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RISE OF METHODISM IN CANADA.

The following extract from the "History of the Rise and Progress of the Methodist Church, by A. G. MEACHAM," lately published at Hallowell, U. C., may prove interesting to our readers, as exhibiting some traits of the character of the times when Methodism was first introduced into Upper Canada—when there was scarcely any law, and less justice in the land.

The powers then being, probably indulged the vain supposition that in banishing Mr. McCarty they would effectually crush Methodism in its bud, and preserve the rising Province from the troublesome intrusions of that sect every where spoken against; but a very little time clearly evinced that, in this respect at least they "imagined a vain thing." We knew not indeed what might have been the character or religious conduct of Mr. McCarty, but the manner of his treatment shows that his enemies knew but little of what was due to either the rights of conscience or the liberty of the subject.—Ed.

"The first account indeed, which we have of Methodism in Canada, was in the year 1780: when it was brought into Quebec by the arrival of the British troops, in the time of the American revolutionary war. A number of the soldiery there were, who belonged to the Wesleyan connection in England and Ireland. Among these also, was a gentleman by the name of Tuffey, who had been an occasional helper with Mr. Wesley, and who officiated as commissary of the 44th regiment. Upon their arrival, Mr. Tuffey, being zealous for the glory of God, commenced a course, which he pursued during nearly the three years stay he made in that place: which was that of preaching the gospel of Jesus Christ as he had opportunity, to such of the soldiery and citizens as were disposed to hear. Although he had not that success which followed the labors of the pious Haima on the continent of Europe, and although no particular society was formed, yet the preaching of Mr. Tuffey, no doubt, as an incidental occurrence, proved the introduction of this wide-spreading and evangelical community, which still continues to emit the radiant splendors of the sun of righteousness throughout the Canadian populace. After the treaty of peace between Great Britain and the American colonies was ratified, the army at Quebec was disbanded; many of the officers and soldiers returned to England, and others proceeded into the Upper country, where they began to form settlements in divers parts. Mr. Tuffey returned home; but the most part, if not all, of his Methodist associates emigrated to this country; where mingling with the general population, they soon became scattered abroad.

"The tide of emigration from England and Ireland commencing the same year, (1783) bore along its current now and then, a few of the Methodists belonging to Mr. Wesley's connection, in those countries. Their number being quite inconsiderable compared with the multitude that swarmed into these regions at that time, they consequently became isolated, remote from each other's residence, which rendered social intercourse, and the public means of grace, a subject of utter impracticability.

"Having neither religious institutions or religious teachers in the land, the proficiency of its inhabitants in general, waxed more and more; and those who had professed to follow a better course, growing cold and indifferent in their enjoyments, soon turned, most of them, to follies of the world. Our Saviour's prediction indeed, seemed most strikingly fulfilled, that *Because iniquity shall abound, the love of many shall wax cold.* It has likewise but recently been observed, by one of those first settlers, that, 'For some years together it appeared, as though there were neither law nor religion in all the country.'

"But notwithstanding the corrupted state and profanity of the generality of the population, a few there were, who bowed not the knee to the image of Baal, and who still maintained their character and dignity as Christians, and as avowed votaries of the hallowed cross.

"Being so long deprived of the preaching of the gospel and the social means of grace, they became exceedingly hungry for the word of life. But residing in a new settled country and subject to many hardships, privations and toils, and separated withal from their mother country by the Atlantic, and from the population of the United States, by the Ontario, the St. Lawrence, and a vast and trackless wilderness, the hopes they entertained of spiritual assistance, were but small, not knowing which way to look, or where to apply for relief. But the God of the faithful, who is ever mindful of his people, and who delighteth not in the death of the ungodly, in commissary

tion to their forlorn condition, soon opened a door whereby they received a supply of their spiritual needs; and from which time and circumstance, arose that wide extended community which to this day continues to hold forth the golden sceptre to many thousands of the Canadian populace. "Some time in the year 1788 commenced the emigration from the United States to Canada;—which consequently opened a communication between the two countries. And in the latter part of that or the fore part of the following year, a young man—Mr. Lyons, who was an exhorter in the Methodist Episcopal Church in the U. States, repaired to Canada and engaged in a school in the township of Adolphustown.

"Possessing a deep desire for the salvation of his fellow-men, and sympathizing in the wretched state of those about him, he ventured forward in the name of his Divine Master, and calling the people together in various neighborhoods, zealously exhorted them to flee the wrath to come, and lay hold on eternal life through Jesus Christ.

"While the attention of some was excited by novelty or curiosity to attend his meetings, the more serious and religious portion were co-operating with him by faith and prayer, for a revival of the work of God among the people. The verity of that Divine promise therefore was soon realized, *'that when Zion travailed, she shall bring forth.'* A few prodigate sinners were turned to the Lord, backsliders were reclaimed, and declining professors, were aroused to a diligent application to Christian duty. The aspect of religious affairs was visibly changed, though no classes or societies were formed. Mr. Lyons may therefore be considered, as making the first introduction of Episcopal Methodism into Canada.

"In course of the same year Mr. James McCarty repaired to Canada and settled in Ernestown. He was formerly from Ireland; but remaining sometime in the United States, and having frequent opportunities of hearing the celebrated Whitefield, when on his last mission to America, he became a convert to the Whitefieldian cause, and a zealous promoter of experimental religion. He made no pretension of any union with the Methodist connection, either in Europe or the United States; but professedly avowed himself one of Whitefield's followers."

"Soon after his arrival, he began to warn sinners to flee from the wrath to come, and to encourage such as had tasted the comforts of religion in former days. He preached Christ to the people of the various neighborhoods, who generally attended his meetings in large numbers. Being accustomed to the manners of the Church of England, he read his sermons, but with that deep feeling and engagedness, that they produced a happy and lasting effect on the minds of his hearers. Convictions were multiplied, which were succeeded by conversions; and numbers of Methodists that were in the country before him, joining heart and hand with him in the work of the Lord, a jealousy was soon excited among those who were advocates for the lifeless forms of the Church of England. Fearing that Methodism might become established there soon raised a persecution against Mr. McCarty, in order to extinguish the flame of pure religion which had already begun to spread. There were three individuals who ranked among the officials, and leading characters, that were by far the most active in that infamous and wicked scheme. Of these were the sheriff, Mr. L——, a militia Captain, Mr. C——, and the chief engineer, Mr. L——. The sheriff, often declared boldly, that there should be no religious worship established, but that of the Church of England. But yet the people would assemble in private houses, and Mr. McCarty true to his Master's work would meet with them and preach. Greatly enraged at this, his enemies could fix on no other alternative for its abolition, than that of banishing Mr. McCarty to the United States.

"An edict had been issued from the government, that all vagabond characters should be banished from the country. They therefore seized upon this advantage to effect the seclusion of Mr. McCarty with that groundless pretext.

"As he was preaching one Sunday therefore, at the house of Mr. Robert Perry, senior, four men armed with muskets, came to apprehend him and to take him to the jail at Kingston. Being conscience smitten doubtless for their atrocious design upon the Sabbath day, they however left their arms at the house of Mr. Perry a short distance from the place of worship. Upon the bail of Mr. Perry, for Mr. McCarty's appearance at Kingston on the following day, the men left him and returned. On their arrival at Kingston the next day, Mr. P. presented Mr. McCarty to the Sheriff, and demanded his bond given the day before. But the sheriff refused absolutely to take any charges concerning him. They therefore bid him good bye, and retired. The enemies of Mr. McCarty however, rallied the same day and thrust him into prison; but he was again liberated by Mr. Perry's bail. When the time had expired for which he had been bailed, he, with Mr. Perry repaired again to Kingston to receive his destiny; where, by the orders of the chief engineer, he was put on board of a boat managed by four French men, who were directed to leave him on a desolate island in the St. Lawrence. This they attempted to do, but through Mr. McCarty's resistance, they were induced to land him on the main shore, from whence he returned home to his family and friends.

"Prior to this however, he had procured the friendship of Sir John Johnson, who had furnished him with money for the purpose of entering into prosecution against his persecutors. An Attorney at Montreal, likewise warranted him a successful process, and offered his assistance in carrying on the suit. But while on his way to Montreal, or on his return, (it is not ascertained which,) he was strangely and suddenly missing

and has never been heard of since. It seems improbable, also, that he should have repaired to the United States, from the circumstance that he had a wife and four children whom he dearly loved, and who have never heard of him to this day. The place where he was last seen was at the Long Sault; but what ever befel him or from what cause he disappeared, is left a subject of conjecture until the great day, wherein the secrets of all hearts shall be revealed, and all the hidden things of dishonesty, brought to light.

"The singular phenomena which eventually followed this affair, seems to denote, that an overruling and interposing providence was invisibly connected with the whole transaction from first to last. On the one hand we see the preaching of Mr. McCarty, rendered effective in arousing the attention of the people to the subject of pure religion, and preparing the way for the establishment of a durable and evangelical Church: As also, the violence and malice of his persecutors, which, instead of answering their design, only served to develop the iniquity of their cause, and to confirm the public mind in favor of Mr. McCarty, and the course he pursued. At the time of his commitment to prison, indeed, Mr. Perry said to Mr. L. the Sheriff, 'You may kill McCarty, but a hundred more will rise at his burial, whom you nor your party cannot kill.'—How fully indeed, has this been exemplified, and how striking its eventful scenes, which crowd around us even to the present day.

"On the other hand we see the persecutors of the cause of Christ, coming to naught, and overthrown by a frowning providence: Captain C. who was most active in Mr. McCarty's persecution, afterwards wrote a confession of his crime, stating that he had wrongfully, and wickedly persecuted an innocent man, and requested Mr. Perry to present the confession to the judge; who replied in the language of the chief priests, upon the confession of Judas after betraying our Lord: 'That it was a concern of his own, and he alone must see to it.' Captain C—— afterwards fell into a state of insanity, which continued many years and finally closed with his death.

"The engineer who ordered Mr. McCarty to be left on the desolate isle, closed his career in 8 or ten days afterwards; and Mr. L—— also died suddenly in the course of two or three weeks.

"The work of religion which had now commenced, proved not to be of man, but of God.—The enemies of the cross could not therefore bring it to an end; and the Great Head of the church, no doubt, designed the spiritual welfare of this present community as well as that of generations yet to come, even by the efficiency of those few, and feeble means.

"Near two years had elapsed after the arrival of Mr. Lyons before any further measures were adopted for acquiring a competent and official supply of spiritual aid. Roused at length more deeply to deplore the destitute condition of their countrymen, they resolved on a plan for procuring the desired end. For this purpose they despatched a message to the conference of the Methodist Episcopal Church which held its session in the city of New York, in October 1790. Taking the case into consideration, the conference condescended to lend their assistance in supplying their spiritual wants. The Rev. William Losce who had been received on trial the preceding year, was therefore despatched as a missionary to labor among this anxious people.

"The arrival of Mr. Losce was attended with much rejoicing among the votaries of the cross, and an animating prelude of Zion's prosperity, soon roused their devoutness and strengthened their faith to look for a wide spreading revival of the work of God.

"Naturally possessing the spirit of a Bonner, in an eminent degree, together with a heart renewed by grace, and warmed with the love of God, which form the most essential qualifications of a gospel minister, Mr. Losce entered upon his charge in the name of the Lord, and labored most indefatigably for the good of perishing souls.—Plain and familiar in his style, (though often very abrupt) he portrayed the consequences of an ungodly life, and so vehemently urged the necessity of repentance, as the only medium to happiness and peace, that many were induced to desert the cause of sin, and seek protection in the mercy of God.

"Proceeding into various neighborhoods and unfolding to view the excellencies of the gospel of Christ, a happy revival ensued, and the general attention of the inhabitants became awake to the glorious events which were daily passing among them. For the better and more judicious arrangement of the work, he reduced the whole into a kind of circuit, which he pursued during the year. Numbers having espoused the Redeemer's cause in various parts, Mr. Losce proceeded likewise to form into classes those that were desirous of becoming attached to the Methodist Episcopal Church. A number of respectable societies were therefore organized under the jurisdiction of the Methodist Episcopacy. And from this time, the standard of Methodism may be considered as firmly established in the Canadian climes.

"The circuit thus formed, extended from Kingston along the Bay Quinte, to the uppermost settlements thereof, so as to embrace, mostly, the townships of Ernestown, Fredericksburgh, and Adolphustown. This it seems was the first settled and most populous part, and here indeed, was the golden sceptre of the gospel of peace, first held forth to the inhabitants of this wilderness country. Private dwellings were for some

time their only places of public worship; and these at length were rendered by far too contracted to contain the growing congregations. The cry therefore became general, that 'the place is too strait for us, and we can not abide it.'—The erecting of tabernacles unto the Lord, was therefore taken into account; and ere Mr. Losce's departure arrived, a number of commodious chapels were so far advanced, as to accommodate their worshipping assemblies in a comfortable manner. Some of these indeed are still in existence, having undergone however, some considerable re-modelling and many repairs.

"Here then we behold an infant church, rising like a vapor from the sea, and spreading forth its borders till it overshadows the land. And how wonderfully is our admiration inspired, on retrospect, those succeeding events introductory to its rise, and so efficient in its subsequent prosperity. Indeed, 'it is the Lord's doing, and it is marvellous in our eyes.'

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WILBERFORCE, GRANVILLE SHARP, AND CLARKSON. In a brief sketch of the life of William Wilberforce, Esq. which we find in the London Baptist Magazine for January, we learn the facts which follow: Whilst they pain the heart with the horrors and murders associated with the Slave Trade, they show that it was the cause of humanity which first originated the intimacy of this illustrious trio; and the same cause, in the benevolent operation of their labours, has given them an imperishable name.—Chr. Watchman.

"In 1783, certain underwriters desired to be heard against Grogson and others of Liverpool, in the case of the ship Zong, captain Collingwood, alleging that the captain and officers of the said vessel threw overboard 132 slaves alive into the sea, in order to defraud them, by claiming the value of the said slaves as if they had been lost in a natural way. In the course of the trial, which afterwards came on, it appeared that the slaves on board the Zong were very sickly; that sixty of them had already died, and several were ill and likely to die, when the captain proposed to James Kelsall, the mate, and others, to throw several of them overboard, stating 'that if they died a natural death the loss would fall upon the owners of the ship, but that, if they were thrown into the sea, it would fall upon the under-writers.'—He selected accordingly 132 of the most sickly of the slaves. Fifty-four of these were immediately thrown overboard, and forty two were made to be partakers of their fate on the succeeding day. In the course of three days afterwards the remaining twenty-six were brought upon deck to complete the number of victims. The first sixteen submitted to be thrown into the sea; but the rest, with a noble resolution, would not suffer the officers to touch them, but leaped after their companions and shared the same fate.

"The plea, which was set up in behalf of this atrocious and unparalleled act of wickedness, was, that the captain discovered, when he made the proposal, that he had only 200 gallons of water on board, and that he has missed his port. It was proved, however, in answer to this, that no one had been put upon short allowance; and that, as if Providence had determined to afford an unequivocal proof of the guilt, a shower of rain fell and continued for three days immediately after the second lot of slaves had been destroyed, by means of which they might have filled many of their vessels with water, and thus have prevented all necessity for the destruction of the third.

"Mr. Sharp was present at this trial, and procured the attendance of a short-hand writer to take down the facts, which should come out in the course of it. These he gave to the public afterwards. He communicated them also, with a copy of the trial, to the Lords of the Admiralty, as the guardians of justice upon the seas, and to the Duke of Portland, as principal minister of State. No notice however was taken by any of these, of the information which had been thus sent them.

"But though nothing was done by the persons then in power, in consequence of the murder of so many innocent individuals, yet the publication of an account of it by Mr. Sharp in the newspapers, made such an impression upon others that new coadjutors rose up."

Two years after this, 1785, Mr. Thomas Clarkson was led to direct his attention to the subject, and the result of his inquiries was an entire dedication of himself to the interests of humanity.—In that year Dr. Peckhard, the vice-chancellor, of Cambridge, proposed to the senior bachelors in arts, the following question as the subject for a Latin dissertation: 'Is it right to make slaves of others against their will?' Mr. Clarkson was, at this time, of the order of senior bachelors, and having obtained the prize for the best Latin dissertation the previous year, a regard to his own reputation led him to try for it again. He at once perceived that the question had a direct bearing on the African slave trade, and proceeded to London to obtain information respecting the manner in which this traffic was conducted. Hitherto he had felt no interest in the question itself.—His only concern was to maintain and extend his reputation in the University. But in the course of his reading, his mind underwent an entire revolution. The atrocities which were systematically practised on the African coast, harrowed up his soul, and induced a degree of feeling scarcely compatible with the calm discharge of his duties. His own account of the state of his mind at this period is eminently beautiful and touching.

"Furnished then in this manner, I began my work. But no person can tell the severe trial, which the writing of it proved to me. I had expected pleasure from the invention of the arguments, from the arrangement of them, from the putting of them together, and from the thought in the interim that I was engaged in an innocent contest for literary honour. But all my pleasure was damped by the facts which were now continually before me. It was but one gloomy subject from morning to night. In the day-time I was uneasy. In the night I had little rest. I sometimes never

closed my eye-lids for grief. It became now not so much a trial for academical reputation, as for the production of a work, which might be useful to injured Africa. And keeping this idea, in my mind ever after the perusal of Benezet, I always slept with a candle in my room, that I might rise out of bed and put down such thoughts as might occur to me in the night, if I judged them valuable, conceiving that no arguments of any moment should be lost in so great a cause. Having at length finished this painful task, I sent my essay to the vice-chancellor, and soon afterwards found myself honoured as before with the first prize.

"As it is usual to read those essays publicly in the senate-house soon after the prize is adjudged, I was called to Cambridge for this purpose. I went and performed my office. On returning however to London, the subject of it almost wholly engrossed my thoughts. I became at times very seriously affected while on the road. I stopped my horse occasionally, and dismounted and walked. I frequently tried to persuade myself in these intervals, that the contents of my essay could not be true. The more however I reflected upon them, or rather upon the authorities on which they were founded, the more I gave them credit. Coming in sight of Wades Mill in Hertfordshire, I sat down disconsolate on the turf by the roadside and held my horse. Here a thought came into my mind, that if the contents of the Essay were true, it was time some person, should see these calamities to their end. Agitated in this manner I reached home. This was in the summer of 1785."

"Mr. Clarkson's mind was now too deeply interested in the subject to return to its ordinary occupations. He determined on the translation of his Essay, sought an interview with Mr. Granville Sharp, and ultimately resolved on abandoning the church, in which he had fair prospects of preferment, and of devoting himself entirely to the cause of the Africans. From this period he occupied himself in calling on the leading members of the two houses of parliament, in obtaining additional information, and in circulating such works as were suited to enlighten and arouse the public mind.—Amongst other persons he called upon Mr. Wilberforce, then in the morning of his day, and but little known to the public, and it is gratifying to peruse his own account of the reception which he experienced. Little did Mr. C. imagine, that the young senator, on whom he then called, was to act so distinguished and consistent a part in the great struggle. The designs of Providence were, as yet, unrevealed: but now the result is known, it cannot be uninteresting to look back and review the circumstances which have conducted to so triumphant and glorious an issue.

"Among those whom I visited, was Mr. Wilberforce. On my first interview with him, he stated frankly, that the subject had often employed his thoughts, and that it was near his heart. He seemed earnest about it, and also very desirous of taking the trouble of inquiring further into it. Having read my book, which I had delivered to him in person, he sent for me. He expressed a wish that I would make him acquainted with some of my authorities for the assertions in it, which I did afterwards to his satisfaction. He asked me if I could support it by any other evidence. I told him I could.—I mentioned Mr. Newton, Mr. Nisbett, and several others to him. He took the trouble of sending for all these. He made memorandums of all their conversation, and, sending for me afterwards, showed them to me. On learning my intention to devote myself to the cause, he paid me many handsome compliments. He then desired me to call upon him often, and to acquaint him with my progress from time to time. He expressed also his willingness to afford me any assistance in his power in the prosecution of my pursuits."

* It appeared that they filled six.
† Mr. William Sharp, brother of Granville Sharp.
From the Maine Wesleyan Journal.
BE SHORT.

Considering the brevity of human life, and how exceedingly difficult it is to converse profitably a great while at a time, it seems very proper to bear the above motto in mind in all our conversations with our fellows. It should be observed in domestic worship. Our prayers should be short, in connection with all other exercises of social devotion; for long exercises weary the patience of children, begets in them a distaste for Religion, and instead of leading them to Christ, drives them farther from him. In relation to long prayers, we might say as did Mr. Whitefield, 'you have prayed me into a good frame, and you have prayed me out again!' Want of attention to this, may possibly account for the fact, that the children of very pious parents, are sometimes found to be the most wicked. We should observe this in public worship, 'by not singing too much at once; seldom more than five or six verses.' Otherwise, we shall impose too heavy a task upon our singers and weary the patience of the congregation: so that they will begin to wish themselves at home, even before they hear the sermon. 'Do not pray extempore above eight or ten minutes.' But there is one instance in particular, in which this should have an admonitory influence. I refer to the practice of preaching long sermons. They are considered quite unprofitable, and out of repute; especially, on Quarterly meeting occasions. And yet, here is where you will be most likely to hear them, from an hour and a half to two hours in length. Now universal experience confirms the fact, that such sermons are quite uninteresting, and therefore, do little good; for if the mind cannot be interested the heart cannot be properly affected. Now against the practice of preaching long sermons at Quarterly meetings, I would urge the following reasons:

First. At such times the Lord's Supper is to be administered, and generally to an unusual number of communicants, as they are there from all parts of the circuit, and a much longer time is for this part of the service than is usual; consequently, where we have two sermons, and one or both, of an extraordinary length, it en-

croaches upon the time of communion. That most of all solemn ordinances must be performed in a hurried manner; and a perturbation of mind very improperly adapted to the occasion, is excited in the communicants by their long and unnecessary stay. They derive but little profit comparatively by communing under such circumstances. This evil most certainly should be avoided.

Secondly. It is the practice of many of our P. Elders to devote a little time after the communion service, in prayer for the penitent, such as are anxious for the salvation of their souls. This is a very worthy practice, and is often attended with innumerable good. However the opportunity is about as good as lost in consequence of a long sermon, which has so encroached upon the time that it is more ceremony to invite the serious to the altar at all. I must confess, I have not been at all surprised, that none have been found in the midst of a solemn congregation who were willing to manifest their desire for salvation at a late period in the day, after having their patience wearied with a tedious sermon of nearly two hours in length. Duty called them another way. It was high time to be journeying homeward.

Thirdly. Those living at a distance, perhaps from the extreme of the circuit, will be subjected to a great inconvenience. They must abruptly leave the meeting and thus deprive themselves of the communion season, or perform their journey in the night. This would be very unpleasant, and in many instances impracticable. Or they may choose a third alternative, to remain until the close of the meeting, and then drive "John like," that is, furiously, to their dwellings. How can such profit by the meeting? What opportunity have they for calm and holy meditation in the midst of such a hurry? Ten to one, if you do not hear those good people say, "well, I'll not go so far again to Quarterly meeting, if I have yet to hear such long sermons, and then travel home in the night to pay for it." But Fourthly. The practice of preaching long sermons on such occasions involves another evil: It prevents the exercise of a variety of gifts, by giving no time for exhortation. It is found where this privilege is granted, that our Q. meetings are more profitable, and the people take a livelier interest in them. And surely no preacher will feel as though he was at liberty to detain the congregation by exhortation, after they have waited an hour and a half, or two hours to hear the conclusion of a single sermon. And add to this, it is a direct violation of our obligation, to "endeavour not to speak too long or too loud."

It has sometimes been asked "why are not our Q. Meetings more interesting?" Could we not find an answer in this—we have too long sermons on such occasions. As a remedy then for all the above named evils, and lest I should forget myself, I would say Dr. S. H. G. C. M. Feb. 11, 1833.

For the Christian Guardian.

PRINCE POTEMKIN.

"Can we esteem that man prosperous, who is raised to a situation which flatters his passions, but which corrupts his principles, disorders his temper, and finally overthrows his virtue?"

History does not. I think, furnish a more striking instance of sensual indulgence, and human vanity combined, with many excellent qualities, than in the case of Prince Potemkin. The history of this Prince contains a great moral lesson, often inculcated, but too little practised. We here behold a man endowed with many virtues, which, if properly exercised, cannot fail of constituting greatness. Possessed of courage, resolution, a most daring ambition, an unsparring profusion in all his expenses, and a mind capable of drawing innumerable stores of knowledge from others, and of conversing with propriety and decision on almost any subject—add to this the favour of a great and powerful Sovereign, and what was not such a man capable of doing for the good of himself and others? But, alas! with all these acquisitions, we see him a slave to his own vanity; the miserable victim of every vice which can debase or torment human nature.

Prince Gregory Alexandrovitch Potemkin was by near twenty years the favourite of his royal mistress Catherine II, Empress of Russia, a Princess who, by wise laws, and a liberal patronage of the arts and sciences, did much to strengthen and consolidate the vast empire, which by her conquests, and the magnificence of her court, she had so much enlarged and exalted. This however is only the fair side of her character, and while we are ready to admire the brilliant and dazzling qualities, the regular and temperate habits of this great woman, history points us with an unerring finger to her dissolute conduct and incurable vices. Let us never forget that her ascent to the throne was stained with the blood of her husband, to whose assassination it is strongly suspected she was privy. Who can reflect, without just abhorrence upon her lavish expenditure of the public money, bestowed upon dissolute and abandoned favorites, who from time to time became objects of her capricious regard and insatiable licentiousness? We are told that the sum of 92,820,000 rubles (equal to about £12,000,000) was bestowed upon such favorites, to the number of twelve, who successively enjoyed the transient and ill-regulated attentions of the Empress.

Foremost amongst this number stands the daring, bold, and highly-gifted, but unfortunate Potemkin. His vanity, his ambition, his schemes of oriental conquest, all flattered, and soothed by turns the mind of his royal mistress. It may not be generally known that Potemkin meditated the overthrow of the Ottoman Empire, and that it was his intention with a body of 10,000 Russians to march against China! We are informed that once wishing to have Plutarck read to him, he suddenly interrupted his reader, while at the life of Agesilaus, by exclaiming, "Think you that at a future period I could go to Constantinople?" "If her Majesty please, it is not impossible," was the reply. "That is enough," returned Potemkin, "if any person should tell me to-day that I could not go, I would blow out my brains." Some insinuations upon his courage being once thrown out by some person during the siege of Ochakof, it was observed that he walked coolly backwards and forwards under the guns of the ramparts. This extraordinary man indulged himself with every visionary scheme of delusive ambition which could possibly enter into the mind of a human being. At one time, we are told it was his intention to be a monk—at another a bishop—then Duke of Courland, King of Poland, Sovereign of Moldavia, Wallachia and Bessarabia.

As a specimen of his unbounded extravagance we find that he often indulged himself with Sterlet soup, at a time when it was so dear, that a dish taken before dinner, cost him not less than 300 rubles; and that he frequently dispatched his officers from the Crimea to St. Petersburg, to procure him oysters, or China oranges. As he wished to have every article of the most costly description, he bought ten or a dozen violins, one of which was worth 6000 rubles, but being seldom used, they were carelessly thrown aside, and soon destroyed by dust or rats. Such were his whimsical caprices, that at one time he might be seen for weeks together, surrounded by his attendants, playing at chess or cards, lounging on a richly embroidered sofa, without speaking a word, in a loose morning gown, with bare legs, and shirt collar unbuttoned. At another, he would appear dressed in a magnificent suit, ornamented with a profusion of ribbons and diamonds. Having lived in this manner till over thirty years of age, pleasure and luxurious indulgence had become a burden to him, nor could he any longer find enjoyment from all the power and glory which were so lavishly bestowed upon him by his royal mistress. The last time he was at Petersburg, we are informed by the historian, that his custom was to amuse himself by pouring his diamonds out of one hand into the other; and that in the process of more than twenty persons, he would pace up and down his apartments, biting his nails. At other times during the long winter evenings, he would

sit down, with a table richly covered with black velvet placed before him; and in this manner would amuse himself by placing his diamonds in the forms of circles, triangles, and other fanciful figures. His vanity led him one evening to weigh them, when he found that they amounted to several pounds.

Such was the life of Prince Potemkin, which cannot fail to afford an edifying lesson to the mind of every reflecting person. Here we find a man surrounded by every thing which could flatter his pride, or contribute to the gratification of his fondest ambition; and yet, behold him restless and uneasy—life intolerable to him—the worm of habitual dissipation gnawing away his very vitals; and amidst all his luxurious indulgences unable to procure lasting peace or comfort. Nor is it to be wondered at—his pleasures, instead of being intellectual, were those of sense—his body was pampered, but his mind was starved; he consequently had no resource in himself—without any fixed principle to regulate his conduct, he was the mere creature of his own fancy. The love of God had no place in his heart—he lived but to revel in every excess, which his desires or his inclinations prompted.

This shows us, I think, convincingly that intellectual happiness is as far removed from the gross gratifications of the flesh, as mind is superior to matter; and that the man who builds his happiness upon any thing which is so precarious and so uncertain, is a miserable being; and that he who has been erecting a "baseless fabric" which can afford him no protection or shelter in the hour of danger or difficulty. Love of self seems to be the pervading principle of every man; but let me here remark, that self-love should ever be inseparable from the love of God. Nor do I for a moment think that any man can love himself aright who does not love God above all other things. Let the love of God be firmly engrained in our hearts, and then I say we best love ourselves. This principle in the heart, will dictate aright every duty—influence every action—in short, incorporate itself with all we do, and all we say; and from its comprehensiveness will reach to every thought and intent of our hearts. For we are assured that "Love (that is, love to God) is the fulfilling of the law."

Let me in conclusion, call the reader's attention to the miserable end of the unfortunate Prince, whose life I have attempted to sketch from the history of his country. We are told that he was seized with an epidemic fever, which was then raging at Lussey; and that instead of hearkening to the advice of his physicians, or observing a proper regimen, he still continued to indulge in gluttony and drunkenness. He fondly hoped that by removing to Nicholas he should recover; but had proceeded for that purpose a very little way, when becoming much worse, his attendants had him removed from his carriage and placed upon the sloping side of the road, and there he expired in a ditch on the 15th October, 1791, in the 52nd year of his age. From this place his remains were conveyed to Cherson, and deposited beneath the dome of a small church belonging to the fortress. The Empress Catherine expressed her intention of erecting a superb monument to his memory, but never fulfilled her design. And we are informed that when Paul ascended the throne, the body of Potemkin was by his orders removed, and thrown into the ditch of the fortress. For this purpose a hole was dug in the fosse, into which was thrown like a dead dog, the remains of the man who had dominated over the mind of the lofty Catherine, with all her subjects, and mediated the conquest of China, and the subversion of the Ottoman Empire.

York, May 6, 1833.

SCRUTATOR.

Temperance.

The following plain facts we recommend to the particular notice of those of the Methodists, who, notwithstanding all that has been said on the subject, may still persist in dealing out the means of destruction to their fellow men. We hope for the honor of the cause that but few such are to be found, yet our endeavours shall not be wanting to induce those few to desist from the pernicious trade, before both they and their neighbours be ruined together.—[Ed.]

From the Journal of Humanity.

RUM-SELLING DEACONS.

Mr. Editor—What mean all your long and loud vociferations about Rum-selling Deacons? Your long speeches on this subject, may, to be sure have been prompted by some rare monsters of guilt and inconsistency, who even dare to attempt, with the same treacherous hand, to distribute the cup of the Lord and the cup of Devils! But cases of this kind must be so exceedingly rare, as hardly to warrant all this attention. True, ink, and paper, on this point are as easily misapplied.

So thought I, Mr. Editor, till a recent adventure corrected my views on the subject. And that others may be relieved from a similar mistake, you are at liberty, should you think proper, to give to your readers the incidents to which I refer.

One fine morning not long since, I started off, like a bird from its winter cage, to ramble a few miles on the banks of the beautiful Connecticut. I crossed the river at —, and travelled down the west bank some four or six miles, to the next town. On calling at the tavern to rest my horse, I was struck with the venerable appearance of an old gentleman at the bar. A few tipplers were lounging about the bar-room, and receiving at his bountiful hand, successive portions of liquid fire. But what shocked me most, was the fact, that, between each bath, some one of the company reiterated the title—"*Deacon—Deacon—Deacon*," give us another glass!" And the old gentleman, with an utmost composure, as often complied with their request.

I trotted from the sickening scene, and rode on. The first man I met, I accosted with inquiries respecting the landlord—"*Who is he?*" "*He is a Deacon*," and the man, seeing my attention considerably arrested, very courteously replied, why, it is Deacon C. "*But is he really a Deacon?*" "*Interpreted O yes, he replied, and has been such, from time immemorial. He is the only retailer in town; and what is very afflictive, Mr. —, who is not a professor of religion, and keeps tavern three miles below here, in the next town, has often been importuned to abandon his traffic in ardent spirits, but to no purpose; for, he says, 'I can't tell Deacon C. does—I can't let him have all the profit.' Such facts needed no comment. They afforded me abundant matter of melancholy contemplation, which even the brilliant glories of a spring morning, on the banks of the crystal Connecticut, could not remove. Till I had passed down the river, some ten or twelve miles from —, there I crossed the river, intending to return on the east bank, that I might enjoy the greater variety of the rich and charming scenery of this highly romantic valley.*"

I had not passed up the river far, when I reached another tavern. This tavern situated on the very bank, at a considerable fall of the river. And its site is so descending that the bar-room is entered by a flight of stairs, some fifteen or twenty feet from the ground. I am thus particular, for reasons which will soon appear. I very unexpectantly entered the tavern, not knowing who was its tenant. But, lo! what was my astonishment, when I recognized, in a venerable form at the bar, another Deacon—whom I had known as such, some years before—yes, a Deacon, with whom I had walked to the conference round the inquiry road. Lapse of time, I suppose, had effected any countenance from his memory; nor did I regret it. Around him, were about half a score of reeling tipplers—clamorous with alternate shouts and vociferations of "*Deacon—Deacon—Deacon!*"

I hastened from the disgusting scene, shocked and astonished. Scarcely five miles above I had turned my back upon a Deacon's bar, hardly supposing that another could be found in New England. I soon met a man of apparent intelligence and candor, and presuming him to be in no way allied to the legions of Bacchus, commenced inquiries respecting this landlord. He frankly replied, and at some length, deeply deploring the deplorable tide which the Deacon is sending abroad. I should like to detail the particulars of our conversation, but have time to repeat but a single anecdote.

A short time since said my informant, three young men came over here from —, the town across the river, wishing to carouse with less restraint than they could at home. To secure their object, they resorted to the Deacon's tavern. He furnished them abundantly from his postulated fountain. They drank freely, and went out awhile. They soon became frantic, from the inspirations of the bar, and returned to the tavern. Their limbs had become rather rebellious, and their tongues found hardly

room to play freely in their accustomed provinces. However, they reached the bar, and the first compliment was—"*well, old Deacon, how fares you—say hurrah for Jackson, or well throw you out of the window.*" (you recollect the height from the ground.) The Deacon said nothing—he is a staunch Clay man—and complain he could not; for, were not the rioters all his offspring? So they cry out again—"*say hurrah for Jackson—say so quick—or well throw you out of the window.*" The Deacon still stood firm. They cry out again, "*say hurrah for Jackson!*" and the Deacon, not obeying, all seize him by the collar, pull him from the bar, and throw him upon the floor; crying out, "*say so then—say so quick, or well throw you out!*" The Deacon is a large, athletic man—and the abundant potatoes of the rioters, like Pharaoh of Egypt would hardly let them go; so that they found it quite difficult to carry him to the window. Meanwhile the Deacon's son, roused by the uproar, entered the room to relieve his father. Two of the rioters seized the son, the third holding the father, crying out, "*then also, say hurrah for Jackson, or well throw you out of the window.*" The son too is a Clay man, and so did not obey; and being lighter than the father, the rioters drew him to the window—dashed him against it—broke out sash, pane and all, and had nearly forced him out, when a fall must have been fatal; when several boatmen, roused by the noise from their beds in the chambers, entered the room, just in time to rescue father and son from the distressing dilemma of proving recreant to their political faith, or of being thrown from the window, some fifteen or twenty feet, upon the frozen ground! A merciful deliverance!—"*This a Deacon—and this a Deacon's house!*" Unaffected by declaration! No, Mr. Editor, raise your voice like a trumpet! Publish to the world the abominations of Rum-selling Deacons! Give them a full column in your paper, every week! Nay, more; would not the American Temperance Society do well, so inordinate are these high-minded transgressors, to employ some intrepid spirit, who has a voice of thunder and lung of iron, to travel the length and breadth of the land, warning and beseeching them to desist from this annual, and annually consigning thirty thousand of their fellow men to temporal and eternal death!

Religious Intelligence.

REVIVAL AT ST. HELENA DURING THE EXILE OF NAPOLEON.

Translated for the Christian Guardian from the Archives of Christianity (Paris) for December, 1832.

Before 1815, the little island of Helena, for which was reserved so great a name, was scarcely known in the world, and possessed no interest except for the sailor, wearied with a long voyage, cheered by no prospect but sea and sky, and who sighed for days of repose which awaited them in that isle, placed by Providence, as it were for this very purpose, in the midst of an immense ocean. Should we ask the man of the world, what is the most interesting event that has taken place on this point of the globe during fifteen years? Astonished at our question, he would doubtless answer, "What can have happened so remarkable at St. Helena, as the imprisonment and death of Napoleon?" And yet it is not this which has fixed on St. Helena the attention of the angels who judge not as men judge, and with whom the conversion of one soul, however obscure, is a greater event than the rise and fall of empires. Those of our readers, and we hope their number is not few, who have read the excellent essay of Dr. Bogue, on the Divine agency of the New Testament, will have found in the editor's preface, the most interesting of all the religious passages, full of interest concerning the English officers converted in great numbers to a true and living Christianity, who often convened within a stone's throw of the dwelling of their prisoner, for the purpose of reading the word of God, and prayer, and who never forgot in their ardent supplications, the man who, after having seen all Europe at his feet, suffered and languished in that distant exile. O, that at least he had known, even in those his last days, "the things which belonged to his peace!" that this flaming torch, which dazzled and inflamed the world, had himself been enlightened by the light of Christ, when about to be, like the fading taper, extinguished in darkness. God only knows the feelings in a dying hour, of that mighty and restless mind—a mind which could so often testify, with the king of Israel, that all below is "*vanity and vexation of spirit.*" It is permitted us still to rejoice, that in the last months of his life, the illustrious exile "*read with interest the Essay of Dr. Bogue; that he read, also, the Holy Scriptures, and spoke of them with respect, and that in his sufferings, and in the name of the Saviour, revealed in the New Testament, was on his lips.*"

How truly "*the ways of God are not our ways, and his thoughts not as our thoughts!*" Who would have thought that this meeting of Officers at St. Helena, would have been blessed to the conversion of great numbers of them, and that being dispersed to all parts of the world, they would abundantly sow the good seed which they had received. This revival is further remarkable that it took place without the public preaching of the Gospel. Young men and of the military profession, with difficulty drawn from the chains of the world and of sin, which seem so straitly drawn around men of their profession, were suddenly animated with the true missionary spirit; faith and zeal spread from one to another with the greatest rapidity. The conversion of an officer of marines, by name G. G., who died at the hospital of St. Helena, was the fruit of a great work of grace which began among the naval officers. He had manifested the most affecting anxiety for the conversion of the young men who served on board the same vessel with him; he prayed continually for them, and desired that a sermon might be preached at his funeral, expressly for the purpose of inspiring in them serious reflection. The recital of his conversion excited a general interest; and its very remarkable that three or four of his fellow officers were converted in the same house, we may almost say, same chamber, where a short time before he had breathed his last. We see after this a large number of young men drawn to the Gospel; the work of grace rapidly accomplishing in their hearts. They believed, they repented, they rejoiced all as one—forthwith they renounced the world, and made an honorable profession of religion. With the exception of one or two, they still remain firm and faithful, and are still fighting the good fight of faith.

An account of these conversions has been published in London. It is impossible to give here an analysis of this volume, which contains many instructive facts, and which shows how great the work of grace at St. Helena was. We lay it aside with regret; but before finishing it, we desire to make one reflection. Nothing is more common than to find men who, admitting the doctrines of the Gospel to be excellent and consolatory, reject it at the same moment, on the ground of the impossibility of uniting a profession of Christianity with an active life; who frankly say that the theories of the Gospel are good, but that they cannot be put in practice by them, as they can by families who live retired in their houses, or by men whose age and infirmity has compelled to renounce connection with the world. Is it among these two classes of persons that there took place such striking, numerous, and durable conversions at St. Helena, during the last year of the life of Napoleon? No, these new Christians, so devoted, and so zealous, were almost all of them, young men, military men, exposed on the one hand, to the temptations and seductions of the world, and on the other, to the ridicules and persecution of their comrades yet enemies of piety. And how painful and continual must those persecutions be, that are practised in the contracted parts of a vessel, where every piece of service, every repast, brings the Christian in the presence of those who wish to revenge themselves upon him for the disquietude which his conduct—a living condemnation of their life—spreads through their hearts. Surely, if it is possible to be an officer of marines and a true Christian, it is with a bad grace that any can maintain, that honest and respectable vocations are incompatible with a frank and sincere profession of the truth as it is in Jesus.

From the Christian Advocate and Journal.

WESLEYAN WEST INDIAN MISSIONS.

A short time since we gave some account of the persecutions of the missionaries in Jamaica, and intended to give further accounts from the communications of Messrs. Grosvenor and Brownell; but as we have much matter on hand it appears preferable to omit these, and give an account of the Baptist missions in Jamaica which will give a fuller and stronger view of the character of those missions and the opposition to them than would result from extracts from only one denomination of missionaries. Besides it is our duty to sympathize with, and pray for all who are suffering persecution for Christ's sake. And we cannot but believe that the extraordinary trials and sufferings of the missionaries in Jamaica will be over-

ruled for the furtherance of the Gospel in these islands. The following extracts we copied from the "*Baptist Missionary Herald*" into the "*Missionary Notices*" for December, 1832, from which we quote: The transactions at Savannah, Ga. are of such a description as to require full narration. We add, therefore, the various letters which have reached us on the subject, without weakening their effect by any comment of our own. We only beg our readers to remember that in a few days after this Herald leaves the press, our much injured brother Kingston will be put on his trial at Montego Bay. When we think of the materials which will most probably compose the jury, we are constrained to feel that our hope must be in the Lord alone. He interferred, however, wonderfully to rescue the innocent in the case of our esteemed brethren, Burchell, Knibb, and Gardner; and we trust he will again mercifully appear to shield a defenceless missionary from the cruel rage of those who thirst for his blood. Prayer will doubtless be offered by many on his behalf.

From these letters we make the following extracts:—

From Mr. Kingston. July 31, 1832.

We arrived on the 4th of June, and were immediately threatened with "*tarring and feathering*," and even death if I held any meetings. It was very providential that Mr. John Deleon, an Episcopalian, became our determined friend, and used all his influence to prevent any injury being done us, and yet I was several times grossly abused while walking the streets, though never fallen upon. As soon as I arrived one of our ministers kindly offered her house for public worship, although threatened to have it destroyed; and I procured its registration in the Bishop's court. Before the license arrived I held no meetings, and even afterward I did not farther than hold prayer meetings and teach the people to read, in consequence of a magistrate's saying the license was not sufficient. On the 17th ultimo we were not interrupted; but the next Sabbath, the 24th, during morning service, we were informed that one of the chapel breakers was collecting a force to pull down the house we were in, and assault us. We learned after the prayer meeting was over, that he could not succeed in persuading his friends. The next day the trustees and five other magistrates bound me over to take my trial, under 43 Geo. 3, at the Cornwall assizes, held at Montego Bay, 24 inst, but the matter was not brought forward there; the deputy attorney general had an interview with the witnesses. The law was never sanctioned by the King.

On the 10th inst. Mrs. Rose, the owner of the house, was tried at the quarter sessions for this parish; first, for having suffered an unlawful assemblage of slaves at her house; and secondly for having attended the same, pursuant to the 65th and 84th clauses respectively of the late slave code. She was found guilty of both charges, and fined £25, and £5 to the deputy marshal. But it is the most important abuse of power that has been employed in this matter: for the former clause does not specify what is an unlawful assembly, but it means in every clause a riotous assemblage of those using martial music; and the latter was expressly enacted to prevent nightly and other private meetings of them. Had I not promised to pay the fine for her, this elderly and infirm Christian would have been sent to goal, for she is quite feeble.

After the trial was over, I applied to the bench to license the house, but they refused on the ground that it would be dangerous to grant one to me. And when I reminded them that it was a lawful request, the custos replied, "*We take the responsibility on ourselves; we must sometimes act without law, under peculiar circumstances.*" So then they will neither admit the legality of the Bishop's license nor grant one themselves, and they will not allow slaves to attend even prayer meetings. It is painful beyond expression to be thus prevented preaching when there are multitudes in the country and on the bays wishing to hear the Gospel; for other brethren have been stopped too, as you are well aware.

The enemies positively declare I shall not stay; and last master day, 14th inst., as many whites were on the bay, they determined to get rid of me; but God was our refuge and shield, so that their efforts proved abortive. A little before noon, a number of these militia officers came into the shop and hall below our apartments; and for the purpose of getting rid of us, they determined to have some of our furniture, and fallen upon me. She sent them below till her brother, our kind friend Mr. John Deleon, arrived. In the mean time a magistrate came up from them to me. He stated that he came as Delegate to state that there was a very strong feeling existing against me as a Baptist, in consequence of recent events, and that it would be better for me to leave. I told him that the charges against the missionaries had not been verified, and that they could not be that I had an indisputable right to live here, being a British subject; and that the magistrates must protect me, if in danger. Finding he could not prevail, he left, saying, "*I have done my duty;*" and on his comrades hearing my reply, they would certainly have rushed up and butchered me, if Mr. John Deleon had not arrived a few moments before, and questioned them below as to the object of their coming thither, and compelled Dr. Harvey, as magistrate, to disperse the mob. A number of Mr. Deleon's friends soon rallied about us, and the party who were to renew the visit at night were thus induced to lay aside the plan for a future time. They have not troubled us since, but their threats are perpetually renewed. Next master day is appointed by them for wreaking their wrath on both Mr. Deleon and me; but we do not fear them at all: "*Greater is he that is in us, than all they that are against us.*" We hope yet to see the Gospel flourish throughout this island, and to see the broken hearted slave bearing it every Sunday. It is enough to move any one but a monster, to see how bitterly the religious negroes are persecuted; but I trust the reign of atheism and petty despotism is near its termination.

(To be continued.)

CHRISTIAN GUARDIAN.

Wednesday, May 9, 1833.

We have no Foreign news since our last.

The suppression Bill for Ireland was undergoing considerable modification—its more severe parts being softened down.

It is currently reported through the Town that several of the Members of the Executive Council are superseded in their office, as Counsellors, and that the Honorable J. H. Dunn is to be the president of the new Council. It is said that the Bishop of Quebec and Archdeacon Strachan are among those superseded.

Other important changes it is rumoured are to take place, but the reports are so vague and contradictory, that but little reliance can be placed upon them.

PERSECUTION IN JAMAICA.

The information given under the head of Religious Intelligence, respecting the treatment of the Baptist Missionaries in Jamaica, affords another proof of the desperate state of society in that island, produced by hatred to the Methodists and dissenters, strengthened and consolidated as it is by the "*Colonial church unions.*" Lord Maitreux has his hands full with such a people and magistracy. But what will those slave holding tyrants effect! Nothing but mischief on their own heads, while contending against law, justice, religion and government. They may harass these faithful men of God, but they cannot prevail—The Lord will overrule their wrath to the promotion of his own glory, and furtherance of His own cause.

The violence of these men must convince every unprejudiced person of the propriety, nay even the necessity, of a speedy abolition of slavery by some means or other. This makes one of the most important questions under the consideration of the Imperial Parliament at present. We shall carefully mark every movement therein as it comes to hand, and give notice thereof to our readers.

CANADIAN MAGAZINE.

As we intimated some farther notice of the "*CANADIAN MAGAZINE*," so, as time served we have occa-

sionally taken a peep at its contents; and are pleased to find considerable improvement between the first and third numbers; the articles being in the latter, according to our taste and we can only speak for ourselves, more interesting and better written. The enterprising and courteous editor is no doubt disposed to do all he can in the publication of this work for the improvement of his readers, and it would be matter of regret indeed if this his first attempt in Canada should fail of success. We desire that it may both merit and receive that encouragement which is due to every effort to improve the reading of the community, by literary productions of our own country.

THE CROWN LAWYERS AND THE COURIER.

The following official Correspondence shows the reason for the dismissal of the Crown Lawyers so unceremoniously—viz: the opposition they manifested as legislators to the "*avowed policy of His Majesty's Government*," whose servants they were, and whose views and measures in the administration of the Government, they were in duty bound to promote; so true is the saying, "*No man can serve two masters,*"—the party views and interests of these gentlemen not commencing with the views and interests of His Majesty's Government.

However abrupt the dismissal of these gentlemen may appear, no one need be surprised at it who remembers the course they pursued in the House of Assembly, especially the determined hostility they manifested towards the despatch of the Colonial Minister, and the unwarrantable observations made upon his Lordship's conduct on that occasion. The repeated expulsion of Mr. Mackenzie, though it may be "*particularly adverted to*" by Lord Goderich, and of course disapproved of by him, could not in itself be a sufficient cause for the dismissal of these gentlemen, had it not been connected with a course of policy manifestly at variance with that of His Majesty's Government, as is evident from the express declaration of the Colonial Minister himself—"*that His Majesty cannot allow the measures of his Government to be impeded by the opposition of the Law Officers of the Crown.*"

We mention this as a matter of congratulation to the friends of good government, inasmuch as it ensures not only a change of men, but a change of measures too; a more enlightened and liberal policy in the administration of the Government; such as will secure to all His Majesty's subjects the enjoyment of equal rights and privileges both civil and religious, so that those invidious distinctions which, unhappily, have too long been made between subjects of the same government, equally entitled to protection, encouragement and justice, merely because of their connexion with certain religious bodies and their opposition to monopoly and misrule, will be effectually, and we trust forever, abolished.

To the Editor of the Courier of Upper Canada.

York, 30th April, 1833.

Sir, Having filled for the last sixteen years the situation of a Law Officer of the Crown—first as Solicitor General, and latterly as Attorney General of this Province; and having, without a previous intimation of any part of my conduct, official, or political, being disapproved of by His Majesty's Government, been suddenly removed from office, I feel it to be an act of justice to myself, as well as Mr. Hagerman, who is now absent from the Province, and whose dismission is announced in the same despatch, not to leave room for unfounded and injurious surmises, as to the cause of our removal. I do not know that I can adopt any measure so satisfactory for this purpose, as the publishing, merely with out comment, the official correspondence which has attended this unexpected measure of His Majesty's Government.

Your obt. serv't.

(Signed) H. J. BOULTON.

Government House, April 29, 1833.

Sir, I have the honor, by the direction of the Lieutenant Governor, to transmit to you the accompanying copy of a despatch from the Secretary of State for the Colonies, in which His Excellency is instructed to inform you and the Solicitor General, that His Majesty regrets he can no longer avail himself of your services; and that you are to be relieved from the duties of your respective offices.

I have, &c.

(Signed) Wm. ROWAN.

&c. &c. &c.

No. 113. Downing Street, 6th March, 1833.

Sir, By the accounts I have lately received of the proceedings of the Legislature of Upper Canada, I have learned that the Attorney and Solicitor General of that Province, have in their places in the Assembly taken a party directly opposed to the avowed policy of His Majesty's Government. As members of the Provincial Parliament, Mr. Boulton and Mr. Hagerman, are of course bound to act upon their own view of what is most for the interest of their constituents, and of the Colony at large—but if upon questions of great political importance, they unfortunately differ in opinion from His Majesty's Government, it is obvious that they cannot continue to hold confidential situations in His Majesty's service, without either betraying their duty as members of the Legislature, or bringing the sincerity of the Government into question, by their opposition to the policy which His Majesty has been advised to pursue.

His Majesty can have no wish that Mr. Boulton and Mr. Hagerman should adopt the first of these alternatives—but on the other hand, he cannot allow the measures of his Government to be impeded by the opposition of the Law Officers of the Crown. In order therefore, that these gentlemen may be at full liberty as members of the Legislature, to follow the dictates of their own judgment, I have received His Majesty's commands to inform you that he regrets that he can no longer avail himself of their services, and that from the time of your receiving this despatch, they are to be relieved from the duties imposed upon them in their respective offices.

You will transmit copies of this despatch to Mr. Boulton and Mr. Hagerman.

I have the honor, &c. &c.

(Signed) GODERICH.

M. G. Sir JOHN COLBURN, K. C. B.

&c. &c. &c.

Sir, Under the circumstances in which I find myself suddenly placed, without any previous intimation from His Majesty's Government, and more especially in the absence of the Solicitor General, who is equally affected by the measure with myself, I feel it due to him as well as to myself, and to our respective friends, to request, that His Excellency will have the kindness to inform me for what breach of public duty His Majesty has been advised to remove us from office!

I have the honor, &c. &c.

(Signed) H. J. BOULTON.

To Lt. Col. ROWAN, Private Secretary to the Lieutenant Governor.

Government House, 29th April, 1833.

Sir,—I have the honor to acquaint you in reply to your letter of this day, that the Lieutenant Governor understands, that the part of your political proceedings to which the despatch of the Secretary of State particularly adverts, is that you and the Solicitor General, promoted the repeated expulsion of a member of the Assembly, although the constitutional objections to that course had been conveyed to His Excellency by

His Majesty's Government, and were, it is concluded, communicated by him to you.

I have the honor, &c. &c.
(Signed) Wm. ROWAN.
To H. J. Boulton, Esq.
&c. &c. &c.

The super loyal Editor of the Courier has been thrown altogether off his balance at this unexpected overturn, and in the heat of his loyal feelings and patriotic indignation, has emitted so violent a gust of passion and invective against the King's Ministers, that were it not for the gulf of mighty waters which intervene between them we might fear the most disastrous results.—A counter part of the Cato-street conspiracy might possibly be acted, were the Ministry within reach of the furious and exasperated monopolists of loyalty and British feeling in Upper Canada.

As the Courier has generally been considered the mouth piece of the party by which it is supported, we consider it worthy of particular notice at this time; and therefore give the following extracts from this "delectable" specimen of their boasted loyalty and attachment to the British Government:

Extracted from the Remarks of the Courier.—
"This is a summary precedence most assuredly—& as high-handed and arbitrary a stretch of despotic power as has been enacted before the face of high heaven, in any of the four quarters of this nether world, for many and many a long day."

"Further marks of his Lordship's displeasure at the recent proceedings of the two Houses of the Provincial Parliament, we understand, are threatened. And nobly can tell what political caper this political to-be can next enact. The dissolution of the Parliament; the recall of the Governor; the dismissal of the Chief Justice; and many other equally mad and ruinous projects are said to be in the contemplation of this foolish Colonial Minister. One of the very worst effects of such a condition of affairs is, that it reduces every thing in the country to a state of uncertainty; with the past acts of this minister the great bulk of the people are displeased or disgusted; and, with reference to his future acts, they apprehend nothing but mischief and disaster both to the colony and to the empire. The minds of all the well-affected people in the country (and they to the certain ultimate discomfiture of the United factions of Mackenzie, Goderich, and the Yankee Methodists, are a vast majority) begin to be unguided. Instead of dwelling with delight and confidence upon their connexion with the glorious empire of their sires, with a determination to support that connexion, as many of them have already supported it with their fortunes or their blood, their affections are already more than half alienated from the government of that country, and in the apprehension that the same insulting and degrading course of policy towards them is likely to continue, they already begin to 'cast about' in their 'mind's eye' for some new feat of political existence which shall effectually put the colony beyond the reach of injury and insult from any and every ignominy, whom the political lottery of the day may chance to elevate to the chair of the colonial office."

"This is strong language; the fools and the knaves of the Yankee republican faction, whom Lord Godefrich delighteth to honor—and the fools and knaves of the Canadian Republican Press and they are all fools or knaves) will affect to condemn and ridicule that language—but, it is true! It is not the mere circumstances of the dismissal from office of Mr. Boulton or Mr. Hagerman, but it is the disposition which this Lordling of the Colonies has evinced to countenance and protect the odious, despicable, unprincipled, and puny faction which has been laboring for years to dislodge the Colony from Britain, and to set up Democratic Republicanism in its stead; and the equally despicable and unprincipled emissary of that faction, and the disposition which he has at the same time, as a consequence, shown to annoy, insult, and injure the feelings of the great and respectable majority of the Canadian population who disavowed and condemned the conduct and the representations of that emissary and that faction; it is this we repeat, and not merely the dismissal of the gentleman in question (which constitutes only one prominent instance of the disposition and designs of the Colonial Secretary) that has alienated the affections and produced the feelings of resentment, and the views with regard to the future, which we have described."

"Fools never learn wisdom!" or one might have hoped that the experience which the present foolish ministry* have had of the consequences of setting up their opponents and putting down their supporters; of taking their enemies by the hand, and throwing cold water in the faces of their friends, would have ere this taught them the propriety of abandoning this amiable iniquity; but the ruinous folly which has been enacted in Ireland, in Jamaica, and in the Mauritius, is, it appears, in spite of dear bought experience, to be repeated in Upper Canada, and the Lord knows, perhaps in all the other colonies of the empire."

"In Ireland, in accordance with this imbecile policy, the government have alienated the affections, and made deadly enemies of the fastest friends of the British throne—while they have added tenfold to the power and to the unity of their former foes; and 20,000 additional bayonets are consequently required to keep the people of Ireland from weltering in each others blood, and from annihilating every vestige of order, government and law."

"In Jamaica, in pursuance of the same policy, they have stimulated the blacks to cut the throats of the whites—and now, in order to prevent those blacks from cutting any more throats, or to protect them in doing so, (for there is really no telling which is the object of our present Ministry) the same cabinet are obliged to send 5,000 additional swords and bayonets to that devoted Island."

"In the Mauritius—in accordance with a similar policy, the same measures have been pursued, and the same necessity for resorting to additional bayonets has been the consequence."

"And now the same imbecile experiment is to be pursued in Upper Canada, but, if it is persisted in, the moral and physical force of the great and overwhelming majority of the Canadian people whom it will be necessary for Lord Godefrich to deal with, will be too powerful to be subdued or influenced by any demonstrations of this kind."

"We hope, however, for the best—we hope that the 'fools may not learn wisdom,' they may, at least, be arrested in their career of folly; and that the consequences, which no honorable or patriotic mind can contemplate without shuddering, may therefore be averted."

"From this rule there are two or three distinguished exceptions.
"The Yankee Methodists," as 14,000 faithful subjects of His Majesty, members of the Methodist Episcopal Church, are most courteously styled, have at length got into honorable notice, nothing less than an union with His Majesty's government. Well, we are not ashamed of our company, and hope we may not prove unworthy of the association."

As to "ultimate discomfiture" we never had reason to fear, knowing that the principles we advocate are just, and the course we have pursued commendable; and the "vast majority" of the people of Upper Canada know too well how to prize that government who administers justice with an impartial hand, and protects the rights of the subject without distinction of party or person, to be backward in its support; and the Courier offers as great an insult to their understanding as to their loyalty when he intimates that the late mea-

sures of His Majesty's government have begun to alienate their affections and shake their allegiance.

It will be observed that the Courier does not confine his censure to the policy pursued by His Majesty's government towards Upper Canada, but extends it to their administration generally—in Ireland, in the West Indies, and elsewhere; so that the measures taken to afford protection to the Wesleyans and dissenters, and to abolish slavery in the West Indies, are most audaciously said to be "stimulating the blacks to cut the throats of the whites."

Who can read this contumacious, false, and seditious effusion without indignation? But the public have it before them and they can form their own opinion. The exposure of it we deem a public duty, that the ignorant and unwary may see what are the real sentiments of those who have made it their business for years to stigmatize all except their own party, but more especially the Canadian Methodists, as seditious, rebels, demagogues, &c. It will now be seen that those declaimers do not hesitate to stigmatize even his Majesty's Ministers themselves when they happen not to please them; and were it not for the conviction that we should be wanting in a just regard for the honor and stability of the King's government, as well as our own defence, did we remain silent, we would not have troubled either ourselves or our readers with the Courier or its vile remarks.

DESTRUCTIVE FIRES.—That late splendid establishment in Montreal, the "British American Hotel," was consumed on the evening of the 24th inst. The loss sustained is very great, upwards of £9,000, mostly insured. Such was the rapidity of the flames that there was scarcely time to save the inmates of the house, and the company assembling to enjoy the performance of a grand concert of music that evening. The fire was communicated by a lamp suspended from a branch of some boughs, which had been placed in the passage as an ornament at a late ball. Those boughs taking fire, spread with such rapidity as soon to envelope the whole building, and preclude the possibility of rescuing the furniture, baggage, &c.

Another great and splendid public house, the "City Hotel" of New York, was destroyed by fire on the 25th ult., loss not less than \$20,000.

We have just received accounts of two more destructive fires in New York: The last occurred on the night of the 25th ult., which the Commercial Advertiser represents as more extensive than any that has occurred in that city for the last quarter of a century. The loss by this one alone is estimated at from 150,000 to 200,000 dollars.

The following particulars are from the Commercial Advertiser:

DESTRUCTIVE FIRE!
Four blocks of buildings nearly destroyed—Forty horses burnt to death.

About eleven o'clock last night, the alarm was given, and it was soon ascertained that the extensive Stables of Messrs. Kipp and Brown, proprietors of the Greenwich Stages were on fire; and the work of destruction did not cease until all the buildings on four blocks, or squares, were nearly destroyed—destroying, it is computed, from one hundred and thirty to one hundred and fifty houses and driving into the street from three hundred and fifty to four hundred families. Such scenes of distress were never before witnessed by the thousands of persons who were the lookers on of this dreadful calamity. We fully concur with the Daily Advertiser of this morning, that "language can scarcely describe the scene of confusion and consternation at this moment—hundreds of families who had removed their furniture to places supposed by them to be secure, were now seen flying in every direction before the fury of the all absorbing element—in many instances, far from being removed, was destroyed by the fire. Through the dense cloud of smoke and burning embers, children half naked were to be seen running to and fro crying for their parents, and parents in despair shrieking the names of their children."

The stables where the fire originated were situated on the corner of Hudson and Bank streets. The wind blowing a gale from the eastward at the time, and so rapid was the progress of the devouring element, that in five minutes from its commencement the stables were in one sheet of flame, and in twenty minutes the block of buildings bounded by Hudson, Bank, Greenwich and Hammond streets, were burnt to the ground. It speedily communicated to the adjoining block, taking a westerly direction, which very soon after, shared the same fate. The flames soon crossed to the westerly side of Hammond street, and shortly after the entire row fronting on Perry street and extending all the way to Washington street, comprising altogether four squares was in a blaze. If those who are not acquainted with that part of the city will look at the map will see that the blocks between Greenwich and Washington streets are very large. We understand that the lots being deep there were dwelling houses both on the fronts and rears of most of them.

The fire is generally believed to have been the work of a female incendiary. Some misunderstanding having taken place between the person suspected and one of the drivers, and she was heard to say, last night, that she would have revenge—and in less than two hours from this declaration, the stables were in ruins.

There was no want of water, but the firemen could not approach near the fire in front, in consequence of the extreme heat; the whole, burning, as an old fireman said like a heap of dry shavings.

In this town on Friday morning last a large frame house in Dutchess street occupied by a widow named Harley, and a Carpenter's shop near it, were burnt down; and a house adjoining, belonging to S. P. Jarvis, Esq. was considerably injured. The fire was communicated by a coal falling among some shavings.—But for the timely and prompt assistance of the Fire and Hook and Ladder Companies the conflagration must have spread rapidly from the "freshness and direction of the wind, and carried the work of destruction to a far greater extent."

GREAT FIRE AT CUMBERLAND.—We mentioned yesterday a report that the town of Cumberland, about 130 miles west of Baltimore, had been destroyed by fire.—The Baltimore papers received this morning, confirm the report of the fire, and as will be seen from the following extracts from the Patriot and Gazette, the loss of property was very great.

Cumberland, April 15.—"I arrived here just in time to witness one of the most awful conflagrations, and perhaps the most destructive, than has ever befallen any town in our country. There are at least 150 houses burnt to the ground. Every tavern and store is consumed—many did not even save their wearing apparel. I hope the benevolence of Baltimore will do much for us—I think if the matter is properly represented to them, they will do something for our distressed inhabitants. The loss is estimated at \$271,000."

Since the foregoing was in type, we have received an extra from the office of the Hagerstown Torch Light, dated 16th inst., giving the particulars of the calamity, but not varying essentially from the foregoing. The fire originated in a cabinet maker's shop, and not only the printing office of the Civilian, but that of the Advocate, was burnt down. Nothing now remains but parts of walls and chimneys where once the principal part of the town stood.

A meeting was held on the subject on the 15th, by which it was ascertained that the entire business portion of Cumberland has been destroyed. All the taverns, all the stores in the place, but one, are now in ashes; about thirty flourishing mechanics, all in pros-

perous business, have been reduced to ruin, and their families left without a shelter to cover them. The 3 physicians of the town have lost nearly all their property and medicines. It is believed that two thirds of the inhabitants are homeless.

The total loss was estimated at two hundred and sixty-two thousand dollars, and a committee was appointed to draft an address to the people of the U. States, inviting their aid in behalf of the Cumberland sufferers.

To the Editor of the Christian Guardian.
Sir:—Please to give the following interesting extracts of a letter I received from the Rev. W. Case, dated Grape Island, April 17, 1833, a place.

T. V.
"As our native brethren did not return hence last fall as we expected, I wrote to a respectable gentleman (H. Schoolcraft, Esq. Indian Agent at the Sault Ste. Marie) for information concerning them. The following extract is from that gentleman in answer, dated Sault Ste. Marie, 1st March ult.—Your letter of the 16th January we received yesterday—Sunday went to Kewena Bay, Lake Superior, last November, and is laboring we trust and believe efficaciously to teach the words of life to a numerous band of Chippewas at that place. A man from Kewena Bay was here about ten days ago and reported Sunday well, adding that the Indians had paid their debts better since Sunday's arrival amongst them. All three labored with the natives at this place zealously during the fall. They inclined to believe it to be their duty to remain and spend the winter in this quarter. Their example and labours have been (together with their brethren, G. Henry, M'Gee, Sawyer, Fraser, Young, and Cheaug, who have visited this place) as merit high claims to my respect. Their influence in the cause of Temperance among them is very observable to all classes of the people. The Indians remained sober during the season of fishing last fall. They applied the fruits of their labor in purchasing clothing and food. The consequences are they have been quite free from sickness up to this time, and live in comparative comfort. Much, very much of this may be attributed to John Sunday & his companions, who enjoy extraordinary advantages in the use of their vernacular tongue in speaking to the Indians. While the Indians are improved in morals, it has been more pleasant to transact business with them, and there has been an assurance that the presents made to them would not as heretofore be wasted for whiskey. A consideration of these facts has induced us to encourage the efforts of these simple hearted missionaries, who appear to be altogether actuated by a desire of doing good; and the temporal aid I am able to give them in food, are given with a double feeling of pleasure and duty. I presented Sunday, for his outfit on Lake Superior, with three barrels of corn, one barrel of pork, one barrel of flour, some cloth, dressed deer skins and tobacco, both for his own support and to enable him to share a trifle with his wild brethren. Taunchev and Cah-beach have devoted themselves in singing, praying, and exhorting the Indians—sometimes aiding the Baptists, at other times holding meetings on the Canada side. Cah beach has been labouring with the Indians about Mackinaw. He was invited by a chief by the name of Ana at Oak Point, in the Straits of Michigan, to return to them. He thinks it his duty to return to Oak Point, to labour till Sunday's return. Taunchev went this morning by invitation from the Indians at Bay Goul, on the Canada side, 15 or 20 miles east. He has several times visited the lodge of Vie-shi-ko, a chief there, who was baptized by Peter Jones at Penetanguishene last summer. He reports that prayer is regularly observed in his lodge."

"You ask what number of speakers may be needed another season? I answer, the field is a very large one, send as many as you can spare, send Peter Jones and let us have Sunday. We hoped there would have been a mission of your Conference sent last year; we shall be rejoiced to find the subject attracting more importance another year."

Yours in faith,
HENRY R. SCHOOLCRAFT.

"Thus you perceive that the field is becoming more extensive every season—that it extends to both sides of the Lakes—that great numbers of Indians are ready to receive the word—at St. Mary, vicinity of Mackinaw; at Bay Goul, east shore of Superior; and even as far as Kewena Bay, 300 miles up that lake,—that considerable numbers have already embraced the Gospel, among whom are principal men and chiefs—that many, many of our native labourers, are inviting us to the work, and that the Lord of the harvest seems opening before us a vast field, blessing our labours, and crowning every effort with success. What more could a missionary ask for? What more could the Great Shepherd do as encouragements to the work? And who is there that knows the blessings of the Gospel and who has seen its happy effects on eight tribes of our drunken savages, but would earnestly desire to have a part in this great work? Let us have the means of supporting these Missions, and these fields will, with the Divine blessing, be cultivated. We should, we must send out an additional number of labourers the ensuing month. Brother Jones will soon depart for that country, accompanied by a number of native speakers and teachers, whose souls burn with desire for the salvation of their pagan brethren."

Yours, &c.
WM. CASE."

In a postscript to the above letter, Mr. Case mentions his intention of forwarding some specimens of select portions of Scripture, translated into the Chippeway tongue by Indian youths at the school at Grape Island Mission. I have since received them.

I would take this opportunity of impressing on the minds of our friends the necessity of exertion in procuring funds by starting afresh the Auxiliary Societies, and calling into requisition the sympathies of the Christian community towards the aborigines of our forests.

Bytown, April 21, 1833.

DEAR BROTHER:—Having to write on business, I embrace the opportunity of subjoining a few lines on our prospects in this town and circuit. We have nothing very remarkable to inform you of, but we can say that we have "peace in our borders." A few have been awakened and joined society since I came on, concerning whom we entertain encouraging hopes. Our congregations are increasing largely, and our society meetings interesting and sometimes powerful. Some of our members are thirst for holiness, and a few, we trust, enjoy that blessing—something is doing to get our chapel out of debt.

We have also something encouraging to state with regard to the temperance cause. On the evening of the 18th March a meeting was held in the chapel at Bytown, for the purpose of reviving and re-organizing a society which was founded some time ago, but which had almost fallen to decay. An address was delivered, and a few words were spoken by several persons present. Some amendments were made to the original constitution, and a small accession made to our number. A committee of Ladies was also appointed to circulate copies of the constitution and to procure subscribers among their own sex. Since then there has been a quarterly meeting of the society, when a few more were added. It now numbers about forty. Measures have been taken to procure a temperance journal for the use of the society. According to previous appointment, the attention of the congregation in the neighborhood of Bell's school house, in the flourishing township of Nepean, on Sabbath the 14th inst., was called to a discourse to the subject of temperance. After which a constitution was prepared and adopted without any opposition except the grinning of some whose "craft was in danger." The constitution has nothing in it peculiar, excepting the appointment of a Female Committee, and the authorising of collections to procure temperance tracts, and one or more temperance journals. No less than 32 came forward at the time and joined the society, and the list I heard from their number was increased to above 40. Indeed I never witnessed such enthusiasm in the cause in any place. All the principal inhabitants in the neighbor-

hood have enlisted; and the second day after the foundation of the society a large hewed log building was put up speedily and quietly without the aid of any thing to stimulate.

But I have something to tell you about our Sunday School in Bytown. An examination of this school took place in the chapel last Sunday; and truly it was a little jubilee. It put me in mind of old times when I was a scholar, and afterwards a S. S. teacher in York. There were about 70 children present. After the calling of the roll, the children sang a pretty hymn in a lovely manner. The school was then opened with prayer. Then commenced the examination—several of the children recited, in a very becoming manner, select portions of the Bible, hymns, &c. After which all the most forward children stood together and were examined by their teacher respecting their Biblical knowledge, and I must say that they not only exceeded any school with which I am acquainted, but many of them manifest a knowledge of the Holy Scriptures which I fear is not possessed by many professed teachers of religion. A sermon was preached to them from Psalm xxxv, 11; "Come ye children, hearken unto me, I will teach you the fear of the Lord."

There are two things in this school which I would hold up as worthy of imitation. The first is the method the superintendent, Mr. J. Burrows, takes to instruct them in the Book of God; which is to tell them some prominent scripture story each Sabbath, and the following one he questions them on the several parts of the same. This method imparts at once entertainment and instruction. The second thing I would mention is the pains he takes to teach them to sing; something much neglected in our schools in general—nor have his efforts been in vain, for they not only exceed the scholars of any other school in the Province, but as far as my knowledge extends, but they are even not exceeded by the Indian children of Grape Island themselves. The singing not only interests the children, but it also increases the respectability of the school. But I had almost forgotten to tell you what is particularly worthy of mention that several of the children give evidence of piety, and meet in class. May God make it a nursery out of which many flourishing plants shall be transplanted into the Church militant here, and the Church triumphant hereafter.

Yours truly,
J. CARROLL.
Hull, L. C. April 23 1833.

Dear Brother,
Since our revival last fall (mentioned by Brother Green) we continue to have good meetings. Of those who joined the Church there is no evidence of more than one or two backsliding. Our Sabbath School and Wednesday evening Bible class are continued with some advantage and much expectation.

Last evening, from an unquestionable source the melancholy news came to us, and has, no doubt, before this time reached the ears of our much respected Brother and sister McConnell of this place, of their second son Charles being drowned in the second Strait of the Bonchere, on Wednesday last, while engaged in bringing down lumber. I was I believe in his twenty-sixth year, a steady, active, and laborious young man. In life much respected, in death much lamented by his parents, several brothers and sisters, a number of more distant relations, and a large circle of acquaintances. He is gone to his long home—what ever be his present state, we know in this life he was the subject of many prayers.

"Insatiable monster, could not one suffice!"
No; for the next morning, (yesterday morning) while Mr. Robert McConnell, an elder brother to the deceased, was employed with his men in running timber down the Little Chaudiere, a crib with six men on it being taken out too far, either unavoidably or through imprudence, by the current, was hurried down the falling waters of the Grand Chaudiere. The whole were drowned—Five of the men were Canadians, the other, I believe, an American by the name of Flint. We sincerely hope and pray that those afflicting dispensations of Providence may be a warning and a blessing to the surviving.

Life's little stage is a small eminence,
Inch high the grave above; that home of Man,
Where dwells the multitude. We gaze around,
We read their monuments, we sigh, and while
We sigh we sink."

Yours affectionately,
ALVAN ADAMS.

To those having Petitions on the Clergy Re-serves, we would say, forward them immediately to this office. It is time they were on the way to England.

DIED.—In this town, on the 7th instant, Anna, wife of Walter Rose, aged 21 years; daughter of Jesse Ketchum, Esq.

The friends and relatives are respectfully invited to attend the funeral to-morrow afternoon, at 3 o'clock, from her father's house, No 37 Yonge Street.

NOTES.—A SHIP BURNED AT SEA.—By an arrival from Rio Janeiro it is ascertained that the ship burnt at sea, supposed at first to have been the Hellespont, was the British ship Britannia, bound from England to Van Diemen's Land, with upwards of 200 convicts on board. She accidentally took fire at sea while the mate was drawing liquor from a cask in the run, and burned to the water's edge. More than a hundred persons, men and women, perished in the flames. After the vessel took fire, the crew and some of the passengers constructed rafts on which about seventy embarked, and were fortunately saved from a watery grave by the timely approach of two English vessels, and carried into Rio Janeiro.—N. Y. Paper.

Another Murder.—We wish to confess that Rhode Island has been disgraced by a brutal murder—an act, if the account we have received be correct, that has outvied all others in violence and brutality. We will now go in the recital of particulars that have reached us, and will simply state, that a man of the name of James Fitzpatrick residing in Situate, on Friday last, murdered his infant child aged three years, by beating it in the most outrageous manner. To complete the work of destruction, the monster afterwards threw the little innocent into the flames. We cannot dilate on an outrage like this; and if there is any sincerity in our hearts, we pray the God of the Universe to erase the vile murderer from the world, and thus free the laws of the odium they would incur by attempting to adjudicate the crimes of a brute so vile.

Cholera in Louisiana. Accounts from Louisiana state that the cholera rages extensively in that state. On its first appearance it was of a milder nature, but gradually assumed a more malignant character. Long Island Farmer.

Methodist Church with Pews.—A Church of the Methodist Episcopal order about to be built in this city, in which the pews are to be held as private property, and families will sit together. We had always supposed that the discipline forbade this. But it seems otherwise. At least it seems that the glory of Methodism is departed in one particular, that of "free seats," open alike to rich and poor.—New York Evangelist.

Diomed.—In Buffalo Creek, on Sunday last, Joseph Scovell, an Englishman, aged about 25. The deceased and another person attempted to cross the creek in a small boat, and on approaching a vessel, he put out his hands to shove the boat off, but not being near enough to reach the vessel he plunged into the creek and sank.

Extract of a Letter from London Dated March 15th, 1833:—

"The trade of next summer, in Canada, is likely to be no considerable as usual."

"The vessels advertised and loading for Canada in London are the *Ottawa*, *Great Britain*, *Endavour*, *Pomona*, *Lord of the Isles*, (to clear about the 25th inst.) also load for the *Northumbria*, *Cable*, *Salem*, *Concord*, *Prospect*, *Plumer*, *Dope*, and others."

MARRIED.
On Monday, the 18th ult. at Kirkby, [England] after an incessant courtship of 25 years, 4 months and 3 days, Mr. Ralph Gwilt, of Croydonhurst, near Brougham, aged 60 years, to Miss Ann Jackson, of Kirkby, formerly of Hawthwaite, of the mature age of 36 years.

DIED.
Suddenly, at Belleville, on Friday the 23rd ult.; Joseph L. Hethner, Esq. formerly of Kingston, aged 35 years.
In Barton, on the 14th instant, after an illness of about 18 months, Miss Anne Crossinwall, daughter of Mr. Daniel Crossinwall—aged 19 years.
In Norwich, London District, on Tuesday the 23rd instant Mr. Peter Lougheed, aged about 75.—Mr. L. was a distinguished member of the Society of Friends and was one of the best scholars in that Township. He was much respected for his many excellent Christian qualities.

Letters received at the Guardian Office, during the week ending May 8, 1833.

C. R. Allison, (done as you desired.) J. Carroll, A. Green, W. S. Conger, J. Reynolds, A. Adams, J. S. Rogers.

A Four day's Meeting will be held at Cummer's Chapel 10 miles from York, to commence on Thursday 16th May.—The business of the Quarterly Meeting will be attended to on Saturday afternoon.—Love Feast and Sacrament on the Sabbath.
Preachers and friends from the Town and adjoining circuits are respectfully requested to attend.

D. WRIGHT.
Quarterly and Campmeetings on the Bay of Quinty District.

Marmora Mission, on Friday the 23rd ult.	May	25	25
Bay of Quinty Circuit, on Saturday the 24th ult.	June	1	26
Waterloo Circuit, on Sunday the 25th ult.	June	6	11
Holland, do. do. do.	do.	13	13
Cabourg, do. do. do.	do.	20	25
Whitby, do. do. do.	June 28th, and close 24 July		
Cavan Quarterly Meeting	July	6	7
Bay of Quinty, do.	do.	13	14
Kingston, do.	do.	20	21
Waterloo, do.	do.	27	28
Holland, do.	do.	3	4
Belleville, do.	do.	10	11
Cabourg, do.	do.	17	18
Whitby, do.	do.	24	25

JOHN RYERSON, P. E.

A LIST OF QUARTERLY MEETINGS ON PART OF THE DISTRICT.

Richmond circuit, on Saturday the 23rd ult.	June	1	2
Ottawa, do.	do.	8	9
Hull, do.	do.	15	16
Bytown, do.	do.	15	16
Campmeeting for Augusta and Elizabethtown, 20	do.		
Ridousan (Killy) District Conference and protracted meeting, Friday at 9 o'clock, A. M.	June	23	
Mississippi Campmeeting, do.	June	21	
Penikese Mission, do.	do.	10	
Park Circuit, do.	do.	13	14
Matilda do. camp-meeting, do.	July	4	

Ministers are requested to attend at an early hour. N. B. No grounds will be allowed near the meeting grounds.

A. GREEN, P. E.
Quarterly and Camp Meetings on the Niagara District.

St. Catharines, on Saturday the 23rd ult.	June	1	2
Stamford, do.	do.	8	9
Ancester Camp Meeting, do.	do.	14	
St. Catharines, do.	do.	21	
Toronto, do.	do.	28	
Grand River Mission, do.	July	5	
Cahoon, do.	do.	12	14
Nelson, do.	do.	19	21
York, do.	do.	26	28
Albion, do.	August	3	4
Simses Mission, do.	do.	10	11
Cold Water, do.	do.	17	18
Yonge Street, do.	do.	24	25
Credit Mission, do.	do.	31	2
Stamford, do.	Sept.	1	2

F. METCALF, P. E.

FOR SALE.
LOTS No. 7 in the 6th Concession, and No. 13 in the 3rd con. of Hungerford, 200 acres each.
Lot No. 6, in the 1st con. of Percy, 200 acres.
East half of Lot No. 1, in the 5th con. of Kalar, 100 acres.
East half of Lot No. 16, in the 7th con. of Konebeck, 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 Dorchesterville.
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.
ADOLPHUSTOWN, April 29th, 1833. 151-1.

STOLEN HORSE!!
STOLEN, on Thursday night, 2d instant, a DARK BAY HORSE, (stallion,) about 11 hands high, with a white stripe in the face, and black mane and tail.
A man by the name of Leonard Dobbin was seen with the horse about ten miles from the place where he was stolen, on the road towards York. Said Dobbin is a short thick man, about 50 years of age, sandy complexion. Any person who will return the horse to the subscriber, and present the thief to conviction, shall be handsomely rewarded.
CYRUS SMITH.
Lot 7, 7th Concession, Carleton Place, Gore District, May 6th, 1833. 3w-p.

NOTICE.
WHEREAS Administration of the effects of John Willson, Deceased, has been granted to the subscribers, Notice is hereby given to all persons indebted to the said John Willson at the time of his death, to pay their respective debts to Wm. Lawson, Merchant King St. York, without delay.
Ymk, May 6th, 1833. Wm. LAWSON.
JOHN MILLS.
JONATHAN DUNK.

Poetry.

For the Christian Guardian.
WHAT IS MAN?—Psalm 8th.

PART I.

1st.—"What is Man," in a state of nature?
This question is put forth by inspiration,
And doth require our serious meditation.
To find out "what man is" by fallen nature,
As an accountable, depending creature,
He is, according as the scriptures tell,
"A child of wrath,"—"a slave,"—"exposed to hell!"
"A rebel vile,"—"an enemy to God!"
And daily treads the broad frequented road
That leads to "endless torment and perdition!"
In league with Satan!—guilty of sedition.
God's word, his fallen nature doth display,
By metaphors,—"compared" to beasts of prey;
To wolves, foxes, serpents, adders, asps;
Averse to good,—and daily prone to evil!
A true and faithful servant of the devil!
So great the enmity that reigns within,
Against God's laws he is resolved to sin!
Prefers destruction to a place in heaven,
Rather than walk the narrow way that's given.
In Satan's hellish chain he's held a slave,
Though might be freed, by—"Him who came to save."
Yet such is his determined opposition,
Pursues the way that leads to sure perdition!
Behold him living for himself alone!
"Both blind, and naked,"—"wretched," & disgraced!
He spends his time in "wantonness" and pleasure;
His carnal cravings, hath no bounds nor measure,
From one degree of vice unto another,
He's hurried on,—and strives his guilt to smother;
Rejects conviction,—lost it should afford
A means of leading him unto the Lord.
Thus nature rules,—and holds the mastery,
Involved in bondage, sin and slavery,
God's word neglects to "keep"—"watch and pray,"
Or to prepare against the judgment day!
Time glides along,—yet he can find no leisure,
"To lay above, a lasting golden treasure!"
His heart and treasure are below, on earth—
He spends his time in vanity and mirth;
Till death appears! and fearing to depart,
He lives, and dies, without a change of heart!
Unsaved, undone,—while nature bears the sway:
And after death, in hell becomes a prey,—
To howl with devils in tormenting pain,
Forever, and for ever, to remain!
This is the end of every human creature,
That dies in sin or in a state of nature.

J. W.

For the Christian Guardian.

At the Trent, Travelling, April 27th, 1833.

Mr. Editor,—Reverend Sir, I have been this week past on a small excursion through the country; and have observed that the winter crops appear very favorable; the gardens are making, the husbandman is opening the ground, and committing the seed to the earth;—and all call forth from us praise and acknowledgment of the faithfulness of that God whose word declares: "seed time and harvest, cold and heat, summer and winter, day and night should not cease while the earth remains."

But that which most peculiarly engaged my attention, was the general interest manifested in the opening of schools for the season. In engaging a school myself in the next district, my feelings were very much pained on witnessing the apathy and disgust shown by many at the mention of hiring a teacher:—and why? Because they have been so shamefully used by drunken and dissolute professed teachers who have imposed on them, by professions and protestations, and then violated their trust by delinquency, wrong and oppression of the poor by cruel extortion; that their feelings revolted at the idea of employing another. But as soon as they could be well assured of the good character of the teacher, they very readily joined in making up the school.

I think it would be well for the employers of teachers to insist on knowing the moral character of the teachers proposing, and particularly whether he be a drinker or drunk distilled spirits at all. It may be taken for granted that he cannot be depended on. Besides the example is most pernicious before children that are not taught the consequence of intemperance.

Teaching should be taken up not merely as a lucrative employment for a shift to answer his present convenience; but as an important undertaking, for which he should be particularly qualified. What so important as to direct and improve the faculties of the infant mind, on the improvement of which more or less the happiness or misery of the soul depends which has just commenced an existence, but which will never end.

A SUBSCRIBER.

A LOST COLONY OF CHRISTIANS.

I send you, Mr. Editor, the following item for insertion in your paper. It is an extract from the plan of an arctic expedition by sea, about to be undertaken by Mr. George Ross, in search of his brother, Capt. Ross, and his son, commander James Ross, who were engaged in an exploring expedition, and have not been heard of for many years. It will no doubt be read with interest.

"Subordinate to this main and principal object, with which it is intended nothing shall be allowed to interfere, another of the most interesting nature is contemplated, which the present seems an excellent opportunity to accomplish—the recovery of Old or Lost Greenland!—a Christian settlement, situated a little south of the Arctic Circle; by the last accounts of which we learn that nineteen bays or inlets were inhabited, consisting of one hundred and ninety farms or hamlets, constituting twelve parishes, with a Bishop's See and two Convents; there is indeed proof of sixteen B. shops being regularly installed—various are the conjectures as to the strange suspension of intercourse which for centuries have closed all communication between Norway and that interesting colony, nor is that a question now of much moment compared with the important determination of the fact of their total extinction, or present existence, and if in existence, their present state of civilization—but reserving for another opportunity the pleasure of laying before you, the plan upon which this object is to be accomplished, according to the views of two distinguished and philanthropic individuals, the Rev. Mr. Scoresby and Captain Manby, and how it may be combined with the present expedition, I shall content myself at present with merely quoting the observations of an intelligent writer on the subject.—How praiseworthy and glorious would it be to undertake so great a work in regard to these unhappy people, who, by a judgment of God, now for upwards of three hundred years have been debarr'd all communication with Christians, which to remedy not only our civil but religious duty ought to oblige us. It will be naturally asked, how came this to be done before? My answer is, that never before have the three necessary requisites been properly combined—the means, the will, and the opportunity.—The will and the opportunity united now pre-

sent themselves to the public—can I then doubt but that the means also will be forthcoming, especially when it is known that Captain Manby, highly approving of the contemplated arrangements and prospects of success, volunteers to accompany, and has accepted of a command in this interesting enterprise."—*Epis. Rec.*

A TEST OF GENUINE FAITH.

"The last distinguishing characteristic of the true believer, which we shall mention is, that he feareth God, and worketh righteousness." There are many people who say that they love the Lord Jesus Christ. We have their word for it, and that is all: they have professed religion, and made a declaration of their faith, and this is all they have ever done. And what is yet worse, it is all that they think necessary to be done, in order to be saved. Such people are deceived by a false profession. They profess that they know God, but in works they deny him—they say that they believe in the Son of God, and abide in him, but they walk not even as he walked—they are engaged in wicked pursuits, they have no fear of God before their eyes, neither do they love righteousness—they have placed all their affections upon the world, they live in the flesh, and notwithstanding all their professions of love and friendship, they are the enemies of God, and daily transgress his holy will and commandments. This did not Christ—and no true believer in him will do it. He is one who feareth God and worketh righteousness. True Christian faith is an operative principle. It cannot be hid. No man lighteth a candle, and putteth it under a bushel; but on a candlestick, so that it giveth light to all that are in the house. So it is with the true believer; his light shineth before men, so that they may see his good works. Here is the great test of all true religion. A man may seem religious, but if he is a worldly-minded man, if he is covetous, if he has no feeling for the poor, despiseth his brother and brothereth not his tongue, his religion is vain: he may say that he has faith, but if he has not proved his faith by his works with his faith save him? He may boast of his knowledge, and talk much of his experience; if he is not distinguished by an honest and upright walk, he has no religion. The man who will deny himself, take up his cross and follow Christ wherever he leads him, who is willing to serve God faithfully, and do his work diligently, in whatever station he may be commanded to labor—he it is whom the Lord will own for his good and faithful servant. The man who adorns his profession with a holy walk and conversation, and leads a life of exemplary piety, who labors perseveringly and prays unceasingly for the salvation of souls and the glory of God, he alone deserves to be called a Christian. The man who lays aside every weight and the sins that so easily beset him, and runs with patience the race that is set before him, looking unto Jesus, following his example, walking as he walked, and persevering to the end—he it is whom Christ will acknowledge in the presence of God, before angels and men, as his true disciple."—*Nat. Preacher.*

WHO CAN UNDERSTAND THE BIBLE?

This is an important question. While so many are invited to read it, let us hear the testimony of two learned men whose opinion must be of great weight in this case.

Dr. Doddridge, on Matt. xviii. 17, "I am more and more convinced that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the original or any good translation, is almost every where the true general sense of any passage; though an acquaintance with language and antiquity, with an attentive meditation on the text and context may illustrate the spirit and energy of a multitude of places in a manner which could not otherwise be learned."

Dr. Chalmers. "The peasant may catch direct from his Bible what the dignitary has gathered by wading through the erudition of distant centuries, and the veriest babe in literature may outstrip the literary giant, because he not only considers the truth, but wisely and dutifully considers it."—*Ver. Herald.*

THE POWER OF KNOWLEDGE.

How beautiful and exalted are the following sentiments of De Witt Clinton!

"Pleasure is a shadow; wealth is vanity; and power a pageant: but knowledge is extrinsic and enjoyment—perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger—spares no expense—omits no exertion. It scales the mountain—looks into the volcano—dives into the ocean—perforates the earth—wings its flight into the skies—encircles the globe—explores sea & land—contemplates the distant—examines the minute—comprehends the great—ascends to the sublime—No place too remote for its grasp—no heavens too exalted for its reach."

NOTICE.

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

Toronto, Nov. 23, 1832.

N. B. Information directed to Mr. Lewis's post-office, Toronto.

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

TO LET.

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

INFORMATION WANTED!

WILLIAM CARRALL is anxious to know where his Mother Catherine, and two Sisters, Margaret and Hannah are. They sailed from the County Tyrone in Ireland for Halifax in Nova Scotia about five years ago. If they are living or either of them, he would be happy to receive a letter directed to Hallowell County of Prince Edwards, to the care of John Paul Williams.
Halifax, 15th April, 1833.

J. S.—Editors in the United States will confer a favor by copying the above.

HOME DISTRICT FAIR;

[20th May, 1833.]

At a meeting of the Directors of the Home District Agricultural Society, held pursuant to notice on Saturday the 12th April inst.
The Hon. JOHN ELMSELEY, President in the chair.
It was ordered that the recommendation of the last meeting respecting a cattle show for the 20th May be concurred in, and that the following premiums be awarded on that day, viz.

	Best.	Second.	Third.
Stallions,	£4 0 0	£3 0 0	£2 0 0
Mares,	3 0 0	2 0 0	1 0 0
Cows,	2 0 0	1 0 0	0 0 0
Working Oxen,	1 5 0	1 0 0	0 0 0
Working Horses,	2 0 0	1 0 0	0 0 0
Sample of 3 bushels of Oats,	1 0 0	10 0 0	5 0 0
Do. of Barley,	1 0 0	10 0 0	5 0 0
Do. of Peas,	1 0 0	10 0 0	5 0 0
Do. of Potatoes,	1 0 0	10 0 0	5 0 0

It was further ordered that the sum of £50 be appropriated to be distributed amongst such persons as shall grow on one acre, the largest quantity of the best wheat, barley, oats, peas, potatoes and Indian corn. The competitors to give notice to the Directors, who will appoint the Judges to view the respective fields.

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

That the bulls be let at public auction to the highest bidder, on the 20th May next—being the fair day.
Dr. Rees having presented the Society with some seeds from the coast of Africa—ordered that the thanks of the society be presented to Dr. Rees for the donation; and that the seeds be distributed amongst the members of the society.

The Secretary reported that he had obtained some grass seeds from a gentleman lately arrived from England. Ordered that they be distributed amongst the members of the society.

J. ELMSELEY, President.

W. B. JARVIS, Secretary.

York, April 13, 1833.

CLERGY RESERVES.

COMMISSIONER OF CROWN LANDS' OFFICE.

York, 1st February, 1833.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorized to be sold during the ensuing year. The Commissioner is compelled by his instructions to decline for the present receiving any more applications for the purchase of Clergy Reserves.—And to prevent disappointment he requests it may be distinctly understood that applications received after this date can be of no benefit to the applicant as to preference or other wise.

PETER ROBINSON,

Commissioner of Crown Lands: 117-4f.

WHOLESALE HARDWARE

ESTABLISHMENT,

YORK.

THE Subscribers beg leave to inform the Merchants and Public of UPPER CANADA, that they have during the past Summer purchased with cash in the markets of Wolverhampton, Birmingham and Sheffield, and hold now on hand at their Warehouse in King Street, a very superior and exceedingly extensive stock of

HARDWARE SHELF AND HEAVY GOODS, which they will dispose of on as advantageous terms as can be procured from any Establishment in British America.

THE IMPORTATION CONSISTS OF:

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

Together with a great variety of CUTLERY and Brass Goods, in short, the assortment comprises almost every article in the ironmongery line that the country requires and they flatter themselves that upon examination Purchasers will not only find their Stock Well Selected, but offered for sale at VERY REDUCED PRICES.

RIDOUT, BROTHERS & CO.

York, October 20, 1832.

NOTICE.

I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself.

HARVEY SHEPARD.

JOHN ARMSTRONG.

DEGS Respectfully to intimate to Town and Country Merchants and the public generally, that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adze, and other Edge Tools Wholesale and retail at his Factory Hospital Street.
York, 15th Jan. 1833.

REMOVAL.

THE Subscribers beg leave to inform the Public in general, and his friends who have continued to be his steady customers for the last twelve years, (at his late store in Market-square) that he has now removed his Establishment to No. 116 north side of King-street, in a large brick building, (the only one between the Canal and Yonge street) where he is now receiving and opening a large and well assorted stock of Hardware, Barr Iron, and Casting Stoves, &c., all of which will be sold at very low prices.—The business in future will be carried on under the firm of Peter Paterson & Sons.

Peter Paterson & Sons.

York, Jan. 1, 1833.

NOTICE.

NO all whom it may concern. The Co-Partnership heretofore existing between Smith Griffin, Esq. and Henry Griffin, under the firm of Smith Griffin & Co., is this day dissolved by mutual consent. The business will be continued as usual, at Smithville, by Smith Griffin, Esq., and at Grimsby, (40 M. C.) by Henry Griffin. For any notes of hand given in the firm of Smith Griffin & Co., previous to this date, both parties hold themselves responsible for the payment.

All persons who are indebted to the firm, either by notes or book accounts, are requested to come forward and settle the same immediately.

Signed at Smithville, 19th January, 1833.

SMITH GRIFFIN.

HENRY GRIFFIN.

FOR SALE.

BY THE SUBSCRIBERS IN YORK,
300 Boxes Lard Soap,
200 Boxes English Soap,
50 Boxes Mould Candles,
SPANISH INDIGO,
Port, Madeira, Sicilian Wines.

They have also a large assortment of Spring Dry Goods at Prescott to be forwarded to York, by the first Steamer.

WILLIAM GUILD JR. & CO.

York, U. C. 3rd April, 1833.

SOAP AND CANDLES.

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

JAMES F. SMITH.

York, 27th February, 1833.

WANTED.—As an apprentice to the Medical Pro-

fession a respectable youth of suitable education Apply at this office.
York, 26th March 1833.

176-4f.

NEW WHOLESALE

ESTABLISHMENT.

THE Subscribers beg to intimate to his friends and public, that as he has just returned from a seven months absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; where he has selected an extensive assortment of every description of

GOODS.

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

He flatters himself that from the long experience he has had in the business of Upper Canada, he has been able to select an assortment, in every way suited to the wants of the country; 850 Packages of which have already come to hand. Town and country Merchants will find it to their advantage to call and examine his Stock; and Merchants from a distance will also find it worth their while to visit York, when they are in the way of purchasing Goods.

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

GEORGE MONRO.

York, 6th June, 1832.

NEW GOODS.

Wholesale and Retail Store;

AT THE CORNER OF YONGE AND LOT-STREET.

JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes, best South Sea Seal Gloves, very last Seal Caps, and common Caps in great variety, Hats, Bonnets, and Mitts of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.—K. Barton thankful to his friends and the public, for past favours, solicits a continuation of the same, and is satisfied his present selection, and his prices will be fully satisfactory to all as shall call and examine for themselves.

No Second Price.

York, 27th Nov. 1832.

159

CALL AND EXAMINE FOR YOURSELVES.

WILLIAM LAWSON, Merchant Tailor, &c.

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

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

South side of King-street, No. 153.

153-4f.

York, U. C. Nov. 6th, 1832.

NEW GOODS, CHEAP GOODS

AND GOOD GOODS!!!

AT S. E. TAYLOR'S WHOLESALE AND

RETAIL STORE,

No. 181, South side of King-st. a few doors East

of Yonge-street.

THE Subscribers having now nearly completed his WINTER SUPPLY OF STAPLE AND FANCY DRY GOODS, beg leave to call the attention of the Public to it, as he is convinced, for cheapness and quality it is not surpassed, if equaled, by any assortment in York; the liberal encouragement which he has already received, enabling him, with still greater confidence, to continue the system on which he has heretofore acted, namely, "a small profit and a quick return."

S. E. TAYLOR.

York, Dec. 1, 1832.

PHOENIX

FIRE ASSURANCE COMPANY.

OF LONDON.

THIS Company established its Agency in Canada in the year 1804, and continues to insure all kinds of Property, against Loss of Damage by Fire, upon the most reasonable terms.

GILLESPIE, MOFFATT & Co.

Agents for Canada.

Montreal, August, 1832.

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

MURRAY, NEWBIDDING & Co.

York, August, 1832.

SANDAUER & OVEREND

(FROM LONDON)

Painters, Glaziers, and Gilders, Ornamental De-

signers, and Glass Stainers.

RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 52 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, the superior durability of their plain, and elegant variety of their decorative painting, to merit a share of their patronage and support.

N. B.—Transparent Blinds painted.

York, Dec. 17, 1832.

162-4f.

LOOKING GLASSES, PRINTS &c. &c.

King Street, a few doors East of Yonge Street.

ALEXANDER HAMILTON, Gilder, &c.

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

He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c.

York, Nov. 5th, 1831.

163-4f.

UNION FURNACE:

SIGN OF THE GILT PLOUGH.

OPPOSITE MR. T. ELLIOT'S INN, YONGE-STREET,

YORK.

THE Subscribers inform the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be enlarged as to be able to make Castings of any size up to two Tons weight. The Subscribers are constantly manufacturing

MILL IRONS AND MACHINERY CASTINGS.

of superior workmanship, and all such Castings in general are made in common Cast-iron Furnaces; also has on hand a variety of Plough Patterns both iron and cast-iron; amongst which is one lately invented by himself, of a medium shape between the common and Scotch Ploughs, and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country.

All those wanting work done at this Foundry, either Cast or Wrought, may depend on having it done by steady and experienced workmen.

AMOS NORTON, Agent.

York, February, 1832.

There will be on hand, the ensuing season, an Extensive Assortment of STOVES & HOLLOWWARE, both Wholesale and Retail.

118-4f.

A. N.

NOTICE.—A Fair will be held on Richmond Hill

on Yonge Street on the last Thursdays in March, June, September and December.

Richmond Hill, Feb. 1833.

170-4f.

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 Lard Black in papers may be had at a small advance above cost.

E. L. & SONS.

York, Jan. 29th, 1833.

GARDEN SEEDS.

AN ASSORTMENT of Shaker's and English Garden Seeds for Sale

By I. W. BRENT & Co.

York, Jan. 29th, 1833.

R. H. OATES