

# CHRISTIAN GUARDIAN.

PUBLISHED UNDER THE DIRECTION OF THE WESLEYAN METHODIST CONFERENCE IN BRITISH NORTH AMERICA.

Hertou Uperson, Editor.

Vol. V.—No. 30.

CITY OF TORONTO, (LATE YORK.) U. C. WEDNESDAY, JUNE 4, 1834.

Whole No. 238.

## CHRISTIAN GUARDIAN:

[Devoted to Religion, Morality, Literature, Science, Commerce, Agriculture, Domestic Economy, and General Intelligence.]  
PUBLISHED EVERY WEDNESDAY.  
Office in Jordan-st., a few doors south of King-st.

J. H. LAWRENCE, PRINTER.

All communications, unless from authorized Agents, must be post paid.  
The proceeds of this paper will be applied to the support of superannuated or worn-out Preachers of the Wesleyan Methodist Church in British North America, and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

From the London Christian Guardian.

### LORD TEIGNMOUTH.

Many of our readers are already aware that this noble and eminently devoted character departed this life on Friday the 14th of February, in the eighty-third year of his age. A large part of his lordship's life was spent in India, where he evinced the same honourable and Christian principles which became more conspicuous on his return to this country, where he was appointed to the important station of President of the British and Foreign Bible Society; in which he is now succeeded by the Hon. Lord Bexley; from whose pen the following tribute of respect to the late President, and which was unanimously adopted by the Committee of the British and Foreign Bible Society, is understood to have proceeded.

"In announcing to the Society at large the loss of its venerable and beloved President, the Committee feel that they discharge a duty, the most painful of any they have hitherto been called upon to perform. Yet in this moment of sorrow, they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to preside over it for a period of thirty years. His lordship's rank and station in the world were of no small importance to the institution, especially during the weakness of its infancy; but these were always of small account when compared with the qualities of his mind and heart. He united in himself qualifications and talents—rare, if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candour and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings, and weighing the difficulties of every question.

"For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier annual reports were wholly written by himself; and the extensive correspondence, both foreign and domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste, and the perspicuity and elegance of his style. The admirable manner in which he presided at the annual meetings of the Society—the piety and grace that breathed in the addresses delivered by him on those occasions—the delight which he visibly felt in meeting the body of subscribers and friends, drawn together from so many parts of the world, as well as of the united kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible, by sending forth the sacred volume to all who might be accessible to their exertions; these are points too fresh in the recollection of numbers to require enlargement.

"It must not be supposed that, when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the Society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him, which he afforded to the officers of the Society; and it has been no small consolation to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of the institution. Of this fact, his written communications, moreover, scarcely ever failed to give them pleasing assurances. His patient attention and accurate judgment never forsook him. In many a case of difficulty and diversity of opinion, he was enabled to point out, by his directing counsels, the course to be pursued; while the acknowledged candour and impartiality of his mind gave at all times a weight to his decisions, which few thought themselves at liberty to dispute.

"To the oriental operations of the Society, his extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments of Eastern nations, were of the highest importance. These studies he had long pursued with eminent success in India, in conjunction with his friend the late Sir William Jones; to whose memory he has left a lasting and valuable monument, and with whom he may in fact be regarded as the founder of the first Literary Associations in India.

"But while literature in its various departments, was indeed the recreation of Lord Teignmouth's leisure, it was in sacred literature especially that he found his chief delight. For all his talents were subordinate to that 'charity,' which 'thinketh no evil,' and 'rejoiceth in the truth,' and to that piety which has its 'conversation in heaven.' Accordingly, his companions were chosen among the most eminent Christians of his day; and the Friend of Porteus, of Barrington, of Gambier, of Granville Sharpe, of Hannah More, of Henry Thornton, of Charles Grant, and Wetherforce, has now followed them to their rest. To the suggestion of the first of these eminent characters, the Society was indebted for the acquisition of his lordship's valuable services; the venerable bishop having pointed him out to the late Rev. John Owen, with a kind of providential and prophetic discernment as 'one of the subscribers who would make an excellent president.'

"In how great a degree of veneration the name of Lord Teignmouth was held abroad; the extensive travels of the agents of the Bible Society

will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention from many of the most distinguished characters of every country which they visited; and removed many of the difficulties necessarily attending (especially in their first outset) the Foreign operations of the Society.

"Such was the noble president whose loss we deplore—such the bright example he has bequeathed to the Society; an example, to which its future conductors will often recur with delight and advantage: for on all occasions, but more especially in moments of difficulty, doubt, and apprehension, (which must be expected sometimes to occur,) the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavour to catch his spirit and tread in his steps, will prove a solace, and will tend, under the Divine blessing, to ensure a continuance of the Society's real prosperity.

"It only remains that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favoured by Divine Providence as instruments of most extensive good to the human race; few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his lordship to the officers of the Society, in their more recent interviews with him, that he was fully sensible of his own utter unworthiness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that atonement, as well as to do any good work, originated in the 'preventing' and 'furthering' grace of God the Holy Spirit. Animated and influenced by these principles, he lived; and feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day, which should remove him from time into eternity. To him, death was disarmed of its sting; and it may be truly said of him, that he has fallen asleep in Jesus."

His lordship's funeral was strictly private, by his own express desire.

### PERPETUITY OF THE CHURCH.

The long existence of the Christian Church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet, her expectation is, that she will live for ever.

To mock this hope, and to blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires have been frequently and perseveringly applied. The blood of her sons and daughters has streamed like water; the smoke of the scaffold and the stake, where they were the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecution have sported over her woes, and erected monuments as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? The tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed like shadows over the rock; they have successively disappeared and left not a trace behind.

But what became of the Church? She rose from her ashes, fresh in beauty and might; celestial glory beamed around her; she dashed down the monumental marble of her foes; and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the records of their shame.

How shall this phenomenon be explained? We are, at the present moment, witnesses of the fact; but who can unfold the mystery? The book of truth and life has made our wonder cease. "The Lord her God in the midst of her is mighty." His presence is a fountain of health, and his protection a "wall of fire!" He has betrothed her in eternal covenant to himself. Her living Head, in whom she lives, is above, and his quickening Spirit shall never depart from her. Armed with Divine virtue, his Gospel, secret, silent, unobserved, enters the hearts of men, and sets up an everlasting kingdom. It eludes all the vigilance, and baffles all the power of the adversary. Bars, bolts, and dungeons are no obstacle to its approach; bonds, and tortures, and death, cannot extinguish its influence. Let no man's heart tremble, then, because of fear. Let no man despair (in these days of rebuke and blasphemy) of the Christian cause. The ark is launched, indeed, upon the floods; tempests sweep along the deep; the billows break over her on every side; but Jehovah Jesus has promised to conduct her in safety to the haven of peace. She cannot be lost unless the pilot perish.—*Dr. Mason.*

From the Connecticut Observer.

### A MOTHER'S INFLUENCE.

Extract of a Sermon, by the Rev. Cornelius C. Vanarsdale, for the benefit of the Female Benevolent Society.

"Do you inquire the extent of a Mother's Influence? Go follow a Newton through all his wanderings, and even amid scenes of deepest vice, look into the feelings of his troubled spirit;—and see there the image of his buried mother, as distinct and vivid as when, in his childhood days, she knelt down by his side at a throne of Grace, and placing her hand upon his head, poured forth her prayers that God would save her son; see that image pursue his steps—listen to the unuttered, distinct admonitions which come to his heart from her distant grave—see how that hand yet presses on his head—and mark how that prayer still sounds in his ear—till at length, from the depth of his degradation, he is brought contrite and broken hearted at the foot of the cross—and there finds

a pardoning God. Do you inquire the extent of a mother's influence? Listen to the words of the late John Randolph. 'I used to be called a Frenchman,' said he, 'because I took the French side in politics, and though this was unjust, yet the truth is I should have been a French Atheist, if it had not been for one recollection, and that was the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in Heaven.'"

Do you inquire the extent of a Mother's influence?—Go look at yonder monument which perpetuates a nation's gratitude, and read there the inscription—"Mary the Mother of Washington."—Nay we might go back to the earliest ages, we might point you to the little babe, who was taken from his ark of bulrushes—and the waters of the Nile—we might tell you that the mother who, for three months, had watched over his concealment, when she again, from the arms of Yermathis, received her son, was not more careful to impart the nourishment of a mother, than to instill in his tender mind the religion of his fathers. And then when that infant has attained manhood, we might point you to the preserver of his country—we might tell you to view him with his army on the shore of the Red Sea, as the multitude of his foes, and the foes of his God are struggling with the waves—and then, as Miriam, the sister, who once in the distance watched the frail ark in which he reposed, now comes forth, with the women of Israel, with timbrels in their hands—and as they join their song of gratitude to God—I might tell you—see there, what, under the smiles of Heaven, a mother's influence has achieved. Or I might point you to this chosen and honored servant of the Lord, as he leads on his people through trials and through dangers to the promised land. I might tell you to gaze on, and wonder, as he ascends Mount Sinai, there, on that holy eminence, amid the brightest displays of the divine glory, to converse with God, "as a man speaketh with his friend." Then I might show you this same devoted patriot and Christian, when the whole nation had sinned, pleading with God and obtaining favor in their behalf—or I might ask you when all his toil is over—when the glorious work is accomplished, and his country is about to enjoy blessedness and peace, to climb with him Mount Pisgah's lofty summit, and there—when his eyes have looked far over the rich and verdant plains, and the proud hills of the Promised Land—then as those eyes close in tranquil peace upon that lovely scene, I might ask you on the wings of faith to follow his rejoicing spirit up from that lofty mountain, to the loftier mount of God—and as those eyes just closed upon the fairest scene of earth—now, in a spiritual and fadeless vision, open on the fairer scenes of Heaven—there as you gaze upon that happy-sainted spirit, bearing a crown of everlasting life—as you see the hosts of the redeemed, who guided by his word, constantly come up and call him blessed, I might tell you, see there what, under God, a mother's influence has achieved.

Then even in the present day I might unfold to you the precious book of life—and show you the works which he has left behind. I might point you to those early records of creation—I might show you here treasures of knowledge, more profound than human wisdom ever could attain—I might show you here the Master's principles of law, morality, and truth—I might show you here the words of prophecies long since fulfilled, affording arguments unanswerable—which confound the atheist and the boasting infidel—which outreach all philosophy—and going far beyond the stretch of idle speculation, bear the seal of God. I might tell you to remember him by whom they were recorded—he was the little friendless babe that once was seen reposing in his ark of weeds—he was the little infant saved from starvation on a watery grave, by the kind hand of charity, and through a mother's care and faithful guidance, led early to a knowledge of the truth, and to the love of God. There behold a mother's influence, and that mother too was poor, oppressed, despised.

Do you inquire the extent of a mother's influence? I might tell you of Sarah, mother of Isaac; of Rebekka, mother of Jacob; of Hannah, mother of Samuel; of Elizabeth, mother of John the Baptist. Then I might tell you of the mother of Origen—of the mother of Ephraim, the Syrian—of the mother of Gregory Nazianzen—of the mother of Augustine. Then I might tell you of the mother of Cecil—of the mother of Doddridge—of the mother of Scott; of the mother of our own Edwards—and of the mother of our own Dwight—of the mother of our own Payson. Yes, my hearers, it is from a mother that we receive our earliest impressions—we grow up by her side—she is the object around which the young affections, like the flexile ivy, first entwine themselves, and thus the immortal mind receives from her its future direction and character. Yes, and like the ivy too, though the object around which the heart has first wound itself may wither and die—it still clings to its early guide, and still pursues its even course around the blighted and the lifeless. O, yes! the extent of a mother's influence, the Judgment day alone can tell—and it can cease to be felt, only when Eternity can cease to be."

### SELF-DENIAL.

It was no uncommon thing for people to come to Mr. Sutton with heavy complaints of uneasiness in their families, and their circumstances. If things were but so and so, different from what they are, how much happier they should be! "I'll tell you what," said Mr. Sutton, "there is a much shorter way to happiness than getting your circumstances and connections altered. It is this—you must cultivate a spirit of self-denial. What is the great cause of misery in the heart, and in the family? The worship of that great idol, Self-will. What is the readiest way to happiness? For a man to deny himself, take up his cross, and follow Christ daily. Could we but deny ourselves in our own wisdom and will, we should never know a restless hour.

Sometimes our minds are set upon that which is in itself evil. We are restless for the attainment of it, and it would seem a great act of self-denial to debar ourselves of it; but there is nothing sinful to which we can be tempted, but we shall find greater comfort in resisting than in indulging it.

"To conquer a lust is greater than to conquer a kingdom. He who follows Christ in the path of self-denial will dwell with him in the world of glory; and who would not deny himself for a time that he may enjoy himself forever?"

### TRUST IN THE LORD.

"Trust in the Lord, and rely on your pikes;" "Trust in the Lord, and keep your gunpowder dry," were expressions addressed, on different occasions, by the sagacious Cromwell, to his soldiers on going into battle. Overlooking the striking incongruity between trusting in the Lord and using the sword for the destruction of our fellow men, we may see much practical wisdom in the pithy and pointed address of Cromwell. It may afford the Christian a lesson. Let him learn and practice. Christian soldier, are you enlisted in the cause of truth and holiness, and do you wish to see these every where prevail, and every thing that opposeth itself brought low? Then trust in the Lord, and keep your armour bright with use; trust in the Lord, with the feeling that every thing depends on him; and at the same time, be strenuous, and untiring, and constant in action, as if every thing were to be the result of your own achievements. An idle trusting in the Lord, is not trusting in him; it is presumption. Be active.—*Baptist Journal.*

### BE ZEALOUSLY AFFECTED.

All who are acquainted with the nature of Christian duties, and the character of religious exercises, know that there is an indescribable satisfaction in the ready and hearty performance of what the Gospel requires. On the other hand, those who only attend to these duties out of form, because they think they must; or just to save appearances, know what a painful task it is to feel themselves obliged to perform them when their hearts are not in them; and they know also what a very small excuse is made to answer their consciences for their neglects. As they have no sensible evidence of an indwelling Saviour, feel none of the soul-stirring influence of the Holy Ghost; and as a general apathy is spread over their feelings, they take no pleasure in the service of God, nor feel any inspiration from the hopes of the gospel. All within is languor and spiritual death, and all without, indolence, heedlessness and neglect. If they attempt to pray, their thoughts are like the fool's eyes, in the ends of the earth. They draw nigh to God with lip service, while their hearts are far from him. And instead of praying, they only say their prayers, and seem to know nothing at all of that holy agonizing wrestling, which has power with God and prevails. If they sing, it is the same; they have neither the spirit nor the understanding—  
"Hosannas languish on their tongues,  
And their devotion dies."

And if they preach, they neither feel nor believe what they say. Instead of preaching Christ to the people, they preach themselves or their books; and have no higher object in view, than the popular applause or their own livelihood. Thus while professors of religion are "neither cold nor hot," and merely attend to its external duties for the purpose of answering their own ends, the cause of God is dishonored; their own souls are deceived, and infidels confirmed in their infidelity. The cold and heartless manner in which they perform the solemn duties of the sanctuary, has a direct tendency to bring religion into disrepute, to deaden the devotions of others, and to stupefy the consciences of sinners. We know of nothing in this world that operates more to the disadvantage of the church, and that has an effect more injurious to the souls of men, than the dry, stupid, and unfeeling performances of those who profess to believe the momentous truths of the Bible. Men who know nothing of the experimental part of religion, and are ignorant of its divine realities, are prone to judge of it as they do of matters in general; that its friends cannot value it very highly, or they would be more engaged—take a deeper interest in its duties, and manifest a deeper concern for its prosperity.—*Zion's Herald.*

### ARABIA.

This is in some respects, and especially as relates to past times, one of the most remarkable countries on the face of the globe; and a good history and description of it, its population, products, manners, and institutions, such as we have in Crichton's (which is now republished in the family library) has long been a desideratum.

Considering the great fertility of those parts of Arabia which are susceptible of cultivation, it is easy to estimate the importance which the country would assume if the larger part of its soil were any thing but a sandy desert, for it embraces an area of more than a million of square miles, while France contains but little over 200,000, and Spain considerably less than that number. The country is indeed universally described by geographers as an "arid wilderness, interspersed with a few fertile spots;" and these fertile spots it is chiefly which furnishes the maintenance of a population not much less than that of the United States. Head rates it at eleven millions, and Maltebrun at twelve. No doubt it has been greater in former times, when northern tribes are represented as coming up and encamping against Israel, with their camels, their cattle, and their tents, like grasshoppers for multitude. The plains of some districts are strewn with the ruins of towns, and extensive fertile tracts are overgrown with wild herbage, deep beneath which are sometimes dug at this day petrified trunks of trees which are not now found on the surface of the soil.

We have connected such associations with the name Arab—which, from the character of the

wandering marauders of the sea-coast, has become almost a synonyme for barbarity—that to speak of Arabian cities, civilization, science and commerce, seems something like a contradiction in terms.—Mecca, however, with no commercial advantages but such as are derived from its being the rendezvous of the Mahomedan pilgrims, has a population of 30,000, and it becomes at certain seasons one of the most bustling fairs in the oriental world. Those who may be considered the great merchants here, most of whom have, however, country residences out of the city, maintain costly establishments of fifty or sixty persons. Their rooms are covered with fine carpets, sofas, brocade cushions, and splendid furniture of all kinds. "Every native delicacy is to be found at their tables; the china and glass ware are of the best quality; rose water is sprinkled on the beds of the guests after dinner; and the room is filled with the odours of aloes-wood."

The celebrated mosque in this city it is said can accommodate at prayers about 35,000 persons; and in former times it has been often filled during the haj or pilgrim season, but latterly not over 10,000 have worshipped at one time within its walls. This concourse is made up by six or seven different caravans which generally come annually—the Syrian, Egyptian, Persian, &c.; most of the pilgrims, however, are recently in the habit of travelling most of the journey, which used to be extremely tedious, by water passages to some of the Arabian ports. The caravans, in their best days marched with great pomp and splendor. When the Caliph Solymann performed the pilgrimage, in A. D. 716, nine hundred camels were employed in transporting his wardrobe alone. Another of these potentates erected splendid palaces at every station between Bagdad and Mecca;—a degree of munificence which reminds us of the "Arabian Nights' Entertainments." The famous Haroun al Raschid, who figures in those romances so largely, visited the city nine times. In one journey he spent nearly three millions of dollars in presents; another time he travelled the whole distance (100 miles) on foot, indeed, attended by his wife, he enjoyed the luxury of walking all the way over carpets of the finest texture. One of the Caliph Mothers, who visited the holy city some centuries afterwards, had a retinue of 120,000 camels. The Sultan of Egypt on a similar occasion loaded 500 with his sweetmeats, confectionary, and 250 with paints, besides, having his travelling-larders provided with fowls, &c. in proportion.

As late as 1824, the Syrian caravan alone was attended by 13,000 camels; and Barthema states that the Egyptian, when he was at Mecca, was attended by 63,000. In 1816, a single grandee of Cairo joined the march with 116 camels for the transport of his baggage and retinue, and Burchardt estimates his travelling expenses at 10,000 pounds. Mahomed Ali's wife had 500 brats of burden in her train. The number of pilgrims assembled in the city at one time, within 20 years, has probably been from 55,000 to 100,000. Burchardt, who is very accurate, rates the number which he saw together about Mount Arafat, at 70,000, though only two of the regular caravans had then made their appearance. The camels, horses, and asses were perhaps as many more. At the grand sacrifice of animals, which takes place on the 10th of the month, the Caliph Moktader once sacrificed 50,000 sheep, besides 50,000 camels and cows. Barthema speaks of 30,000 oxen being slain, and the meat given to the poor.

These "poor" are probably for the most part pilgrims. Multitudes of these never reach their own countries again, and their voices are heard for a long time after the city is deserted by the caravans. The streets and mosques, says our writer, resound with their cries. "O Brethren! (Faithful! hear me! I ask twenty dollars from God to pay my passage home, twenty dollars only! God is all bountiful, and may send me an hundred, but I ask only twenty! Remember that charity is the sure road to paradise!" Burchardt mentions one of these fellows who used to cry out from the minaret at Jidda, daily—"I ask from God fifty dollars, a suit of clothes, and a copy of the Koran. O Faithful! &c." When he had continued this vociferation for several weeks, a Turkish pilgrim offered him \$30 to discontinue it, which he refused, being convinced, he said, that God would give him the whole. Finally the same man paid him his whole "demand without being even thanked for it. "Pull my beard," said the beggar, "if God does not send you ten times as much!"

The port of Mecca is Jidda, on the Red Sea, containing a population of 15,000, and said to be the richest town of the same extent in all this region of Asia. A few years since it employed 250 ships in the Red Sea. Some of its merchants possess capital to the amount of £200,000.—Trade, which is carried on chiefly by barter or cash, is confined chiefly to coffee and the Indian commerce. The annual fleets arrive in May from Calcutta and Bombay with cashmere shawls, coconuts, rice, sugar, drugs, china and hardware, mirrors, &c. which are sold to India merchants, who send them to Suez and Cairo, to be dispersed over Egypt and the Mediterranean ports. The returns from the west are made in cash, or wheat and barley, tobacco, cloths, and a variety of manufactures. Large quantities of coffee are received here from Mocha. The annual export of this article from Mocha, Jidda, and the adjacent ports are estimated at 12,000 tons—the duties on the different kinds being from 100 to 150 per cent.

Mocha is a town of about 5,000 inhabitants, made up, like the population of the other Arabian cities, of the most miscellaneous materials—Jews, Benians, Persians, Egyptians, Abyssinians, Arabs, Bedouins and Europeans. Yambo, also on the Red Sea, has 40 or 50 ships in trade, and is the port of Medina. The latter stands on the edge of the Arabian desert, about 200 miles from Mecca, contains a population of 12,000 or 15,000, and is celebrated as the site of the tomb of Mahomed. A movement has been recently agitated in Eng-



land, which, if prosecuted, will effect more than any thing which has happened in modern times, the Arabian as well as the Indian commerce—the communication with India by steam conveyance. The routes are suggested by the Persian Gulf along the Euphrates to Belese, and thence across the desert to the Mediterranean to Scanderoon, or the mouth of the Orontes, 67 miles; and the other by the Red Sea, as advocated by Capt. Hoad. The distances of the routes are each about 60,000 miles, and the time allowed for the voyage about 45 days or less in both cases. There are obstacles to be overcome, which ever course may be taken; but the author of the work before us expresses his opinion that the communication will be effected, and that the period is not very remote when the commerce of the East will resume its ancient channel, and the great leading capitals of Europe and Asia be brought by the agency of steam, within a few days' journey of each other. The following is Capt. Hoad's estimate:

|                               | MILES. | DAYS. |
|-------------------------------|--------|-------|
| From Falmouth to Malta        | 2040   | 30    |
| Malta to Alexandria           | 860    | 5     |
| Alexandria to Suez (by Cairo) | 175    | 6     |
| Suez to Babelmandel           | 1400   | 7     |
| Babelmandel to Socotra        | 600    | 4     |
| Socotra to Bombay             | 1208   | 7     |
|                               | 6283   | 45    |

The captain calculates that a monthly voyage on this route would yield a yearly balance of over £50,000 profit; but on this point there are different opinions.

The other principal trading places in Arabia, not yet named, are Muscat, the capital of Oman, on the Persian Gulf, and Sanaa, the chief city of Yemen, the coffee country. The former is noted for its dates and its live stock. The price of landed estates is rated by the number of date trees, which vary each from \$7 to 10. Camels, according to their blood and quality bring from \$20 to \$300; goats from four dollars to six; common asses from one to forty, but the best breeds bring very extravagant prices—the Oman asses being the best in Arabia, where this animal is said to be native. The present Imam of Muscat is considered the richest sovereign on the gulf, which he owes chiefly to commerce. He trades to all parts of the East, and his capital is the great entrepot for warehousing and exchanging their various produce—besides which he has a duty of half per cent on all merchandise passing up the gulf in Arab bottoms, and this from the province of Oman alone has been reckoned at \$120,000 a year. The people of Muscat are considered the most refined, as well as the best manners of all the Arabs.

Sanaa is reduced very much from its ancient importance. Its principal export is now of raisins. There are more than twenty different kinds of grapes in its neighbourhood, one of which is without stones, and as they ripen at different times the inhabitants are supplied with the article fresh during the greater part of the season.—*Jour. Com.*

#### OBITUARY OF BRITISH PREACHERS.

(Continued from Guardian No. 915.)

Extracted from the Minutes of the late English Conference.

21. THOMAS BELLINGS, a young man of deep piety, and good ministerial abilities. After a long and painful affliction, which he bore with great patience and submission to the divine will, and in which he enjoyed much peace and close fellowship with God, he died, April 16th, 1833, in the twenty-fourth year of his age, and the first of his ministry.

22. JOHN SLACK, who was born at Belton, near Epworth, in Lincolnshire, December 28th, 1774. At the age of nineteen he was converted to God, and joined the Methodist society. In about two years after his conversion, he began to preach; and at the Conference of 1793, commenced his itinerant labours, which he prosecuted with great acceptance, zeal, and fidelity, until February last, when he had a sudden attack of paralysis, which laid him aside from all public duty. On April 27th, 1833, he was seized with apoplexy, which rendered him totally insensible; and in the afternoon of the following day he "entered into the joy of his Lord." During his affliction he was kept in peace; and, although occasionally much depressed, he uniformly manifested a spirit of resignation to the will of God. He possessed a vigorous understanding, a strong and retentive memory, and a mind well stored with theological truth, which had been carefully drawn from the purest sources. His habits were studious to the last; his public discourses evinced much originality of thought, and were delivered in a plain, pointed, and striking style. His disposition was kind, and his manners unassuming. He was firmly attached to our doctrines and discipline, and strongly opposed to faction. He was very orderly in all his Circuit engagements, a most excellent and agreeable colleague, and deservedly respected by the people amongst whom he laboured.

23. PHILIP RAWLINS, in the Rochester Circuit, aged seventy-eight. He was received into the Methodist society in early life by the Rev. John Wesley; and for many years was a respectable tradesman, and useful Local Preacher, in London. In the year 1803 he entered on the arduous duties of an itinerant Preacher; and in those duties laboured diligently and faithfully twenty-one years; and then, through growing infirmities, became a Supernumerary. His last days were afflictive; but he was patient, and rejoiced in the hope of the glory of God. A short time before his death, which was calm and peaceful, he said,

"Angels beckon me away,  
And Jesus bids me come."

His ministerial gifts were useful and acceptable; his temper and conduct were pious and holy; and he was generally respected as a Christian, and a faithful Minister of the Gospel. He died May 16th, 1833.

24. JOHN SMITH, in the thirty-sixth year of his age, and the ninth of his ministry. He was a subject of serious impressions in early life, and when about seventeen, was truly converted to God, and became a member of the Methodist society. He was called to the itinerant work in the year 1824; and continued his accustomed labours until the last year, when his constitution began to sink under a pulmonary disease. He was a man of genuine piety, amiable temper, good sense, and irreproachable life; a faithful and agreeable colleague, and an acceptable and useful Preacher. He was supported during his affliction by a consciousness of his acceptance with God through faith in the atonement of our Lord Jesus Christ; and died in peace at Torquay, June 5th, 1833.

25. THOS. LAYCOCK, a native of Keighley. At the age of seventeen years he was awakened to a sense of his guilt and danger; but, being very imperfectly acquainted with the plan of salvation, two years elapsed before he obtained the knowledge of sins forgiven. Deeply concerned for the salvation of others, and believing it to be his duty to preach the Gospel, he began, though with much fear, to call sinners to repentance. Being recommended to our itinerant work, he was appointed to the Colne Circuit. After travelling thirty-six years, the infirmities of age compelled him to become a Supernumerary, and he retired to Doncaster, where he died in great peace, June the 8th, 1833.

26. THOS. CLOSE, who was brought to God in the year 1815, and soon began to preach, with zeal and success; that glorious Gospel which had been made the power of God to his own salvation. After laboring some time as a Missionary in Continental India, with prudence and usefulness, he returned to England in a state of ill health. He was exceedingly amiable, cheerful, and affectionate, a willing servant of the Lord and of his church. His fidelity and kindness as a Pastor and colleague, and in all the relations of life, together with his piety and usefulness, greatly endeared him to his colleagues and relations, and to those among whom he laboured. That faith in our Lord Jesus Christ which he delighted to preach to others

supported him in his last sickness. He died at Croft, near Darlington, on Monday, the 10th of June, 1833, in great peace, giving glory to God, in the thirty-eighth year of his age.

27. GEORGE GELLARD, who, having been truly converted to God, entered on the itinerant work in the year 1798. His ministerial talents were acceptable and useful. He possessed an amiable disposition, and was faithful in his friendship. His labours were frequently interrupted by bodily affliction, in the year 1821 he became a Supernumerary. He lived in communion with God, and died in peace, July 6th, 1833.

#### RELIGIOUS & MISSIONARY.

From the Wesleyan Methodist Magazine for April, 1834.

##### MISSIONS IN CONTINENTAL INDIA.

MADRAS.—Extracts of a Letter from Mr. A. Bourne, dated August 6th, 1833.

I was much encouraged at the last quarterly visitation of the classes; and at our love-feast, a few weeks since, a very gracious influence was experienced, and the Divine blessing in an eminent manner rested on the people. Several prayer-meetings have recently been established, and the leaders and members are disposed to combine their efforts in co-operating with the Missionary, and to "come to the help of the Lord against the mighty." A few young men of promise are also rising up among us—this is a gratifying circumstance, and I hope, may be hailed as a precursor of good to our Indian Mission. Nothing is more desirable than to see young men of piety, talent, and zeal, raised up in India, to publish "the glad tidings of the kingdom of God," and to proclaim to their countrymen "the Gospel of salvation."

An observing mind cannot but perceive, that the efforts now made in India are producing a very powerful effect, and an extensive change in the habits, modes of thinking, and general views of the people. All are led to inquire, Where will these things terminate? Some tremble for the stability of the religion of their fathers; others read, examine, and are convinced, but are afraid to embrace the truth because of the indignities to which they would have to submit; others prefer to leave the subject unexamined, lest they should discover, what they already fear, that the Gospel is the only way by which the favour of God may be sought and found. Much infidelity is the consequence of this reasoning; many thousands in India are now neither Heathens nor Christians—they disbelieve their own system, yet are afraid to embrace the religion of the Bible. But "truth is mighty, and must prevail." May "thy kingdom come." O blessed Saviour, and may it speedily be established in every nation and every heart!

##### MISSIONS IN SOUTHERN AFRICA.

LITTLE NAMACQUA LAND.—Extract of a Letter from Mr. Edwards, dated Kamees Berg, Oct. 29th, 1833.

We have recently been favoured with the company of brother and sister Shaw, our old friends and fellow-labourers in this distant part of the world. I scarcely need say that the Namacquas were exceedingly glad to see their old teacher once more amongst them, who, under God, was instrumental in bringing the Gospel to this place upwards of seventy years ago. During brother Shaw's stay with us we held our Missionary meeting; and I am happy to say it was one of the most interesting we ever had at Lily Fountain. Although the collection in money was small, owing to the want of a circulating medium amongst the natives in this distant part of the colony; yet the speeches delivered by the Namacquas on the occasion excited our gratitude to Almighty God, and constrained us to say, "What hath the Lord wrought!" Brother B. Shaw, or myself, will forward the speeches to the Committee by an early opportunity; and I am sure they will very much interest you, and all who in sincerity pray for the conversion of the heathen world.

Mr. B. Shaw has transmitted to the Committee the document thus promised. It is as follows:—

The Substance of Speeches delivered by the Natives of Little Namacqua Land, South Africa, at their Missionary Meeting, Lily Fountain, Oct. 17th, 1833.

Peter Links (a brother of the late Jacob Links) stood up, and commenced thus:—My beloved friends, the Bible is the word of God; yes, I have found it to be so. The word which was sent to us is truly God's word. I am exceedingly glad it was sent to us, and hope to remain by it to the end of my life. We have heard to-day, that it is now seventeen years since we received it. I rejoice exceedingly that I have heard it, and hope that you will rejoice with me. We have now in our possession that which is true; the word which teaches us that God is almighty, the Creator of heaven and earth. The word tells us also of a Saviour, who came into the world to save the lost. Is not this cause of joy? Before you received the Gospel, you knew not why you were born; you knew not for what end you came into the world. The Teachers who came first told us; they told us what was in the Bible. I have heard several preach, and the word is the same; it is the same as I read in my Bible. Here we are told what we are to do, and what we are not to do. The way is set before us, and that way is Jesus; yes, it is Jesus, and there is no other way. Brothers! what I said before, I say again. I am full of joy, and this is one of the happiest days of my life. Yes, I am full of joy; for "Jesus receiveth sinners still." Our Teachers have told us this joyful news, and we hear it daily. But the Apostle James says something in his Epistle, to which we should also take heed: "What doth it profit, my brethren, though a man say he hath faith, and have not works? If he be hungry, or thirsty, or in distress, asks you for something, and you say, 'Be warmed or filled,' and yet give him nothing, but send him away, where is the comfort he sought? He has none. We have heard to-day that praying and working must go together. So says James also, and declares that 'faith without works is dead.' I read that Jesus said, 'Why call ye me Lord, Lord, and do not the things which I say?' Jesus himself is our example; and said, as we have heard this morning, 'I must work the works of him that sent me while it is day.' Yes; to-morrow, as one of our hymns says, it may be too late. 'Procrastination,' we have been told, 'is the thief of time;' it steals one day after another. Paul, when preaching before a certain man, was told to 'go away;' and so he did. There was putting off! But do not read that Felix ever sent for Paul again. We have also heard of the Samaritan who had compassion on him who had been left half dead. Two people who saw him passed by; neither the Priest nor the Levite helped him; but the Samaritan bound up his wounds, and set him on his own pack-ox, or beast, on which he rode; he had a compassionate heart, and did many things for the man who had fallen among thieves; and we are called upon to act as he did. If I understand aright, we all came from one father, Adam, and are, therefore, brethren. From Adam to Noah we are one; and when God destroyed the world, I read of Noah and his family only who were saved, as a seed to people the earth. We therefore come from that family. It has been said by some, that we are the descendants of Ham. Of that, however, I shall not now speak, but rather attend to the words of Him who said, 'Preach the Gospel to every creature.' Whether we are descended from Shem, Ham, or Japheth, I care not, if we are only believers in Jesus, and obey Him. Jesus is the head. He is the Saviour, and there is no other. Brothers, if you go to any other, you go in vain. You should all come to him; he invites you all. Brothers and sisters, to whom will you go? Now is the time for you to seek, while you have health and strength; then shall you find, and, though your sins are scarlet, they shall be as white as snow." What is to hinder you? Is it the world? The world belongs to Jesus; yes, the world is his, and he says, "Seek first the kingdom of God and his righteousness, and all these things shall be added to you." Seek now; for in the grave there is no repentance. No man ever rose from the dead to make all right. It was said to the rich man, who wished one to be sent to his brethren, "Let them hear Moses and the Prophets." We have heard to-day, that what we do we should do with our might; let us, then, not only pray, but work; let us go on praying and working;—

What were we before we had the Gospel? We were like the dry bones; yes, we were very dry; there were no sinews, no flesh, no skin, no breath. Those who have not the Gospel are now as we then were; they are dead, and must remain so till they obtain the Gospel. All are now called upon; yes, old and young are called upon to work and pray.

Moses said:—I am thankful, brothers and sisters, that I have found Jesus; and that Jesus is the true God and my Saviour. I hope to continue in his word, and be thankful for it.

William Snewee:—Brothers, I was convinced, by the preaching of the Gospel, that there is a Saviour for sinners; that Saviour is also my father and friend. If I have adversity and trials, he comforts me. Formerly I knew not where to find peace, but now I have it. We have heard that Jesus is the living water. In a dry and barren land who can live? Who can live without water? So without Jesus our souls cannot live. Jesus, the living water, is here; and, as many assemble together where a fountain is springing up, so are we assembled. It is true, I am poor; but I have one thing—the grace of God,—and with that I am rich. Some think that they can do without the Gospel; but, my brothers and sisters, the Gospel is requisite for all. There is but one water, one salvation, one life, one Saviour, this Saviour is for all; and what I can do to send the Gospel, I will do with my heart. Behold now this Gospel! It is one word; it is the same; it is never either old or cold. When you have got food for your bodies, you eat and are satisfied; here, now, is the food for your souls. Here is peace, love, joy! How did you obtain these? Surely, by the spread of the Gospel; and by this Gospel I will remain. We must remain by the water; yes, and I will do all that I am able that the nations who never yet heard it may also hear. There are rich men in the world, and they are highly esteemed; but I would not exchange with the richest man on earth, who has not the Gospel and the true riches. Man needs rest; and for this purpose he takes a pillow, on which he lays his head. Now we need rest for our souls; and Jesus says, "I will give it." Jesus, my friends, is my resting-place; he is my pillow; and his love which I experience is unspeakable. When I was brought to know Jesus, I felt a desire that others also should know him. If the Lord were to call me to visit those who are yet in darkness, I could leave all to go amongst them. I could go amongst the wildest and most savage to tell them of Jesus. I could take up my harp, and go amongst them. And though I should be murdered, what then? Though they should take my bodily life away, there is something that flies; there is one thing which they cannot kill or destroy. If a letter was sent from the Cape to call us to some service, we are ready to go, and should expect a reward. Here we have God's letter: he calls to us, and the Gospel must go further. What a great thing is this! Our Teachers left fathers and mothers, and all their friends; they came over the sea, and here we behold them to-day. The Teachers, we know, are our friends; but what did we know of friends before their coming amongst us? We can all help a little in sending that word which teaches Jesus to be "the way, the truth, and the life." We have heard that little streams flowing together make a river; that rivers flow towards the sea, and, meeting there, make a great water. So, my beloved brothers and sisters, let us all do something. I see many other things before me, on which I could speak, but must now sit down.

Jan Williams:—I feel myself constrained to give to this cause; for we hear there are so many without the knowledge of Christ. By means of God's servants, whom he sent to us, we have obtained our knowledge. Why, then, can we not help? We have promised the Lord. Why, then, are we behind? For his word is yes and amen. We are now members of the church; we are, therefore, called upon to pray; we are called upon to be peace-makers; we are called to be faithful; we are called upon to labour; we are called upon to love all men. There are many who are yet ignorant; so I hope we shall fix our purpose to help them, and do their good.

Joseph Jorkum:—The Lord has sent his word to this country; and I thank him for it. I am glad that we have received it, and hope we shall bring forth fruit. Let us take hold of the Gospel, and work with it. It is a pure word, and shall remain for ever. Let us pray with our hearts, that we may have God's blessing, and that others who are ignorant may seek to know it.

David Kaffer:—Though I am very ignorant, yet I am convinced that the Gospel which we hear is the truth. I trust this meeting will have the blessing of God. I did not know at first why such meetings were held, but now I see their design; and, as far as I can, I will help the Missionary Society.

Keudo Links (father of the late Jacob Links):—My beloved brothers and sisters, what shall I say? The Lord is gracious and merciful, and I rejoice that all may now hear and understand. God be merciful to me! Where, O Jesus, should I have been this day, if I had not had your word? I see, my brothers and sisters, that this world is nothing. Why will ye not believe? Why will ye not depart from iniquity? My children, what a blessing that we hear of Jesus! that he has all power, and that he can save us! He says, "Where two or three are gathered together, I am in the midst." Children, hold fast; yes, my children, hold fast. Keep your ears open. Why do you complain? I have now no complaints; for day and night we hear the Gospel. What can we have more? I feel, children, that I have nearly done. Lord, teach and support us. But, my children, be not slothful. Labour on: obey your Teachers, and it shall be well with you. I cannot say much, and far less I should say anything wrong; yet I say, Sinners, come! What is to hinder you? What do you want more than this? Who ever thought that we should thus meet together? Brothers and sisters, there is salvation in Jesus. He says, "Come, come to me." To him I am thankful, and can say, "Hitherto hath the Lord helped me."

Piet Africaner:—Before I heard the Gospel, I was stupid, and knew nothing. After I began to hear, I could not understand till I began to pray to God. Then he opened my eyes, and gave me to see. It is good for us to call upon God; and I feel willing to do something, that all nations may hear the Gospel.

Gert Lucas:—Jesus, my friends, is worthy: it is not by me, or through me, but of his mercy. We are unworthy, unworthy sinners, but he has sent us his word. In this word he promises to help; yes, he is a Helper. What did our Teacher say to-day? The first sentence he spoke to us was, "My beloved friends." Thus, we who had formerly no friends, have obtained them through the Gospel. What farmer in this country ever said to us, "My friends!" Let us be joyful to-day. The word of God is a word of truth. And let us learn to do the will of God.

Adam Adams:—When I heard of the Gospel, I put on my sandals, (as sort of sandals), and set off to hear what the news was,—to hear what was in the book. I found it to be a great word, and all the glory of the world is nothing when compared to it. Brothers, we are getting nearer to eternity. Let the beer-drinkers

Early ecclesiastical and even profane history, in some instances, attribute the same effects to the Gospel, wherever it was preached. The early Christian apologists appeal to these effects as proofs of its divine origin. Lactantius, who himself had been a heathen philosopher, and who flourished as late as the fourth century of the Christian era, thus exalts the Gospel above human philosophy, and tests its purity and efficacy:—

"Give me a man who is choleric, abusive in his language, head-strong, and unruly; with a few words—the words of God—I will render him gentle as a lamb. Give me a greedy, covetous, parsimonious man, and I will presently return him to you a generous creature, freely bestowing his money by hand. Give me a cruel and blood-thirsty man; instantly his ferocity shall be transformed into a truly mild and merciful disposition. Give me an unjust man, a foolish man, a sinful man; and on a sudden he shall become honest, and

(or drunkards) repent, and trample all beneath their feet. It is now 'the day of salvation,' and the Teachers proclaim it; yes, and the Parson who was here preached it also. Some thought there would be a difference between his teaching, and that of our own Teachers; but there was no difference at all. It was just the same as we have been hearing for many years. It was the same as that by which we were brought out of darkness into wonderful light. I see, then, there is but one Gospel, one way, one Saviour; and we shall never have another.—He also added, What the Minister said in his preaching was delightful. Some of the farmers themselves called it very good; but others were offended, because he would have the black people into the farmer's house to hear the Gospel. Since then they have given him the name of a 'Hottentot Parson.'—Thus all the Teachers tell us the way; Jesus himself teaches us. Brothers, let us turn to Him who calls. Some of you smother yourselves with drinking; but now let young and old turn to God, and repent of their sins. Brothers, where will you go? Whither will you creep to hide yourselves? Will you go into the sea? He is there also. Will you hide yourselves in the rocks? He is there also. You cannot hide yourselves from him. Stand up, then, and depart from iniquity; and so shall the Lord be your helper.

Mr. B. Shaw states, at the close of his communication, that "the subscriptions, it is hoped, will be considerable; but money being almost unknown in the land, the people must wait till the harvest, when their wheat, barley, &c., shall have been gathered in."

This was the first time that a Dutch Minister was ever in Namacqua Land; and Mr. Robertson, by declaring that the black people had sought, and by insisting on their being present while he preached, obtained for himself this new diploma, which we hope he may ever keep.

From the New York Christian Advocate and Journal.

##### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This highest judicatory of the Presbyterian Church assembled in Philadelphia, on Thursday, May 15, 1834. Among the delegates present, we noticed the Rev. Messrs. Andrew Reed and James Matheson, from the Independent Churches of England. The practice of making an interchange of delegates from England to America and from America to England, on strictly religious principles, we believe was begun by the Methodist Episcopal Church in 1820, and was reciprocated by the Wesleyan Methodist Conference in 1824, and the visit returned by sending another delegate to England in 1828. This practice, so highly beneficial, as tending to cement the bonds of Christian friendship, and to strengthen the cords of brotherly love, to do away national prejudices, and to enlarge the boundaries of Christian philanthropy, as well as to enkindle the fire of holy zeal in the great missionary work, has by some means ceased among us, just at the time it is taken up by our brethren of other denominations. But as our brethren in England are indebted to us for one fraternal visit, we hope they will hasten to pay it, and leave it to our generosity to trust them again. At any rate, we hope by some means the renewal of the mutual interchange of brotherly affection, and reciprocity of kind offices, will speedily be witnessed, and that our next general conference, which convenes in Cincinnati, Ohio, May 1, 1835, will be favored with one brother or more from the Wesleyan Methodist Conference.

Among the proceedings of the general assembly, we notice the following abstract of the state of the missions under its care:—

The report commences with a solemn recognition of dependence on God for success, and of the need that the conductors of missions should ever maintain such a sense of this as to preserve them from presumption on one hand, and despondence on the other. There was also a notice of the death of Dr. Fisk, who had been elected secretary of the board but had declined. Dr. McDowell, the present secretary, was not able to enter upon his duties until September, when it was too late to engage a supply of new missionaries. Dr. Snodgrass, agent for N. Y. and N. J. is the only general agent that has been employed. A wide field is opening at the south to aid the southern Churches in sustaining their own men. Missionaries 243, in 17 states and territories; congregations and districts 650; in commission last year 139, new commissions 50; ministerial labor 200 years; members added on profession 3,000; families supplied with preaching 16,000; sabbath schools 500, with 3,000 teachers and 17,000 scholars; temperance societies 400, &c.

##### NUMBER OF CONGREGATIONALISTS IN CONNECTICUT.

The delegation from the general association of Connecticut made the following report of the condition of their churches in that state to the general assembly of the Presbyterian Church:—

The body we represent embraces 12 associations, and 232 churches. These, with comparatively few exceptions, are favored with pastors. The number of communicants, as found chiefly by statistical reports, but partly by estimation, is about 40,000. The whole number of ministers, including those who have no pastoral charge, is 277, making, when compared with the last census, one Congregational minister to every 1,075 persons.

#### The Christian Guardian.

WEDNESDAY, JUNE 4th, 1834.

"A good tree bringeth forth good fruit," said He who taught as never man taught. One of the most obvious evidences of the Divine origin of Christianity, is the effects which it produces in the character and conduct of its subjects. Hence says the Apostle St. Paul to the Thessalonians, "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The same Apostle, in writing to the Roman Christians, says, "But now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." To the Christian converts at Corinth, he observes, "Be not deceived, neither fornicators, nor adulterers, nor idolaters, nor effeminate persons, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, ye are sanctified in the name of the Lord Jesus and by the Spirit of our God." Of the reformation wrought among the Jewish converts in Pontus, Galatia, Capadocia, and Bithynia, St. Peter says, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot."

Early ecclesiastical and even profane history, in some instances, attribute the same effects to the Gospel, wherever it was preached. The early Christian apologists appeal to these effects as proofs of its divine origin. Lactantius, who himself had been a heathen philosopher, and who flourished as late as the fourth century of the Christian era, thus exalts the Gospel above human philosophy, and tests its purity and efficacy:—

"Give me a man who is choleric, abusive in his language, head-strong, and unruly; with a few words—the words of God—I will render him gentle as a lamb. Give me a greedy, covetous, parsimonious man, and I will presently return him to you a generous creature, freely bestowing his money by hand. Give me a cruel and blood-thirsty man; instantly his ferocity shall be transformed into a truly mild and merciful disposition. Give me an unjust man, a foolish man, a sinful man; and on a sudden he shall become honest, and

wise and virtuous. So great is the efficacy of this divine wisdom, that when once admitted into the human heart, it expels folly, the parent of all vice; and in accomplishing this great end, there is no occasion for any expense, no absolute need of books, or deep and long study, or meditation. The benefit is conferred gratuitously, easily, expeditiously, provided the ears and the heart thirst after wisdom. Did or could any of the heathen philosophers accomplish such important purposes as these?"

History attests to similar effects following the propagation of the Gospel in Great Britain, several provinces, states and kingdoms of Europe, at different periods of their history. It has improved science—exploded barbarous and foolish customs—reformed and elevated public morals—promoted national, social, and individual prosperity and happiness. The same signs, at this day follow the preaching of the Gospel in the East Indies, China, Southern and Western Africa, the Islands of the Pacific, West Indies, and British North America, abolishing cruel sacrifices and practices, imparting a spirit of benevolence, kindness, and purity. Like its Divine Author, the Gospel is the same yesterday, to-day, and forever—the same in all countries and ages.

These reflections have been suggested by reading the "speeches delivered by the natives of Little Namacqua Land, South Africa," given in another column; in the simple language of which the reader will notice precisely the same experience, produced by the same cause, which has frequently been expressed in nearly the same words by many of the Indian converts in this Province. What a proof is this perfect agreement of testimony, and well-known change of character, that our Christianity is of God—that it has lost none of its ancient efficacy—that we are warranted in expecting a Divine power to accompany its promulgation, in every pulpit and on every occasion—that we are bound by duty, gratitude and interest to aid in its extension.

WESLEYAN UNIVERSITY.—This university, established at Middletown, in one of the most beautiful and healthful situations in the state of Connecticut, appears to be in very successful operation. The manual labour system is connected with it, and is in this, as in every case where it has been judiciously established, eminently successful. The New York Conference, at its late session, unanimously adopted resolutions, warmly approving of the management of this university, and the system upon which it is conducted, and recommending that sermons be preached on the subject of education, and collections taken up in aid of the funds of the Wesleyan University, in all the circuits and stations under its care; also recommending the adoption of the same measures by the New England, Maine, New-Hampshire, Troy, Oneida, and Genesee Conferences. The Methodist Connection in the United States, is truly alive to the interests of general education, in the establishment of colleges, academies, schools, &c. Their example is indeed worthy of imitation.

CANADIAN AFFAIRS.—Mr. Roebuck, member for Bath, moved, in the House of Commons, on the 15th of April, after a very long speech, a Committee to inquire into the causes of the dissatisfaction in the Canadian. Mr. Roebuck's first position was, to prove that the "Canadians are on the eve of a revolution"—in some places in a "state of open rebellion."—Who informed Mr. Roebuck of this? Is this the feeling of those who desire reform? or is it a label upon them? Mr. Hume seconded Mr. Roebuck's motion. Mr. Secretary Stanley replied in a speech of three wide columns, and moved in amendment, the appointment of a committee to inquire how far the recommendations of the Committee of the House of Commons on the civil Government of Canada, in 1823, had been carried into effect, and into the complaints contained in certain resolutions passed by the House of Assembly of Lower Canada, during its late session. Lord Howick, seconded the amendment, which was carried.—Mr. Roebuck withdrawing his motion. Mr. Stanley named Mr. Hume as one of the Committee. Mr. Hume declined acting in the business; and Mr. Robinson was appointed in his place.

UNION OF THE PROVINCES.—It appears to be currently rumoured in London, that the British Government intend to unite the Provinces of Upper and Lower Canada. There seem to be some grounds for this report from intimations given in Mr. Stanley's speech in the House of Commons on Canada affairs. We fear such a measure will be injurious to both Provinces, and defeat the object it proposes to accomplish. It will doubtless be maturely considered, before it is disposed of.

EMIGRANTS.—Between eight and ten thousand emigrants have already arrived at Quebec, and many of them in this Province. At Quebec, Monday a week, 4439 emigrants were reported to be at Grosse Isle, 24 miles below Quebec, at the Quarantine station—all in good health—some of them possessing considerable pecuniary resources.

BRITISH NORTH AMERICAN TIMBER TRADE.—Mr. Secretary Stanley, in a despatch to the acting Governor of Nova Scotia, dated 4th April, 1834 says,—"I have to acquaint you that it is not the intention of His Majesty's Government to propose to Parliament any alteration in those duties, affecting the trade of the present year; and that no step will be taken without the fullest consideration of the Colonial interests involved."

EUROPEAN NEWS.—Arrivals from Europe at New York to the 27th of April. A good deal of excitement has been created in London and several other towns in England; among the Trades Union, on account of a severe sentence which had been passed upon several members of it, at Dorchester, for taking unlawful oaths. The result cannot be anticipated. Affairs on the continent of Europe are still in an agitated state, and wear a rather threatening aspect.

THE UPPER CANADA METHODIST CONFERENCE is to meet at Kingston, on Wednesday the 11th instant at 6 o'clock, A. M.

OBITUARY OF ENGLISH AND IRISH PREACHERS.—At the request of some of our European readers, we commenced, a few months ago, publishing the obituaries of the English and Irish Preachers, who had died during the preceding year. Our copy of the Minutes of the British Conference, from which these obituaries were copied, disappointing, we were unable to give the whole of them. Having recently procured another copy, we resume them in to-day's Guardian, and will conclude them next week.



## REPLY TO MR. HUMPHREY'S LETTER, AND REMARKS ON THE CHARACTER AND TENDENCY OF HIS REPRESENTATIONS ON THE AFFAIRS OF CANADA—CHANGES—DUTIES.

I had intended, as I have for some time past, to abstain from any further explanations of my proceedings in England on the Clergy Reserve question, or to notice any further attacks on that score. But one has recently been made, so novel in its source and character, held up by its promoters as so decisive in accomplishing the object for which it has been put forth, and withal affording me an opportunity of throwing light upon some matters of importance to the Canadian public—that, in compliance with the suggestions of some judicious friends in Kingston and other places, (who first directed my attention to the attack referred to, whilst on my return from Lower Canada,) I am induced to give the whole subject, once for all, a grave and careful examination.

A letter from Joseph Hume, Esq., M. P., addressed to the "Mayor of this City," and copied from the *Advocate* into last week's *Guardian*, has doubtless attracted the attention of most of our readers. I am glad of it, for the reasons then assigned, especially, accompanied as it was by the appropriate observations of my excellent friend, the Rev. E. Evans. Coming as it does from what is deemed good authority by a considerable number of persons in this Province, I shall formally notice it, both as to the *fact* statements which it contains, and the *revolutionary principles* it inculcates.

It has doubtless been observed that Mr. Hume's statements refer entirely to *private* interviews; which will impose upon me the unpleasant and mortifying necessity of stating the circumstances under which I became acquainted with him, and the extent and character of that acquaintance. The "Mayor of this City," who has published and added his testimony to the truth of this "interesting letter," (as he calls it,) is fully acquainted with these circumstances, and must not therefore complain if my statements are not quite so gratifying to his vanity as the publishing of the letter was to his malevolence and republicanism.

As nearly as I can recollect the circumstances are virtually these: Two or three days before Mr. Mackenzie left London for Canada, he called upon me and kindly offered to be the bearer of any letters I might wish to send to Canada; at the same time requesting a personal favor, the particulars of which it is not material to mention. In this conversation I expressed to Mr. Mackenzie my low opinion of Mr. Hume, and my astonishment at his conduct on the Colonial Slave Question, and the Sabbath Observance Bill—for which Mr. M. attempted an apology. On the morning of Mr. Mackenzie's departure I gave him the parcel of letters, &c., for Canada, and in the conversation which ensued, I mentioned the receipt of a letter from the Secretary of the Clergy Reserve Committee at York, U. C. enclosing the petitions on that subject, to the care of Mr. Hume, requesting me to call upon him, and to do what I could in conjunction with him towards obtaining an equitable settlement of that question. Mr. Mackenzie offered to conduct me to Mr. Hume's residence. I accepted his offer, and the interview which followed lasted fifteen minutes, which time was mostly occupied by Messrs. Hume and Mackenzie, as Mr. M. was just taking his final leave. Now this is all the "intimacy" (as it is called in Mr. Hume's letter), that ever Mr. Mackenzie witnessed between Mr. Hume and myself; this is what Mr. Hume calls my "earnestly seeking and obtaining his sincere and zealous assistance to forward the cause of civil and religious liberty"—and says that the "Mayor of this City" (who endorses the statement) "you witnessed his expression of thanks and of gratitude to me in public and in private, verbally and in writing, for the aid I had given him." Now I will ask any reader of common sense, if this "Mayor of this City" did not know, when he published the above statement, that it was utterly and totally false; and I affirm that up to this day I never wrote Mr. Hume so much as one line, nor ever felt or acknowledged myself under the slightest obligations to him, as the sequel will more fully show.

I learned from Mr. Hume in the few minutes interview above mentioned, that the Clergy Reserve petition had not arrived. I called again a few days afterwards when I was informed that it had been received, and that Mr. Hume had been referred to me for information on the subject. The account also of the postage (the ship charges having been paid at N. Y.) was presented, which I paid. In this interview, which was about fifteen minutes long, Mr. Hume proposed to present the petition to the King through Lord Glenelgh, instead of the Colonial Secretary Stanley, assigning as his reasons, his detestation of Mr. Stanley, Mr. St. Laurent of Mr. Mackenzie, &c., and that we ought thus to express our abhorrence of it. To this course I strongly objected, stating that Lord Glenelgh had a few days before informed me that he had no connexion with Colonial affairs. I also insisted that Mr. Stanley had always expressed himself in accordance with the prayer of the petition on the question of a Church establishment in Canada—that he was the only official organ of communication, with the Government, on all official affairs—that by the course proposed, we should of course insult Mr. Stanley and arouse him to hostility against the objects of the petition and the petitioners themselves. Perceiving that I was inflexible, Mr. Hume consented to present the petition in the regular way, and agreed to write me a note, informing me of the time when Mr. Stanley would receive it.

In a few days I received a note from Mr. Hume, stating the day and hour when he would meet me at the Colonial Office, to present the petition. I met him at the time appointed, and when the petition was presented to the Colonial Secretary to be laid before the King, after stating that Mr. Ryerson was acquainted with all the circumstances connected with the petition, he proceeded to remark upon the general affairs of the Province, attributing the corruption of Mr. Mackenzie to the Executive, stating the corruption of all descriptions of public officers and Magistrates, from the Lieutenant Governor downwards—that the "ruling faction" in the Colony ought to be utterly put down—and reading extracts of certain letters which he said he had lately received from persons of respectability in Canada. While, in answer to some of Mr. Stanley's inquiries, I was stating the circumstances and objects of the Clergy Reserve Petition, Mr. Hume apologized and departed; and bore testimony to my "private kindness and attention," and "anxious public business of importance, always given with pleasure, in public and in private, verbally and in writing, for the aid he had given me,"—for so ungrateful was I (and I may add, so disgusted with his conduct and mode of proceeding, in addition to my previous unfavourable opinion of his principles, and conduct on some great questions) that I never after called upon him, or had one word of correspondence with him. I proceeded to remark to Mr. Secretary Stanley, that the introduction on that occasion of the various public questions discussed in Upper Canada, had not taken place, in any understanding on my part, that I anticipated the introduction of no subject other than what was immediately connected with the specified object of the interview—that, though I was ready to give any information relative to the state of affairs in Upper Canada that I possessed, if desired, I begged to be considered as not offering any opinion one way or the other, on the several topics which had been introduced, and that the Clergy Reserve question might not be identified with any of them, the prayer of the petition being supported to a great extent by all political parties, as I had shown a few days before, by references to the Journals of the House of Assembly.—In answer to Mr. Stanley's inquiry, whether the members of these Reserves could be divided among the leading Christian denominations in the Province? I replied, and turned to the Journals of the House of Assembly, in successive Sessions, to prove, that there was, if possible, a greater unanimity of opinion and feeling in Upper Canada against thus dividing the Reserves, than in giving them to the Church of England—that of the two evils I believed the last was the least—that the Methodist Ministers desired and would receive no part of the Reserves for their own support—that they desired nothing by way of individual support from the Government but "equal and impartial protection." This I stated more argumentatively at large in the four distinct communications which I afterwards drew up, and delivered in to the Colonial Secretary, the evening before I took my final leave of London, and which I published in the *Guardian* of November. Indeed Mr. Hume himself, and the few letters of courtesy, admits that he heard self, in my "objections to any religious sect receiving any assistance from Government." Here then from the camp of my avowed enemies themselves there is a complete refutation of the calumnies which Mr. Mackenzie and his coadjutors have been propagating and reiterating against me for the last six months, that I have laboured, whilst in England, to promote the establishment of a "vicious dominant priesthood."

So deeply was I impressed with the unsoundness of Mr. Hume's principles and his utter unfitness to advocate efficiently any thing like Constitutional reform in the Colony on any question, that I not only expressed my opinion to Mr. Mackenzie in London, (so strongly that one of the first questions proposed to me by Mr. Mackenzie after my return to Canada, was, "do you still entertain so unfavourable an opinion of Mr. Hume?" to which I answered in the affirmative) but I at the same time expressed my sentiments in no less than three letters addressed to particular friends in this Province, in which I stated my "Impressions" on the subject, and my newly formed opinion of Mr. Hume. If I had been, (before I went to England,) mistaken as to Mr. Hume, supposing him to be a dissenter, when he was a septic, supposing him to be a reformer when he was a republican, supposing him to desire the removal of abuses in the Colony, when he aimed at its "INDEPENDENCE and freedom from the baneful domination of the MOTHER COUNTRY," and if I had under the influence of these favorable prepossessions, I had led any portion of the Canadian public astray in respect to his principles and conduct, so that they had indulged in expectations from him which could not be realized, I am bound by every principle of consistency, truth and honour to confess my error. This I did in my "IMPRESSIONS." But what attack was there in those *Impressions* on Mr. Hume's private conduct? The following is every word in those impressions which relates to Mr. Hume: "The third political sect is called *Radicals*; apparently headed by Messrs. Hume and Atwood; the former of whom, though acute, indefatigable, persevering, popular on financial questions, and always to the point, and heard with respect and attention in the House of Commons, has no influence as a religious man; has never been known to promote any religious measure or object as such, and has opposed every measure for the better observance of the Sabbath, and even introduced a motion to defeat the bill for the abolition of Colonial slavery."

Now could I have justifiably said less, and in a more complimentary manner, under all the circumstances of the case? When I had heretofore been the means of creating an erroneous impression in the minds of a large portion of the Canadian public in respect to Mr. Hume; when I knew that he neither represented his character, or feelings, or wishes in London; that his policy was calculated, if not intended, to irritate the King's Government, and urge it to unpopular acts towards the Colonies, rather than to conciliate it and obtain concessions; when I had opposed every measure for the better observance of the Sabbath in India, this interest in that case leading him to do so with one Roman Catholic and two Episcopalian Bishops, with a salary of £1000 a year each, whilst he pretended to advocate the abolition of a Church Establishment in Canada; when I had read his speeches against the Sabbath and Slave questions; when this same Mr. Hume had, whilst professing a deep interest in the religious welfare of Canada, headed an infidel petition, presented and advocated it in the House of Commons, for the remission of the sentence against the notorious Richard Carlisle, who had been condemned by a jury of his country for blasphemy;—I now ask even a candid opponent, if I was not more than enough justified in saying, that Mr. Hume, then in my eyes, was no more fully of Mr. Hume, than I am in my eyes as I did?

A word or two now upon the *revolutionary principles* which Mr. Hume inculcates. Most of what need be said on this point has been anticipated last week. It may however be proper to observe, in addition, that this part of Mr. Hume's letter fully confirms what I have been shamefully abused for saying, in my *Impressions*, that "Radicalism in England appeared to me to be another word for Republicanism, with the name of King instead of President." It also proves that what I said would be the tendency of certain measures, was even designed by the promoters of them, (though they deny it,) to overthrow the British Government in this City, and to establish the Republic in India, this interest in that case leading him to do so with one Roman Catholic and two Episcopalian Bishops, with a salary of £1000 a year each, whilst he pretended to advocate the abolition of a Church Establishment in Canada; when I had read his speeches against the Sabbath and Slave questions; when this same Mr. Hume had, whilst professing a deep interest in the religious welfare of Canada, headed an infidel petition, presented and advocated it in the House of Commons, for the remission of the sentence against the notorious Richard Carlisle, who had been condemned by a jury of his country for blasphemy;—I now ask even a candid opponent, if I was not more than enough justified in saying, that Mr. Hume, then in my eyes, was no more fully of Mr. Hume, than I am in my eyes as I did?

When the British Government during the American Revolution, as cut "throats of their own countrymen," and supporters of "stamp acts, military domination," &c., and that those who defended the country against the American invasion in the late war, merely "fought to preserve crown and clergy reserves and all the other strong holds of corruption in the hands of the locusts who infest and disturb the province,"—it was cavalierly replied, this is only one of the "Mayors' imprudences"—he does not mean so. When this same "Mayor" again declared that it was "owing to our neighbourhood to the United States, and not to any principle of loyalty to the British Government, that the Colonies are not as basely tyrannized as India or the Cape of Good Hope"—that the local authorities have no means to protect themselves against an injured people—that "the arbitrary proceedings of Sir John Colborne's government A.R.P. such as would warrant the people to an open and ARMED RESISTANCE,"—notwithstanding these successive statements, avowals, and seditious appeals, the "Mayor's" supporters could not even yet believe their own eyes, and still reconciled it to their consciences and professions of attachment to the British government to sustain and advocate him.—When I published an article a few months ago, headed "Revolutionary symptoms," in which I drew a clear analogy between the present state of the American colonies and the present state of the Canadian colonies, the promoters of the measures of the unnamed "Mayor of this City" and some of his coadjutors in the Province, the whole was pronounced visionary and hypocritical, by a certain description of loyalists, and the "Mayor's" loyalty was still declared pure and patriotic—tho' now he himself declares his intention to endeavour to accomplish, what I have been traduced for imputing to his measures. But now is the cloak is thrown off—prematurely to be sure—there is no room for further excuse or reconciliation between an acknowledged intention to terminate British rule, or a remembrance of the "Mayor's" past patron, and his revolutionary character. For now his cloak, and calculating Mr. Hume, in a letter, written far from the scene of controversy, and evidently the result of frequent interchange of thought and of perfect mutual understanding between him and the "Mayor of this City"—proclaimed the "fast approaching crisis in the affairs of the Colonies, which will terminate in INDEPENDENCE and FREEDOM from the baneful domination of the MOTHER COUNTRY."—And as if this prospect were not enough to stimulate to exertion sufficiently active and successful, and as if this song of prospective triumph might not be fully understood and its sentiment felt, Mr. Hume adds:—

"Go on, therefore, I beseech you, and succeed—glorious success must inevitably crown your joint efforts." "The proceedings between 1772 and 1782 in America cannot be forgotten; and to the honor of the Americans, and the interests of the civilized world, let THEIR CONDUCT and the RESULT be EVER IN VIEW."

I say not but Mr. Hume and the "Mayor of this City" may be sincere and really think they are acting patriotically in hastening this "crisis" of "INDEPENDENCE"—but why has it all along been disclaimed? Why has the "Mayor" been heretofore declaring that he desired nothing but constitutional reform, and to strengthen the union between the Colony and the Parent State, and yet negotiating with Mr. Hume in derision the best means of hastening the separation? Was the "Mayor of this City" sent to London for this purpose? Have he and Mr. Hume truly represented their constituents in this project? Have they advanced the value, the honor, the interests of the Province, by labouring to create such an impression in England, and promote such an object in Canada? Or have they not misrepresented the sentiments and character and abused the confidence of a large number of faithful British subjects? Have they not thus done more to disgrace their names, lessen the value of property, prevent the investment of capital, deter the influx of wealthy emigration, and retard the internal improvement of the Province, than all the old errors of their party and abuse?

One general remark, and I am done. In how different a sense is the term *Reformer* employed by the "Mayor" and some others, now, from what it was a few years ago, and how different are the measures pursued. Lately Earl Grey and Lord Chancellor Brougham, were regarded as the leaders of reformers in England, upon the reputation of long public lives; now they are denounced, and Mr. Hume, their sworn enemy, is held up as the "leader of the reformers of Great Britain." Lately Dr. Rolph and others were regarded as leading reformers in Canada; now is the Doctor most shamefully attacked by the Mayor himself in the *Advocate* which contains this patriotic letter of Mr. Hume's. Lately the people were taught to look affectionately and confidently to the parental care and attention of the Imperial Government for the security and promotion of their interests; now they are exhorted to leave the measure and result of the American revolution ever in view. Lately the King's ministers were respected and honored; now they are insulted and abused. Lately attachment and loyalty to the British Government was professed; now "Independence from its baneful domination" is recommended as the motto and watchword of reformers. On such an occasion how appropriate is the advice of the inspired King of Israel: "My son fear thou the Lord and the King; and meddle not with them that are given to change."

In the politics and contests of party, let the potter strive with the potters of the earth; but it so grave a question as whether a country shall remain a monarchy, or become a republic—whether it shall remain an appendage of Great Britain or become an American State—every Christian and patriot has a duty to discharge. The thirteenth chapter of Romans comes home to his heart; and he finds a sure unerring guide in its precepts at every hustings and in every walk of civil life; and if a Wesley and Fletcher wrote to suppress a revolution in America; never will I hesitate with a zealous and devoted band of fellow laborers, to do zealously, though feebly, to prevent a revolution in Canada.—*Editor.*

**Melancholy Occurrence.**—On the afternoon of Wednesday last, as three young girls, in the Township of Scarborough, were on their way homeward from Mr. Macdougall's School, they happened to wander into a marsh, where they dug up and eat, a quantity of the root called *wild parsnip*. The consequence of which, was, that two of the girls died in terrible convulsions in the course of two or three hours after the other drinking plentifully of water immediately after eating the root, was attacked with vomiting, and escaped the fate of her less fortunate companions. This unhappy event, hard as it is on those concerned, ought to be generally known and long remembered by parents, schoolmasters, and other guardians of youth, who cannot too strongly admonish children under their care, to beware of eating wild berries, herbs, or roots, as they are generally harmful, and very frequently poisonous. The past is beyond the reach of human providence, the future is before us; and if we are wise, we will learn by the fatal experience of others. At the same time, we grant our unavailing sympathy to the bereaved parents, who are now mourning the hopes that have left them.

One of the deceased children, was daughter of Mr. James Elliott, the other was a grand daughter of Mr. Robert Tait, and the one who escaped was a daughter of Mr. George Thompson.—*Com. for the Courier.*

We understand that on the evening of the 22nd instant, the Episcopal Church of Cavan was struck with lightning, and the building totally consumed.—*Port Hope Herald, May 22nd.*

It is with extreme regret we announce a serious loss sustained by Mr. Tyger of Cavan, in the total destruction of his saw mill by fire, which happened on the morning of the 22nd inst., and in all probability Mr. Tyger's grist mill would have shared the same fate, but for the timely discovery of the fire by Mr. George Knowlson.—The conflagration was so great, that it was found impossible to save any part of the saw mill. It is supposed that some persons had been fishing near the mill the night before and had left fire contiguous to the lumber which lay near the building.—*Id.*

The Treasurer of the Canada Conference Missionary Society acknowledges the receipt of the following sums at the hands of James Richardson, 3rd June, 1834:—  
From Toronto circuit, collected by Messrs. Adams and Fawcett, £2 14 0  
do. by Messrs. Foster and Brown, 1 19 12  
do. by William Kent, 4 10 0  
From Trafalgar, by George Mulholland, 1 5 0  
£10 8 12

**NOTICE.**—The Subscribers to the U. C. Academy now erecting in Cobourg, who are in arrears for the present year, are respectfully requested to pay the amount now due to any of the travelling Preachers on their respective circuits; as the Building Committee are much in need of funds to defray the expenses incurred through the past winter.  
E. EVANS, Agent.  
Toronto, May 5th, 1834.

**MARRIED.**  
At Youngstown, on the 29th ultimo, by Walker, Esq., Mr. William Fawcett to Miss Elizabeth Fitzgerald, daughter of Dennis Fitzgerald, late Adjutant in his Majesty's 1st Regiment of Foot, all of this City.  
By the Rev. A. Irvine, June 2nd, Mr. Richard Watson to Miss Margaret Lyness, both of this City.  
At St. George's Hanover Square, London, on the 17th April, by the Rev. Bishop of Ceylon, Christopher Alexander Hargreaves, Esq., Solicitor General of Upper Canada, to Elizabeth Emily daughter of William Irvine, Esq. of Lansdowne Terrace, Chesham, and late Deputy Secretary at War.

Letters received at the *Guardian* Office, during the week ending June 4, 1834.  
J. Burgess, L. Burwell, J. Talmage, F. Harmon.

**YORK MECHANICS' INSTITUTE.**  
A LECTURE ON NATURAL PHILOSOPHY will be delivered by Dr. Rolph, on Friday Evening the 6th June, at half past Seven o'clock in the Court House.

**RYCE, BUCHANAN, & Co.** have now received the greater part of their spring importations, and will sell for cash at the lowest possible scale of prices which give so much satisfaction last year. They will also adhere most strictly to their plan of mentioning the lowest price at once.

Buying as they do in the best market in Britain, and bringing their goods direct to Toronto from the place of manufacture, B. B. & Co. are enabled to sell on the very lowest terms, and the public are now pretty well aware that their retail prices are similar to the wholesale rates charged by the most respectable Houses in Montreal.

To justify prices so very unusual cash payments are required. Credit cannot be given. In short B. B. & Co's system is the one now so generally practiced in Britain, of advancing the money a system equally advantageous to buyer and seller.

As their stock embraces almost every description of Staple and Dry Goods, minute enumeration is unnecessary. Silks, Linens, Cottons, and Woollens in their various branches. Real West of England Broad Cloths; Gentlemen's Hats; a beautiful assortment of Ladies' Fancy Articles. Quilling and Thread lace in great variety.

To Dealers, B. B. & Co. besides the inducement of unusually low prices, offer to assort in any lengths or quantities, and to supply their broken quantities on wholesale terms.

N. B. B. B. & Co. beg to announce that they have removed to their new premises, no 163 King street, opposite Messrs. Leslie & Sons.  
Toronto, June 3d 1834. 238.6w

**FOR SALE.**—TEN SHARES of the Stock of the Steam Packet Company—originally £25 each, Apply (by letter, post paid) to  
JAMES DICKET, Land Agent &c.  
Toronto, May 28th, 1834. 238-1f

**ARTISTS AND AMATEURS' ASSOCIATION.**—Pictures intended for exhibition must be sent in during the week previous to Saturday the 21st of June, directed from of charge to "The Committee of the Artists and Amateurs' Association," East wing of the Parliament Buildings, Toronto, between the hours of 9 and 4.  
Toronto, May 27th, 1834. 238-3w

**MR. THOMAS NEWTON BOWORTH.** who, with his brother Frederick, left Melbourne in the Eastern Township in the Month of April, will address a letter to his father at the Post Office, Montreal, it will be answered immediately, and the route determined. 238.

**SALE OF CLERGY RESERVES IN THE WESTERN DISTRICT.**—The public are informed that the undermentioned Clergy Reserves will be offered for sale by PUBLIC AUCTION, at CHATHAM, in the Western District, on Tuesday the 10th day of June next, upon condition of actual settlement. One tenth of the purchase money to be paid down, and the remainder in nine equal annual instalments; with interest upon each instalment as it becomes due.

**TOWNSHIP OF SOMERSET.**  
The Lots on the East side of Bear Creek at the upset price of 17s 6d. Currency, per acre; and the remainder at the upset price of 10s. Currency, per acre.  
1st Concession, Nos. 20, 26.  
2d do. " 4, 25.  
3d do. " 3, 20, 26.  
4th do. " 4, 19, 25.  
5th do. " A, 3, 10, 20, 26.  
6th do. " C, 4, 11, 19, 25.  
7th do. " 3, 10, 20, 26.  
8th do. " C, 4, 11, 19, 25.  
9th do. " A, 3, 10, 20, 26.  
10th do. " C, 1, 4, 11, 19, 25.  
11th do. " A, 3, 10, 20, 26.  
12th do. " 1, 4, 11, 19, 25.  
13th do. " 3, 10, 20, 26.  
14th do. " 4, 11, 19, 25.  
15th do. " 3, 8, 10, 20, 26.

**TOWNSHIP OF ENNISKILLEN.**  
At the upset price of 10s. currency, per acre.  
1st Concession, Nos. 6, 23.  
2d do. " 4, 19.  
3d do. " 6, 23.  
4th do. " 4, 19.  
5th do. " 6, 23.  
6th do. " 4, 19.  
7th do. " 6, 23.  
8th do. " 11, 25.  
9th do. " 11, 25.  
10th do. " 11, 25.  
11th do. " 16, 29.  
12th do. " 11, 25.  
13th do. " 16, 29.  
14th do. " 11, 25.

**TOWNSHIP OF BROOKLE.**  
At the upset price of 10s. currency, per acre.  
1st Concession, Nos. 2, 10.  
2d do. " 16, 29.  
3d do. " 4, 17.  
4th do. " 20.  
5th do. " 2, 10.  
6th do. " 16, 29.  
7th do. " 16, 29.  
8th do. " 16, 29.  
9th do. " 16, 29.  
10th do. " 20, 15.  
11th do. " 4, 17.  
12th do. " 16, 29.  
13th do. " 4, 17.  
14th do. " 16, 29.

**TOWNSHIP OF CHATHAM.**  
At the upset price of 15s. currency, per acre.  
1st Concession, Nos. 8, 9, 10.  
2d do. " 8, 9, 10, 11, 12.  
3d do. " 8, 9, 10, 11, 12.  
4th do. " 8, 9, 10, 11, 12.  
5th do. " 8, 9, 10, 11, 12.  
6th do. " 8, 9, 10, 11, 12.  
7th do. " 8, 9, 10, 11, 12.  
8th do. " 8, 9, 10, 11, 12.  
9th do. " 8, 9, 10, 11, 12.  
10th do. " 8, 9, 10, 11, 12.  
11th do. " 8, 9, 10, 11, 12.  
12th do. " 8, 9, 10, 11, 12.

**TOWNSHIP OF HARWICH.**  
At the upset price of 15s. currency, per acre.  
7th Concession, No. 14.  
8th do. Nos. 13, 14, 15, 16, 17, 18.  
9th do. " 13, 14, 15, 16, 17, 18.  
10th do. " 13, 14, 15, 16, 17, 18.  
11th do. " 13, 14, 15, 16, 17, 18.  
12th do. " 15, 16, 17, 18.  
13th do. " 14, 15, 16, 17, 18.

**TOWNSHIP OF ZONE.**  
At the upset price of 12s 6d. currency, per acre.  
1st Concession, No. 31.  
2d do. Nos. 20, 27, 33.  
3d do. " 20, 33.  
4th do. " 25, W. J. 21.  
5th do. " 20, 27.  
6th do. " 25, 31.  
7th do. " 20, 27.  
8th do. " 25, 31.  
9th do. " 20, 27, 33.  
10th do. " 15, 25, 31.

**TOWNSHIP OF DOVER.**  
At the upset price of 12s 6d. currency, per acre.  
5th Concession, Nos. 6, 7, 8, 9, 10, 11, 12.  
6th do. " 6, 7, 8, 9, 10, 11, 12.  
7th do. " 6, 7, 8, 9, 10, 11, 12.  
8th do. " 6, 7, 8, 9, 10, 11, 12.  
9th do. " 6, 7, 8, 9, 10, 11, 12.  
10th do. " 6, 7, 8, 9, 10, 11, 12.  
11th do. " 6, 7, 8, 9, 10, 11, 12.

**TOWNSHIP OF LYMPTON.**  
At the upset price of 10s. currency, per acre.  
Front Concession, No. 25.  
10th do. " 12.  
Commissioner of Crown Lands' Office,  
Toronto, 6th May, 1834. 234

**SALE OF CROWN LANDS IN THE WESTERN DISTRICT.**—The public are informed that the undermentioned Crown Lands will be offered for sale by PUBLIC AUCTION, at CHATHAM, in the Western District, on Tuesday the 10th day of June next, upon condition of actual settlement, at the upset price of 10s. currency, per acre. One quarter of the purchase money to be paid down, and the remainder in three equal annual instalments; with interest upon each instalment as it becomes due.

**TOWNSHIP OF ENNISKILLEN.**  
1st Concession, Nos. 3, 10, 20, 26.  
2d do. " 7, 15, 22, 28.  
3d do. " 3, 10, 20, 26.  
4th do. " 7, 15, 22, 28.  
5th do. " 3, 10, 20, 26.  
6th do. " 7, 22, 28.  
7th do. " 7, 15, 22, 28.  
8th do. " 7, 15, 22, 28.  
9th do. " 3, 10, 20, 26.  
10th do. " 7, 15, 22, 28.  
11th do. " 3, 10, 20, 26.  
12th do. " 7, 15, 22, 28.  
13th do. " 3, 10, 20, 26.  
14th do. " 7, 15, 22, 28.

**TOWNSHIP OF BROOKLE.**  
1st Concession, Nos. 8, 15, 21.  
2d do. " 3, 5, 9.  
3d do. " 8, 15, 21.  
4th do. " 3, 5, 9.  
5th do. " 8, 15.  
6th do. " 3, 5, 9, 28.  
7th do. " 8, 15, 21.  
8th do. " 3, 5, 9, 28.  
9th do. " 8, 15, 21, 23.  
10th do. " 3, 5, 9, 28.  
11th do. " 8, 15, 21, 23.  
12th do. " 3, 5, 9, 28.  
13th do. " 8, 15, 21, 23. (acres each.)  
14th do. " 3, 5, 9, 28. (about 240)

Also, a portion of the vacant Lands in the Townships of Plympton and Sarnia, and the rear concessions of Moore, at the upset price of 10s. currency, per acre.  
Commissioner of Crown Lands' Office,  
Toronto, 6th May, 1834. 234

**OST.**—On Monday afternoon last, between the residence of Dr. Burns and the York Hotel, a large ENGLISH WATCH. A handsome reward will be given to any person who will leave the said Watch at the York Hotel, No. 13 King-street.

Toronto, June 4th, 1834. 238.

**FOR SALE.**—Eighteen Acres of Land of the North East Corner of Lot No. 67, 1st Concession of the Township of King, on Yonge-street with 2 acres cleared and a Log House raised and covered. For further particulars apply to the Subscriber on the west end of the lot.  
JAMES LOVE,  
May 26th, 1834. 238-4f

**100,000 FEET OF SEASONED LUMBER.** at the Credit money, consisting of Jack, Oak and a half, and Two Jack BOARDS, together with a quantity of Joists, Rafter, and Scantling, for sale, cheap for Cash, by  
JOHN CRUMBLE, M. D.  
Steelesville, May 12, 1834. 238-1f

## MARKET BUILDINGS.

**TO BE LET BY PUBLIC AUCTION.**—At twelve o'clock, on Monday, the 16th day of June next, in the Market Square of this City.

HENRY M. MOSLEY, Auctioneer.

The following valuable town property, forming part of the Market Buildings, on a lease of two years:

No. 1, (at the upset rent of £12 10s. per annum.)  
A large apartment above the Butcher's Shops, in the north west corner of the Market Buildings, 54 feet in length, by 16 feet wide.

No. 2, (at the upset rent of £12 10s. per annum.)  
A large apartment in the north west corner of the same buildings, above the Butcher's Shops, 61 feet by 16 feet.

No. 3, (at the upset rent of £12 10s. per annum.)  
Another room of the same dimensions.

No. 4, (at the upset rent of £18 per annum.)  
The south-west corner Store, facing the Ship Lane, airy and very central for business, 25 feet by 17 feet, an excellent cellar underneath.

No. 5, (at the upset rent of £18 per annum.)  
A Store in the same buildings, with three doors, all of them facing Palace-street and the Bay shore, with capital stone walled cellars underneath; the size of the Store 42 feet by 13 feet.

No. 6, (at the upset rent of £30 per annum.)  
The south-east corner Shop or Store, facing the Hay Market and the street east of the Market Buildings, with cellar and fire place; 25 feet by 17 feet; together with the large apartment upstairs forming the south-east corner room, 60 feet long by 27 feet in width;—or the Store and apartment upstairs will be put up separate if it suits purchasers.

No. 7, 8, &c.—Apartments on the corner occupied as a warehouse by Mr. Gillespie; each of them of the same size as Nos. 2 and 3, viz: 61 feet by 16 feet—and each at the same upset yearly rent of £12 10s.

No. 9, the Cellar under the City Police Office, (at the upset rent of £10.)

The spacious rooms to let up stairs would make excellent and convenient Granaries, or Wholesale Warehouses for the exhibition of dry goods; or they would be very suitable for printing offices, or for any other trade usually carried on up one stair.

A convenient access will be afforded to each apartment. There are inside doors communicating with the Market Square with spacious galleries for the exhibition of Merchandise in Market hours. A Market Garden and dealer in Flowers, Fruits, Shrubs, Trees, &c., would find one or two of these apartments, with the use of the Gallery adjoining, extremely suitable for his business on a large scale—or the room 123 feet long, might be hired for a Meeting House by any Christian denomination. The Stores are large and commodious, situate in the very heart of the business part of the City, close by the public Market. They would suit Merchants, Grocers, Saddlers, Tailors, or other Mechanics, or as Lawyers' Offices, and the Cellars having excellent drains, would answer well for many trades and professions.

Tenants are not to be authorized to sub-let their premises, nor to assign over their lease, or any part of them to other persons, or make alterations in the building without having first obtained leave of the Common Council.



**THE TRANSLATION OF ELIJAH.**  
(Extracted from "Messiah's Kingdom," a poem by Agnes Bulmer.)  
It was a solemn hour, when, side by side,  
Walk'd the young Prophet and his sainted guide  
From Galgal, Bethel, Jerico, to where,  
Through palm-plains, flow Jordan's waters fair;  
When, fill'd with heaven, in plenitude of might,  
Elijah smote its gliding current bright,  
Bade the full stream disparted stand, and led  
Amazed Elisha through its oozy bed.  
It was a solemn hour, as on they pass'd,  
Conscious alike that converse was the last  
Allowed to friendship here. 'Twas nobly spent;  
Each burning breast, on sacred themes intent,  
Glow'd with a seraph's zeal. The Spirit came;  
On either kindled the baptismal flame,  
Inspired the large request, the prompt reply,  
Vouchsafed the token.  
On Elisha's eye  
The glistering car as tenfold lightnings shone,  
He gazed; his Father and his Friend was gone!  
The seraph's wing had covered from his side  
His loved companion, his paternal guide.  
Around him, as he stood, the whirlwind swept:  
His burning eye no tear of parting wept,  
But upward still pursued the dazzling sight,  
And long'd to follow in that wondrous flight.  
Onward, still onward, lo, Elisha rode!  
Heaven's cleaving arch as liquid amber glow'd,  
And spirits bright around his radiant head,  
As gorgeous teams in orient heaven outspread,  
Expanded each his plumed wings, and bent  
From every star that girds the firmament,  
To hail with hallow'd songs the favour'd guest  
Thus early usher'd to their blissful rest.  
These earthly vision saw not; but the sign  
Of prayer accepted at the Eternal Shrine  
Elisha's eye beheld; he felt the power;  
The Prophet's spirit in that awful hour  
Baptized his burning breast. Let Jordan tell,  
Which saw him catch the mantle as it fell,  
Where was Elisha's God!—as present there  
To own Elisha as Elijah's prayer,  
To testify the sevenfold gift transfer'd,  
To consecrate the herald of his word,  
To kindle, 'midst apostate Israel's night,  
Another glorious guiding-star of light,  
Continuous blessings on his church to pour,  
To teach the world to wonder and adore.

**OBSERVATIONS OF OLD HUMPHREY ON TIME.**  
When I was a young lad, my father one day called me to him, that he might teach me how to know what o'clock it was. He told me the use of the minute finger and the hour hand, and described to me figures on the dial plate, until I was perfect in my part.  
No sooner was I quite master of this additional knowledge than I set off scampering to join my companions, at a game of marbles; but my father called me back again, "Stop, Humphrey," said he, "I have something else to say to you."  
Back again I went, wondering what else I had got to learn, for I thought I knew all about the clock, quite as well as my father did.  
"Humphrey," said he, "I have taught you to know the time of the day, I must now teach you how to find out the time of your life."  
All this was strange to me; so I waited rather impatiently to hear how my father would explain it, for I wanted sadly to go to my marbles.  
"The Bible," said he, "describes the years of man to be three score and ten, or four score years. Now life is very uncertain, and you may not live a single day longer; but if we divide the four score years of an old man's life into twelve parts, like the dial of the clock, it will allow almost seven years for every figure."  
When a boy is seven years old, then it is one o'clock of his life, and this is the case with you; when you arrive at fourteen years, it will be two o'clock with you; and when at twenty one years, it will be three o'clock; should it please God thus to spare your life. In this manner you may always know the time of your life, and looking at the clock may, perhaps, remind you of it.  
"My great grandfather, according to his calculation, died at 12 o'clock; my grandfather at eleven; and my father at 10. At what hour you and I shall die, Humphrey, is only known to Him to whom all things are known."

Never since then have I heard the inquiry, "What o'clock is it?" nor do I think that I have even looked at the face of a clock, without being reminded of the words of my father.  
I know not, my friends, what o'clock it may be with you, but I know very well what time it is with myself; and that if I mean to do any thing in this world, which, hitherto I have neglected, it is high time to set about it. The words of my father have given a solemnity to the dial-plate of a clock, which it never would perhaps have possessed in my estimation, if these words had not been spoken. Look about you, my friends, I earnestly intreat you, and now and then ask yourselves, what o'clock is it with you.

**DEAN SWIFT.**  
Dean Swift was a great enemy to extravagance in dress, and particularly to that destructive ostentation in the middle classes, which led them to make an appearance above their condition in life. Of this mode of reproving this folly in those persons for whom he had an esteem, the following instance has been recorded:—When George Faulkner, the printer, returned from London, where he had been soliciting subscriptions for his edition of the Dean's works, he went to pay his respects to him, dressed in a laced waistcoat, a bag wig and other fopperies. Swift received him with the same ceremonious as if he had been a stranger. "And pray sir," said he, "what are your commands with me?" "I thought it was my duty, sir," replied George, "to wait on you immediately on my arrival from London." "Pray sir, who are you?" "George Faulkner, the printer, sir." You George Faulkner, the printer! why, you are the most impudent bare-faced scoundrel, of an impostor, I have ever met with! George Faulkner, is a plain, sober citizen, and would never trick himself out in lace and other fopperies. Got you gone, you rascal, or I will immediately send you to the house of Correction." Away went George as fast as he could, and having changed his dress he returned to the Deanery, where he was received with the greatest cordiality. "My friend, George," says the Dean, "I am glad to see you returned safe from London. Why have I been an impudent fellow with me just now dressed in a laced waistcoat, and he would have sent himself off for you, but I soon sent him away with a flea in his ear."

**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 Aug. and 5 per cent. on the first of September next.  
By order of the Board,  
(Signed) Sec. & Treasurer G. R. N. Co.  
Office of the G. R. N. Co., Grand River Rapids, May 21st, 1834. 237-1f.

**HIS MAJESTY'S RECEIVER GENERAL OF THE** Province of Upper Canada, gives notice, that Sealed Tenders for Bills of Exchange on London, at thirty days sight, will be received at his Office on Tuesday the 1st day of July next, for any sum from One Hundred to Thirty Thousand Pounds Sterling, expressing the highest rate of Exchange.  
N. B. Current Bank Bills will be received in payment. Receiver General's Office, Toronto, May 22d, 1834. 237-5.

**BLANK DEEDS & MEMORIALS** for sale at this office.

**SALE OF CLERGY RESERVES IN THE** LONDON DISTRICT.—Notice is hereby given, that the undermentioned Clergy Reserves will be offered for sale by PUBLIC AUCTION, at the Court House in the town of London, on Monday the 16th day of June next at 10 o'clock A.M. upon condition of actual settlement.—One-tenth of the purchase money to be paid down, and the remainder in nine equal annual instalments, with interest upon each instalment as it becomes due.

**TOWNSHIP OF LONDON.**  
At the upset price of 15s. currency, per acre.

|                        |       |
|------------------------|-------|
| 1st Concession, Nos. 2 | 6     |
| 2nd " " " " "          | 31    |
| 3rd " " " " "          | 12 27 |
| 4th " " " " "          | 8 26  |
| 5th " " " " "          | 2     |
| 6th " " " " "          | 20    |
| 7th " " " " "          | 8     |
| 8th " " " " "          | 25    |
| 9th " " " " "          | 20    |
| 10th " " " " "         | 8     |
| 11th " " " " "         | 25    |
| 12th " " " " "         | 8     |
| 13th " " " " "         | 20    |
| 14th " " " " "         | 8     |
| 15th " " " " "         | 20    |
| 16th " " " " "         | 20    |

**TOWNSHIP OF ZORRA.**  
At the upset price of 15s. currency, per acre.

|                         |          |
|-------------------------|----------|
| 1st Concession, Nos. 31 | 12 33    |
| 2nd " " " " "           | 2 25     |
| 3rd " " " " "           | 33       |
| 4th " " " " "           | 31       |
| 5th " " " " "           | 12 20 38 |
| 6th " " " " "           | 31       |
| 7th " " " " "           | 33       |
| 8th " " " " "           | 31       |
| 9th " " " " "           | 12 33    |
| 10th " " " " "          | 25 31    |
| 11th " " " " "          | 27 33    |
| 12th " " " " "          | 15 31    |
| 13th " " " " "          | 12 27    |
| 14th " " " " "          | 8 15 25  |
| 15th " " " " "          | 20 33    |
| 16th " " " " "          | 25 31    |
| 17th " " " " "          | 33       |
| 18th " " " " "          | 33       |

**TOWNSHIP OF OXFORD.**  
At the upset price of 15s. currency, per acre.

**Eastern Division.**

|                           |      |
|---------------------------|------|
| 2nd Concession, Nos. 3 17 | 9    |
| 3rd " " " " "             | 9    |
| 4th " " " " "             | 3 17 |
| 5th " " " " "             | 2 16 |
| 6th " " " " "             | 17   |

**Western Division.**

|                         |    |
|-------------------------|----|
| 2nd Concession, Nos. 17 | 10 |
| 3rd " " " " "           | 9  |
| 4th " " " " "           | 10 |
| 5th " " " " "           | 9  |

**TOWNSHIP OF YARMOUTH.**  
At the upset price of 15s. currency, per acre.

|                            |      |
|----------------------------|------|
| 1st Concession, Nos. 19 26 | 26   |
| 2nd " " " " "              | 9 16 |
| 3rd " " " " "              | 17   |
| 4th " " " " "              | 17   |

**TOWNSHIP OF DUNWICH.**  
At the upset price of 15s. currency, per acre.

|  |                               |
|--|-------------------------------|
| Concession A. Nos. 2 3 9 11 14 17 19 22 24 | 9                             |
| 1st Concession, Nos. 9                     | 10 22                         |
| 2nd " " " " "                              | 9                             |
| 3rd " " " " "                              | 9                             |
| 4th " " " " "                              | 3 17                          |
| 5th " " " " "                              | North of con. A. Nos. 3 17 A. |
| 6th " " " " "                              | South of con. A. " " 2 16     |
| 7th " " " " "                              | Nos. 3 13 22                  |

**TOWNSHIP OF BURLINGTON.**  
At the upset price of 15s. currency, per acre.

|                               |       |
|-------------------------------|-------|
| 2nd Concession, Nos. 10 17 22 | 22    |
| 3rd " " " " "                 | 22    |
| 4th " " " " "                 | 16    |
| 5th " " " " "                 | 17    |
| 6th " " " " "                 | 16    |
| 7th " " " " "                 | 10 22 |
| 8th " " " " "                 | 10 17 |

**TOWNSHIP OF DELAWARE.**  
At the upset price of 12s 6d. currency, per acre.

|                       |       |
|-----------------------|-------|
| Concession D. Nos. 23 | 10 22 |
| 2nd " " " " "         | 16    |
| 3rd " " " " "         | 3 17  |
| 4th " " " " "         | 3 17  |

**TOWNSHIP OF WESTMINSTER.**  
At the upset price of 15s. currency, per acre.

|                           |                 |
|---------------------------|-----------------|
| 3rd Concession, Nos. 1 16 | 2 7 16 22       |
| 4th " " " " "             | 1 6 9 13 18     |
| 5th " " " " "             | 2 7 16 22       |
| 6th " " " " "             | 2 7 12 16 18 19 |
| 7th " " " " "             | 17              |
| 8th " " " " "             | 10 18           |
| 9th " " " " "             | 10 18           |

**TOWNSHIP OF MALAHIDE.**  
At the upset price of 15s. currency, per acre.

|                         |          |
|-------------------------|----------|
| Gore, Nos. 15           | 15       |
| 2nd Concession, Nos. 12 | 15 25 32 |
| 3rd " " " " "           | 18 27    |
| 4th " " " " "           | 8 25     |
| 5th " " " " "           | 8 25     |

**TOWNSHIP OF DORCHESTER.**  
At the upset price of 12s 6d. currency, per acre.

**Northern Division.**

|                           |         |
|---------------------------|---------|
| 1st Concession, Nos. 3 17 | 17      |
| 2nd " " " " "             | 2 14 23 |
| 3rd " " " " "             | 10 23   |

**Southern Division.**

|                        |       |
|------------------------|-------|
| 1st Concession, Nos. 2 | 3 17  |
| 2nd " " " " "          | 2 16  |
| 3rd " " " " "          | 10 22 |
| 4th " " " " "          | 9     |
| 5th " " " " "          | 3 17  |
| 6th " " " " "          | 2 16  |
| 7th " " " " "          | 10 22 |
| 8th " " " " "          | 9     |
| 9th " " " " "          | 10 22 |
| 10th " " " " "         | 9 16  |
| 11th " " " " "         | 10    |
| 12th " " " " "         | 10    |

**TOWNSHIP OF BATHAM.**  
At the upset price of 15s. currency per Acre.

|                        |       |
|------------------------|-------|
| 3rd Concession, Nos. 5 | 2     |
| 4th " " " " "          | 2     |
| 5th " " " " "          | 2 18  |
| 6th " " " " "          | 12 23 |
| 7th " " " " "          | 12 23 |

**TOWNSHIP OF ALDRBOROUGH.**  
At the upset price of 15s. currency per Acre.

|                               |       |
|-------------------------------|-------|
| Broken Front, Nos. 16         | 10    |
| 2nd Concession, Nos. 10       | 15    |
| 3rd " " " " "                 | 2     |
| 4th " " " " "                 | 15    |
| 5th " " " " "                 | 9     |
| 6th " " " " "                 | 3 15  |
| Gore between the } 3 13       |       |
| 6th and 7th cons. }           |       |
| 7th Concession } 5 9 11 19 21 |       |
| 8th " " " " "                 | 8 14  |
| 9th " " " " "                 | 1 15  |
| 10th " " " " "                | 14 21 |
| 11th " " " " "                | 15 20 |

**TOWNSHIP OF LORR.**  
At the upset price of 15s. currency, per acre.

|                         |             |
|-------------------------|-------------|
| 4th Concession, Nos. 10 | 10          |
| 5th " " " " "           | 9           |
| 6th " " " " "           | 10          |
| 7th " " " " "           | 17          |
| 8th " " " " "           | 17 19       |
| 9th " " " " "           | 10 21       |
| 10th " " " " "          | 9 17 19 22  |
| 11th " " " " "          | 10 18 21 23 |
| 12th " " " " "          | 18 20       |

**TOWNSHIP OF EBRID.**  
At the upset price of 15s. currency, per acre.

|   |     |
|---|-----|
| 3rd Concession, south of Talbot Road, No. 9 | 2nd |
| Nos. 3 10 17 22                             | 2nd |

**TOWNSHIP OF MOSA.**  
At the upset price of 15s. currency, per acre.

|  |         |
|--|---------|
| 1st Range, North of Long Woods Road, No. 9 | 1st do. |
| 2nd do.                                    | 2nd do. |
| 1st Concession, Nos. 2 11 21               | 1st do. |

**TOWNSHIP OF BLENNHIM.**  
At the upset price of 15s. currency, per acre.

|                         |       |
|-------------------------|-------|
| 2nd Concession, Nos. 22 | 16    |
| 3rd " " " " "           | 17 23 |
| 4th " " " " "           | 16    |
| 5th " " " " "           | 3 22  |
| 6th " " " " "           | 16    |
| 7th " " " " "           | 17 22 |
| 8th " " " " "           | 16    |
| 9th " " " " "           | 17    |
| 10th " " " " "          | 16    |
| 11th " " " " "          | 17 22 |
| 12th " " " " "          | 16    |

**TOWNSHIP OF CARRADOC.**  
At the upset price of 15s. currency, per acre.

|                           |      |
|---------------------------|------|
| 1st Concession, Nos. 2 16 | 10   |
| 2nd " " " " "             | 2 9  |
| 3rd " " " " "             | 3 17 |
| 4th " " " " "             | 2 16 |
| 5th " " " " "             | 3 17 |
| 6th " " " " "             | 2 16 |
| 7th " " " " "             | 3 17 |
| 8th " " " " "             | 2 16 |
| 9th " " " " "             | 3 10 |
| 10th " " " " "            | 3 10 |

**TOWNSHIP OF MISSOURI.**  
At the upset price of 12s 6d. currency, per acre.

|                            |          |
|----------------------------|----------|
| 1st Concession, Nos. 15 31 | 27       |
| 2nd " " " " "              | 31       |
| 3rd " " " " "              | 8 31     |
| 4th " " " " "              | 12 27    |
| 5th " " " " "              | 2 15 31  |
| 6th " " " " "              | 12 27    |
| 7th " " " " "              | 8 25     |
| 8th " " " " "              | 6 20     |
| 9th " " " " "              | 15 31    |
| 10th " " " " "             | 12 27    |
| 11th " " " " "             | 2 25 31  |
| 12th " " " " "             | 12 27 33 |
| 13th " " " " "             | 2 15 31  |
| 14th " " " " "             | 12 26    |

Also, will be offered, at the same time and place, the undermentioned CROWN LANDS, upon condition of actual settlement, and on the usual terms of payment.

**TOWNSHIP OF ZORRA.**  
At the upset price of 15s. currency, per acre.

|                          |       |
|--------------------------|-------|
| 1st Concession, No. 27   | 36    |
| Broken Lot, Nos. 36      | 24 26 |
| East Halves, Nos. 32     | 36    |
| 7th Concession, Nos. 36  | 20 22 |
| Broken Lot, Nos. 36      | 36    |
| East Halves, Nos. 36     | 26    |
| 9th Concession, Nos. 36  | 36    |
| 10th " " " " "           | 26    |
| 11th " " " " "           | 36    |
| 12th " " " " "           | 22    |
| 13th " " " " "           | 36    |
| Broken Lot, Nos. 36      | 36    |
| East Halves, Nos. 36     | 17 33 |
| West Halves, Nos. 36     | 24 35 |
| 15th Concession, Nos. 36 | 24    |
| 16th " " " " "           | 31    |
| Broken Lot, Nos. 36      | 36    |
| 17th Concession, Nos. 36 | 36    |
| 18th " " " " "           | 36    |

**TOWNSHIP OF MISSOURI.**  
At the upset price of 12s 6d. currency per Acre.

|                         |            |
|-------------------------|------------|
| 2nd Concession, Nos. 31 | West Half. |
| 3rd " " " " "           | 8          |
| 4th " " " " "           | 8          |
| 14th " " " " "          | 25 20      |

Commissioner of Crown Lands' Office,  
Toronto, 13th May, 1834. 237-3w.

**SALE OF CLERGY RESERVES.**—Notice is hereby given that the undermentioned CLERGY RESERVES will be exposed for Sale by Public Auction, at Mungers Inn, in the town of Belleville, in the Midland District, On Tuesday, the 10th day of June next, at 10 o'clock, A.M. on the following terms, viz:—one-tenth of the purchase money to be paid down, and the remainder in Nine Equal Annual Instalments,—with Interest upon each Instalment as it becomes due:

**TOWNSHIP OF HUNTINGDON.**  
At the upset price of 10s Currency per acre.

|                        |         |
|------------------------|---------|
| 4th Concession, No. 15 | 11 19   |
| 5th " " " " "          | 17      |
| 6th " " " " "          | 16      |
| 7th " " " " "          | 5 15 20 |
| 8th " " " " "          | 4 11 19 |
| 9th " " " " "          | 3 10 17 |
| 10th " " " " "         | 2 9 16  |
| 11th " " " " "         | 5 15 20 |
| 12th " " " " "         | 3 11 19 |
| 13th " " " " "         | 3 10 17 |
| 14th " " " " "         | 3 10 17 |

**TOWNSHIP OF MADOC.**  
At the upset price of 7s 6d. Currency per acre.

|                              |               |
|------------------------------|---------------|
| 1st Concession, Nos. 8 15 31 | 12 20 27 32   |
| 2d " " " " "                 | 15 31         |
| 3d " " " " "                 | 12 27 32      |
| 4th " " " " "                | 15 31         |
| 5th " " " " "                | 12 20 27 32   |
| 6th " " " " "                | 2 8 15 31     |
| 7th " " " " "                | 2 8 15 31     |
| 8th " " " " "                | 12 20 27 32   |
| 9th " " " " "                | 2 8 15 31     |
| 10th " " " " "               | 6 12 20 27 32 |
| 11th " " " " "               | 2 8 15 31     |

Also the undermentioned Park Lots of the Town of Belleville, containing Five acres each, at the upset price of 50s. Currency per acre, and upon the usual terms of payment for Crown Lands.  
East Park Street, Nos. 6, 7, 8, 9, 15, 16, 17, 18, 19, 20, West Park Street, Nos. 1, 2, 6, 7, 8, 9, 10, 12, 14, 15, 16, 17, 18, 19, 20.  
Commissioner of Crown Lands' Office,  
Toronto, 12th May, 1834. 237-2

**DESIRABLE PROPERTY FOR SALE.**—About 8 ACRES of LAND, situated within half a mile of the City of Toronto, a few rods north of the Don Bridge, house land belonging to Mr. Wm. Arthur, (upon which his distillery is erected) on the West by the River Don, and on the South by the Lot belonging to Mr. Monro. About five acres are cleared and fenced, and seeded with Timothy and Clover; and upon the Lot are planted between sixty and seventy young Fruit Trees of different kinds. The soil is well adapted for a fruit and vegetable garden, and that part of it which adjoins the river is excellently suited for the erection of Steam machinery of any kind, or for a Brewery, Distillery, or Tannery. For further particulars apply to  
JAMES BICKET,  
237 1/2 King-street, Toronto, 6th May, 1834. 234-6.

**LAND 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.  
Toronto, April 15, 1834. 231ff.

**FARM FOR SALE OR TO LET,** in the Township of Toronto, on the Lake road, between the Rivers Credit and Etobicoke, about 14 miles from the City of Toronto, (late York). The farm lies in a healthy situation, and has a good HOUSE and BARN, and a good well of water—in short, it has every convenience. For further particulars apply to the owner, on the premises, or at the Guardian office  
W. WATSON,  
April 23, 1833. 232-4f.

**FOR SALE,** Lots No. 7 in the 6th Con. and 13 in the 3rd con. of Hungerford, 200 acres each. Lot No. 6, in the 1st con. of Percy, 200 acres. East half of Lot No. 1, in the 5th con. of Kaladar, 100 acres. East half of Lot No. 16, in the 7th con. of Kennebeck, 100 acres. West half of Lot No. 31, in the 6th con. of Matilda, 100 acres. 50 Acres in North Crosby, and one Village Lot in De. morestville.  
The above Lots of Land will be disposed of on liberal terms, as it respects price and periods of payment.—For further particulars apply (if by mail post-paid) to the subscriber.  
CYRUS R. ALLISON,  
Adolphustown, April 20th, 1833. 181-ff.

**VALUABLE BUILDING LOT to be Leased.**  
845 feet on the North side of King street, being the ground between the London House and Mr. Turton's new brick building. For further particulars apply to  
JAMES BICKET,  
Toronto, 29th May, 1834. Land Agent, &c. 237-3s.

**FOR SALE**—a FARM of excellent Land in the Township of Tecumseh, containing 100 ACRES situated on the leading road from Adjala to Yonge street, with a leading stream of Water, and above 30 Acres of improvement; 10 Acres of the same under wheat; a good House and Barn within 3 miles of two Saw-Mills; with a young Orchard of about 50 thriving Apple trees; and a Garden neatly laid out. The above is under good fences. For further particulars apply to the Subscriber on the premises.  
THOS. HURST,  
Lot No. 16, 8th Con. S. Hall, }  
February 1, 1834. 234-Gm.

**SPRING IMPORTATIONS.**—The Subscribers are now receiving, in Toronto, their Importations by the Spring Arrivals of the following description of GOODS, and to which they beg to call the attention of the Trade.  
Brown and bleached canvases,  
Osnaburghs, brown sheetings, sackings, &c.  
Stout drab and dark moleskin,  
Fustian velveteens,  
Corduroys and woollen cords,  
Morning and fancy gingham,  
8-4 Linen and cotton sheetings and diapers,  
Superfine and common broad cloths,  
Fancy cassimeres,  
Plain, corded and ribbed cassimeres,  
Satinettes and new trousers stuffs,  
New styles in vestings,  
Velvet, silk, and printed black and fashionable colors of Gros de Naples,  
Black and colored velvets and velvet ribbons,  
Fancy, caricature and Brussels bandanas,  
Spun silk handkerchiefs of all qualities,  
Silk, worsted and cotton shawls and tippets,  
Merino, cashmere and printed shawls,  
Bonnet and lustrous ribbons, ferrets, &c.  
Raven and colored sewing silk,  
Superfine spools,  
Fancy spun silk and cotton socks and hose,  
Silk gloves and hosiery of all kinds,  
Ladies' and gentlemen's colored and black kid gloves,  
Berlin and ladies' twilled and plain cambric gloves,  
Buck, Hexham, and beaver gloves and mitts,  
Silk and gingham parasols and umbrellas,  
Travelling caps and cloaks,  
Braces and common superior body belts,  
Girth web, shoe thread, common and patent,  
White and colored, common and fine stays,  
Veils, & new styles in crapes and gauze handkerchiefs,  
Shawl dresses and light gown pieces,  
Ladies' reticules, portfolios, work boxes,  
Gentlemen's dressing cases, writing desks,  
Fine juanones, cambrics and mulls,  
Twilled sleeve linings, rolled jaconets,  
Light, fancy, dark and mourning prints,  
do. printed muslins,  
Fancy printed shirtings and ready made shirts,  
Diagonals, Bengals and common printed goods,  
Thread edgings, pink laces and bobbinets,  
Ladies' and children's fine boots and shoes,  
An assortment of strong do.  
Colored and black merinoes, moreens,  
Black and Brown Hollands,  
Irish linen and lawns, and fine colored shirtings,  
Apron checks, shirtings and Turkey stripes,  
6-4 superior cotton ticking and 3-4 linen do.  
Boot and stay laces, and other small wares.  
The Subscribers also hold for sale:  
Stoves, belled pots, sugar kettles, &c.  
Cordage of all sizes,  
Common red and white wines,  
Cannister and keg gunpowder,  
A few chests best indigo,  
An assortment of carpeting,  
do. ready made clothes.  
WM. GUILD, Jr. & Co.  
City of Toronto, U. C., 22d May, 1834. 237-6w.

**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 20, 1834. 236 fm.

**NEW AND EXTENSIVE ARRIVALS** of LINEN AND WOOLEN 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, Kerseymeres, Kersays, Pilot Cloth, Peterbams, Flushing, Woollen Velveteen and Cord, Cotton Cord and Velveteen, Beaverettes, Fustians; silk, Valentins, and velvet Vesting; Cambrics, Lustrings, Plaids, Flannels, Blankets, Baize, Serge; ten pieces of choice Carpeting, very cheap; Merinoes, Cottons, Shirtings, printed Calicoes in great variety; Kerseymeres, 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, Cambric, and Plain Cloths; Ladies' Velvet, Tussore, 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

**CHEAP WHOLESALE WAREHOUSE.**  
For all kinds of Dyestuffs; Drugs, Chemicals, Patent Medicines, Paints, Oils, &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. 168-ff.

**FALL AND WINTER GOODS.**  
(WHOLESALE & RETAIL) just received at 181 King-st. SAMUEL B. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicited 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