy in the gum thore, asleep. He don't know nothin' now, but byme by he'll begin to scratch about and talk, and ax all about things. Spose I and the woman should agree not to tell him never what we want him to do, but just let him find out by his reason. Spose I'd come home at night—put the case that he's ten or a dozen years old—and ax him this way.—"Jake, says I, did you plough that ere corn to day? Why, no, daddy, says he, I never know'd you wanted me to. You didn't know? says I—wasn't the corn growin' there, says I—and wasn't the plough and nag there, didn't you see how weedy it was, says I, and haint you seed me always plough it when it was in sitch a fix? says I. Yes, daddy, says he, I know'd you did it afore, and I reckon'd you'd do it agin, says he. Now don't you think, like as not he'd talk just so?

R. Very probably.

H. Well now, I feel like I wouldn't know no more what God wanted me to do if he didn't tell in the Bible, nor my boy would me if I was to do so.

The conversation here turned on something else, so that I have no more to report now.

**ANGER.**

"Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul."

Passion is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and insanity; indeed, they are so much alike, that they sometimes cannot be distinguished; and their effects are often equally fatal.—The first step to moderation is to perceive that we are falling into a passion. It is much easier wholy to prevent ourselves from falling into a passion, than to keep it within just bounds; that which few can moderate, almost any body can prevent. Envy and wrath can shorten life; and anxiety bringeth age before its time. We ought to distrust our passions even when they appear most reasonable. Who overcomes his passion, overcomes his strongest enemy. If we do not subdue us, A passionate temper unfit a man for advice, deprives him of his reason, robs him of all that is great or noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion.

**EXAMPLES.**

Augustus, who was prone to anger, received the following lesson from Athenodorus the philosopher; that so soon as he should feel the first emotion toward anger he should repeat deliberately all the letters of the alphabet; for that anger was easily subdued. To repress anger, it is good to turn the injury into a jest. Socrates having received a blow on the head, observed, that it would be well if people knew when it were necessary to put on a helmet. Being kicked by a boisterous fellow, and his friends wondering at his patience, "What," said he, "if an ass should kick me, must I call him before a judge?" Being attacked with opprobrious language he calmly observed that the man was not yet taught to speak respectfully.

Cæsar having found a collection of letters written by his enemies to Pompey, burnt them without reading: "For," said he, "though I am upon my guard against anger, yet it is safer to remove its cause."

Antigonus, king of Syria, hearing two of his soldiers reviling him behind his tent, "Gentlemen," said he, opening the curtain, "remove to a greater distance, for your king hears you."

A farmer, who had slept into the field to mend the gap in a fence, found, at his return, the cradle, where he had left his only child asleep, turned upside down, the clothes all bloody, and his dog lying in the same place, besmeared also with blood. Convinced by the sight that the creature had destroyed the child he dashed out its brains with the hatchet in his hand; then turning up the cradle, he found the child unhurt, and an enormous serpent lying dead upon the floor, killed by that faithful creature he had put to death in blind passion.

Field Marshal Turenne, being in great want of provisions, quartered his army by force in the town of St. Michael. Complaints were carried to the Marshal de la Foré, under whose govern-

ment he was done to his town without his authority, insisted to have the troops instantly dislodged. Some time thereafter, La Foré seeing a soldier of Turenne's guards out of his place, beat him severely. The soldier, all bloody, complaining to his general, was instantly sent back to La Foré with the following compliment: "That Turenne was much concerned to find his soldier had failed in his respect to him, and begged that the soldier might be punished as he thought proper." The whole army was astonished, and La Foré himself being surprised, cried out, "What! is this man to be always wise, and I always a fool?"

**SCOTTISH HISTORY.**

The following sketch of the history of the Scots is taken from a remonstrance addressed to the Pope of Rome by "the Nobles, Earls, Barons, &c. of the Scottish community," dated April 6th, 1820. A translation of the original manuscript in Latin which is now 514 years old, was made by direction of a gentleman to whom it was shown in January last at the Register Office in Edinburgh. It is written on parchment in a clear plain hand, and is signed by more than forty nobles, in behalf of the whole community of the Kingdom of Scotland, with a seal appended to each signature with a piece of ribbon.—*Ch. Intelligencer.*

"Not only, oh most holy Father, do we know the filial respect, with which devotees kiss the feet of Saints, but we also gather, both from the deeds and books of the ancients, that our nation, to wit, that of Scotland, has been illustrious for many great exploits. (Our nation) coming into Scythia Major, passed the pillars of Hercules, and coming through Spain, resided for many years among very many savage nations, and who were in subjection to no man. Then, after a lapse of twelve hundred years, they came (like the Israelites in their passage), and dwelt in those habitations now possessed by the exiled Britons and Picts, who are nevertheless nearly destroyed by the fierce engagements which they have had with the Norwegians, Danes, and English, by which they have acquired many victories and toils; and have showed that their children were free from all slavery from their forefathers. Thus far does history bear on us. In this kingdom, they had one hundred and thirty kings, of their own, of the royal blood, and no foreigner taking possession."

**SPREAD OF THE GOSPEL.**

There is a story of a young physician in an eastern city, commencing his professional career with the brightest prospects of success. A plague broke out. Multitudes were swept almost instantly to the grave. So sudden was the attack and so certain and immediate its fatal termination, that scarcely any thing was known of the nature of the disease, or mode of treatment.—The dead and the dying were in every house.—Every heart was filled with consternation and grief. Nothing could stay the progress of the pestilence. Whoso touched the dead was sure to sicken and die. What was to be done? How were they to learn the nature of the disorder, and ascertain the probable remedies to be applied? Death was raging, and to all human appearance, the crowded emporium must soon become a depopulated, desolate scene.

But this young physician volunteered himself a sacrifice for the public good. He gave himself up to be the constant nurse and attendant of a dying man. He received from his lips the description of his symptoms and sufferings, as long as reason remained; he examined his lifeless body; and receiving himself by such offices, the deadly infection, he wrote an accurate description of the hourly progress of the disease in his own person. His last act was to plunge the manuscript in boiling vinegar, that it might be with safety used.—Others might thus securely obtain such a knowledge of the plague as to enable them to arrest the sweeping desolation. Magnanimous philanthropy! Who does not love the heart of such a martyr?

But think of the cause of Christ. Think of the ruin, temporal, eternal and inevitable that has fallen upon the face of the whole earth, where men are living and dying in sin, with no knowledge of a Saviour. Up; let us be up and doing. Let the young men unite in a hallowed league, to live, not exactly like the devoted martyrs of Poland, for their country, but, like Jesus Christ, for the world. We want four thousand ministers to supply our own country. Five hundred millions of heathen need twenty thousand missionaries.

Members of a Christian family, father, mother, child, domestic, do something for all the world.—What, can you do? Think.—*Religious Magazine.*

**GRAND RIVER NAVIGATION COMPANY.**

At a Meeting of the Directors of the Grand River Navigation Company, held at Bristol's Inn, Grand River Rapids, on the 5th instant, it was ordered that an instalment of five per cent. on the Stock subscribed, be called in on the first day of July; 5 per cent. on the first of August; and 5 per cent. on the first of September next. NOTICE is therefore hereby given to the Subscribers for said Stock, that they are required to pay to the Treasurer of said Company at this Office the amount of 5 per cent. on each share of their respective subscriptions, on or before the first day of July; 5 per cent. on the first of August; and 5 per cent. on the first of September next.

By order of the Board,  
(Signed) JOHN JACKSON,  
Sec. & Treasurer of G. R. N. Co.  
Office of the G. R. Navigation Company,  
Grand River Rapids, May 21st, 1834.

Office of the Grand River Harbour Company, July, 25th.  
At a Meeting of the Board of Directors, of this date, a further instalment of ten per cent is called in, payable on the 1st. of October next.

By order of the Board,  
(Signed) JOHN JACKSON,  
Secretary and Treasurer, Grand River Company.

**TEACHER WANTED.** on the Lake Road, between the Etobicoke and the Credit—a man of religious habits will be preferred. Apply to the Trustees,  
W. WATSON,  
J. POLLEY,  
JAMES CAVAN.  
August 30th, 1834.

**NOTICE.**—The Subscriber having removed from Town to Scarborough, has left his accounts with Robert Baldwin, Esq. for settlement. Those who are indebted to him are requested to make payment to Mr. Baldwin; and those having demands on him will present them as above.  
JORDAN POST.  
City of Toronto, May 22nd, 1834.

**DOCTOR BARNHART,** respectfully begs leave to acquaint the inhabitants of Toronto, and its adjacent Townships, that he, having received His Excellency's Licence to practice *Physic, Surgery, and Midwifery* in this Province, proposes to exercise his profession in the *VILLAGE OF STREETVILLE*.  
Dr. B.'s Office is at No. 1, corner of Pearl-street and Broadway, opposite Mr. W. H. Paterson's store, where he will be ready to attend to all professional calls.  
N. B. Advice and Medicines will be gratuitously rendered to poor persons.  
Streetville, August 20th, 1834. 251-3w

**CHEAP WHOLESALE WAREHOUSE.**  
For all kinds of Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. &c. E. LESSLIE & SONS.  
P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost.  
E. L. & SONS.  
York, Jan. 29th, 1833. 158-4f.

**FALL AND WINTER GOODS.**  
(WHOLESALE & RETAIL.) Just received at 181 King St. SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicitous to merit a continuance of it, begs to call the attention of the public to his stock of FALL AND WINTER GOODS, which he flatters himself will be found on examination to be extremely cheap and well selected.  
Fine and superfine WOOLLEN CLOTHS, broad and narrow, of nearly every description, color, and quality, at remarkably low prices, are to be had at his establishment; in fact, all he wants is an examination of the price and quality of his goods, to ensure to him a continuance of that custom which he has heretofore had.  
N. B. The lowest price which can be taken will be asked for each article, and no second price made.  
York, 7th October, 1833. 204

**VEGETABLE UNIVERSAL MEDICINE.**  
Mrs. H. TAYLOR begs to announce, that she has just received a fresh supply of the above INVALUABLE MEDICINE, which may be had genuine, at the Store of Mr. S. E. TAYLOR, 181 King-street.  
The value of this Medicine is now so well known and acknowledged that it would be superfluous to say any thing in its praise; therefore let facts speak, as the public are informed that the demand for it is vastly increased, and individuals suffering under almost every variety of disease, have experienced the benefits of it since its introduction into this city.  
Toronto, 29th July, 1834. 246f

**FARM FOR SALE.**—For sale, that well known and valuable Farm, now occupied by the Subscriber, in the Township of Thorold, Niagara District, and county of Lincoln, two miles east of the village of St. John's, lying on the Queenston road, containing One Hundred Acres. Said farm has a spacious and convenient brick dwelling house, a good barn and out-houses, a fine orchard, a valuable spring brook running through the premises; and is perhaps as handsome and as pleasant a situation as can be found in the District. The subscriber would particularly request the attention of gentlemen from Europe desirous of obtaining an agreeable country seat or farm, as he feels confident it would meet their expectation.  
JONATHAN HAGAR.  
Thorold, near St. John's,  
August 22nd, 1834. 250-3m

**THIS DAY IS PUBLISHED, PRICE ONE SHILLING AND THREE PENCE,** and may be had at the Book Stores of Messrs. STANTON, STARKES, &c., the Ontario, British Coffee House, and Steamboat Hotels, or at the Office of the *Toronto Recorder*. THE CELEBRATED LETTER OF MR. HUME, to WILLIAM L. MACKENZIE, Esq. Mayor of HURON, declaratory of a design to "free these Provinces from the baneful domination of the Mother Country!" with the comments of the Press of Upper Canada on the pernicious and treasonable tendency of that Letter; together with the Speeches, Resolutions, and Amendments of the Common Council of this City, which were the result of a motion of that body to disavow all participation in the sentiments of Mr. Hume.  
Toronto Recorder Office, Market-House, July 10, 1834. 24th

**WANTS A SITUATION,** in a country place or Village, a first rate SCHOOL TEACHER. Any application to this Office will be immediately attended to by  
F. H.  
Toronto, April 12, 1834. 231f

**TAKE NOTICE—DEADES LE GRAVE,** a young French Canadian, wearing a box coat of light color, black fur hat, and blue cloth trousers, no vest—has gone off with a Mare of a brown colour, two white feet, and several small white spots in left side near the shoulder, and a small white spot in forehead—shoes on her fore feet only. He went away on the 9th instant, and was seen on the road to Hamilton.  
Any person causing the Mare to be restored to Mrs. Deaeze the owner thereof, or Mr. Joseph Dennis at the Hunter, near Seale's Mills, or giving information to this office where she may be found, will confer a favour on a very poor woman and be suitably rewarded for his trouble.  
Toronto, 13th August, 1834.

**JUST published—and for sale by the subscribers a new and concise system of Arithmetic, calculated to facilitate the improvement of youth in Upper Canada. This Arithmetic has been published by subscription, under the patronage of His Excellency Sir John Colborne, K. C. B. Lieutenant Governor of the Province of Upper Canada, &c. &c. &c., the Honourable and Venerable the Archbishop of Toronto, the Rev. Doctor Harris, principal of the College, &c. by Wm. Phillips.  
Price 10s. per dozen half bound, 15s. full bound.  
EASTWOOD & SKINNER.  
Toronto, August 13th, 1834. 243-3m**

**UPPER CANADA COLLEGE.**—In consequence of the death of one of the *Classical Masters* of this Institution, and the intended resignation of another, applications will be received from the Candidates for the situations which will thus be vacant, till the 25th of September.

TESTIMONIALS, as to the general qualifications, of character, and attainments, (especially Classical) temper, and previous occupation; also stating the age of the Candidate, to be addressed to The President and Council of King's College, under cover to the Honourable Colonel Wells, Registrar and Bursar, King's College Council Office Toronto.

A salary of £300 Sterling per annum, with a House on the college premises, and library of taking Boarders, is attached to each of the above Masterships.

The duties of the appointments are to be entered upon as soon as the elections are notified.

Upper Canada, Toronto, June, 1831.

Editors of papers who have heretofore received orders to copy notices from U. C. College, will insert the above in their respective papers, once a week, for three months, forwarding their accounts as usual. 241-3m

**NOTICE.**—Those indebted to the late Mr. James Reynolds, Shoemaker of Lot Street, (late of March Street), are requested to make immediate payment to John Ballard, at the Post Office, and those having claims against him will address a note, as above, stating particulars, in order to an immediate adjustment of his affairs.  
Toronto August 19, 1834. f

**L. PERRIN & Co.** have just received a quantity of Crockery assorted in crates and hogheads, which they offer for sale by the package only.

**J. L. P. & Co.**—Beg to state that they are selling off the Stock of Crockery, which has been opened for retail at reduced prices.

CHURCHERD HOUSE, TORONTO, July 22, 1834. 245-4f.

**NEVER AND AGUE URED IN EVERY TONIC Mixture.** To which already more than ten thousand persons are ready and anxious to testify.  
In consequence of the attempts which are always made by knaves and impostors to palm off spurious imitations and counterfeits, as soon as the public have determined upon the value and excellence of a medicine; and, in order to secure those who wish to avail themselves of the acknowledged efficacy of Rowand's Tonic Mixture, as a thorough cure for Fever and Ague, or Bilious Intermittent Fever, against such impostors, the proprietor has concluded upon the necessity of confining the sale of the mixture, to as few established agents, in the different sections of the country, as are just sufficient to supply the regular demands. Therefore, he has the pleasure to announce to the inhabitants of Toronto, and the other parts of the country adjacent thereto, that Messrs. Leslie and Sons, has been appointed sole agent for the above place—who will hereafter have on hand a constant supply of said mixture.  
(Signed) JOHN E. ROWAND,  
Proprietor.  
J. O. FRAY, General Agent, No. 208 Green-wich-st. New York. 245-6m.

**NEW AND EXTENSIVE ARRIVALS**  
of LINEN and WOOLLEN DRAPERY, &c. for SALE, Wholesale & Retail, at WILLIAM LAWSON'S BRICK STORE, No. 153 King Street, York, U. C.  
WILLIAM LAWSON, Merchant Tailor,  
Grateful for past favours, respectfully informs the inhabitants of York and its vicinity, that he is now receiving a very large and well selected stock of *DRY GOODS*, &c. suitable for the season; and from the circumstance that they were purchased in England before the late advance, he offers them for sale, at old prices, and some articles lower.  
His Stock comprises a large and splendid assortment of superfine, fine, and middling Broad and plain Cloths, Kerseys, &c. Kerseys, Flot Cloth, Petershams, Flushing, Woolen Velveteen and Cord, Cotton Cords and Velvet, even, Beavertons, Fustians; silk, Valencia, and velvet Vestings; Cambrils, Lastering, Plaids, Flannels, Blankets, Daise, Serge; ten pieces of choice Carpeting, very cheap; Merinoes, Cottons, Shirtings, printed Calicoes in great variety; Kersymers, Thibet, Merino, Worsted, Silk and Cotton Shawls, Table Cloths and Covers; Lace, Ribbons, Gloves, and Hosiery—an elegant and fashionable assortment of Ladies' Misses', and Children's Furs; Ladies' and Gentlemen's Cloth, Cambril, and Plaid Cloths; Ladies' Velvet, Tussan, Leghorn, Straw and Chip Bonnets; a large and fashionable assortment of Gentlemen's Clothing; and orders to Measure executed with despatch, and according to the latest fashions.  
York, November 5th, 1833. 208

**NEW STORE, in the Village of Oakville.**  
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 for sale for Cash.  
JUSTUS W. WILLIAMS.  
Oakville, June 1, 1833. f

**100,000 FEET OF SEASONED LUMBER,**  
at the Credit month, consisting of *Jack, Jack and a half, and Two Inch BOARDS*, together with a quantity of *Joists, Rafters, and Scantling*, for sale, cheap for Cash, by  
JOHN CRUMBLE, M. D.  
Streetsville, May 12, 1834. 236f

**TWO HUNTERS—WANTED, TWO LIVE BEAVERS.**—Twenty Dollars will be given for a pair of live Beavers, Foxglove Dollars for a Male and Female. Either young or old ones will answer, but they must be in good health and unmaniculated. Enquire of the Editor of the Guardian.  
May 21st, 1834. 236f

**CHEAP SHOE STORE, 185 King St.**  
Five doors East of Yonge Street.  
The Subscriber is now receiving a very extensive and choice assortment of Ladies', Gentlemen's, and Children's *BOOTS and SHOES*, of every description, and to which he invites the attention of his friends and the public.  
THOMAS THOMPSON.  
City Toronto, May 5, 1834. 236-6m

**EDWARD HENDERSON, TAILOR, &c.,**  
takes this favorable opportunity of returning his thanks to his friends, and the public in general, for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Elmsley's.  
P. S.—Patterns kept on hand for the accommodation of country Tailors, and those who make up their own.  
Yonge Street, May 23rd, 1833. 185-1f

**AND FOR SALE.**—Lot No. 12, 8th Concession of BROCK, 200 Acres. The lot is within one mile of a Merchant's Store and a Saw Mill, and within three miles of a Grist Mill; has six acres cleared, and is situated in a well settled part of the country. Apply to the subscriber, No. 21, Newgate Street.  
THOMAS THOMPSON.  
Toronto, April 15, 1834. 231f

**FOR SALE, Lots No. 7 in the 6th Con. and 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 Kaidard, 100 acres. East half of Lot No. 16, in the 7th con. of Kennebeck, 100 acres. West half of Lot No. 31, in the 6th con. of Matilda, 100 acres. 50 Acres in North Crosby, and one Village Lot in Do-moreville. The above lots of Land will be disposed of on liberal terms, as it respects price and periods of payment.—For particulars apply (if by mail post-paid) to the subscriber, RYUS R. ALLISON.  
Adolphstown, April 20th, 1833. 181-4f**

**FARM FOR SALE** in the township of Scarborough, being Lot No. 32, 3d Concession, containing eighty-five acres of land, all enclosed in fence, and mostly under cultivation, with a good house, barn, and a large orchard; and is well watered. For further particulars enquire at this office, or of  
ASA PATRICK.  
June 16th, 1834. 240-1f

**STRAYED** from the premises of the subscriber on the 26th June, a light gray MARE, about 14 hands high, dark heavy mane and tail, and seven years old, the fore shoes only were on when she left, and it is supposed some person rode her away. Information left with Mr. M. Lawrence, York Hotel, Toronto, where she may be found, or with the subscriber in Pickering, shall be suitably rewarded.  
JOSEPH J. RUSSELL.  
June 30th, 1834. 24.

**BEAUTIFUL ENGLISH EDITIONS**  
of the following *BOOKS* are on sale at the GUARDIAN OFFICE, at the London Prices; with a variety of others, both American and English.  
Comparison of the Bible, intended for Bible Classes, Families, and young persons in general. Maps. 18mo. half-bound.  
Cruden's (Alexander) Concordance. Royal 8vo.  
Edinburgh Cabinet Library, beautifully printed in monthly Vols., small 8vo., with appropriate Engravings by the most eminent Artists.  
Edmondson's (Rev. J.) System of Self Government. 12mo.  
Short Sermons. 2 vols. 8vo.  
London Encyclopedia (The); or, Universal Dictionary of Science, Arts, Literature, and Practical Mechanics. The Ninth Edition, with Coloured Plates. To be complete in Twenty-two Volumes.  
Newton's (Bishop) Dissertation on the Prophecies. 8vo.  
Sermons on Important Subjects. By several Ministers of the Wesleyan Methodist Connexion. 8vo. cloth.  
Ward's (Rev. Valentine) Miniature of Methodism; or, a brief statement of facts in answer to the inquiry, "What is the true Methodism?" A new edition, with portraits.  
Watson's (Rev. R.) Biblical and Theological Dictionary. Second Edition. Royal 8vo. cloth.  
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