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AN ACCOUNT OF THE HISTORY, MANNERS AND CUSTOMS, OF THE INDIAN NATIONS.

BY THE REV. JOHN HECKEWELDER.

HISTORICAL TRADITIONS OF THE INDIANS.

(Continued from our last.)

"The Delawares are of opinion, that this scheme of the Five Nations, however deeply laid, and meant essentially to injure them, would not, however, have operated against them, but on the contrary have greatly subserved their national interest, if the Europeans had not afterwards come into the country in such great numbers, and multiplied so rapidly as they did. For their neutral position would greatly have favoured their increase, while the numbers of the other Indian nations would have been reduced by the wars in which they were continually engaged. But unfortunately for them, it happened that the Europeans successively invaded the country which they held, and now forms what are called the middle states, and as they advanced from the Atlantic to the interior, drove before them the Lenape and their allies, and obtained possession of their lands; while the Iroquois, who happened to be placed in the neighbourhood of Canada, between the French and English, who were frequently at war with each other, had an Enemy, it is true, in the French nation, but had strong protectors in the English, who considered them as a check upon their enemies, and being the most numerous people, were best able to afford them protection; thus they were suffered to increase and become powerful, while the Lenape, having no friend near them, the French being then at too great a distance, were entirely at the mercy of their English neighbours, who, advancing fast on their lands, gradually dispersed them, and other causes concurring, produced at last their almost entire destruction. Among those causes the treacherous conduct of the Five Nations may be considered as the principal.

"Before that strange metamorphosis took place, of a great and powerful nation being transformed into a band of defenceless women, the Iroquois had never been permitted to visit the Lenape, even when they were at peace with each other. Whenever a Mongwe appeared in their country, he was hunted down as a beast of prey, & it was lawful for every one to destroy him. But now, the woman could not, consistently with her new station, and her engagements, make use of destructive weapons, and she was bound to abstain from all violence against the human species. Her late enemies, therefore, found no difficulty in travelling, under various pretences, through her country, and those of her allies, and leaving here and there a few of their people to remain among them as long as they pleased, for the purpose, as they said, of keeping up a good understanding, and assisting them in the preservation of the general peace. But while they were amusing the Lenape with flattering language, they were concerting measures to disturb their quiet by involving them in difficulties with the neighbouring nations. I shall relate one among many instances of a similar conduct. They once sent their men into the Cherokee country, who were instructed secretly to kill one of that nation, and to leave a war club near the person murdered, which had been purposely made after the manner and in the shape of those of the Delawares. Now leaving a war club in an Indian country, is considered by those nations as a formal challenge or declaration of war. The Cherokees, deceived by appearances, and believing that their grandfather the Lenape had committed the murder, collected a large party to go into their country and take their revenge. Meanwhile, the Iroquois sent a messenger to the Lenape, to inform them of the approach of an enemy, who, they had learned from their hunters, was coming towards their settlement, and to advise them to send a number of their men immediately to a certain place, where they would be met by a large body of the Five Nations, who would take the lead, march in front, and fight their battles, so that they would have little else to do than to look on, and see how well their friends fought for them. The Lenape, being in no wise prepared to meet a powerful foe, assembled in haste a few of their men, and repaired to the place of rendezvous, where they were disappointed by not meeting any of their pretended protectors. The enemy, however, was close upon them; the Lenape fought with great courage, but were overpowered by an immense superiority of numbers, and defeated with considerable loss. Now the Iroquois made their appearance, and instead of attacking or pursuing the Cherokees, loaded the Delawares with reproaches, for their temerity, as they called it, in having dared, being women, to take the lead in attacking men. They told them that the Five Nations being their

superiors, they ought to have waited for them before they attacked the Cherokees, that then their protectors would have fought and defeated them, but that as they had thought proper to act by themselves, they had received the punishment justly due to their presumption.

"It was thus that the Five Nations rewarded the confidence that the Delawares had placed in them. Their treachery was not, however, suspected for a long time; but it was at last discovered; it was even found out that in this last engagement, a number of the Iroquois had joined in fight against them with their enemies. The Lenape then determined to unite their forces, and by one great effort to destroy entirely that nation.

"But their attention was now diverted by other scenes. The whites were again landing in great numbers on their coast, in the east and south, and this spectacle once more engaged all the capacity of their minds. They were lost in admiration at what they saw, and were consulting and deliberating together on what they should do. The Five Nations, who lived out of reach of all danger, nevertheless also came; but bent on their own interest, while they were investigating the other nations to fall upon the new comers, or drive them off from their shores, by which they caused useless hostilities, in which they did not appear to participate, they were insinuating themselves into the favour of the powerful strangers, professing great friendship for them, persuading them that they were superior to the other Indian nations, that they had control over them all, and would chastise those who should disturb their peace.

"William Penn came, with his train of pacific followers. Never will the Delawares forget their elder brother Miquon, as they affectionately and respectfully call him. From his first arrival in their country, a friendship was formed between them which was to last as long as the sun should shine, and the rivers flow with water. That friendship would undoubtedly have continued to the end of time, had their good brother always remained among them, but in his absence, mischievous people, say they, got into power, who, not content with the land which had been given to them, contrived to get all that they wanted; and when the Lenape looked round for the friends of their brother Miquon, to hear their just complaints, and redress their wrongs, they could not discover them, and had the misfortune to see their greatest enemies the Mengwe, brought on for the purpose of shutting their mouths, and compelling them to submit to the injustice done them.

"They cannot conceive how the English could turn from the people by whom they had been so kindly received and welcomed with open arms; from those who had permitted them to sit down upon their lands in peace, and without fear of being molested by them; who had taken delight in supplying all their wants, and who were happy in smoking the pipe of friendship with them at one and the same fire; and how they could not see them degraded and injured by a perfidious nation, but join with that nation in sinking them still lower. For to the countenance of the English, they say, is entirely owing the great preponderance which the Iroquois at last attained; they complain that the English did support that enemy against them, that they even sanctioned their insolence, by telling them to make use of their authority as men, and bring these women (the Lenape) to their senses. That they were even insulted and treated in a degrading manner, in treaties to which the English were parties, and particularly in that which took place at Easton, in Pennsylvania, in July 1742, when the Six Nations were publicly called on to compel the Delawares to give up the land taken from them by the long day's walk. But for these repeated outrages, they would not have taken part with the French in the memorable war of 1755. Nor, perhaps, would they have done so, had not they been seduced into the measure by the Iroquois. At the commencement of that war, they brought the war belt with a piece of tobacco to the Delawares, and told them: "Remember that the English have unjustly deprived you of much of your land, which they took from you by force. Your cause is just therefore, smoke of this tobacco, and arise; join with us our fathers the French, and take your revenge. You are women, it is true, but we will shorten your petitions, and through you may appear by your dress to be women, yet by your conduct and language you will convince your enemies that you are determined not tamely to suffer the wrongs and injuries inflicted upon you."

"Yielding to these solicitations, the Delawares and their connexions took up arms against the English in favour of the French, and committed many hostilities, in which the Iroquois appeared to take no part.

"Thus the Lenape, whose principal settlements were then on the frontier of Pennsylvania, took part with the French, and acted hostilely against the English during the whole of the war of 1755. The animosity which mutual hostilities produced between them and the white settlers concurred, no doubt, with other causes, in producing the murder of the Conestogo Indians, which took place at the close of that war, in December 1763, and is feelingly related by Loskiel, Part I. ch. 14 and 15.

"Although the Lenape acted independently in the war of 1755, and made a formal declaration

* Mr. Proud, in his History of Pennsylvania, relates that some time after the establishment of William Penn's government, the Indians used to supply the family of one John Chapman, whose descendants still reside in Bucks County, with all kinds of provisions, and mentions an affecting instance of their kindness to that family. Abraham and John Chapman, twin children about nine or ten years old, going one evening to seek their cattle, met an Indian in the way who told them to go back, or else they would be lost. They took his advice and went back, but it was night before they got home, where they found the Indian, who had returned thither through anxiety for them. And their parents, about that time, going to the yearly meeting at Philadelphia, and leaving a young family at home, the Indians came every day to see whether any thing was amiss among them. Such [says Proud] in many instances was the kind treatment of the Aborigines of this country to the English, in their first and earliest settlements. Proud's Hist. vol. 1. pp. 223, 224.

of their independence at the beginning of the revolutionary war, yet the Six Nations persevered in their pretensions, and still affected to consider them as women. Finding, however, that this obsolete claim was no longer acknowledged, and that it was useless to insist upon it any longer, they came forward of their own accord, about the time of Wayne's treaty, and formally declared that the Lenape and their allies were no longer women, but men.

"The Delawares and Mohicans agree in saying, that from the time of the fatal treaty in which they were persuaded to assimilate themselves to women, and, indeed, ever since the Europeans first came into the country, the conduct of the Mengwe was treacherous and perfidious in the extreme. That it was their constant practice to sally out secretly and commit depredations on the neighbouring nations, with intent to involve them in wars with each other. That they would also commit murders on the frontier settlers, from Virginia to New England, and charge the tribes who were settled in the neighbourhood with the commission of those crimes. That they would then turn negotiators, and effect a peace, always at the expense of the nation whom they had injured. They would sell the lands of other nations to the English and receive the money, pretending to a paramount right to the whole territory, and this, say the Lenape, was their manner of CONQUERING NATIONS!

To be continued.

THE FIRST AND SECOND TEMPLE.

David, Though involved in war generally during his reign, and therefore not allowed to build a house for the Lord, made immense preparations, as he was assured that his son Solomon should perform the desire of his heart in this object. Of gold for the Temple, David collected 107,000 talents, and 1,017,000 talents of silver; equal to 48,000 tons of gold and silver! Besides brass, iron, stone and timber, without measure. This preparation was made, at least 1015 years before Christ, See 1 Chron. xxii. 14, and xxix. 4, 7.

Solomon began his reign 1015 years before Christ and carried forward the preparations for the temple. There were 893,000 Jews and strangers employed in the work: of Jews 30,000 by rotation 10,000 a month; of Canaanites, 158,600; of whom 70,000 were bearers of burdens, 80,000 were hewers of wood and stone, and 8,000 overseers. Solomon finished all the preparations in about three years. Every material designed for the temple was ready to be joined with its component before it was brought to the place. The building commenced in the second Jewish sacred month answering to our April 1011 years before Christ, and 7 1/2 years completing. 2 Chron. ii. 17 18; 1 Kings v. 13, and vi. 1, 37, 38.

It was built on the top of Mount Moriah. The porch stood at the east end of the main building, and was more than 30 feet long, 15 feet wide, and 180 feet high. It served as a steeple, and the lower room was a place of shelter and prayer for the serving priests and all clean Jews and proselytes. The only place of entrance into the temple was through the Porch. The main building was rising 90 feet long from east to west, 30 feet wide, and 45 feet high. It fronted south. It was divided into apartments, the sanctuary and oracle. The sanctuary was next to the porch, and 60 feet long 30 wide, and 45 feet high. Here were the ten golden candlesticks, ten tables, with twelve loaves of shewbread on each altar of incense, the weights and measures, the silver trumpets, &c. In the west end of the edifice was the oracle or most holy place. This was rising 30 feet square, and separated from the sanctuary by a fine veil, and entered by a two-leaved door of olive tree. Here stood the ark in its furniture. The high Priest alone entered the oracle, once a year, to make the general atonement. 1 Kings vi. 2, 3, and 2 Chron. 3, 4.

Allusion is had to this in Heb. x. 19, 22. Most of the furniture was either made or overlaid with silver or gold. The walls were built with alternate tiers of timber and hewn stone. The temple was enclosed by a wall around the top of Mt. Moriah, with a large gate on every side. At each corner of the wall, inside, were built houses of convenience. The open space between the wall and temple was called the outer court. There were ninety chambers attached to the temple for the priests. The temple was solemnly dedicated to God by prayer, about eleven months after it was finished. On the occasion there was a feast kept seven days, and 22,000 oxen, and 120,000 sheep were offered in sacrifice. 1 Kings viii. 63. In a little more than thirty years after its dedication, or five years after Solomon's death, it was robbed of a part of its moveable furniture, by Shishak, king of Egypt. 1 Kings xiv. 25. It was afterwards repeatedly plundered, and partially repaired. In the first year of Nebuchadnezzar's reign Babylon, he carried away a part of the sacred vessels, and about 18 years after, 589 years before Christ and 416 years after its dedication, it was by him demolished and burnt. 1 Kings vii. and Jer. li. 12, 24.

About 53 years after, the foundation was laid for the second temple. This was by the order of Cyrus, King of Persia. Ezra i. and iii. The work was carried forward amidst various obstacles, and in twenty years, or seventy-five years after the first was destroyed, the second was finished and solemnly dedicated to God. Ezra vi. This, the Jews said, wanted five things which were the chief glory of the other, viz: The ark and furniture, the shekinah, the holy fire, the urim and thummim, and the spirit of prophecy. About 355 years after its dedication, or 163 years before Christ, Antiochus profaned it, stopped the daily sacrifice, and erected the image of Jupiter, his chief idol, on the altar of burnt offering. It was, however, soon after repaired and purified by Judas Maccabeus. About 13 years before Christ, Herod the great commenced repairing or rebuilding it anew; and accomplished it in nine years. Josephus' account of this temple is, that it was about 150 feet square. It was inclosed by a high wall, which in some parts was 500 or 600 feet high.

This wall was built of stone, some of which were rising sixty feet long! The wall inclosed about one-eighth of a mile square. This temple was built of white marble stone all polished. The stone were 38 feet long, 18 feet wide, and 13 1/2 feet thick. The wall and roof of the temple outside, were overlaid with gold. There were two walls inside of the first. The inclosure between the high, or first and second walls was the court of the Gentiles and unclean Jews. The second inclosure was between the temple and the third wall. In this stood the altar of burnt offering, near the east end of the temple. There was a low wall across this inclosure, to separate the court of the priests from the people. These courts were open to the sky. The temple was again demolished, in about seventy years after it was built by Herod, while Titus the Roman prince besieged the city. About 360 years after Christ, Julian, a Roman prince, attempted to rebuild it, in order to prove our Saviour's words false, "That one stone should not be left upon another." But in this he was defeated; for there were such earthquakes and flames of fire, issuing from the ground, that many of his workmen were killed, and he desisted. In the history of this temple, many things were typical of the Church of God.—Zion's Advocate.

THE ASCENSION OF CHRIST.

Extracted from the New England Christian Herald.

Great was the joy in the habitation of the righteous, because the right hand of the Lord had done valiantly, and brought mighty things to pass; but the most sublime and encouraging transaction yet remained to be achieved. It was not proper for the immortal Saviour, for whom all things were created, to fix his permanent residence in this sinful and temporary world. Therefore on the fortieth day after the resurrection, he conducted his disciples to Mount Olivet, not far from the garden where he sustained the dreadful conflict; and having given them final instructions he stretched forth his hands and blessed them. Then the conqueror of sin, and death, and hell, ascended triumphantly into heaven. The disciples beheld when their master was taken up, and followed him with their eyes and hearts, till a cloud received him out of their sight. They continued looking, with indescribable emotion, till two angels, who seemed to have been left behind as their guardians, comforted them with the only promise which could comfort them:—that their adorable and identical Lord should so return as they had seen him go into heaven.

O my soul! what a scene of glorious triumph is here presented to thy view! See the Son of God—the man—and thy Redeemer, lead captivity captive, and cast the trackless orbits of the cosmos, and all the celestial spheres far beneath his feet! See him, attended with cherubim and seraphim, receive the homage of myriads of suns and worlds as he rides through the starry heavens, which are but the dark concave of the purer regions, of the illuminations which surround the temple of uncreated glory. Hear this triumphant choir celebrate his victories with harps and trumpets, songs and shouts. Hear his princely herald surprise the thrones of heaven with a voice of thunder.—"Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in! Who is the King of Glory? Jehovah—strong and mighty! Jehovah of armies—he is the King of Glory! Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in." See the entrance of our Emmanuel into the glory he had with the Father before the world existed. See his immortalized humanity seated at the right hand of Majesty, and invested with supreme authority both in heaven and in earth, which is the pledge and model of our future glory, when he shall come again to receive us to himself. See all heaven attracted by his glory, surround the throne to acquaint themselves with the redemption of man. See the sealed book of providence presented in the Father's right hand; but no one is able, no one is worthy to take the book and unloose the seals! See, after a silence and solemn pause, the Lion and Prince of Judah's line, boldly take the book and enter on his high functions of mediator with God and Judge of man! See all the shining crowds on the occasion, appropriate before the throne, strike their golden harps, and make the vaulted heavens resound with the new song of redeeming love, in which every creature ascribes equal blessing, and honour and glory, and power, to him that sitteth on the throne and to the Lamb forever and ever! Haste, then, O my soul! to join thy devotion to theirs. Haste to adore him on earth as he is adored in heaven, that thou mayest be counted worthy at his coming to be received into his eternal joy.

STUTCLIFFE.

CONVERSION OF A SEA CAPTAIN.

Moses Luffkin gives the following account of the conversion of a sea Captain:

A gentleman, who was a sea captain, is converted to God—"for they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens.—They go down again to the depths, their soul is melted because of trouble."

When Captain B. gave us some relation of his experience, he dated his conversion back to early life. But some of his strongest resolutions were formed when suffering perils by sea. One circumstance in particular he referred to. When on his way from Cadiz to one of our ports, he was driven from his course. Their provisions grew short, and at length they were under the necessity of putting themselves on an allowance for a number of days. The time came when they had to divide for the last time. There was nothing before Captain B. but a watery grave and a solemn eternity. His busy thoughts were now active; he thought of his wife and children at

home—for death, judgment and eternity, of his vows that he made to the Most High.

His men were looking up to him for a little more bread, to save life. Bread he had not. His inquiry was, "What shall I do to be saved?" He thought about praying; but judged himself to be too great a sinner; he remembered his early convictions, how he had stilled them, and done despite to the Spirit of grace, and murdered his time, &c. But he grew faint and weak, and saw that what was done, must be done quickly. His next thought was, "Is there no one that can pray? (for he believed in prayer, as this he was taught by his pious parents.)" It was ascertained that his cook was a praying young man, although a poor African. He readily complied, and the Lord who hears the ravens when they cry, heard him. The next day, by an overruling providence, a ship passed that way, from which they received supplies. He then promised the Lord, if he would permit him once more to return to the bosom of his friends, he would give himself up without reserve.

But when he came to the trial of it, he again put far off the day of repentance—quenched the Spirit, and continued so to do, until he returned to his friends last fall. I made it in my way to call upon him; I found he was almost persuaded to be a Christian. I urged the necessity of a present decision; for I believed when this was done, the battle was more than half fought.—Still he was unwilling to do present duty. A few days after, he was visited by brother A., a preacher of this conference, a nephew of his. This brother's zeal was like Jacob's; for he would not let him go, until he knelt down with him—his convictions increased until he cried to the Lord for help, and continued so to do until he was delivered from the power of sin and of Satan, and was brought into the liberty of the sons of God. I have received him into society, and a few days since administered the holy ordinance of baptism to him; and he has gone on his way rejoicing, with his lamp trimmed and burning. As he may traverse oceans, may he hear from every floating bethel the cries of the wounded, and the songs of the redeemed.—Christian Sen.

SUPERSTITION.

The following is from a Dublin paper, of June 5—

These three days past, the country has been in an extraordinary state of excitement. Messengers are running and riding through the counties Carlow, Kilkenny, Wicklow, Wexmouth, Dublin, King's and Queen's counties, Meath, Wexford, and Longford, leaving a small piece of turf (peat fuel) at every cabin, with the following exhortation:—"The plague has broken out; take this, and while it burns, offer up seven pater, three aves, and a credo, in the name of God, and the holy St. John, that the plague may be stopped!" The messenger lays each household under "an obligation," as it is called, to enkindle his piece of turf, set fire to seven other pieces, quench them, and run through the country to seven other houses wherein no turf has yet been left, and to repeat the same exhortation, and under a penalty of falling a victim to the Cholera himself! Men, women, and children, are seen scouring the country with this charmed turf in every direction, such endeavoring to be foremost in finding of unserved households. One man yesterday, in the bog of Allen, had to run thirty miles ere he could fulfil his task. The stories of its origin are various, but all agree that one piece of turf was blessed by a priest, and sent through the peasantry thus, where it multiplied itself and its powers of agitation sevenfold in every new hand. Nothing like it has been heard of since the time of the clau gatherings. The police are on the alert, and messengers have been arrested from Kilkenny, where the blessed turf arrived at noon on Monday, in this city, where it came pouring in last night.—The authorities are suspicious of Whitefeet conspiracy and secret intelligence, but nothing has transpired yet to warrant this view of the affair. The higher classes receive the blessed turf, and laugh at the thing as a hoax on the peasantry, but the poorer householders are one and all in motion to avert the Cholera, and the curse of disobedience attaching to neglect. No one knows where the holy fire was first kindled. There are various accounts; it is said that it was first sent from Kilmacne, from Blessington, from New Ross, and from Roscrea; that lightning consumed houses in New Ross, and that the holy turf was first kindled at its fire, &c., but it is certain that the whole of the central counties of Ireland are thrown into a singular state of agitation. Yesterday, along the whole line of the grand canal from Dublin to Shannon Harbor, people might be seen running. The captain of one of the packet-boats that arrived in this city last night, saw a turf-cutter running along the bank in the Bog of Allen, to whom he owed some money for fuel. He called to him, "Paddy, get in, and I'll pay you now." "I can't," replied Paddy, still running; "I've to serve seven houses yet with the holy turf, and I'd rather lose the money than earn the Cholera." The priests, into whose parishes this wild fire has spread, confess themselves as ignorant of its origin as the peasantry are.

The following pleasing description of benevolence manifested towards the poor, during the prevalence of the Cholera, was published in the N. Y. Journal of Commerce two or three weeks ago.—Episcopal Rec.

THE POOR IN NEW-YORK.—There never was a more delightful exhibition of Christian benevolence than is now witnessed in this city. The generous donations which have been recorded, and which still continue to flow in, form but an item in the general aggregate. Numbers of our most accomplished ladies are engaged day after day in making garments for the poor and distressed, while Committees of gentlemen, who at home sit on elegant sofas and walk on Brussels carpets, are searching out the abodes of poverty, filth and disease, and administering personally to the wants of the wretched inmates. There is

had he desisted after the fifth or sixth effort? Had he not persevered, and thus furnished an example of faithful, importunate, and, therefore, effectual prayer?

Let us then not neglect to ask, neither in public nor in private, but rather let us prize the privilege, seize every opportunity of improving upon it, and wait upon God in the way marked out in his word, and we shall then lack for nothing necessary for life and godliness—for our felicity, either in this world, or the world to come.

In the last Canadian Watchman we observe the following remark in relation to our editorial article on the organization of the Church of Christ. "In the foregoing we find much more to approve than disapprove. In allusion to what is implied under the head, 'lastly,' we would remark, that we think every christian should aim and heartily labour to be sanctified wholly; in body, soul, and spirit; nevertheless no one of our times has probably made greater attainments than the Apostle Paul possessed, when he said, 'Not as though I had already attained, either were already perfect, but I follow after, &c.'

It is not our wish to engage in controversy with our friend the Watchman; but we would just observe; in reply to his criticism on us, that as he admits that "every christian should aim and heartily labour to be sanctified wholly; in body, soul, and spirit,"—and we presume he admits this on scriptural authority—it remains for him to show that every christian must fail in attaining the object at which he aims, and for which he heartily labours. Until this be shown, while we admit it is our duty to seek for, and to endeavour to attain this gospel blessing, we must be allowed to indulge a hope that some do happily arrive at it, through the grace of God in Jesus Christ, without waiting for the assistance of death.

And as to christians of "our times" we believe that, as they have the same gospel, with all its glorious privileges, that their fathers in the first ages had, so they may attain to the same spiritual blessings. The quotation given to show that the Apostle Paul was not sanctified wholly, we humbly conceive is not to the point, inasmuch as it does not touch the question. If we understand the Apostle aright, he alludes to final salvation—the resurrection and glorification at which he was aiming, and towards which he was pressing; and therefore he says "Not as though I had already attained, either were already perfect," &c.

The whole passage, with its connexion, stands thus: verse 11. "If by any means I might attain unto the resurrection of the dead." verse 12. "Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus;" and, adds in verse 15. "Let as many as be perfect be thus minded," &c.

Now we would ask the candid enquirer after truth, what has this to do with being sanctified body, soul, and spirit, any more than with the New Birth? Neither the one state of grace, nor the other, supposes that the final conquest is gained, the danger past, or glory secured; as long as we are in the body we must "fight the good fight of faith," if we would "lay hold on eternal life."

We would remind our friend of the numerous injunctions, promises and prayers in the sacred scriptures—for doubtless he is well read in them—relating to the sanctification for which we contend, particularly that remarkable prayer of this same Apostle, with the promise annexed, recorded in 1 Thess. v. 23, 24.—"What does this mean? that they might 'be preserved blameless unto the coming of our Lord Jesus Christ.'"

For our part, we cherish the thought that the Apostle Paul was a living example of the power of Divine Grace to destroy sin wholly, & to consecrate the whole man, body, soul, and spirit to the service of God, even in this life; yes, and to be preserved blameless too.

But whether he was or not, does not relate to this question, which is not whether St. Paul, or any other particular person ever was so sanctified; but, whether christians are called to such a state of Salvation in this life, under circumstances and promises which afford a well grounded hope of its being attainable? To the law and to the testimony, and not to the example of fallible man—however exalted his name, calling, or station. We deem the remark in question worthy of notice, not because it implies incorrectness in what we have advanced merely, but because it involves a question of vast importance to the church of Christ, and one of which the Methodists have ever been tenacious. We receive no offence at the liberty the Watchman has taken, on the contrary, if we are in error let us be corrected.

Observance of the Sabbath.—The following remarks, on the proceedings of the House of Commons with respect to the law regarding the observance of the Lord's Day, are copied from the London Christian Advocate and World. We insert them because we think the subject worthy the attention of the public, and of our Legislators in particular. We have long been of opinion that something ought to be done, either to amend the laws at present existing in relation to the Sabbath, or make new ones. The law as it at present exists is become almost obsolete, by reason of age and obscurity, and its unsuitableness to the times and circumstances of our country; and it is also partial in its operations, for instance, a teamster on the highway must pay 20 shillings upon conviction, while a man pursuing his trade, or common occupation is fined but 5; it also directs that the fines exacted shall be paid into the poor funds, which is impracticable in this country, no such fund existing among us.

We should either have no laws, or such as can be administered with effect. It weakens respect for both the law itself, and the authority from which it emanates, to suffer it to be violated with impunity; as is too frequently the case amongst us, not only with respect to the law in question, but also others of a similar kind.

We are aware that many object to making laws for the observance of the Sabbath, under a mistaken notion that it is an infringement on liberty of Conscience, but how the prohibition of sabbath-breaking can effect liberty of conscience, any more than the suppression of lawlessness, drunkenness, profane swearing or other vices does, we have yet to learn.

While we contend that a man's religion, that is, his mode of faith and worship, should be as free to him as the air he breathes, we at the same time maintain, that every practice that tends to licentiousness should be suppressed by the authorities of the land: this the religion of nature, (if there be any such) as well as revelation, teaches: indeed, self-preservation, which is said to be the first law of nature, dictates it; for what government or community can long continue to exist, where licentiousness is indulged without restraint.

Observe, the law we would recommend should have no reference to the manner, time or place of divine worship, but solely to the violation of the sanctity of the Sabbath—to prohibit those sports and labours which are plainly forbidden in the word, of God on that day, and which tend to the annoyance, and thereby infringe upon the rights, of those who conscientiously attend to their sacred duties in the House of God. Works of necessity, piety and mercy should be allowed; against such their can be no law. We hope that something may be done by our Legislature in relation to this subject at its ensuing session; it calls loudly for their attention from every part of the land.

A Committee had been nominated by the House of Commons on the motion of Sir Andrew Agnew, to examine into and report on the state of the law regarding the observance of the Lord's day. Will this satisfy those politicians who persist in the cry of Gallomania, that England is not exactly proceeding step by step in the usual long-theological course pursued by France? There is surely some hope for the cause of Christianity in this country when the House of Commons consents to entertain the subject of the better observance of the Sabbath; and we trust that the result will show that there is in that House reverence enough for the divine commandments not to let the opportunity now put into its hands of enforcing external obedience—a stow of obedience is all that can be enforced—into one of those commands, pass by unimproved. We think we can count among the names of this committee those of several men who, judging by their public professions, have the fear of God before their eyes; and, if those gentlemen give their constant attendance, their labours, we hope, will terminate in doing whatever may be done by legal enactments towards repressing the open profanation of the Lord's day. On the other hand, there are persons appointed on this Committee who will doubtless fight hard to render its enquiries nugatory. Some of them, indeed, appear to have been added, after the number was supposed to be complete, for the set purpose of making the scale preponderate on the side of resistance to change in the scale of improvement. One member, the representative of the Home Department in the Commons, gave the House clearly to understand what would be the tendency of his efforts in the Committee, by declaring that "He did not think that Sunday was not at present observed with due solemnity; and he implied the members of the committee not to do any thing which would convert the cheerfulness of the English subject into a day of penitential gloom."

It is plain that the man who uttered those sentiments cares little for the institution of which he spoke; perhaps, he would not oppose a motion for reducing the Sabbath to the level of ordinary days, but that such a proceeding would involve an admission that a Church Establishment was no longer necessary—a consummation this, in the opinions of men like him, devoutly to be deprecated. Let any question be brought forward concerning religion in the abstract, and such men immediately bring their strong hostility to every thing of the kind; but bring forward a question touching the temporalities of the Church, and you shall hear much about their veneration for her doctrines, discipline, and forms; and much about the value they set upon the pious example and orthodox instructions of her clergy. The reason is, that one expects to be aided by the Rectors in a county election, while another has sent two of his younger sons to Oxford to prepare themselves for "the enjoyment"—that is the phrase—the family living. And yet, such is the importance which our Church attaches to the divine commandments and to their strict observance, that while they are inwardly ever-ready altar, they are also ready to be sacrificed in a strictly legal point of view. There is one aspect, however, in which, as a civil question, it must be entertained. In the same way as the publication of unapproved newspapers published in conformity with the requirements of the law, (only to a much greater extent) is the practice among many tradesmen of opening their shops on the Lord's day injurious to conscientious persons of the same class, who would rather leave them to the undisturbed enjoyment of their surreptitious gains, than join them in defiance of the laws of God and of the land. These honest persons are surely entitled to the protection of the legislature; and it should be no slight recommendation of them in the eyes of Parliament, that respect to authority is with them a motive superior to the desire of gain. If there were more of such men amongst us, Parliamentary labours would be materially lightened.

We shall wait with anxiety but in patient hope, for the report of this committee. In the mean time, our Christian friends must not be idle; petitions must be moved in from all quarters; and in the end, we trust, the House of Commons will give birth to something which, when presented to the Lords for the seal of their approbation, may afford the Right Rev. Prelates an opportunity of showing that they held their seats in Parliament for purposes still more intimately connected with the prosperity of true religion than that of maintaining the temporal rights and privileges of the Church.

The account of the Execution and Confession of Cooke the murderer, as given in another column, serves to shew the baneful tendency of infidel principles on the human heart. We here see the victim of infidelity seduced from early habits of morality and virtue, and led to the commission of one of the most shocking and barbarous crimes that can stain the human character. The advocates for infidelity may object, and say that "similar crimes have been perpetrated by professors of Christianity." We admit that persons bearing the christian name have, in some cases, thus disgraced themselves, but let it be well observed, that no dying criminal was ever known to attribute his depravity to the influence of christian principles; but, on the contrary, those unhappy persons have generally lamented their intention to such principles, and expressed their conviction that had they regarded the instructions of their bible, they would have been preserved from shame, disgrace and ruin. But has such testimony ever been borne in favour of infidelity? Who ever heard of a dying criminal regretting that he had not attended to the maxims and principles of infidelity? But how many instances do we find of bitter regret by the poor souls, who, in an evil hour, had been led to listen to the soul destroying poison, which such principles inject; and who positively, and directly, attribute their depravity to the influence of those principles on their minds and hearts.

This speaks volumes in favour of christianity, and deserves the candid consideration of every reflecting mind, especially of such as may be inclined to infidelity.

Missionary Society.—The anniversary of the Missionary Society of the Methodist Episcopal Church will be held, Providence permitting, in the Methodist chapel in this town, on the evening of Wednesday the 24th, inst. to commence at 6 o'clock. It is expected there will be an attendance of some of the children from the Mission School, for examination and exhibition of their attainments, and interesting statements made respecting our Missions.

MEETING OF THE PROVINCIAL PARLIAMENT.—The meeting of the Provincial Legislature is fixed by proclamation for Wednesday the 31st day of this month (October).

From the Cobourg Reformer. In our last we offered such observations on the address of the Bishop and Clergy to the Governor, as that very strange production called for. At that time we saw nothing in the answer which deserved any notice—in fact, we could not understand it: like all our Governor's replies and communications, they are too occult for us; but on a second reading, we think we see more in it than at first meets the eye. It will be in the recollection of our readers that at the close of the last session, a bill was brought in to repeal the appropriation of the Clergy Reserves and to leave them as all other reserved lands; at the disposal of the Crown. This bill was postponed for further consideration until the ensuing session. A bill of a similar nature was likewise brought into the House of Assembly of Lower Canada and likewise postponed for further consideration at their next sitting. It is to the determination of this question that the Governor's reply must refer, when he tells the Bishop and Clergy that "I can assure you that his Majesty's government are anxious to consult the best interests of the Church of England in this Province and I am confident that the fit and moderate provision which they will probably recommend to be appropriated to secure its further prosperity, will be approved by you and the churches, under your judicious charge, and also by all denominations of christians."

We look to the determination of this question, with no small apprehension and alarm; it is a measure fraught with mischief, and if carried into effect, as the Governor would have it, must entail on the Province, incalculable evils. It is nothing less than an attempt to establish one or more churches in Canada, by furnishing equivalents to one part for the loss of the reserves, and the rest provided for in some way or other, that shall render them either independent of their people, or dependent on the government.

We are opposed to the principle of this arrangement in toto.—We object to any endowment, to any church; but we hold it unwise, as impolitic to distinguish one sect by immunities not shared by every other. If one clergy have a legal claim; every other protestant clergy have clearly an equal right to participate in the general provision—nor shall we cease to resist and expose the iniquity of this business, from a conviction that the seeds of perpetual dissent; are about to be sown among us by the attempt.

We confess that our hopes are but slender, as it regards the character of the present House of Assembly; their past acts argue unfavorably for this and every other important question. Those men who have saddled the Province with an everlasting salary bill, may be blind enough and reckless enough to entail upon us an everlasting provision for English, Scotch and Romish clergy—this we say they may dare to do, and influence will be put forth, to induce them to do so, but the day that witnesses that had act will be woful to Canada; it will be a deadly thrust at our dearest rights—a step that binds us and our posterity to a measure where our conscience is concerned.

We shall bring this question again and again, before our readers—we shall be faithful to our title and our trust—we hope to move every man of public virtue to resist this daring attempt—to induce every minister of every religious persuasion, who understands the true nature of a christian church, and who is not afraid to trust God and his church for a living, to show a becoming superiority of mind, and not allow himself to be bought over by a government, that cares little about religion, so that its own ends can be attained. Those ministers who may regard this measure favorably, will find that his independence and that of his connexion is at stake, and the price once received will be as fatal to Canada, as Achan's wedge of gold was to the camp of Israel.

We have much to say on this momentous affair, and we promise our readers, if possible, to resume it the next week, and show its evil in all its bearings; in which we hope to have the assistance and suggestion of our intelligent correspondents, as well as the aid of every independent editor in both Provinces.

Foreign News. LATEST FROM ENGLAND. The elegant packet-ship North American, Captain Macy, which arrived yesterday afternoon, brings the London papers of August 15th, (morning), and Liverpool of the 17th. As the evening papers of the 15th were received by the Sovereign, the present advices are in fact but a few hours later than those published yesterday.

A debate of some importance arose in the House of Lords, on the night of the 15th; between the Duke of Wellington and Earl Grey; involving the relations between Great Britain and Portugal. The discussion arose upon the Consolidated Fund Bill, and was unexpected by the Premier. The Duke of Wellington objected to some of the proposed reductions of the public expenditure—contending that the revenues of the next, next, as a consequence, be anticipated, to defray the expenses of the current year. He objected, also, that the reductions, and the existing deficiency, would leave His Majesty's Government without the means of meeting extraordinary emergencies that might occur. The drift of the Duke seemed to be, that the present civil war in Portugal would very likely involve Europe in another war, and he took occasion to allude to some severity upon the course of the Ministry upon that subject.—Earl Grey made a very satisfactory reply.

A long conversation took place in the Commons; on the 15th, on the subject of the disfranchisement under the new Reform Bill. Lord Althorp was enabled to state that the number of qualified voters in the great towns of the North was not what they had been stated to be.

Mr. Gallant Friend (Colonel Evans), said his Lordship stated, that in 21 churches there existed, under the Reform Bill, as qualified by the payment of rates and taxes, only 755 voters in Blackburn, 78 in Ashton, 75 in Bolton, 84 in Bury, 49 in Salford, 40 in Rochdale, 33 in Warrington, 40. In consequence of that statement having been made public, a gentleman, on whose authority I have every right to rely, has written to me on the subject, and he informs me that instead of 753, not above 4,490 have qualified in the township of Manchester alone, and that taking the whole borough, there were from 7 to 8000 electors qualified to vote. In Salford, the number who had qualified is from 11 to 1200. In Bolton, instead of 84, the number is upwards of 1,000, not above 10 out of the 1,000 being disqualified from non-payment. In Blackburn, instead of 78, the number is 1,000; and in all the other boroughs, with the exception of Warrington, concerning which I have received no information, I understand that in no case is the number of voters qualified under 700 (hear, hear!).

Hourbonno.—During his absence M. d'Argout will act as Minister for foreign Affairs.

The Viscountess de Nays, arrested at Brest on suspicion of having been concerned in the robbery of the medals of the Royal Library, had arrived at Paris.

There is no later intelligence from Portugal; but the latest Paris advices are very discouraging to the cause of Don Pedro. Nothing has transpired to decide the authenticity or the contrary of the news of the fortress of Almeida having declared in favor of the young Queen of Portugal. The Chronicle says—We suspect that it is too good to be true, though not an improbable event, as the latest information from the Peninsula by way of France is silent in regard to it. One important fact established is, that up to the 1st instant, Ferdinand had not ventured to give orders for any portion of his troops to cross the Portuguese frontiers, to assist Don Niguel in driving Don Pedro out of the country.

The French Chambers were not to be convoked until November. There are yet numberless rumors afloat, of a warlike tendency, touching the affairs of Holland and Belgium. But we place no confidence in them, although the Morning Chronicle of August 16th, announces letters received by the steambot from Holland on the preceding evening, "the contents of which are viewed as more important than any that have been received during the last week or ten days."

COOKE THE MURDERER. (From the London Christian Advocate and World, of August 13. The trial of Cooke having been fixed for Wednesday last, at Leicester, before Mr. Justice PARK, an immense crowd assembled before the doors of the Court at a very early hour. When the doors were thrown open upon his Lordship's arrival, a tremendous rush took place, and every corner of the Court was immediately filled. The prisoner was conducted to the bar as soon as silence was obtained. His appearance and dress were very respectable; his features evincing a quiet firmness of mind, without any indications of ferocity. After the Clerk of the arraigns had read over the various accounts of the indictment, he asked the prisoner the usual question:—"Do you say, you are guilty, or not guilty, of this murder?"

Justice PRISONER: I am not aware of the consequences of what you are doing? do you plead guilty advisedly? Prisoner: I do, my Lord. The learned judge paused for a few minutes, and then said, "Prisoner, I ask you again, do you still persist in your plea?" Prisoner: I do. The plea was then recorded.

After a short pause the prisoner was called up for judgment. He was asked whether he had any thing to say why sentence should not be passed according to law. The prisoner made no reply, when the Justice thus addressed him:—"George Cooke, you stand convicted, on your own confession, of willful murder. If, instead of pleading guilty, you had put yourself on your country, I should have been most glad, and I am most certain from what I know of the Jury, you would have had a fair and impartial trial; but at the same time I am bound to say that, having read the depositions most carefully, as it is my duty to do, and under all circumstances, as it is the deepest dye; but that which you have committed, as I collect the circumstances from the depositions, is one of the most atrocious and diabolical I ever heard of. Not only did you strike this unfortunate gentleman to the ground, and deprive him of life, but afterwards, in order to conceal all trace of your crime, you had recourse to the horrible expedient of cutting up the body of your victim, and destroying the pieces by fire. To atone for this dreadful crime, but a very short period now remains for you; but even at the last minute of the twelfth hour, much may be effected towards your salvation by sincere penitence, and a firm reliance on the merits of your Saviour. Two months have elapsed since your apprehension, which period, I trust, has been well employed; for the remaining very short space of time allowed to you in this world, you will have the assistance of the authorized ministers of religion. Avail yourself of it, and that mercy which cannot be granted to you here, seek to obtain at that other bar at which you will shortly be arraigned. Turn your heart to Him who is abundant in mercy. Turn your eyes to the gate of heaven, and it may yet be opened unto you. (Here the learned Judge burst into tears, overwhelmed by his feelings. After one or two more admonitory observations, his Lordship proceeded.) The sentence which the law prescribes for your offence, and which I now adjudge, is, that you, George Cooke, be taken to the place from which you came, and thence, on Friday next, the 10th day of August, to a place of execution, and be there hanged by the neck until you are dead; and that, after death, your body be hung in chains, pursuant to the statute in such case recently made and provided, and may the Lord have mercy on your most guilty soul!"

Several persons in Court were in tears during the delivery of this address. The prisoner kept his eyes generally closed, and appeared to pray fervently. At the conclusion of the address he was removed by the gaoler.

EXECUTION. At an early hour on Friday morning the population of the surrounding districts began to pour into Leicester, to witness the execution of the wretched criminal. By ten o'clock, there were it is supposed, from 30,000 to 40,000 persons present. Since his condemnation he appeared to be quite prepared for his end. He was visited by Mr. Denton, attorney for the late Mr. Pass, and earnestly requested, as his doom was now sealed as to this world, to tell the truth with regard to the remains, and if any were yet concealed, to make the only atonement he possibly could, by informing them of the fact. Cooke replied that he had told them all that he knew, and requested not to be interrupted in his religious devotions.

Soon after nine o'clock, the Under Sheriff and retinue arrived at the place of execution, which was a public field. Cooke was found sitting on a bench, and waiting for the execution. He was attended by the Rev. Dr. Fancourt, and the Rev. R. Baroahy. Having intimated that he was ready, the room was closed, and he was pinned. He then walked with a firm step to the drop, accompanied with the clergyman and officers. On coming out on the scaffold, he looked earnestly around, and waved his hand to several of his former acquaintances. He appeared totally engaged in prayer, and was heard to utter the ejaculation, "Lord remember me when thou comest into thy kingdom!" The rope was then placed around his neck, and at a preconcerted signal, the drop fell. "The crowd was very orderly during the whole of the ceremony."

CONFESION. For the last ten days, Cooke had laboured under very powerful feelings of mind. Fully determined to brave out a trial, and read a defence, he occupied himself with writing a long detail of the circumstances, in which he attributed the unfortunate death of Mr. Pass to a quarrel he had with him, and that he unluckily in self-defence, struck him with the press pin. Saturday week, however, all thoughts of this he gave up, and declared it was false, and that he should plead guilty, and wished to state to the Town Clerk the particulars connected with this horrid affair. The following is the substance of his confession: He states, that he had the murder in contemplation a week previous to committing it; that on Mr. Pass coming into his workshop, he shot the door after him, and that he then paid him a small account, but denies that he struck him while writing the receipt; that Mr. Pass soon after took up a book that lay on the press, and while examining the binding, he walked behind him, and immediately struck him on the back of the head, this last being done at the time; that Mr. Pass immediately put both his hands to his head, and staggered towards the door, and as loud as he was able, called out "Murder!" that he [Cooke] again struck him another severe blow on the head and finding it not quite sufficient, he dealt out a third

which brought him to the ground—he fell heavily on his side, and rolled over on his back, his arms were two or three convulsive shakes, and all was still. He then locked the door and left. On returning in the evening, he stumbled over his victim on the floor, which shook his nerves dreadfully; but, on commencing to cut up the body, he recovered his usual firmness, and was so little discomposed, that he could have gone on with the horrid work much longer than he did, if there had been any necessity for it. He then declared, as a dying man, that he consumed every particle of the body, clothes and all, except what was found. He then also stated that pride was the cause of his crime, as he wanted to get some money to embark for America. He alluded to be connected with a society formed principally of young men (Deists) who frequented a public house in Leicester, in which the writings of Tom Paine, Carline, and other infidel authors were taken in and encouraged. He emphatically added,—"I considered myself a moral young man, attending as I did, some place of Christian worship three times a day, (I unfortunately got connected with the above and other infidel associations.)"

The penitent state of feeling on the part of Cooke has been brought about chiefly by the impression which has been made upon his mind by Miss Weston, and Miss Payne, who had attended him in his cell, and read religious works to him frequently. He has more than once expressed himself to the effect that—if he had a hundred lives he knew that he ought to forfeit them, and that he relied upon nothing but the blood of Jesus Christ, which cleanseth from all sin, and which was all sufficient to redeem even such a wretch as him through faith and repentance.

YORK LITERARY AND PHILOSOPHICAL SOCIETY. The members and friends of the York Literary and Philosophical Society are reminded that the introductory lecture will be delivered by the Archdeacon of York, on Friday evening next, the 5th of October, at the Grand Jury room in the Court House, to commence precisely at seven o'clock—and Dr. Dunlop is expected to deliver the second lecture on the Friday following.

The members will recollect that each has a right by the existing regulations, to admit to the lectures by a ticket signed by himself, two friends and of course, either ladies or gentlemen.

An idea having gone abroad, that it was the intention of the original supporters of the Institution, to make it exclusive, and of confining its advantages to those only who were invited in the first instance to join it; have passed the following resolution, which the committee are desirous should be made public, with a view to remove that impression, and to show that it is the wish of the members to afford every respectable individual, an opportunity of becoming a member, if he should desire it.

Unanimously resolved by the Committee—"Having learnt with regret, that an idea has obtained currency, that the principles of the Philosophical Institution are exclusive—we are anxious to state that no such views are entertained; as we hoped was fully apparent by our public notice, issued before its formation, the following effect:—"The gentlemen forming the York Literary and Philosophical Society, will meet at the Gazette Office on Saturday the 23rd July, at 3 o'clock, to adopt rules and regulations for its Government; at which any friends of science desirous of becoming members, are requested to attend."

Resolved—That every person who applied for admission before the general meeting took place, are considered original members.

The committee therefore trust after this explanation, that no persons who are favorably disposed to the interests of science will be deterred from proposing as candidates.

The rules and regulations, with any information, may be obtained by applying to the Secretary at the Dutch Coffee House.—Com.

Obituary. (From the Christian Guardian.) Died, in Hallowell, Caroline Anne, Mrs. Rachel A. French, wife of Mr. Gilbert French, and daughter of Mr. William Conger, aged about 27 years. At the age of about 17, Mrs. French professed to experience a change of heart, and shortly after united herself to the Methodist Episcopal Church. From that time to her death she remained a steady and constant attendant to its doctrines, and by a faithful and punctual attendance on all the means of Grace whenever health would permit, she evidenced the enjoyment she experienced in the path of duty. Her affliction, which was short and severe, was endured with exemplary fortitude and patience, during which time she requested her friends and attendants to prepare to meet her in Heaven. To a question put to her by her husband when, after a short time before she expired, observing her friends weeping, she said, "Do not weep for me, for I die in peace. I am going to heaven, and I shall be with you in a few days." Thus, we trust, has another weary pilgrim found her way from this land of sin and unbelief to the haven of eternal repose.—Communicated.

Hallowell, Sept. 21st, 1833. Died, at Marysburg 29th August, 1833, Lucinda wife of Mr. Leonard Smith aged 23 years and 63 days. From the information received from the husband of the late Mrs. Smith, it appears she was made a subject of Divine Grace at the early age of seven years, and continued to walk according to the light received until she attained her sixteenth year; when she joined the Methodist Episcopal Church. At this time she was attacked with the consumption, which by a slow but constant progression terminated her mortal existence. From the time of her union with the church, she evidently increased in the knowledge and grace of God.

Although from the nature of her illness she was often deprived of the means of grace (which proved to her a source of deep regret) yet the Lord in the plenitude of his mercy continued to visit her soul with the showers of Divine Grace, so that she was enabled joyfully to exclaim, "My feet shall travel all the length, of the celestial career, &c. For sometime before she closed her earthly career, her sufferings were extreme, yet she manifested perfect resignation to the Divine will. At length the trying hour approached, which was to deliver her from all her sufferings, and such were the peculiar manifestations of the Divine presence that she could triumphantly exclaim in the language of the Psalmist, "Thou I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me; and without a struggle or a groan sweetly fell asleep in the arms of Jesus. As a christian she was exemplary as a wife loving and kind as a mother tender and affectionate and as a neighbour friendly and obliging. She has left a husband and four children to lament her loss, but while suffering under this distressing bereavement they need not sorrow as those without hope; and it is to be hoped that this afflictive dispensation of Divine providence may be sanctified to the spiritual welfare of the surviving friends. A large and respectable concourse was delivered the funeral, at which time a discourse was delivered from these words, "Therefore be ye also ready: for the Son of man cometh." Mr. S. had 44 years. And it might be said that the force of Divine truth was peculiarly felt by the generality of the audience;—

Hallowell, 21st Sept. 1833. A. M. N. SALE OF CROWN LANDS. NOTICE is hereby given, that a portion of the vacant Lots in the Town of Chatham, in the Western District, will be exposed to sale by public Auction, at the Inn of Claude Carrier, in the Town of Chatham, on Thursday, the 1st November next, at 10 o'clock, A. M. On the following conditions, viz: The Purchase Money to be paid by four Instalments, with Interest, the First Instalment at the time of sale, and the Second, Third and Fourth Instalments, at the interval of a year between each, and subject to the condition of building a Stone, Brick, or Frame House, not less than 24 Feet long, and 18 Feet wide, to be completed within two years from the day of Sale.

PETER ROBINSON, Commissioner of Crown Lands Office, York, 24th September, 1832. 1515

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

DAVID LACKIE, LEONARD WILCOX. York, October 16, 1832.

Statement of Money received on account of the Upper Canada Academy at Cobourg, up to the 31st day of July 1832, by the Treasurer of the Building Committee.

Table with columns for names and amounts. Includes entries for Mr. Charles Phillips, Mr. Friend, Mr. Ezekiel Foster, etc.

Table with columns for names and amounts. Includes entries for Mr. Ebenezer Farnsworth, Robert Neelands, Robert Trumble, etc.

To be continued. E. PERRY, T. B. C.

Suicide. Yesterday afternoon, as one of the persons engaged in the Salt Water Baths, at the Battery, was employed in cleaning the apartment, he found one of the doors fastened within.

A New method of washing dirty houses. The volunteer Health Wardens, in some Districts of the East Ward, finding some of the inhabitants refractory in cleaning their houses, hit upon an expedient of a laughable nature.

A proposal of David Henderson, for an Aqueduct or conveyance of Water, from Waterloo to the Town of Kingston.

CLERGY RESERVES. COMMISSIONER OF CROWN LANDS' OFFICE York, 1st February, 1832.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorised to be sold during the ensuing year.

PETER ROBINSON, Commissioner of Crown Lands, 117.4f.

THE SUBSCRIBERS having obtained letters of Administration to the Estate of the late JOHN DENNIS deceased, request all persons indebted to said Estate to make immediate payment, and Creditors to the Estate will please present their accounts to James Richardson, junr, for adjustment.

JOSEPH DENNIS, JAMES RICHARDSON, Jr., Administrators. WILLIAM P. PATRICK, York, 21st Sept., 1832. 150.4f.

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

W. B. ROBINSON, JAMES HENDERSON, WILLIAM ROE, or JOHN BLAKE, York, Newmarket, Sept. 1832. 150.4f.

WANTED.—A person to Teach a Common School in the Township of Whitley, to whom liberal wages will be given, none need apply but such as can produce satisfactory references as to moral character and abilities. Apply to Joseph Gorham, if by letter post paid.

JOSEPH GORHAM, THOMAS HUGGINS, JOHN RITSON, Trustees. Whitley, Sept. 24th, 1832. 150.4f.

FOR SALE, THE Premises on which the Methodist Chapel stands in King Street, for terms apply to the Subscriber WILLIAM P. PATRICK, York, Sept. 26th, 1832. 150.4f.

WILLIAM SKINNER, of Whitechurch, Wheelwright, gives information that a package was forwarded to him from the Mate of the Ship Victoria, about June last, by a man of the name of Nurse, which has not been received, and of which he (Skinner) can hear nothing.

STRAYED, from the 2nd Concession Township of Westminster, about the last of May, a Black Roan Mare, or Black with a thin sprinkle of white hairs, and a small star in her forehead, two years old past; had when she went away a light scar from a kick above her stiffo, on her left hip. Whoever will give information where said Mare can be had, or return her to John Harmon Township of Westminster—shall be reasonably rewarded by

THOMAS HARMON, Gosfield, 16th Sept. 1832. 150.6w.

NO PRINTERS.—An excellent opportunity.—The subscriber being desirous, after the close of the present year, to engage in other avocations, offers for sale the establishment of the Grenville Gazette. He does not make this offer for lack of patronage, for he is convinced there is not a better or more lucrative opening, in Upper Canada, for a Printing establishment, than Prescott. His motives for relinquishing printing are best known to himself.—Any person, wishing to purchase, can know the conditions, or other necessary information, by addressing a line, post paid, to STEPHEN MILES, Treasurer, Upper Canada.

Just Received DIRECT FROM ENGLAND, A quantity of Dry Goods, comprising an extensive Assortment of Corduroys, Beaverleens, Moleskins, and Sattin Topp, Patent and Plain, Black and Coloured Wave; and fancy and plain, Gilt, Vest and Coat Buttons, &c. &c. &c.

ALSO ON HANDS A few first rate, Tailors drilled eye Needles all of which with the rest of his Stock in Trade will be sold CHEAP, at either WHOLESALE or RETAIL by the Subscriber, at Cheapside No 161 King Street.

S. E. TAYLOR, 150.4f. York, 25th September, 1832.

FOR SALE, BY THE SUBSCRIBERS, IN YORK, U. C. A LARGE assortment of Light and Drab Ground 7.5 and 9.8 Fancy Prints, Fancy and Spotted Navy and two Blue do.

30 a 40 inch Bleached Cottons, 20 a 72 Grey Cottons, stout, fabric, stout aprons and Two Blue Checks and Glasgow Stripes. Shirting stripes and fancy printed Shirtings. Moleskin, Corduroys, Drills and Nankens. Black and coloured silk and cotton Velvets. Gros de Naples, Satens, Persians, and silk Serges, Fancy Bandanas, Sarzenots and Barcolons. Black and Green Crapes. Bombazens, Norwich Crapes and crape de Lyons. Summer and winter Vestings. Black and coloured twist sewing silk. 7.8 Sarzenots, and 6.4 white and colored Jaconet linings. 3.4 and 6.4 cotton Tickings. Camlets, Moreens, Shalloons and Lastings. Bannockburn Tartans Plaid Bombazettes. Black and Coloured Bombazettes, and Merinos, single & double width.

Dutch Shirtings and stout Deryies. Linen and printed Table Cloths. Diapor Huckaback and Cloutings. Onaborgs and Arbroath Sheetings. 43 inch Twilled Sacking. Brown and black Hollands, and grey and bleached Ducks. Brown and bleached Canvas and Dowls. 9.8 and 4.4 Fine and Medium Irish Linens and Lawns. Book and Jaconet and Mull Muslins. Muslin and lace Collars and Caps. White and black Bobbinets, figured and plain. Robbin, Laces, Tatting, &c. &c. Silk and cotton Umbrellas and Parasols. Linen and printed cotton Shirts. Shawls, Gravats, Hosiery Gloves, and small wares. Assorted Wares of England Cloths and Cassimeres. Sattinets, Kerseys, Cassinets. Pudding, Frieze, Cratings, and Bazer. Assorted white and colored Flannels. Flushing and Canadian Cloths. Red and white London Serges. Common, fine and superfine Kidderminster Carpetings and Hearst Rugs. Seine and shop Twine and Threads. Foolscap and Post Paper, playing Cards. Superior Spanish Indigo. Assorted crates of Glass and Crockery. Merricks & Hay's Gunpowder, E, FF, FFF, and T. P. Cannonier. Shot's Castings, say Potash Kettles and Coolers, assorted Bellied Pots and Dutch Ovens, double and single Stoves, cast Boxes and Sad Irons.

And in the course of a few days, will be received 10 Hds. Madeira Wine. 12 Quarter casks. 2 Butts Sherry. 8 Pipes Sicilian White Wine. 10 Hds. Port Wine. 1 Superior do. 20 Dozen bottled Sherry. Together with a further assortment of London Fancy Goods, Muslin, Pelterine and Fur Caps, Lustring, Belt and Bonnet Ribbons, and Winter Hosiery. W. GUILD, Ja. & Co. 144.4f. York, 4th August, 1832.

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

FANCY & STAPLE DRY GOODS, comprising every thing new and fashionable. Having imported their stock of goods expressly for this market, and of a description decidedly superior to goods which have generally reached this quarter, they flatter themselves that their articles will give great satisfaction. They would intimate that their advantages from connections in Trade and the extent of their transactions, enable them to sell their goods at lower rates than can be afforded by any similar establishment.

Opposite the market place. York, June 1832. 137.4f.

HARDWARE, WHOLESALE. THE Subscriber begs leave to inform the MERCHANTS of UPPER CANADA, that he is importing a large and general Stock of

HARDWARE SHELF AND HEAVY GOODS, which will be to hand early in October, and for sale to Wholesale Purchasers on as favorable terms as they can be supplied from Montreal. JOSEPH D. RIDOUT, York, U. C. September 1, 1832. 148.4f.

FRESH CLOVER SEED, for sale by E. LESSLIE & SONS, York, 28th Feby. 1832. 123

PRIME, Mess and Mess Pork, and for Sale by WILLIAM WARE, York, 11th August, 1832. 144.4f.

GENERAL CLOTHING ESTABLISHMENT BY ROBERT HAWKE, No. 71, King-street, East of the Market-square. CLOTHING of every description made to Order, in the Neatest Style, under his own immediate inspection, which can be warranted, to be of the best materials, at unusually low prices, and is prepared to furnish his Winter Clothing so as to merit the approbation of his friends and the public generally. York, 25th September, 1832. 146.4f.

IN THE Press, and will be Published the 1st of November, the Upper Canada CHRISTIAN ALMANAC FOR THE YEAR 1833, by the Upper Canada Religious Tract and Book Society. N. B. The Almanac will be printed on a sheet of the finest English Demy, comprising 36 pages, exclusive of covers, and will bear about the ordinary price. The following Gentlemen have been appointed the Society's Agents for the sale of the Almanac, to whom, or to the Depository, Mr. McLellan, Market Square, York, all orders for the same are requested to be forwarded, post paid. Any persons desirous of becoming Agents will please signify their wishes to the Secretaries.

LIST OF AGENTS. Kingston & Dundas, Brockville, Port Hope, Coborne, London, Niagara, Ancaster, Montreal, Galt, Oxford, Newmarket, Victoria, St. Thomas, Perth, Guelph, Brantford, Simcoe, E. Lesslie & Sons, Joseph Wenhams, Esq., Mr. Wm. Smart, David Brodie, Lyman, W. D. Miller, James Clep, Esq., Depository of Tract Society A. Shand, Esq., M. P. Mr. Ingersoll, Nelson Gorham, Ely Chadwick, B. Shaw, Morris, Sandilands, Wilkes, J. W. Powell, Esq.

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and public, that he has just returned from a seven month's 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. 135.4f.

GOOD AND CHEAP!! STAPLE & FANCY DRY GOODS. ALSO, GROCERIES AND CROCKERY.

THE Subscriber having just commenced business in the above line, in that Store, (lately occupied by Mr. Sandilands and formerly by Messrs. Phelan & Laverty) commonly called Cheapside, a few doors East of Yonge Street on the South side of King Street; desires to acquaint his friends and the public generally of it, in order that they may have an opportunity of examining his prices, which he flatters himself will be found unusual. ly low.

The articles comprised in his assortment (which is very general), he thinks on examination will be found to correspond with the above motto, "Good and Cheap," as it has been his particular care, to select genuine Goods from the best Houses, at the cheapest prices, and for which he asks the smallest advance which could be taken, remembering the old adage, that a "small profit, and a quick return, makes a horny purse."

Farmers generally will find it their interest to call and examine his Goods and Prices, before they make their purchases.

A reduction will be made to Housekeepers and others, who purchase by the piece.

As the lowest price for which each article can be afforded will be asked, no second price will be made. S. E. TAYLOR, York, 18th June, 1832. 136

N. B. A few pieces Palm-tyrines, and Craps de Lyons, on hand, very cheap.

NEW GOODS, AT WHOLESALE AND RETAIL.

J. R. ARMSTRONG respectfully informs his numerous Customers and the public in general, that he is now receiving his Fall and Winter supply of Goods, amongst which is a very extensive assortment of Superfine, Fine, and Common Broad Cloths, Cassimeres, Flushings, and Forest Cloths, together with a large and general supply of other reasonable Goods. As a part of the above are of his own Importation, and were carefully selected and purchased at the Manufacturers in England for Cash, they will be sold unusually low, either at wholesale or retail, for ready Money.

Retain call and examine for yourselves. York, 18th Nov. 1831. 106.4f.

JUST OPENED, a small supply of Childrens Straw Hats and Ladies Dunstable Straw Bonnets, very low by S. E. TAYLOR, York 31. July, 1832. 138.4f.

Wholesale and Retail Store; In the House lately occupied by Mr. Wm. Russell, on the corner of Yonge and Lot Streets, YORK.

KING BARTON takes the liberty of informing his friends and the public, that he has opened a Store in the above place. He has a large and well selected assortment of Cloths, Flushings, Blankets; Flannels, red, white, &c.; Bombazettes; Bombazens; Lace; a variety of Winter Shawls; fine rich do. of different kinds; Shirting; Grey and Printed Calicoes; Magaric, Merinos, Marsielles, Quilts, Tabby Velvot, Gros de Naples; black and colored Peterbams, of the best description for top Coats; a large assortment of ready made Cloths; Hats, and Caps of all kinds, from 2 to 40s. Very fine Linen Shirts, made in the best style; Guernsey Frocks, Hosiery, Mitts, Woolen, Doe Skin, and Furs, Groceries, Hardware, Crockery, &c. &c.

Having imported a great part of the above Goods, and purchased them in the lowest market, he doubts not but he will be able to sell on terms highly satisfactory to such as may call to purchase. No second price. Nov. 10th, 1831. 104.4f.

READY MADE CLOTHING, Dry Goods, &c. WILLIAM LAWSON returns his sincere thanks to his friends and the public, for the very liberal encouragement he has met with since his commencement in business, and informs them, that he has now on hand an extensive assortment of Ready made Clothing, all made up in his own Shop, and in the best style of workmanship; Also, Cloths, Vestings, Fustians, Bombazens, Norwich Crapes, Merinos, Bombazettes, Flannels, Blankets, Carpetings, Calicoes, Cottons, Shawls, Handkerchiefs, Muslins, Lace, Ribbons; Gentlemen's Hats, a superior article direct from England; Ladies' Beaver, Loghorn, Straw, and Velvet Bonnets; small Waros, and a variety of other articles—all which he will sell at extremely low prices, at his Brick Store, South side King-Street, nearly opposite the Gaol. York, Decr. 19th, 1831. 110.4f.

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

GILLESPIE, MOFFATT & Co. Agents for Canada. Montreal, August, 1832. N. B. Applications for York, and its vicinity, to be made to MURRAY, NEWBIGGING & Co. York, August, 1832. 142.4f.

JOSHUA VAN ALLEN, TAILOR, RESPECTFULLY informs his friends and Customers, that he has removed his establishment, to that central and commodious Shop No. 128 King Street, a few doors East of Yonge Street, York, July 4, 1831. 97.4f.

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. 103.4f.

GENUINE STOUTON BITTERS prepared, and for sale by J. W. BRENT, & Co. 129.4f. Druggists.

SWAIM'S CELEBRATED PANACEA, for the cure of King's Evil or Scrofula, for sale by J. W. BRENT, & Co. 129.4f. Druggists.

D. V. P. MAYERHOFFER renders his best thanks to the inhabitants of the Home District for their liberal patronage of his most valuable remedy the "WONDER SALVE," he begs leave to state to the Public that he will always be furnished with it for the supply of Country Merchants and others. In order to prevent imposition and Counterfeit, each direction will for the future be signed by the Proprietor. It may be had in York at the stores of Hamilton & Hunt, and J. W. Brent & Co., Druggists, King Street. Markham, May 13, 1832. 133

£1000 Wanted. THE above Sum is wanted for three or four years, on which the interest will be paid yearly. Very valuable fast Estate will be given in security. For description of property, and other information, refer to this office. April 4th, 1832. 135.4f.

SAMUEL ROGERS, HOUSE, CARLIAGE, SIGN & ORNAMENTAL PAINTER, GLAZIER, &c. RESPECTFULLY informs the Inhabitants of York and its vicinity that he has commenced the above business at No. 124 King street, opposite Mr. Dixon's, Saddler, and hopes from his stile of work to be able to give satisfaction to those who may honour him with their patronage. York, August, 1832. 143.4f.

UNION FURNACE; SIGN OF THE GILT PLOUGH. OPPOSITE MR. T. ELLIOT'S INN, YONGE-STREET, YORK. THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight. The Subscriber is constantly manufacturing

MILL IRONS AND MACHINERY CASTINGS of superior workmanship, and all such Castings in general as are made in common Copola Furnaces; also has on hand a variety of Plough Patterns both new and second hand; 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 & HOLLOW WARE, both Wholesale and Retail. A. N. 118.4f.

CARDING MACHINES. LYMAN JUDSON, of the township of Younge, Johnston District, manufactures both Double and Single Carding Machines of the best quality, and will promptly forward them according to order to any part of the Province accessible by water, at the most reasonable prices and liberal terms of payment.

Orders to be addressed to LYMAN JUDSON, Union Ville, P. O. October, 1831. Johnston District. 99.12m.

ALL Persons having claims against the Estate of the late Mr. JOHN MORDEEN are hereby requested to present the same immediately duly authenticated to William S. Mordeen of the Township of London, one of the Executors, and all persons indebted to the estate to make payment to the same.

RALPH MORDEEN, W. S. MORDEEN, JOHN MORDEEN, Executors. London, May 14th, 1832. 132.

TO BOOK-BINDERS. A GOOD Workman who can give satisfactory recommendations as to character, will find constant employment on application to E. LESSLIE & SONS, York, U. C., 7th August, 1832. 143.9

BOOKS, on sale at the Guardian's Office: Clarke's Commentary; Watson's Theological Institutes; (a most valuable work); Watson's Life of Wesley; Life of Bramwell;—Hymn Books of different sizes; Josephus; Watts on the mind; Clarke's Ancient Israelites; Wesley's Sermons; Clarke's Sermons, &c. &c. &c.

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

N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. RAGS taken in payment. EASTWOOD & SKINNER, York Paper Mill, Nov. 16, 1832. 105.

BOOKBINDING AND STATIONARY.—Mrs. M'PHAIL begs leave to announce to her friends and the public, that having employed a competent person, she will carry on the business of her late husband Bookbinding, in all its various branches; and that she will continue the Stationary business, with a general supply of all articles in that line as usual. York, July 27 1831. 96.4f.

FOR Sale, that valuable farm situated within three quarters of a mile of the flourishing village of Darlington Mills and in the main road, leading from York to Kingston, being composed of the north half of Lot No. nine, in the first concession of the township of Darlington, in the New-castle District, containing by admeasurement eighty acres,—fifty of which are under improvement. The farm is well watered, and on the premises are erected two good substantial frame buildings,—one, a dwelling house, and the other a merchants store, or shop, which has been occupied as such for several years past; there is also a good frame barn in the place, thirty-five feet wide, by forty feet long, and a good young orchard consisting of eighty bearing apple trees. The whole, or part of the above lot, as may best suit the purchaser, may be had by application to the subscriber, JOHN FLETCHER, Darlington, July 9th, 1832. 140.4f.

CAUTION. THE Subscriber having information that a certain person has offered for sale the Front half of Lot No. 28, in the 7th Concession of the Township of Sydney, Midland District, hereby cautions all persons against purchasing said Lot of Land, as he is only the legal proprietor, which any one can ascertain by referring to the Register Office in Belleville.

Any person known to trespass on said Premises will be prosecuted with the utmost rigour of the law. DANIEL OSTROM, August 5th, 1832. 147.3w.

STORE AND ASHERY, both in good repair in that well known and flourishing Township Trafalgar, on the West Branch of the 16 Mile Creek. Any young man wishing to commence business will find it to be an advantageous place, it is 5 miles from Dundas street on one of the best lines in said township. Apply to the subscriber on the premises. JOSEPH BOWES, Trafalgar, 14th June, 1832. 136.4f.