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

BY THE REV. JOHN HECKEWELDER.

(Continued from our last.)

#### INDIAN ACCOUNT OF THE FIRST ARRIVAL OF THE DUTCH AT NEW YORK ISLAND.

The Lenni Lenape claim the honour of having received and welcomed the Europeans on their first arrival in the country, situated between New England and Virginia. It is probable, however, that the Mahicani or Mohicans, who then inhabited the banks of the Hudson, concurred in the hospitable act. The relation I am going to make was taken down many years since from the mouth of an intelligent Delaware Indian, and may be considered as a correct account of the tradition existing among them of this momentous event.—I give it as much as possible in their own language.

A great many years ago, when men with a white skin had never yet been seen in this land, some Indians who were out fishing at a place where the sea widens, espied at a great distance something remarkably large floating on the water, and such as they had never seen before. These Indians immediately returning to the shore, apprised their countrymen of what they had observed, and pressed them to go out with them and discover what it might be. They hurried out together, and saw with astonishment the phenomenon which now appeared to their sight, but could not agree upon what it was: some believed it to be an uncommonly large fish or animal, while others were of opinion it must be a very big house floating on the sea. At length the spectators concluded that this wonderful object was moving towards the land, and that it must be an animal or something else that had life in it; it would therefore be proper to inform all the Indians on the inhabited islands of what they had seen, and put them on their guard. Accordingly they sent off a number of runners and watermen to carry the news to their scattered chiefs, that they might send off in every direction for the warriors, with a message that they should come on immediately. These arriving in numbers, and having themselves viewed the strange appearance, and observing that it was actually moving towards the entrance of the river or bay; concluded it to be a remarkably large house in which the Mannitto (the Great or Supreme Being) himself was present, and that he probably was coming to visit them. By this time the chiefs were assembled at York island and deliberating in what manner in which they should receive their Mannitto on his arrival. Every measure was taken to be well provided with plenty of meat for a sacrifice. The women were desired to prepare the best victuals. All the idols or images were examined and put in order, and a grand dance was supposed not only to be an agreeable entertainment for the Great Being, but it was believed that it might, with the addition of a sacrifice, contribute to appease him if he was angry with them. The conjurers were also set to work, to determine what this phenomenon portended, and what the possible result of it might be. To these and to the chiefs and wise men of the nations, men, women and children were looking up for advice and protection. Distracted between hope and fear, they were at a loss what to do; a dance, however, commenced in great confusion. While in this situation, fresh runners arrive declaring it to be a large house of various colours, and crowded with living creatures. It appears now to be certain, that it is the great Mannitto, bringing them some kind of game, such as he had not given them before, but other runners soon after arriving declare that it is positive. A house full of human beings, of quite a different colour from that of the Indians, and dressed differently from them; that in particular one of them was dressed entirely in red, who must be the Mannitto himself. They are hailed from the vessel in a language they do not understand, yet they shout or yell in return by way of answer, according to the custom of their country; many are for running off to the woods, but are pressed by others to stay, in order not to give offence to their visitor, who might find them out and destroy them. The house, some say, large canoe, at last stops, and a canoe of a smaller size comes on shore with the red man and some others in it; some stay with his canoe to guard it. The chiefs and wise men, assembled in council, form themselves into a large circle, towards which the man in red clothes approaches with two others. He salutes them with a friendly countenance, and they return the salute after their manner. They are lost in admiration; the dress, the manners, the whole appearance of the unknown strangers is to them a subject of wonder; but they are particularly struck with him who wore the red coat all glittering with gold lace, which they could in

no manner account for. He, surely, must be the great Mannitto, but why should he have a white skin? Meanwhile, a large Hackhack\* is brought by one of his servants, from which an unknown substance is poured out into a small cup of glass, and handed to the supposed Mannitto. He drinks—has the glass filled again, and hands it to the chief standing next to him. The chief receives it, but only smells the contents and passes it on to the next chief, who does the same. The glass or cup thus passes through the circle, without the liquor being tasted by any one, and is upon the point of being returned to the red clothed Mannitto, when one of the Indians, a brave man and a great warrior, suddenly jumps up and harangues the assembly on the impropriety of returning the cup with its contents. It was handed to them, says he, by the Mannitto, that they should drink out of it, as he himself had done. To follow his example would be pleasing to him; but to return what he had given them might provoke his wrath, and bring destruction on them. And since the orator believed it for the good of the nation that the contents offered them should be drunk, and as no one else would do it, he would drink it himself, let the consequence be what it might; it was better for one man to die, than that a whole nation should be destroyed. He then took the glass, and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the unknown liquor would produce. He soon began to stagger, and at last fell prostrate on the ground. His companions now bemoan his fate, he falls into a sound sleep, and they think he has expired. He wakes again, jumps up and declares, that he has enjoyed the most delicious sensations, and that he never before felt himself so happy as after he had drunk the cup. He asks for more, his wish is granted; the whole assembly then imitate him, and all become intoxicated.

After this general intoxication had ceased, for they say that while it lasted the whites had confined themselves to their vessel, the man with the red clothes returned again, and distributed presents among them, consisting of beads, axes, hoes, and stockings such as the white people wear. They soon became familiar with each other, and began to converse by signs. The Dutch made them understand that they would not stay here, that they would return home again, but would pay them another visit the next year, when they would bring them more presents, and stay with them a while; but as they could not live without eating, they should want a little land of their own to sow seeds, in order to raise herbs and vegetables to put into their broth. They went away as they had said, and returned in the following season, when both parties were much rejoiced to see each other; but the whites laughed at the Indians, seeing that they knew not the use of the axes and hoes they had given them the year before; for they had these hanging to their breasts as ornaments, and the stockings were made use of as tobacco pouches. The whites now put handles to the former for them, and cut trees down before their eyes, hoed up the ground, and put the stockings on their legs. Here, they say, a general laughter ensued among the Indians, that they had remained ignorant of the use of such valuable implements, and had borne the weight of such heavy metal hanging to their necks, for such a length of time. They took every white man they saw for an inferior Mannitto, attendant on the supreme Deity who shone superior in the red and laced clothes. As the whites became daily more familiar with the Indians, they at last proposed to stay with them, and asked only for so much ground for a garden spot as, they said, the hide of a bullock would cover or encompass, which hide was spread before them. The Indians readily granted this apparently reasonable request; but the whites then took a knife and being going at one end of the hide, cut it up to a long rope, not thicker than a child's finger, so that by the time the whole was cut up, it made a great heap; they then took the rope at one end, and drew it gently along, carefully avoiding its breaking. It was drawn out into a circular form, and being closed at its ends, encompassed a large piece of ground. The Indians were surprised at the superior wit of the whites; but did not wish to contend with them about a little land, as they had still enough themselves. The white and red men lived contentedly together for a long time, though the former from time to time asked for more land, which was readily obtained, and thus they gradually proceeded higher up the Mahicannittuck, until the Indians began to believe that they would soon want all their country, which in the end proved true.

\* Hackhack is properly a gourd, but since they have seen glass bottles and decanters, they call them by the same name.

† These Dutchmen were probably acquainted with what is related of Queen Dido in ancient history, and thus turned their classical knowledge to a good account.

From the Christian Mirror.

#### The Knowledge, Defence and Love of the Truth, A CHRISTIAN DUTY.

In the view of Jude, 'it was needful for him to write to them who were sanctified by God the Father, and preserved by Jesus Christ, and called, exhorting them to contend earnestly for the faith once delivered to the saints.' The duty thus enjoined on all Christians, is one of vast extent, and of ineffable importance to the progress of vital and practical piety in the world.

The 'faith once delivered to the saints,' is the system of divine truth revealed in the sacred volume. This system embraces all the doctrines of the gospel, and all the precepts and prohibitions given for the regulation of the affections of the heart and the overt acts of the life. It comprises all the motives, presented and enforced on all the pages of revelation, to dissuade from sin, and incite fallen men to live in obedience to the high and holy commands of heaven.

Being thus extensive in its requisitions, the duty of contending for the faith once delivered to the saints, presupposes the duty of having a know-

ledge of the various parts or branches of the gospel system. No one can contend for a truth, with which he is unacquainted. Christians are under moral obligation to obtain the most extensive and well digested knowledge of revealed truth, which their opportunities for reading and conversation, and more public instruction, can, by faithful improvement be made to secure. Unless providentially excluded from the enjoyments of the requisite means of growing in knowledge, they ought daily to make accessions to their stores of religious information. It is highly criminal in those who have been for years in the school of Christ, and are wise in whatever appertains to the things of the world, to be in the situation of the Hebrews, to whom the apostle said: "When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." In this state as to religious knowledge, a Church, which ought to be "the ground and pillar of the truth" in all its various parts and ramifications, is not only comparatively useless by herself, but not unfrequently "a dead weight" upon the hand of her minister; who is doomed either to a perpetual inculcation of a very partial system of truth, or to encounter from her about as many prejudices and objections, as the violent sectary, or the opposer of all revealed truth.

Not less obvious is it, that every truth of religion ought to be loved. Though some truths possess a higher relative importance than others; yet no truth is absolutely unimportant. To treat any doctrine or duty, inculcated in the word of God, as of no importance, or even as absolutely of little importance, is to cast great contempt on God himself. The infinite Jehovah has not employed his interposition, in making communications to his rational offspring here below, which are to them of little consequence. Whatever disclosures he has made, it is their duty to "receive with meekness and fear." They ought to "receive the truth in the love of it." While they contend for different branches of revealed truth, according to their relative importance, every "lot and title" of the gospel must be loved and defended. Indifference to any truth of the Bible, & neglect of its defence constitutes no part of the ingredients of Christian character. To give up one truth and then another, as is often done; from a vague impression of their comparative unimportance, or because opposed by even such as we hope are pious, is to adopt a principle of action, which needs only to be carried out, according to the tendency of human nature, to banish the light of truth from the earth, and bury the human family in the darkness of error and folly and vice. When a person has renounced all his creed, from such motives as the foregoing,—except two articles, one of those that remain may be of small relative importance, and, from the same motives be expunged.

Religious error is never to be trifled with. A small error is not unfrequently a most prolific poison. "A little leaven leaveneth the whole lump." It is the native tendency of error either by itself, or in its connections, to infuse into the soul a moral poison, counteract the work of grace in the hearts of the pious, and accelerate the already rapid progress of the impenitent in their wayward course to death and ruin. "Can a man take fire in his bosom, and his clothes not be burned?"

It is a fact written in broad and legible characters in every page of divine revelation and enforced by the history of the church in all past ages, that error is the grand means of promoting iniquity, and truth the grand means of producing, cherishing, and perfecting holiness. When even well informed and devoted Christians become much entangled and ensnared by error, their piety, deprived of its proper sustenance, soon becomes sickly, and all its graces wither, and decay, and almost expire. The preservation of a healthy tone of moral feeling, when the mind is subjected to the influence of erroneous views of Christian doctrine or duty,—is no more to be expected, than exemption from disease, when the body is compelled to breathe an atmosphere, saturated with the effluvia of a deadly pestilence. Little time is required to condense the mists of error into clouds, which intercept the genial rays of 'the sun of righteousness,' and bind the soul in the chilling frosts of winter.

The conclusion of the whole matter is too obvious to require statement.—Christians must contend, even earnestly, for the faith delivered to the saints,—if they would long retain it,—enjoy spirituality of mind,—be useful to their brethren in the Lord,—or instrumental of the conversion of sinners, and the subjection of the kingdoms of this world to the dominion of our Lord and Saviour Jesus Christ.

In contending for the Christian faith, the possession of a truly Christian disposition is indispensable. The truths of the gospel should ever be defended with the spirit of the gospel. A consciousness of a wrong spirit in the defence of truth, tends to make the Christian himself doubt the most clearly correct articles of his own creed—from the apprehension that his unchristian spirit is one of the legitimate fruits of those articles. The same unhappy effect is likely to be produced upon other Christians. A truly Christian spirit in the defence of truth is still more important in relation to the impenitent abettors of error.

When the sons of Sceva undertook the ejection of an evil spirit, the spirit replied, "Jesus I know, and Paul I know; but who are ye?" While truth is contended for, both by word and deed and with a decision which nothing can shake, and a boldness which no opposition can daunt,—let it ever be with the spirit of Jesus Christ.

ALBETHUS.

#### THE SEPTUAGINT.

One striking evidence of the truth of the Bible, and consequently of Christianity, may be gathered from the circumstance, that nearly three hundred years before the prophecies of the Pentateuch were to be brought to the test, by their fulfilment or non-fulfilment, they were translated in-

to another tongue and circulated far and wide among its enemies as well as friends. So that its alterations to suit events were perfectly impossible. For instance, the Prophecy of Jacob, delivered nearly two thousand years before its fulfilment, that the sceptre should not depart from Judah, designating the very tribe, until Shiloh came, must stand as originally given, else it would be easily detected. So also it would be detected if this prophecy were added to the Bible, as this would be no less discoverable. So if the prediction that the Jew should become a "Proverb," and of the awful calamities threatened and fulfilled at the destruction of Jerusalem. So also of the creation. If discoveries in Geology should contradict Moses, still Moses cannot be altered to suit after discoveries. We could mention many others, but these are sufficient. We rejoice however, that the light of Science—the ancient Septuagint version of the Scriptures, the severest scrutiny of the Scribes, do but tend to confirm the truth of Revelation.

The following remarks are from Benson's introduction to his commentary.

"The celebrated SEPTUAGINT, or Greek version of the Old Testament, was made in the reign of Ptolemy Philadelphus, king of Egypt, who reigned about 285 years before Christ. Ptolemy, who was a monarch of great liberality and a munificent patron of learning, having erected a grand library at Alexandria, which he intended to enrich with all the curious and important works of antiquity, procured a translation into Greek of the Pentateuch or Five Books of Moses. This translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the Samaritan or old Hebrew character. It has generally obtained the name of the Septuagint, or version of the LXX, from a tradition that 70 or 72 interpreters were employed in this work, by order of the Jewish High Priest and Sanhedrim, or great council of the Jews; and who completed the translation in a singular and miraculous manner. But this traditionary and fabulous account is now exploded, and a more profitable account is, that five learned and judicious men only, were engaged in the translation, which was afterwards examined, approved, and allowed as a faithful version, by the 70 or 72 elders, who constituted the Alexandrian Sanhedrim. The other books of the Old Testament were translated at different times by different hands, as the necessity of the case demanded, or the Providence of God appointed; and being added to the book already translated, were comprehended in the general term Septuagint or Septuagint version. This version was used by the Hellenistic Jews, (i. e. those who sojourned in the Grecian provinces, and spoke the Greek language), from the time of its formation till about 100 years after the incarnation of our Lord, when they began to discuss it, and formed another for themselves. For, as this version grew into use among the Christians, it grew out of credit with the Jews, and they being pressed in many particulars, urged against them out of this version by the Christians, resolved to make a new one, that might better serve their purpose."

#### LETTER OF JOHN WESLEY.

The following letter, while it interests us deeply as coming from the hand of Mr. Wesley in his last days, gives his views upon some points, very perplexing to the young Christian, and even dark to those who are far advanced. What is *sin*, to them, and what feelings should be indulged towards evil, are among the most difficult of explanation in the experience of the Christian, except in a very general sense. The letter bears date May 31, 1771.

"The dealings of God with man are infinitely varied, and cannot be confined to any general rule; both in justification and sanctification he often acts in a manner we cannot account for."

There cannot be a more proper phrase than that you used, and I well understand your meaning; yet it is sure you are a transgressor still, namely, of the perfect, Adamic law. But though it be true, all sin is a transgression of this law, yet it is by no means true, on the other hand, (though we have so often taken it for granted,) that all transgressions of this law are sin. No, not at all; only all voluntary transgressions of it; none else are sins against the Gospel law.

Although we have "faith's abiding impression, realizing things to come; yet as long as we are in a body we have but an imperfect, shadowy knowledge of things of eternity. For now we only see them in a glass, a mirror, which gives us no more than a shadow of them; therefore, we see them darkly or in a riddle, as St. Paul speaks. The whole invisible world is as yet a riddle to us; and it seems to be in this sense that some writers speak so much of the night of darkness of faith, namely, when opposed to sight; that is to the view of things which we shall have when the veil of flesh and blood is removed."

Those reasonings concerning the measure of holiness, (a curious, not useful, question) are not inconsistent with pure love, but they tend to damp it; and were you to pursue them far, they would lead you into unbelief."

What you feel is certainly a degree of anger, but not of sinful anger; there ought to be in us (as there was in our Lord) not barely a perception in the understanding that this or that is evil; but also an emotion of mind, a sensation or passion suitable thereto. This anger at sin, accompanied with love and compassion to the sinner, is so far from being itself a sin; that it is rather a duty. St. Paul's word is, "not easily provoked" to any paroxysm of anger; neither are you: nevertheless, I suppose there is in you, when you feel a proper anger at sin, a hurrying motion of the blood and spirits; which is an imperfection and will be done away."

From the New-England Christian Herald.

#### SLANDER.

Among the multiplied evils to which men are addicted, there is, perhaps no one which holds

a more distinguished place than that of Slander. It is great beyond general conception, not only in its nature and influence, but also in its extent. In its nature it combines a variety of evils; such as pride, envy, revenge, malice, &c., generally arising from some or all of them, or others of equal turpitude; and in its influence it is unhappy and ruinous. Where it is practiced by those of considerable influence in relation to those of less, it is scarcely paralleled in its consequences by any species of crime of which one man can be guilty toward another; because it destroys what of all earthly possessions, is the most valuable to men in general, viz. moral character. Without this, life itself is insipid, especially to those who rightly esteem a good character, and who have usually been deprived of it by the tongue of slander. For they are left without any society with which they can associate, being rejected by that which is respectable, and really above that which is not.

But great as this evil is, there is perhaps no one more extensively practiced among all classes of men. Though many do not charge others with faults they are not guilty of, or affix scandalous names and odious characters which they deserve not, yet nothing is more common than for men to asperse other's actions with foul names importing that they proceed from evil principles, or bad motives, when it doth not, and cannot appear. But it is equally common for them to give slanders and unfavorable insinuations, which tend directly to create prejudice and excite suspicion; this perhaps is the worst kind of slander because, it may be practiced with impunity, and because of the natural aptness of men to put the most unfavorable construction upon every insinuation in relation to all, except those in whose favour they are particularly prejudiced. This evil is not confined to the world; it extends to the Church of God, that professedly holy community. Whose hearts and tongues ought rather to be employed in prayer and praise, than in low and cruel slander. I do not mean to intimate that all this community are guilty of this evil: by no means, many, (and be it said to their praise) are not; but some are. Hence the minister of Christ who labours to extend the kingdom of his Master, by improving every privilege he enjoys, and discharging every duty he owes to God and his fellow men, is charged by the ignorant and superstitious, either directly or indirectly, with the crimes of seeking the wisdom of this world, and the love of human praise; by the avaricious, with being a lazy lover of money; by the sloven, with being proud and fashionable; and by the enthusiastic, with worldly mindedness and dead formality. And hence also prejudices, jealousies and enrvings are created; Christian charity, brotherly love and all their concomitant virtues are destroyed; and discord promoted among members of the same church. O God, deliver the churches from this accursed evil. Christians, are you magnifying and disseminating the faults or the imperfections of others, remember you are doing them great disservice, and God great dishonor. This is a work to which God has never called you, and for which he will give you no reward. Therefore if you are envious towards your brethren whose talents are superior to your own, and if you are disposed to eclipse their glory by slandering their characters or changing their motives; crucify that disposition, lest it prove your ruin. Slander not at all, neither from envy, revenge or malice, nor from any other consideration whatever. Rather let your right hand forget its cunning, and your tongue cleave to the roof of your mouth. J. P. New-London, Conn., Sept. 20, 1832.

From the New-England Christian Herald.

#### SINGING.

I have noticed, for two or three months past, communications on Vocal Music, and as they are no doubt designed to have a bearing on the singing in our churches, I have a wish that all who attend worship with us would give them an attentive perusal; for they contain much valuable instruction on that subject. I said all who attend worship with us; for I think all who have the least taste for singing may derive some considerable assistance from them. I am too much of an old fashioned Methodist to think that the singing ought to be confined to a few individuals. It is a very important and interesting part of divine worship, and all who can, ought to take a part in it. All who have received favors at the hand of the Lord are certainly under obligations to praise him for them. And I would ask when and where should that praise be offered, if not on the Sabbath and in the sanctuary? I have often thought of a verse in one of Dr. Watts' Hymns for Children, which I committed to memory when a little boy at Sabbath School:

"Lord, how delightful 'tis to see  
A whole assembly worship thee;  
At once they sing, at once they pray,  
They hear of Heaven and learn the way."

There is danger of becoming more nice than wise in this matter; of profaning the house of God, while we profess to worship him; or of offering a kind of worship, which, though more fashionable, is not less disgusting to true piety, and offensive to God, than the Popish worshipping of the Host, or the offering of masses for the dead. To guard us against this evil, let the voice of our venerable founder, the Rev. J. Wesley, be once more heard by those who profess to respect him. Though dead he yet speaks. I will give an extract from a letter to a friend, contained in the seventh volume of his works, p. 288. Speaking of the manner in which divine worship was conducted among the Methodists, he says:

"Nor is their solemn addresses to God interrupted either by the formal drawl of a parish clerk, the screaming of boys, who bawl out what they neither feel nor understand, or the unseasonable and unmeaning importuness of a voluntary on the organ. When it is seasonable to sing praise to God, they do it in the spirit, and with the understanding also; not in the miserable scandalous doggerel of Hopkins and Sternhold, but in psalms and hymns, which are both sense and



poetry; such as would sooner provoke a critic to turn Christian, than a Christian to turn critic.—What they sing is a proper continuation of the reasonable and spiritual service; being selected for that end, not by a poor humdrum wretch who can scarce read what he drones out with such an air of importance, but by one who knows what he is about, and how to connect the preceding with the following part of the service. Nor does he take just "two staves," but more or less, as may best raise the soul to God; especially when sung in well composed and well adapted tunes, not by a handful of wild, unawakened striplings, but by a whole serious congregation, and those not lolling at ease or in the indecent posture of slitting, drawing out one word after another, but all standing before God and praising him heartily, and with good courage."

A LOVER OF OLD FASHIONED METHODISM.  
Marlborough, Sept. 4, 1832.

### Temperance.

From the New York Observer.

#### TEMPERANCE CAUSE IN SWEDEN.

The commencement of exertion for the furtherance of temperance in Sweden, took place in November, 1830, when a committee of inquiry on the subject was formed at Stockholm. A majority of this committee were in favor of total abstinence, but they had not influence enough to prevent the adoption of the principle of "moderate use," at the public meeting at which the Stockholm Temperance Society was formed. Thoroughly convinced, however, of the inefficiency of this *Moderate Use Society*, and seeing the necessity of grappling with the enemy in his strong hold, the friends of total abstinence separated from the Temperance Society, and on the 18th February, 1831, formed themselves into a "Sobriety Society," bearing the title of the King's Island Society Association. Many predicted the speedy downfall of this institution—many more made it the subject of ridicule—and a considerable number, whose opinion deserved respect, declared it was going too far to demand the total abandonment of a custom so universal and of so long standing. The Swedes, they said, were not to be hastily won over to any thing new, and therefore the Society need not expect numerous adherents. Unmoved, however, by the opposition of enemies, or the dangerous, though well-meant counsel of professed friends, this association has held firmly by its fundamental principle, and the result will be gathered from the following short abstract of the report read at the first annual meeting.

The report commences with a heart-rending account of the state of the country, in consequence of the prevailing influence of brandy, including several remarkable instances of the effects of drunkenness in individual cases, all tending to show the necessity of powerful exertions to counteract this increasing evil, and then proceeds to exhibit the reasons which induced the Society to adopt the principle of total abstinence; these are, 1. The use of brandy can neither be considered necessary nor beneficial. 2. Brandy cannot be consumed as a means of refreshment, or on festive occasions, without danger, and therefore ought to be laid aside. 3. Experience has evidenced that, however willing to do so, the drunkard cannot overcome his attachment to ardent spirits, without a total abandonment of their use. 4. It is clear that no efficient influence can be exerted upon the rising generation by mere exhortation, while those more advanced in life continue to use what they declare injurious. These positions are illustrated and established with considerable success by the President, who is the author of the report. He next answers some common objections, such as—1. The man engaged in laborious employment requires the exhilaration afforded by ardent spirits. 2. If the production of brandy cease, which must be the consequence of its universal abandonment, the state would lose a most important part of its revenue. 3. The production of brandy is necessary to provide food for our cows and swine. 4. If the distillation of brandy came to an end, there would be a superabundance of grain, and by a consequent reduction in its value, the agriculturist would suffer materially. (I cannot but insert a portion of the excellent answer to this objection.) "It is impossible for us to imagine that a wise Providence has so ordered the circumstances of Sweden, that its existence depends on the production of brandy, that one part of the nation must distill, and the other part drink the liquor to their own destruction, without the possibility of a change of affairs." From the exceedingly cautious and slow manner in which every thing proceeds in this country, the Society must scarcely be said to have come into effective operation; yet the movements already made afford every encouragement to go forward. In the capital several pamphlets have been printed, and a circular of a very convincing nature sent to every pastorage, as also to all the official judges and physicians throughout the country. The number of names actually inscribed in the Stockholm list is 1031, although a much greater number have laid aside entirely the use of brandy, who yet will not stand forward in connection with the association; and such is the revolution in public opinion, that the laugh is not infrequently turned against such perseverers in the use of ardent spirits. Many of those whose names are on the list of the Society, were a year ago among its open opposers, and ridiculed the whole as a project that could never be of any service. Not one newspaper has taken a decided part against the association; but, on the contrary, the most influential defend it. From various parts of the country, intelligence of an encouraging nature has been received.

The total number of distilleries discontinued during the year, is 17, and it is presumed that several others have ceased producing brandy, although no return has been made to the society in Stockholm. The number of members in the capital is 1,054, and at least double that number may be considered as connected with the country societies. What is most encouraging, however, is not so much the number of names as the fact that light and information on this subject have spread through the length and breadth of the land; and as many of the clergy, whose influence is great, have warmly espoused it, very considerable additions may be looked for in the course of the next year.

### Religious Intelligence.

In a former number we published a condensed account of the principal events mentioned in the following Narrative; but as every circumstance connected with the persecution of the Missionary cause in Jamaica, is very interesting to us, we judge that the particulars related in this narrative will be worthy the attention of our readers. It is drawn up and forwarded to the Secretary of the Baptist Missionary Society, London, by Mr. Abbott, one of their Missionaries.—Ed.

Narrative of certain events connected with the late Disturbances in Jamaica, and the Charges preferred against the Baptist Missionaries in that Island; being the substance of a Letter to the Secretary of the Baptist Missionary Society, dated March 13, 1832.

Montego Bay, Jamaica, March 13, 1832.

My dear Sir,—I wrote you by the last packet a brief statement of the unpleasant circumstances and awful insurrection then raging with great violence in this Colony, as also of the distressing situation in which myself and several other of your Missionaries were placed; but, as it is probable that that letter will never reach you (several of our letters having been intercepted during the war,) I will now give you an outline of the most important scenes through which we have been

called to pass, of the various base, mean, and illegal means resorted to, by our enemies for the purpose of criminating us, and of our present situation in the hands of wicked men, who thirst for our blood; most earnestly imploring an interest in your intercessions at a throne of grace, and entreating you to make an earnest appeal to the British Government and to the Christian world on behalf of your persecuted and afflicted Missionaries.

On Monday, Decr. 26th, Mrs. A. and myself came to this place, pursuant to an engagement with the Brethren, for the purpose of opening Slaters' Hill Chapel on the following day: found Brother Gardner here, and united with him in holding a prayer-meeting at the Chapel in the evening, during which Brethren Knibb and Whitehouse, with their wives, arrived. Brother Knibb stated that Mr. Blyth (Presbyterian Missionary) had called on him that morning, and informed him "That he had heard that the slaves did not intend working after the Christmas holidays, and he feared it was too true;" and that he (Mr. Blyth) had begged him to use his influence to prevent it, by sending a messenger, saying, "That the King had not sent out their free papers (as they laboured under the impression that such was the case), and begging them to go to their work as usual;" which Mr. Knibb stated he had done. Tuesday 27th, I went with the Brethren to Slaters' Hill, and heard there from several persons, that the Negroes did not intend to work after the Christmas holidays. We all exhorted them, before service, "to go to work on the morrow as usual; that no free paper had come out for them," &c. At eleven o'clock Brother Gardner preached from "There they preached the Gospel." When he had closed, Brother K. addressed the congregation (at least 1000), nearly to the following effect:—"My dear hearers, especially those who belong to this Church, pay great attention to what I have to say; it is now nearly seven years since I left my native land to preach the Gospel to you, and when I came, I made up my mind to live and die to promote your spiritual welfare. Till yesterday I had hoped that God had blessed my poor labours, and the labours of your Minister, who loves you and prays for you, and who is now in England for his health; but I am pained to the soul, on being told that many of you have agreed not to work any more for your owners, and I fear it is too true; I fear that some wicked persons have persuaded you that the King had made you free. Hear me! I love you souls; I would not tell you a lie for the world! I assure you it is false. I entreat you not to believe it, but go to your work as formerly; if you have any love to Jesus Christ, to religion, to your friends in England, do not be led away. God commands you to be obedient, and, if you do not as he commands you, he will not do you any good." They received these and other intreaties in a very sullen and bad spirit, though some of them promised to do as we had advised them. We returned home, fearing the spirit of insubordination was deeply rooted, and in the evening our apprehensions were sadly confirmed, on beholding numerous fires in the interior, the reflection from which completely illuminated the surrounding hills. We had service here in the evening, when I spoke from these words:—"Thou shalt guide me with thy counsel, and afterwards receive me to glory." Towards the close of the service we were disturbed by some mischievous person throwing fire into the Chapel; this threw the congregation into confusion, and I was obliged to finish very abruptly.

Wednesday, December 28th.—It was our intention to have separated and gone to our respective stations for the ensuing Sabbath; but the Brethren, thinking it dangerous for me to go into the interior (the country being in a dreadful state of confusion—fires in every direction, and the military on active service), advised my going to Falmouth with them, which I accordingly did the same evening; and, on arriving there, found that the same spirit of insubordination existed, though but little damage had been done by fire in that parish. In the evening we united with several Presbyterian Ministers (who had fled to the town for protection), and the Wesleyan Minister of the place, in a prayer-meeting at the Methodist Chapel, for the special purpose of imploring the Almighty to suppress the rebellion which was spreading desolation and destruction around us. It was, I trust, a united and profitable meeting. On the 29th, we had private prayer-meetings during the day at Brother K's house, and in the evening a public one at his Chapel, similar to the one at the Wesleyan's on the preceding evening. On returning from the chapel we saw several fires, apparently in the direction of St. James'. On the 31st, martial law was proclaimed at Falmouth, when we had reason to fear we should be called upon to do duty in the Militia. We consulted as to what steps should be taken on our parts if we were called on, and prayed for direction. We knew that great prejudice existed against us, as Missionaries; and though we deplored, as much as any others could possibly do, that such a revolutionary spirit existed amongst the Negroes, we felt very unwilling to take up arms, both on account of the society we should have to mix with, and its inconsistency with our duties as ministers of the gospel of peace.

1832, January 1st. The new year was ushered in with the sound of the drum and the din of war. We had a prayer-meeting at seven A. M. at Brother K's Chapel, and again at eleven A. M.; when Brother K. addressed the people on the unhappy state of things, exhorted the slave portion of his congregation to be faithful and obedient to their owners, to return to their work, and not be led away by any evil-disposed persons. Brethren Nichols and Whitehouse returned to Brother K's house, when a guard came for them, and desired them to proceed to the Court-House with them (the Court-House being used as a barracks for the Militia), which they accordingly did. The same guard met Brother K. and myself as we were returning home, and told us that our presence was required at the Court-House directly. We went, after calling at Mr. K's house, and found Brethren Nichols and Whitehouse in the guard-room; we waited some time, when Major Nelson (Militia) came and informed us that we must appear there every day and report ourselves. I then asked him at what time we were to come; he said, "Whenever you like." I asked him if ten o'clock would be convenient. He replied "Yes." We then returned to Brother Knibb's house, "thanked God and took courage." Had a social prayer-meeting in the evening, at which several of the free members of the church, and Mr. Box, Wesleyan minister, were present. On Monday, January 2nd, we had a social prayer-meeting at nine A. M.; went to the guard room at eleven o'clock, and reported ourselves. After waiting about an hour, Colonel Cadogan came to us, and said, "We sent for you, as every person is called upon to do military duty in such times as these." Mr. Whitehouse asked him "if Ministers of the Gospel were not exempt at all times, from Militia duty." Colonel C. replied, "That during martial law they must do it as well as others." Mr. Nichols, being ill, then requested and obtained from the Colonel a pass for him to go to St. Anne's. I then made some remarks to this effect:—"That I was from home, and had but little clothes with me; and that if my services were required I should go to Lucca (my place of residence); and do it there." He replied, "We require your services here." I then stated "that during my residence in this country, I had always been exempted from doing Militia duty, on account of illness; and, having broken my arm, I had been allowed to send a substitute." He replied, "Your services are, imperatively called for;" and seeing no chance of an honourable escape from doing a service so revolting to my feelings, I said "that, as I could not carry a musket, I would join the artillery," to which he consented, and I did so. Mr. Knibb asked if he might join the artillery also, but he was not allowed to do so. The Colonel then said, "The only white company here at present is the 4th battalion; so that, for the present, I shall consider you as attached to that company." Mr. Whitehouse stated that he held a commission as captain, which he was requested to send for, and report himself every day until it came. We were then discharged, and ordered to appear when the roll would be called at five P. M. We did so, and took our places in our respective companies. Mr. Knibb, being indisposed, got leave for the night, and

I was obliged to remain, and was ordered to be on guard at ten o'clock in the night. I then sought refuge in one of the rooms of the Court-House (used as barracks), but sought it in vain; the constant bustle and confusion, and the boisterous and blasphemous language of my companions in arms, "drove sleep from my eyes, and slumber from mine eyelids." At ten P. M. I was called to go on guard, and accordingly went to the station appointed to me, in the centre of the town, where I remained until a quarter to one o'clock, when I was relieved, and returned to my bed on a table in the guard-room; and towards morning enjoyed a few hours' repose, which considerably refreshed me.

On Tuesday, January 3d, the day ever to be remembered by myself and brethren, on account of the brutal treatment we met with, as also on account of the kind interposition of Divine Providence in raising up a friend to protect us. I attended at the roll-call at six A. M., and mustered with a set of unseemly beings of all ages, all colours, and complexions, picked up during the existence of martial law. At eight A. M. I went, by leave from my commanding officer, to Mr. Knibb's to breakfast. Mr. K. remained at the Court-House. At ten A. M. I went again to the Court-House, and found that Mr. Knibb had been arrested during my absence. I may here remark that, during my leave of absence for breakfast, I went with Mr. Whitehouse to Colonel Cadogan with a copy of a petition, which we proposed sending to the Governor, praying, "That he (the Governor) would exempt us from doing military duty." The Colonel took it with some remarks as to its intility; and, on my going to the Court-House after breakfast, the Colonel presented it to me, saying, in reply to my question, "Have you any remarks to make on it?" "No; you can do as you like about it." I then paced the passage of the Court-House, and saw Mr. Knibb in the guard-room, but could not learn why he had been arrested. I was, however, soon relieved from anxiety on that account by Captain Christie, who came to me, and said, "The Colonel has ordered me to put you under restraint." I immediately gave him my sword, and was, with Mr. Knibb, guarded to the ball-room on stairs, then used as a barrack-room also, when a sentinel was placed at the door. In a few minutes Mr. Whitehouse joined us, when a conversation ensued between us as to the probability of his sharing the same fate; and, on his attempting to retire, we found that our suspicions were not groundless, as he was prevented by the sentinel from doing so. About eleven A. M. Captain Christie came and informed us "that Colonel Cadogan thought it advisable to send us to head-quarters (Montego Bay), that a mode of conveyance would be ready in half an hour, and he requested us to be ready by that time," without stating why we had been arrested, or why we were thus unceremoniously to be sent away. Mr. Knibb asked if he might be allowed to see his wife and children for a few minutes. The Captain went to the Colonel about it, and returned, saying, that Colonel Cadogan could not allow him to do so. He then asked if he might write to them; and was at first told "No;" but we were afterwards allowed to put down on a slip of paper (and send it away) what articles we required for the journey. This, my dear Sir, was the only intercourse we were allowed to have with our wives, though we knew not why we had been arrested, and no charge whatever had been preferred against us! We then got our little luggage ready, sent word to our wives to proceed on to Montego Bay by land, and about half past eleven A. M. Capt. Christie came to say that a canoe had been prepared, and was ready to take us to head quarters. Sergeant Lyons came and said he had received orders to search us, which he did in as genteel a manner as he could consistently with his duty. We then proceeded towards the beach where the canoe lay, the sergeant in front with his sword drawn; the four men who were to guard us walked on either side of us, with loaded muskets and fixed bayonets! We were then paraded through the town (thus guarded), and went on board an open canoe, about twenty minutes before twelve o'clock. The beach was lined with both friends and foes. A solemn stillness pervaded the whole scene: a motion was made by some individual to give a salute, or hurrah, on our departure, but this part of their wrath was restrained. The circumstances connected with this most proceeding will, I think be ever fresh in my recollection. Let British subjects, British Christians, judges, if they can, what our feelings must have been at that moment! Let them picture to their imaginations three British subjects, Christians, and Missionaries, in a British colony, and professedly under the British laws, about to be forced from their wives and children, without being permitted to see them; to be sent in an open canoe, under guard of five men, a distance of twenty-one miles, without being informed why or wherefore, or any charge being preferred against them; and then let them repress their indignation, if they can—for they must be more than human not to feel it. We were seven hours in this open canoe, treated civilly enough by our guard, but compelled to hear language very painful to a Christian's feelings. At seven P. M. we landed at Montego Bay, and were marched to the Court House (used as before, with drawn swords and bayonets); and from thence to Major-General Sir Willoughby Cotton's lodgings, situated exactly opposite Mr. Burchell's residence, at which place our dear wives had arrived some hours previously. They met us in the street with a little brandy and water, which we took having tasted no food since the morning. The Sergeant delivered his despatch, received further orders, marched us to the Court House again, from thence to the residence of the custos (the Hon. Richard Barrett), and from thence back to the Court-House again, guarded as before.

We were then taken to Major Coates (a magistrate at so), who said to us individually, in a polite manner, "I have received orders from the custos to place you under guard in this place," or something to that effect. We were then placed in the jury-box, and a candle stuck in a bottle placed in front of us, that we might be the better gazed at, and with four men with drawn bayonets to guard us; and from the remarks made by them and others, we learnt that they were impressed with the idea that sectarian preachers were the promoters and directors of the rebellion. The horrible imprecations used, and the demonical fury under the influence of which our guards and others appeared to be, gave me the most awful idea I have ever had of the depravity of the human heart. It would be morally impossible for me to give you even a faint idea of the situation in which we were then placed. The following are a few of the expressions made use of by these monsters in human form:—

Mr. Knibb felt fatigued and asked leave of one of the guards, at his right, to lie down on the bare boards; his reply was a volley of oaths, with "no, you rascal, if you attempt to move one inch I'll thrust this bayonet through you!" (pointing the one he held in his hand close to Mr. K's breast) you villain! A conversation to-k place between the two guards at the right, when the one who acted so shamefully through-out said (pointing to Mr. K.) "This is the notorious Knibb, who robs our Negroes of their Macaronies!" but, never mind, he will be hung to-morrow. I was at this time suffering much from a violent pain in my back, to which I was subject, but it was then unusually severe, arising no doubt from constant exertion and anxiety; and turning to Mr. Whitehouse said, "What a violent pain I have in my back!" on which the same guard said (pointing his bayonet at me) "Hold your tongue, you rascal, or I'll thrust this bayonet through you, and I won't speak to you twice either—you villain." In the presence of such a wretch I need not say that we could not—dared not sleep; and in this situation we fully expected remaining till morning; but that God who is always present with his people, to succour and protect them in the hour of need, raised up a friend for us, at a time when we least expected it. About 11 o'clock at night Mr. R. Collector of H. M. Customs, and an old friend of Mr. Whitehouse's came hastily into the jury box and extending his hand to Mr. W. said, "How are you, I am sorry to see you here—I do not know what charges are against you, and therefore, do not wish to interfere with the administration of Justice; but, if I can do any thing to make you more comfortable than you are at present, I shall be

glad." Mr. W. replied to these kind offers—when the guards made an attempt to drive Mr. R. out of the jury box, saying, we were prisoners, and had ruined the country, and much more to the same effect. Mr. R. then addressed himself to the officer on guard, and was allowed to have free intercourse with us. He (Mr. R.) kindly offered to procure lodgings for us, or to give us a room at his own office, provided he could obtain our discharge from the Court-House for the night; and he then left us for the purpose of making the attempt. During his absence, feeling faint having tasted nothing since the morning, Mr. K. and myself took a little biscuit, and brandy and water, we had brought with us; on seeing which, one of the officers below said, "See, those fellows are taking the blessed Sacrament?" These and many more insulting remarks we were compelled to hear for some time, until we were happily relieved by the re-appearance of Mr. R., who, after very great exertion, had procured our discharge from that den of horror, misery and iniquity, for the night. We, therefore, with heartfelt delight, accompanied him to his office, where we laid our weary limbs to rest, after having poured out our souls before God in thankfulness for his great mercy towards us; and, though our way seemed very dark and mysterious, we were enabled to say, "Hitherto the Lord our God hath helped us." Thus closed the ever to be remembered January 3d; and, on the morning of January 4th, Mr. R. went, and brought our dear wives to see us; he had ordered breakfast, and we had once more the happiness of taking a meal together. During the time we were at breakfast, our indefatigable friend, Mr. R., was active in the work of benevolence; for we had scarcely finished before he came and presented us with the following acceptable document he had procured from the Custos, dated, Jan. 4, 1832.

[COPY.]

"The Major-General having handed over three Baptist Missionaries, Wm. Knibb, Wm. Whitehouse, and T. Abbott, to me, and there being no specific charges against them, they may be liberated on giving security in £50 each not to leave the town of Montego Bay, and to appear whenever called upon to do so.

(Signed) RICHARD BARRETT, Custos."

On receiving this document, Mr. Roby (collector of customs), Mr. Manselous (a member of assembly), and Mr. Guthrie (collecting constable), immediately became our securities; and about 10 o'clock, A. M. Mr. Roby accompanied us to lodgings in Jackson Town, in which we still remain. Mr. Roby then stated that great prejudice existed against us, because many of the rebels, who had been caught, were baptists. That many persons charged us, as Missionaries, with having excited the Negroes to rebellion; but that the less prejudiced and more discerning portion of the community, thought with himself that we had been "the unintentional cause of it." That the slaves had perverted passages of scripture which we had read to them, such as "Fight the good fight of faith," "If the Son make you free, ye shall be free indeed," &c. "That what he had done for us was merely an act of justice—that popular clamor ran very high against us, but that he should consider us innocent until we had been proved guilty," &c. &c. We of course felt and expressed our gratitude, for the disinterested part he had taken, and he soon after left us. I have been thus particular my dear Sir, in describing the transactions of the 3rd and 4th January, because it was stated in the *Cornwall Chronicle* (an illiberal and irreligious paper) of the 7th January that we were "arrested at Falmouth, and sent down here for refusing to do Military duty." The injustice and falsity of this statement will give you some idea of the weapons with which Missionaries are assailed in this country. I might here introduce numerous extracts from the above and the Jamaica Courier, a notorious infidel paper of a most illiberal and prejudicial kind; the editor of the latter, especially, has called upon the public to raise our *Chapels to the ground*, which advice they have already followed; and then to take our *lives*—this they have not done: "For not a single shaft can hit, till the God of love sees fit." But it would take up too much of your time were I to do so—and you will most probably see the papers which are so justly styled by every liberal and unprejudiced man "Jamaica's Curse."

To be continued.

From the Wesleyan Methodist Magazine for July, 1832.

### IRELAND.

Extract of a letter from Mr. Ouseley, dated Dublin June 1, 1832:—

After an excursion through some counties of the province of Ulster, and fifty-three days' absence from home, and having also taken a short course lately through the county of Wicklow, I now sit down to give you an account of myself since I wrote last, in the month of December, 1831.

Having rested a little after a long absence, I took excursions into the county of Meath, and also of Wicklow, and in this vicinity. But when in the Wicklow county, in the beginning of this year, I caught a severe cold that oppressed me for about two months. Through the Divine mercy, however, I was at length enabled in March to encounter my labours once more. I generally preached twice, and sometimes three times a day, that is from twelve to sixteen times a week or more, all the time I was away; resting scarce one day. And yet, although I thus labored, and preached in the streets and markets as I went along, I became better and stronger daily, so that I came home in fine health, thank God.

The counties I visited were chiefly those of Meath, Cavan, Fermanagh, Monaghan, and Tyrone. In Meath I perceived an unusual spirit of hostility, so that I did not deem it prudent to preach in their streets. But when I reached that of Cavan, I found it otherwise, and availed myself of it. I preached at Ballyjamesduff, in our chapel, and also in the street, and met with no interruption. Among others, a priest heard me; and on that night and the next morning came to my lodging, and had a good deal of free and friendly conversation with me on religious subjects, and cordially invited me to his house; but I had to go forward. On the Sabbath I preached in the street of Cavan town after the Church service, and was heard with solemn attention, as well by Romanists as Protestants; and in our chapel night and morning while I remained. In Belturbet, about seven miles from that, I had a good congregation in the police barracks, our chapel being occupied with some repairs at the time; and in the market I preached to a multitude without the least interruption, so that Romanists and Protestants appeared to be one; all heard me with deep seriousness, while laying before them the truths of the Gospel, and combating error. Here I was cordially entertained at the high sheriff's house, by himself and his friendly family. From thence I proceeded to Ballyconnell and stopped that night, and had large congregations night and morning, though the weather was very stormy. Thence I went to Sanilbar, and preached there also on Saturday night and Sabbath morning. In all these places I saw nothing particular, only that every where the people evinced a great desire to hear; coming in flocks from every quarter. But after preaching at Enniskillen, (county of Fermanagh), the blessing of the Lord was with his word, and there was a great movement among the people. In one week, previous to my visit, about eighty souls, I was informed, found peace with God through the atoning blood. In this circuit I was constrained by the friends to stop eight days. Almost every night we had souls awakened and brought to God. I preached twice or thrice on their quarterly-meeting day, and the Lord greatly acknowledged his word. The meeting was so large that the chapel could by no means hold them, so that the windows were raised and the people stood outside. In Enniskillen I rode, on the market day, with my Bible in my hand and my black cap on through the people, and stopped in a convenient place & preached on horse-back to an immense crowd; and while I laid before them the counsel of God, and his willingness to save them all through faith in the great Redeemer, the power of God was felt; the tears gushed forth; nor were the Romanists at all displeased when I showed them how they were unhappily taught quite another

doctrine. The time of prayer after sermon was most delightful; much as the passions of the people are agitated by designing men, yet now no such thing appeared; the Spirit and doctrine of the Lord seemed to melt all into one lump. O what a pity that we have not more street and market preaching! for how can those poor sheep hear otherwise? They are too much afraid of their priests and of each other, to venture into any of our churches or chapels. Poor souls! my heart mourns over them.

Thence I proceeded to Irvinestown and Ballinamallard, and preached three sermons. A good work is begun there also. I drove on the next day to Maguirebridge, where the crowds came running from every quarter to hear; so dense were they in the market house, that there was scarce room to stir or breathe. Next morning I had a fine congregation again. I preached in the market at about one, to a crowd indeed of peaceable hearers, Romanists as well as Protestants; and afterwards went into a country place to which I had an invitation, and preached there in a full house; and next morning again. The good work appeared here also. I preached that night and next morning in Brookborough. Here too was a Divine influence felt by many. Thence I proceeded to the hospitable abode of Mr. James Boyd, and returned to Laneskea, a small port and market town, and was accompanied by the family. I preached in a crowded house. Next day I rode into the market, and was soon surrounded by a crowd, who heard with one soul, as it were, while I opened to them those words "There is one body and one Spirit, as there is one hope of our calling; one Lord, one faith, one baptism, one God and Father who is over all, through all, and in you all." I then proceeded to Newtown-Butler, and preached to a crowded auditory; and next day, after morning preaching, proceeded to Clontarf, and preached in the street after the Church service; and at night again to a dense company. A blessed work has commenced here, where they were barren long and dry. I preached a few days in the vicinity, and was favored with gracious seasons. Before I left them I rode into their market, and preached to a charming congregation of deeply attentive hearers; and then I drove on to Cothill, and preached at night and next day again; and also in their market to many. How pleased are the poor Romanists to hear in the street, where they are not afraid! After preaching a few days here and about, to fine congregations, I proceeded to Monaghan, through Rockcorry, where a multitude came to hear; having preached in the latter also, I went forward next day to the county of Tyrone, and was in time enough to open my blessed commission in the market of Achinacloy. I dined at Captain Moore's; preached at night to a full house, and next morning at twelve, at Lissnawary, to a fine congregation, and at night in Augher, to another. I was very unwell for a few days, so that my appetite was gone, but yet strength did not, through great mercy, fail me; so that I was enabled to labor on, and the people came by to hear. I returned next day to Achinacloy; could scarce taste any food; drove on to Caledon, and preached in a full house. The next day I preached to a vast congregation in the fair; rode afterward to Glashgool; preached in the street there also, and at night in the chapel; and was not a whit the worse, thank God. After preaching of Sabbath morning, I proceeded to Monaghan, and preached at night in the chapel. The next day was the market day; it was very wet; yet the people, knowing my mode, expected me to preach to them. When I found the rain did not cease; I at length mounted my horse, rode to a convenient place, and lifted my umbrella over my head; they flocked around me, and stood in the rain all the time, while I preached. From Monaghan I proceeded to Ballybay; the bellman proclaimed that I was come, and the hour of preaching. We had a large congregation who heard with great attention. Thence I went to Castleblaney, and stopped two days: I had large congregations; and on their market day very large in the street. Here many Romanists heard with much earnestness; yet others of them were disposed to create disturbance, but were not able to succeed. This ended my street and market preaching on this tour; on which I look back with great satisfaction, and gratitude to God for this opening my way.

The plan I adopted in all this public preaching, was to take hold of the truths professed by the Romanists and also by the Protestants, and argue, that if both adhered to them they would necessarily be good Christians, and one in Christ; but while I charged the latter with neglect of their own sacred principles, I proved at large to the former that they, so far from adhering to these Divine truths, were taught the very opposite to their infinite injury. For the plan of the papal clergy is to profess strenuously the highest veneration for the pure truths of the Gospel; and then fraudulently to inoculate the tenets of their creed, which are the very opposite. Thus are the people cheated and unperceived. Now when I open these matters to them so as not to hurt their feelings, their tears frequently flow; so that a sound of prayer and weeping pervades the crowd.

From this I went to Carrickmacross on good Friday; preached after prayer to a large and respectable company, and then proceeded to Kingscourt and preached at night. Here I had much pleasing conversation with the superintendent of the Irish schools, the Rev. Mr. Winning, a very amiable man. From this vicinity upward of three thousand Romanist adults entered into resolutions that they would persist in reading the Scriptures, nor suffer any authority whatever to prevent it. They have got hold of many of my tracts, and of my "Old Christianity," which they read with avidity. I must return to that quarter immediately; for I learn that they are anxious to come and hear for themselves. The priest heard of one in particular who had borrowed my larger work from a police chief, who told me he had lent it him. The reverend father came and tried to persuade him to send home the book. When he would not, he seized him by the collar, and they grappled; but the man would not part with it. The father then cursed him from the altar in the chapel, and the cow that gave him milk, and the grass that gave the cow milk, if he would not part with this sad book. But all was in vain; he could not frighten him. All this the chief with whom I dined told me. After preaching in Collon and Drogheda, to fine congregations, having ended my fifty-three days' course and such incessant labors, I came home safe, well, and happy in my soul, now in my seventy-first year. Glory be to my God! I am preparing to start this day again, when this letter is finished, to be away probably another month. May the Lord still be with me, even to the end. Amen.

From the New York Evangelist.

### A WEEK'S MEETING IN CHAMPLAIN, N. Y.

It commenced on the evening of Monday, September 10th, and closed at noon Monday, September 17th. At the close of the first day's exercises, those unconverted sinners who desired the prayers of God's people, were requested to rise. Eight or ten only arose. On the second day, after the second sermon, the sinners of Christ in an enquiry meeting. About 80 were present, some of whom were convinced of their guilt and danger. The next day the number of inquirers was increased to 40 or more. But only two or three had surrendered themselves into the hands of God through Christ. The number of anxious on the fourth day was considerably increased, and a few more manifested a willingness to serve God. Saturday, the fifth day of the meeting, was a day of spiritual birth. On the Sabbath, the house of God was more than crowded. Yet, though there were so many, the most perfect order and stillness prevailed. About 100 took the inquirers' seats this day, and many were made to rejoice in God their Saviour. Sunday night was a night of prayer, and some Christians were uncommonly filled with the Holy Ghost. They could now or ten only arose in fervent supplications before the prayer hearing God, and feel that they could not be denied a blessing.

On Monday, after a short discourse in which the nature of God's service was pointed out, all those professors of religion, who felt it a privilege to renew their covenant, and let angels and men know that it was the full purpose of their hearts to serve the Lord, were



called on to rise. Probably every professor in the house arose. Then those who had not professed religion (whether indulging hope or not) that were determined from this time to be for God and serve him, were called on to manifest it in the same way. With a few stubborn exceptions all the non-professors in the house arose. Seats were then cleared and they came forward, and several prayers were offered in their behalf, that they might be honest in this dedication of themselves to the great Jehovah.

The meeting then closed by singing the parting hymn, "Blest be the tie that binds," &c.

How many have received evidence of pardon, it would be difficult to ascertain, as many of them were from abroad and returned home before the close of the meeting. Probably, to speak within bounds, the number is not less than the largest half of a hundred. How many of these are truly children of the kingdom, the judgment day will disclose. When the angels come forth to gather together the tares to bind them in bundles to be burned, it would not be marvellous if some of these should be found among the thousands of self-deceived, hollow-hearted professors.

Among the hopeful converts are several old men and women, apparently on the very borders of eternity. Their children had entered the kingdom before them, and in some cases, their pious labors and prayers have contributed in no small degree to the conversion of their parents. Thus "the last shall be first, and the first last."

There are several old country people, who gave up their old fashioned, hereditary religion, and embraced, as is hoped, the spiritual religion of Christ. One aged gentleman arose in the anxious meeting on the Sabbath, and said that he had thought himself nearly good enough. He had been brought up in the English Episcopal church. By the request of his children he came to this meeting. Saturday night, after he had been here three days, he went home concluding that the meeting would do him no good. He thought himself well and in no need of a physician. But in the night, he thought on what he had been hearing, his mind was overwhelmed with distress, and he was glad to come back to meeting Sabbath day, (though some distance) where he found the Savior and submitted his heart to him.

## CHRISTIAN GUARDIAN.

Wednesday, October 10, 1832.

### METHODIST DISCIPLINE.

We intimated in a former number an intention to enter into a consideration of the Doctrines and Discipline of our Church, but we find the subject too vast to admit of anything more than occasional remarks as we pass along.

The views we have published respecting the formation of the church are, we trust, in accordance with scripture authority, and example, and fully illustrated in the account given, in the Acts of the Apostles, of the formation of the first Christian churches; at Jerusalem and other places; which were composed of those who believed, and were converted under the preaching of the Word, and made a public profession of faith in Christ by receiving baptism. These came together and were joined in church fellowship; the object of their union being to know, strengthen, and encourage each other, in maintaining and propagating the faith and truth of the gospel.

But in the commencement, as in the church at Jerusalem, there was no organized ministry, other than the Apostles, no "helpers," "governments," rules, or subordinate ministers, to assist in the management of the newly formed society; those were to be provided and appointed as exigencies might arise: accordingly we find deacons or ministers appointed, when occasion called for them, to attend to the regulation and distribution of the temporalities of the church; yet, not so as to exclude them from assisting in the ministry of the word, and the administration of the sacred ordinances, when called thereto by the Providence of God. Afterwards mention is made of Evangelists, Pastors and Teachers; all originating, doubtless, in the actual wants of the societies or churches, as they increased and spread through the countries; and, as far as apostolic authority was concerned, they were of divine providing and establishment.

After a similar manner did that man of God, the Rev. John Wesley, proceed in the formation and government of his societies. He has been accused by some of indulging ambitious views, and forming plans and projects to raise societies, from ambitious motives; by others, of unnecessarily making divisions in the church to which he belonged, by organizing societies and appointing preachers within her pales. But it must be obvious to every impartial observer of the movements of that great man, in the history of his long and laborious life, that he was, not only clear from ambitious and corrupt designs, but actually under the necessity of proceeding, somewhat at least, after the manner he did. In the first place a dispensation of the gospel was committed to him, and, experiencing the power of it in his own heart, as also observing the great and alarming deficiency of the people in respect to true godliness, he was led, from an imperious sense of duty, to step out of the common course; and to declare the truth of God, not only in the houses of worship, but also in the fields and highways. His labours, with those of his colleagues, resulting in the conversion and reformation of multitudes, he was obliged to form them into societies, that order and regularity might be observed, and due care taken to perpetuate the good work already begun; hence societies, classes and bands. But the harvest becoming increasingly great, and the labourers exceedingly few, most of the regular clergy rather hindering the work than promoting it; another necessity presented itself, the want of men experienced in the things of God to go into the field, and labour to take care of the flocks already gathered into the fold, as well as to bring in those who were yet strangers to the gospel hope—What was to be done? Clergymen were not to be found able and willing to go; hence laymen must be employed. But, to labour with effect and profit, it became necessary to arrange the manner of the work, and appoint to each one his place and portion; hence the rise of Conferences and circuits. And, that they might all agree to "mind the same thing," and teach the same truth, it became necessary to "take heed to their doctrine;" hence the formation of a standard of doctrine, and rules to direct their proceedings in prosecuting their labours, and in excluding disorderly persons. Lastly, as all must be supported, means must be provided to raise and appropriate supplies as occasion required; hence stewards and accountants to manage the finances.

Thus, without previous intention or plan, a body of men has been raised up, and organized under one of the most effective systems for carrying on the work of God, which modern times can present, by following the order of God in the leadings of his Providence, and providing for the wants of His people as exigencies arose; after the manner of the primitive Churches.

But it may be asked—Is Methodist Episcopacy of Mr. Wesley's devising and appointment? We answer it is, if not in name, yet in fact and substance, and, strange as it may appear to those who have not reflected on the subject, the very difference observable in the Methodist, by having Episcopacy in America, and not in Europe, arose from the self same principle, which always guided Mr. Wesley in providing for the wants of his societies, namely, necessity or expediency. At the close of the American Revolution, when the Colonies became completely severed from church and state, and their former connection with, and dependence upon the Church of England annihilated, it became necessary to provide especially for the government of the societies in America, and the administration of the ordinances among them.—And their situation from the body of Methodists in England being too remote to allow of Mr. Wesley's personal superintendence, he found it necessary to do that by delegation which he could not do personally—hence the appointment of Dr. Coke and Francis Asbury, clothed with his authority to exercise such a superintendence over the other preachers in America, as he did personally over those in England, and this too, by solemn ordination and imposition of hands according to the form of ordaining bishops in the Church of England, to be transferred in regular succession as occasion might require. We are aware that this, ordaining of Bishops by preachers, has caused Mr. Wesley and the Methodists to be charged with inconsistency, and subjected them to ridicule: But they have been so often and ably defended, that, were we competent to the task of vindicating them, we would not consider it necessary to enter into it at present. However, we will just remark, that the Methodists have never viewed the Episcopacy as superior to the Presbytery by Divine appointment, but only on the ground of expediency, for the better government of the church under certain circumstances; and consequently subject to alteration, or even abolition, whenever a change of circumstances calls for it. And we have no doubt but Mr. Wesley was governed by the same views. He took into consideration the circumstances of the societies in America, the scattered population, the distance of one part of the work from the other, the local views and feelings which would naturally arise in the minds of those labouring and living in their peculiar and respective sections of country; and considering the necessity of a close and intimate union among them, he judged it expedient to form an active and vigilant superintendence, to watch over, connect, direct, and invigorate the whole; and the result has proved, he was not mistaken. His own personal superintendence in England, together with the circumstances of the societies being very different, and no formal separation between them and the Episcopal Church of England having taken place, no doubt induced him to provide for the government of his societies there after a different manner. Thus we discover the reason for the Methodist Episcopacy first in the United States, and subsequently in Canada.

While the Methodists consider a strict, vigilant, and regular church government necessary, they at the same time are not confined to any particular form, but are guided in the formation or alteration of it as their Father in the gospel was, by times, places and circumstances. And in this respect, if we mistake not, they agree with the 34th Article of the Church of England, which says that "Every particular or national Church hath authority to ordain, change & abolish, ceremonies or rites of the church ordained only by man's authority, so that all things be to edifying."

We have been the more particular on this subject because there are not wanting persons who charge our conference with inconsistency, and want of fixed principles, in their late proposals to abolish Episcopacy among us, under certain provisions; and it appears proper that we should, not only give a reason for the "hope that is in us," but also for the course of conduct we pursue.—As to the expediency of this proposed alteration, there will be, doubtless, various opinions, but we hope none will be so tenacious of their own peculiar views, as to think of separating from each other on that account.

### THE ARCHDEACON'S SERMON.

We have copied from the *Courier* an extract from Dr. Strachan's sermon on Church fellowship, and cannot but observe the liberal manner in which the Archdeacon expresses himself towards other denominations, while we express our gratification with the high, but just encomium paid to the character of the Venerable John Wesley by a person of the Doctor's rank, influence and information. We are the more pleased with this as it evinces a favourable change towards that eminent man in the Doctor's mind, since he wrote the 10th number of the second volume of the "Christian Recorder." The portrait there drawn of Mr. Wesley's character exhibiting any thing but disinterestedness, simplicity or fairness.

But while the Doctor "speaks with praise" of the "popular and increasing class of Christians"—the Methodists—he also lays a grievous thing to their charge, nothing less than a "departure from the Apostolic ordinance." Whether he means by this expression Apostolic ordinances in general, or only some one in particular we cannot say, but any way, it behoves the Methodists to examine well whether the charge be true; for it is certainly not a light thing to be found departing from Apostolic authority either in faith or practice. But as we are not conscious of such a departure, it would be well for those who discover our error, to endeavour to set us right. We hold ourselves open to conviction upon scriptural proof, and altogether inexcusable if, with our free access to the scriptures in this enlightened period, we depart from a plain Apostolic precept or institution.

With respect to the Church of England, we indulge no unfavourable disposition, on the contrary would readily assist in promoting any means that we believe likely to conduce to her purity, efficiency, and usefulness in the country; but as, in our opinion, neither her establishment by law, nor support from Clergy Reserves or public revenues, will advance either the one or the other, so we think we may, with the greatest good will, use our endeavours to prevent if possible such an establishment and support, especially when it appears that it would, not only do no good to the church herself, but lay the foundation of incalculable evil to the country at large. And in pursuing this course we only do as we would be done by. Should the Methodist Church aim at any such establishment or support, either in whole or in part, she ought to be opposed, and every real friend to her best interests would do all in his power to prevent it; for the moment she submitted to receive it, that moment she would receive a death wound to her purity, zeal, and usefulness.

The Church of England with her Evangelical Doctrines, and the learning and talent of her ministry might be as extensively efficient, and instrumental in reforming, converting, and saving souls, as any other in the country; and, why is she not?—We leave others to answer.

To AGENTS.—We would remind our agents of the necessity of making speedy remittances to meet our present wants. We acknowledge the receipt of a small sum from Waterloo and Rideau circuits, which is the whole received by mail since Conference.

### Foreign News.

#### PROROGATION OF PARLIAMENT.

London, Aug. 16.

The King this day proceeded in state to the House of Lords, and prorogued Parliament in person.

His Majesty, attended by the great officers of State and the customary retinue, arrived at the House precisely at two o'clock.

There were fewer persons collected in the streets than we ever before remember on any similar occasion. In fact, the numbers fell far short of those usually assembled to witness the Lord Mayor's show. His Majesty appeared in good health. He was, however, received by his loyal subjects in the most profound silence. Not a cheer was given, neither did they appear any disposition to offer any mark of disapprobation. His Majesty having taken his seat on the throne, the Usher of the Black Rod summoned the House of Commons to their Lordships' Bar. In a few minutes the Speaker, attended by several members, entered the House of Lords, when His Majesty, in an audible one, delivered the following most gracious speech:

#### THE KING'S SPEECH.

My Lords and Gentlemen.—The state of the public business now enabling me to release you from a further attendance in Parliament, I cannot take leave of you without expressing the satisfaction which I have observed your diligence and zeal in the discharge of your duties during a Session of extraordinary labor and duration.

The matters which you have had under your consideration have been of the first importance; and the laws in particular which have been passed for reforming the representation of the people have occupied, as was unavoidable, the greatest portion of your time and attention.

In recommending this subject to your consideration it was my object, by removing the causes of just complaint, to restore general confidence in the Legislature, and to give additional security to the settled Institutions of the State. This object will, I trust, be found to have been accomplished.

I have still to lament the continuance of disturbances in Ireland, notwithstanding the vigilance and energy displayed by my Government there, in the measures which it has taken to repress them. The laws which have been passed, in conformity with my recommendation at the beginning of the Session, with respect to the collection of Tithes, are well calculated to lay the foundation of a new system, to the completion of which the attention of Parliament, when it again assembles, will of course be directed.

To this necessary work my assistance will be given, by enforcing the execution of the laws, and by promoting the prosperity of a country blessed by Divine Providence with so many natural advantages. As conducive to this object, I must express the satisfaction which I have felt at the measures adopted for extending generally to my people in that Kingdom the benefits of education.

I continue to receive the most friendly assurances from all Foreign Powers; and, though I am not enabled to announce to you the final arrangement of the questions which have been so long pending between Holland and Belgium, and though unhappily the contest in Portugal between the Princes of the house Braganza still continues, I look with confidence, through the intimate union which subsists between me and my Allies, to the preservation of general peace.

#### Gentlemen of the House of Commons:

I thank you for the supplies which you have granted to me, and it is a great satisfaction to me to find, notwithstanding large deductions from the revenue occasioned by the repeal of some taxes which pressed most heavily on my people, that you have been enabled, by the exercise of a well considered economy in all the departments of the State, to provide for the service of the year, without any addition to the public funds.

My Lords and Gentlemen.

I recommend to you during the recess the most careful attention to the preservation of public peace, and to the maintenance of the authority of the law in your respective countries. I trust that the advantages enjoyed by all my subjects, under our free Constitution will be duly appreciated and cherished, that relief from any real causes of complaint, will be sought only through legitimate channels; that all irregular and illegal proceedings will be discontinued and resisted; and that the establishment of internal tranquility and order will prove that the measures which I have sanctioned will not be fruitless in promoting the security of the State and the contentment and welfare of my People.

Dennis Collins, the Greenwich pensioner, who hit the King of England with a stone, at Ascut Heath Races, had been found guilty of high treason, and condemned to be hung. It was doubtful whether the sentence would be carried into execution.

Cholera Rapt, (England) Aug. 25.—New cases, 953, deaths, 307, recoveries 535, remaining, 2924. The disorder was spreading in Holland, but a few cases only had occurred at Amsterdam.

Extract of a Sermon on Church fellowship, by the Venerable JOHN STRACHAN, D. D. L. D. Archdeacon of York. Preached at York, on 5th Sep. 1832, at the Visitation of the Lord Bishop of Quebec.

"All who are truly interested in the glory of God, will rejoice in the dissemination of the Gospel through the Province, and although other denominations may naturally desire to be the instruments employed in this good work, yet I verily believe, that next to themselves, they wish it may be done through the pure channel of our Establishment and the more especially for the guidance and consolation of thousands of our friends who are daily emigrating from England and Ireland, as settling in the wilderness to the May be their love for their fellow Christians, as in their father land. And to the accomplishment of this, we are greatly encouraged by the well known fact that there has always prevailed, with very trifling exceptions, the greatest harmony among the various denominations of Christians in Upper Canada."

Widely as we differ from the Roman Catholics, in many religious points of the greatest importance, we have always lived with them in the kindest intercourse, and in the cordial exchange of the charities of social life. The worthy prelate by whom they are at present spiritually governed, has been my friend for nearly thirty years.

With the members of the church of Scotland we associate in this manner. Only one minister of that communion resided in the Province for many years after my arrival from Great Britain, with whom I lived in the most friendly terms, and after his lamented death, it was my privilege and satisfaction to speak of his benevolence, his piety, and retiring excellence of character. Unfortunately as the number increased, a subject of controversy arose, which has had the effect of producing something of a temporary estrangement, but it is now passing away. And why should it not? The merits of our sister church cannot be unknown to you my brethren. To me they are familiar, and connected with many of my early and cherished associations. In the exemplary discharge of their duties, and in the modest simplicity of their lives, the Presbyterian ministers of this Province, are entitled to much commendation. Though differing in some matters of considerable moment, and more especially in the principles and forms of Ecclesiastical Polity, I am always ready to affirm, that they deserve the confidence of the community and the warm affection of their own people.

Of that popular and increasing class of Christians who call themselves a branch of our church, both at home and abroad, I would also speak with praise, notwithstanding their departure from the Apostolic ordinance, and the hostility long manifested against us by some of their leading members. This hostility was the more to be deplored, as their Founder was a regularly ordained minister of the church of England, who never departed from her communion or allowed his followers to separate. Similarly.

\* This alludes to the controversy about the Clergy Reserves, and though I am of opinion, that the law now stands they belong exclusively to the Church of England, and will, even if they remain undivided, yield more than a very moderate support to her Clergy required in the Province, yet I freely declare in my own name, and that of many of my brethren, that it will be grateful to us to see our Presbyterian brethren as well as the friends of the cause of religion, united in the same measure of obtaining that religious instruction which they as well as we are unable to procure permanently for themselves; and as far as we from feeling uneasy and jealous at any assistance bestowed by his Majesty's Government on those acknowledged branches of the Christian family, that we shall rejoice to see it greatly increased.

ple and disinterested in his views, of great learning, intelligence and sagacity, he was also adorned with some of the brightest graces of the Christian character. Henceforth it is expected that the piety and zeal of his followers in this colony will be directed by his spirit, and that having assumed his mantle and unfurled his banner, they will cherish the same friendly disposition towards our Establishment which their brethren do in England.

Now this social harmony among the different denominations of Christians sufficiently proves, that there is no particular impediment to the extension of our church in this magnificent Province, if we are only active in the performance of our duty. The population is multiplying every summer by tens of thousands, and spreading itself through the whole country, both parents and children are in very many places shut out from public worship and the sacraments of the church. Left entirely to secular callings, their minds are by degrees engrossed by temporal, and withdrawn from spiritual things.—Great then is the obligation that rests upon us—to fan the holy flame that has once been lighted up and to maintain the saving truth in every heart that has once acknowledged its sanctions. Nor are we to stop here, but to diffuse the glad tidings of the gospel of this fine country, and to do so through what we conscientiously believe to be the most effectual channel, our ecclesiastical Establishment. This is not only our duty and privilege as Christians, but it is imposed upon us by the most sacred of all Christian obligations. And how, my brethren, is it to be done? Surely by every one of us as diligently doing the work of an Evangelist. By enforcing the conditions of church fellowship, as required by the Apostles—by making full proof of our ministry, and carrying Christianity into the hearts of those who are still ignorant of its blessings.

But remember that in accomplishing these mighty objects persuasion must be our only weapon.—Preach the word was the direction issued from on high. Preach the Gospel to every Creature.—Proclaim it as heralds through the world. Sound it in the ears of all men, for its credentials will in time give it universal reception. It was preached by our Lord and his disciples in pure and perfect love. Joy and gladness were its constant attendants, and so they must ever be, for the propagation of the Gospel is nothing more than the expansion of celestial joy, purity and love.

### HAMILTON ASSIZES.

WM. JOHNSON KERR, Esq.—Assault and Battery on Wm. L. McKenzie Esq.—Fined £25.

This trial grew out of the events of the memorable 19th of March, in which the individual whose name graces the head of this paragraph, played a very conspicuous part. Most of our readers will recollect the account we gave at that time of the proceedings of the day, and the proceedings of the night. The latter of which we shall again advert to. It appeared in evidence that Mr. Kerr, accompanied by one George Pettit, a strapping son of Vulcan, on the evening in question, about nine o'clock, entered the lodgings of Mr. Mackenzie, at the private residence of Mr. Matthew Bailey, in this town—the former pretended that he had some private business with Mr. Mackenzie, and for the purpose of speaking together they both left the room—a few minutes after this Mr. Mackenzie was heard to cry "murder," on which Mr. Pettit and witness ran down stairs—Pettit got out of the door first—when witness arrived Mr. Mackenzie was about two thirds out of the door—some person or persons pulling him forward—witness, with another person, took hold of Mr. Mackenzie's coat, and pulled him back into the room—Mr. Kerr to be one who assisted to pull him forward—they succeeded in dragging Mackenzie out, and he continued to scream and cry "murder." When a candle was brought the door was thrown open, and Mackenzie discovered in the hands of Kerr, his face and clothes covered with blood—Mr. Kerr, when he saw that he was discovered, spoke very soothingly to Mackenzie, and said he should not be hurt!

The Jury after hearing the Judge's charge, in which we must say he did evince the least disposition to screen the prisoner—very soon returned with a verdict of GUILTY!

His Honor, the Judge, before passing sentence on Mr. Kerr, reminded him in strong terms, which was attentively listened to, and approved by every friend of good order present.—Hamilton Free Press.

We have had an opportunity of seeing a very neat Medal lately struck in London for the Montreal Agricultural Society, to be given to those members of the Society, who may be found deserving of premium, in lieu of pecuniary rewards as used heretofore to be the case. It bears the device of a husbandman ploughing his field, and the title of the Secretary. On the reverse a space is left for an appropriate inscription.—Mon. Gaz.

The village and neighbourhood of Huntingdon have been considerably agitated by the death of a farmer of the name of Lawry, under the following circumstances. It appears from the inquest held on the body, that the cattle of the deceased had been impounded by one Moore, a neighbour of Lawry, the 7th inst, and that Lawry in attempting to rescue them, was encountered by the two sons of Moore, when a scuffle ensued, in which Moore, and his daughter, (attracted by the cries of the youths) soon joined. One of the boys was removed from the spot almost in a state of insensibility, and Lawry was with difficulty conveyed home on a door, where he lingered in great pain till Friday, 2 o'clock, P. M. when he died. An inquest was taken on the body on Saturday, before W. Bowron, Esquire, J. P. the Jury, requiring further evidence, adjourned to Monday, when they gave the following verdict, that the deceased came to his death, from blows received in a scuffle with one Archibald Moore, his two sons, and daughter.—16.

Forgery.—On Thursday last, a young man, named John Crommer, was committed to goal under the following circumstances. He had presented at the Montreal Bank that day a check for \$100, purporting to be drawn by Messrs. Peter Mackintosh & Co. and received value for it from Mr. Jackson, the teller. Some suspicion having been excited in the teller's mind, his doubts were confirmed, as to the forgery of the check, by the other clerks of the Bank. Mr. Jackson instantly proceeded to the stores of Messrs. Mackintosh, and received positive assurance of its falsity, by a reference to the check book. On returning Mr. J. got a glance of the young man entering a shoe maker's shop, in which he appeared to be concealing himself from view, pretending to purchase some articles. On being told that there was something wrong in the check he had offered, he affected surprise, returned the money, said that he had received the check that morning at Lapraire, and asked what he ought to do. Being told that he must come and speak to the Cashier, he consented with apparent confidence. On arrival at the Bank, Mr. Jackson went up stairs to speak to the cashier, when the young man suddenly ran out and proceeded at full speed up Bligny Street, and was eventually found under a bed in a house into which he had run for refuge.

He was brought back to the Bank, and was then committed to goal. He is a young man of about twenty-five years, and had lately been in the service of Messrs. Mackintosh, this is the second instance only of a fraud of the like nature having been attempted upon the Bank since its institution in 1817.—15.

Destructive Fire at Newfoundland.—A fire broke out at Harbor of the 19th ult, which destroyed a great number of buildings, and other valuable property, in the centre of the town, including the Established Church. Ninety seven families, comprising upwards of 600 individuals, were deprived of their homes. The loss is estimated at £20,000, and very little insurance. A large quantity of gunpowder, in the premises of Ridley & Co. exploded soon after the fire broke out, this carried the burning masses of wood in every direction, and made the conflagration so general that the inhabitants became panic struck, and thought only of saving their lives. The cause of the disaster is unknown. A large supply of provisions, 1000 blankets, and a number of tents, had been sent to the sufferers, from St. Johns, by the authorities, and a liberal subscription had been made.—Boston Transcript.

We learn that a lamentable occurrence has taken place in this city, which should teach caution in residing, as well as in executing the laws. An execution had been issued against a grocer for selling liquors without a license. The officer charged with its service, in attempting to perform the duty was resisted, not only by the defendant, but by his wife, who mingled in the conflict with a child only two years old in her arms. In the course of the affray an unlucky blow of severity struck the head of the child. The officer however, succeeded in securing the delinquent, and lodged him in the prison.—Yesterday afternoon, and before his release, his child died from the effects of the wound.—Courier and Enquirer.

The New Steamer "St. John's Constance," lately built for the navigation of Lake Simcoe, and which, on account of some barge in the Holland River, grounded when launched a few days ago—was got afloat on Wednesday last, at 2 o'clock, and went off in good style, uninjured, to the West branch. She was to commence her regular trips yesterday round the Lake from the Wharf on Holland River, to the Narrows, and back: touching at several intermediate places. She performs her route in seven or eight days, and will make her trips twice a week. She is commanded by Captain Andrew Borland.

We have just learned that Messrs. Murray, Newburgh & Co. have a road Wagon for the carriage of Merchandise and Goods of all kinds from this town to Newmarket, Holland Landing and intermediate places. To run three times per week, viz. from York, on Mondays, Wednesdays and Fridays, and return on the following days. By these Wagons, in conjunction with the new Steamer, Goods can be conveyed directly and promptly to all the Townships in the neighbourhood, and north of Lake Simcoe.—Courier.

The Rev. ROBERT ALDEN arrived at St John's, N. B. on the 5th ult.

A Coroner's Inquest was held in Yonge on the 29th ult, by Jas L. Schofield Esq. on the body of Colin Crugh-ton, supposed to have fallen off the Steamer William IV. near Grandville Island. Verdict of the Jury—accidental death.—Brookville Recorder.

### Obituary.

Died, at Muncey, Sept. 29th, 1832, Isa Adams, wife of Rev. Ezra Adams, Missionary to the natives at Muncey, aged 35 years and five months lacking one day; leaving her companion & seven children, (the youngest eight days old) to mourn her loss. Her departure was in triumph. When I informed her that death had commenced his fatal attack, she passed in silence for a moment, evidently raising her heart to God in prayer, and then replied, "I did not know that I was coming to Muncey to die." Pausing again for a few moments, evidently looking to God for support, her soul appeared suddenly filled with the divine presence, and in an ecstasy of joy, she clasped her hands, exclaiming, "Glory! glory! glory! how good it is to die in Jesus! to die in Jesus! yes, to die in Jesus! Never, said she, did I love my family better than I now do, and if it was the Lord's will that I should live, I should be willing to stay and suffer with them a little longer, and help my dear companion to train up our little ones, but the Lord's will be done. I would not turn my hand to choose whether life, or death, the Lord knows best." A lady standing by the bedside, who did not believe in the true Messiah, being a Jewess, manifested much concern for her, and requested her to take a little nourishment, when she exclaimed, "No, no, I want no more of earth, I am going where there is better fare." The lady still urging her, she replied, "No, what has earth to equal the love of Jesus?" After this she kissed her family, shook hands with them, and giving them her dying charge she bid them farewell. Some hours after this, her adversary made his last onset, and a doubt seemed to hang over her mind, while she looked upon her own unworthiness, but after prayers, the cloud passed away, and she found herself blessed again with an unbroken confidence in Christ, which continued to the last, as she gave us to understand by signs, after her speech failed. Thus with Heaven full in view, without a pain (for the last four and twenty hours of her life, as she frequently informed me) she fell asleep in Jesus, without a struggle, a companion and mother, Mrs. Adams was kind and affectionate; her whole earthly concern, was to render her companion and children happy. Her own happiness seemed to consist in rendering their lives agreeable. The law of kindness was written on her heart, and manifested itself in all her words and actions. As a Christian, her piety was deep and uniform; she was an every day Christian. She experienced a change of heart at the age of sixteen, and from that happy hour, to the day of her death she never lost the evidence of her acceptance with her Saviour, nor, not for an hour. Thus lived, and thus died one of the best of companions and mothers, in full assurance of hope; and well might Balaam say, "Let me die the death of the righteous, and let my last end be like his." E. ADAMS.

To the Editor of the Christian Guardian.  
Sir,—An insertion of the following very short memoir of William Boyed, who died suddenly of Cholera on Sunday morning the 23rd of September, will probably afford some consolation to his Friends and Relatives. In his early years, when but a boy at school, he was of a grave, quiet, inoffensive disposition, very attentive to his lessons, and seldom joined his schoolmates in any of the mischievous pranks, as he approached towards manhood, he devoted much of his time to the reading of the sacred scriptures, attended fellowship meetings, was a consistent member of the Secession Church, and in truth became a true follower of Jesus. He entered into the married state in 1837, being then 20 years of age, since that period he has constantly maintained the exercise of religious worship in his family, and during the voyage across the Atlantic ocean, he was among the first to propose, and officiate in a social passage, which was regularly attended to throughout the passage. He endured his sufferings with fortitude, and breathed his last with Christian tranquility, and joyful in the authority of the Gospel. He has left a widow, and two young children to regret a loving husband, and tender parent.

W. BELL.

### MARRIED.

On the 6th inst., by the Rev. James Richardson, Mr. John Boske to Miss Rebecca Boske, both of York township.

On the 22nd July, by the Rev. D. Youmans, Mr. John Sharp, to Elizabeth Nunnery, both of Zurichham.

### DIED.

At Kingston, on Monday the 1st inst. Mr. James Bayman one of the first settlers in that place, aged 70.

At Perth, U. C. on the 24th inst. John Watson, Esq. aged 63 years, Treasurer of the Baptist Church. He was a native of Liverpoolshire and formerly Quarter Master of the late Glasgow Light Infantry.

### NOTICE.

JAMES M. STRANGE takes this opportunity of returning his thanks to his friends and the public in general, for their kind favour since his commencement in business, and begs leave to inform them that he is now receiving and opening at his new brick store, corner of King and Yonge Streets, an extensive assortment of

FANCY AND STAPLE DRY GOODS

Suitable for the Season.

Also,—A complete assortment of WINES, TEAS, GROCERIES, WINDOW GLASS, &c.—The whole of which, he flatters himself will be found upon inspection equal to any offered in the Province.

152.1f

York, Oct. 10th, 1832.

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

(Concluded.)

Amount brought forward, £ s. d.	£	s.	d.
By Mr. HENRY R. NORTON, from the following viz:			
Mr. Thomas Solomon,	0	10	0
Benjamin Throop,	1	10	0
Jacob Jacobs,	0	12	6
Thomas Mallory,	0	0	0
P. Chapin,	0	0	0
Samuel Wood,	0	0	0
William H. Kittson,	1	5	0
Honorable Walter Bowtell,	1	10	0
Mr. Christopher Hinds,	0	5	0
Lewis Moffatt,	1	5	0
Caleb Mallory,	3	2	6
Joseph Phillips,	6	5	0
John Helm,	1	5	0
Nelson Mallory,	0	10	0
D. Campbell,	1	7	6
By Rev. ALEXANDER IRVING, from the following, viz:			
Mr. Henry Vanhiven,	0	15	0
Allison,	0	12	6
By Rev. JOHN BEATTY, from the following viz:			
Mr. Peter Plint,	12	10	0
John Reynolds,	2	10	0
Asa Yocum,	1	17	6
P. G. Seldon,	1	5	0
John P. Morden,	1	5	0
Albert Taylor,	0	12	6
A. L. Bogart,	1	0	0
Asahel Harris,	1	0	0
William Ketchison, junr.	1	5	0
Peter Simmons,	0	5	0
David Roblin,	2	5	0
Caleb Gilbert,	0	15	0
John T. Roblin,	0	6	3
William McDonald,	0	5	0
Peter VanVoor,	1	0	0
Joseph Crondale,	0	5	0
James Smith,	0	5	0
Owen Wessell,	0	5	0
N. Vandebogart,	0	5	0
George Coseallion,	0	5	0
Sister Bristol,	0	5	0
W. McNeal, Esq.,	0	5	0
Rev. M. McDowell,	0	10	0
McPherson, Esq.,	1	0	0
Mr. Seth Gould,	0	5	0
Loatberland,	0	5	0
Frederick Buck,	0	10	0
John McEwan,	0	2	6
J. D. McDonald,	0	5	0
Joel D. Parmiter,	0	5	0
M. Collar,	0	10	0
A Sister,	1	5	0
Mr. Peter Shaver,	0	5	0
Mr. Reed,	0	5	0
John Platt,	1	5	0
J. Tuba,	0	5	0
Samuel Carman,	0	15	0
Francis Davis,	1	0	0
Arthur Youmans,	1	5	0
Arthur Youmans, junr.	0	10	0
S. Washburn,	0	10	0
Charles Borkus,	1	5	0
Nelson Borkus,	0	12	6
Roger B. Conger,	1	5	0
Heman Spafford,	0	10	0
Joseph J. Johnson,	0	12	6
Alfred Wood,	0	5	0
Ira Spafford,	0	10	0
William T. Vance,	1	5	0
Benjamin S. Corry,	0	10	0
Joseph Cummings,	0	10	0
J. T. Lane,	1	0	0
Daniel Miller,	0	15	0
Jacob Germaine,	0	5	0
John Germaine,	0	10	0
John Leslie,	0	10	0
Henry Finkle,	0	10	0
Daniel Leslie,	0	2	6
Eliam Corry & Son,	1	0	0
William Graham,	0	5	0
William Butler,	1	5	0
Isaac Weeks,	1	5	0
Charles Low,	1	10	0
John Youngs,	0	10	0
William W. Whitier,	4	0	0
Abraham Marsh,	0	15	0
Sarah Page,	0	5	0
Mr. Thomas McGrath,	0	5	0
William Marsh,	1	5	0
David Wall,	0	10	0
James Carpenter,	0	10	0
Griffith Howell,	1	0	0
Samuel Munro,	0	12	6
B. & H. S. Davis,	0	10	0
Peter Stickels,	0	10	0
Daniel Adams,	0	5	0
Jacob Howell,	0	7	6
Isaac Eaton,	0	5	0
Benjamin Allison,	0	5	0
David B. Cronk,	0	5	0
David Darling,	0	5	0
Isaac Sanders,	0	5	0
John Dingman,	0	17	6
Peter VanBlarcom,	0	15	0
Abraham VanBlarcom,	0	10	0
Martina VanBlarcom,	0	16	3
Jacob Benson,	1	0	0
Richard Osborn,	0	12	6
Paul Peterson,	0	12	6
William Foster,	1	5	0
Samuel Rose,	0	10	0
Thomas Welbanks,	0	12	6
John Ellis,	0	5	0
Tobias Snider,	0	5	0
Edward W. Wright,	0	10	0
Henry Dingman,	0	10	0
Lowis Manicham,	0	13	6
David M. Hopkins,	2	0	0
Samuel Yarwood,	0	5	0
Thomas Pickels,	2	0	0
Rufus Shory,	2	10	0
Allan Wells,	0	5	0
Jehuel Hawley,	0	12	6
A. Quackenbush,	0	10	0
William Sills,	1	0	0
William McKenzies,	0	15	0
Bolton Shevman,	0	5	0
Bowen Aylsworth,	0	10	0
John Scouton,	0	10	0
John Switzer,	0	15	0
Elijah Switzer,	1	0	0
Orta Switzer,	0	10	0
John Miller,	1	5	0
John Pierce,	1	0	0
Conrad Hoffman,	1	0	0
Henry Lasher,	2	10	0
George Baker,	1	0	0
Archibald Caton,	1	5	0
George Deilor,	1	5	0
D. Roblin,	0	15	0
William Casey,	1	0	0
Alex. Campbell,	0	5	0
Matthew Germaine,	0	10	0
Wm. Lawrence,	0	5	0
Peter Outwater,	0	7	6
Roubin Clapp,	0	10	0
Joseph Rattar,	1	10	0
Lazarus Gilbert,	0	12	6
John D. Gilbert,	0	5	0
Hiram Weeks,	1	0	0
Sorry Lewis,	0	5	0
John Chamberline,	5	0	0
Charles Biggar,	3	2	6
D. McMullen,	2	0	0
J. Barnett,	0	5	0
L. W. Joyce,	2	10	0
R. Holden,	1	5	0
James Hawkins,	1	5	0
J. Boice,	1	17	6
H. T. F. Kelly,	3	2	6
	133	13	11
	335	17	6

Amount brought forward, £ s. d.	£	s.	d.
Griffin Wait,	1	0	0
E. Perry,	25	0	0
Jerri Scripser,	2	10	0
Rev. J. Benson,	5	15	0
Mr. John Crayton,	2	10	0
D. Hike,	1	0	0
A. McDonald, Esq.,	1	0	0
Mr. George Perry,	1	5	0
L. Bates,	2	10	0
John Stapleton,	1	5	0
C. McCarty,	0	5	0
J. McCarty,	6	5	0
Morris Hartwick,	7	10	0
L. W. Joyce, 2nd instalment,	2	10	0
Ira Brown,	0	6	3
Ephraim Dolittle,	1	5	0
Anthony McGuire,	2	10	0
James Lyons, Esq.,	7	10	0
Mr. Stephen Simmons,	2	0	0
Joseph Thompson,	1	5	0
J. O. Bellhous Esq.,	1	5	0
Mr. Thomas Scott,	1	5	0
W. S. Conger,	6	5	0
J. W. Cleghorn,	7	12	4
	241	7	6

Amount brought forward, £ s. d.	£	s.	d.
By Rev. R. Highland,	433	11	2
Mr. L. S. Church,	7	4	5
Edwin Shepherd,	5	0	0
Thomas Webster,	0	6	0
Henry Lindsey,	1	5	0
	452	6	9

## E. PERRY, T. B. C.

Cobourg July, 1832.  
A list of persons that have paid their first instalments to the U. C. Academy to the Rev. John Beatty, not included in the above list, on the Belleville Circuit.

Amount brought forward, £ s. d.	£	s.	d.
Mr. James Dickford,	1	7	6
John A. Blackin,	1	5	0
James Ross,	0	10	0
On Colborne Circuit,	0	10	0
Amos Kelly,	0	12	6
Mr. James Jackson,	1	0	0
Laurel Miller,	0	5	0
John Wright,	0	5	0
Mary L. Richardson,	2	0	0
Mr. Joshua Webster,	0	16	0
Amaziah L. Benedict,	1	0	0
John Purdy,	0	5	0
David Turner,	0	10	0
N. Hodges,	0	10	0
Joseph Porter,	0	10	0
Thomas Webb,	0	15	0
Mr. T. Webb,	0	5	0
Mr. Aaron Homan,	1	0	0
Sister Hoyte,	0	5	0
Young Street Circuit,	0	5	0
Mr. Christopher Bewick,	2	10	0
Charles Louie,	0	5	0
William Stephens,	0	5	0
John Gordon,	0	10	0
W. Ward,	0	10	0
Thomas Bryson,	0	10	0
John Love junr.	0	5	0
David Lick,	1	5	0
Asa Parick,	0	10	0
Samuel Currie,	0	10	0
John Currie,	0	10	0
Receivd New York,	0	10	0
Wm. Clendinning,	0	5	0
Jacob Wilson,	0	5	0
John Kieker,	0	15	0
Thomas Wright,	0	10	0
Thomas Sharp,	0	5	0
Arthur Barker,	1	0	0
H. P. Custer,	0	5	0
Richard Sylvester,	0	5	0
James Grayson,	1	0	0
Wm. Armstrong,	0	5	0
James Robinson,	0	10	0
James Davis,	1	5	0
Jacob Cummer,	0	10	0
Forer Lawrence,	0	10	0
Bar. Bull,	1	5	0
Stewart Grafton,	0	10	0
Samuel Ellison,	0	12	6
Mr. Wm. Switzer,	0	5	0
Samuel Daniels,	0	5	0
In Brockville,	0	5	0
Mr. M. Dunlop,	0	5	0
	235	11	0
	280	14	9

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. McCallan, 401 Queen's Street, 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,	F. Leslie & Sons,
Brockville,	Joseph Wenham, Esq.,
Port Hope,	Mr. Wm. Smart,
Colborne,	David Brodie,
London,	Lynan,
Niagara,	W. D. Miller,
Ancaster,	James Chep, Esq.,
Montreal,	Depository of Tract Society
Galt,	A. Shade, Esq. M.P.,
Oxford,	Mr. Ingersoll,
Newmarket,	Nelson Gorham,
Victoria,	Ely Chadwick,
Mr. Thomas,	Bills Shaw,
Perth,	Morris,
Georgetown,	Goodlands,
Brantford,	Wilkes,
Sarnia,	J. W. Powell, Esq.,
	150.3

WHEREAS Administration of the Goods, Chattels, and credits of RICHARD DARTER, deceased, has been granted to the subscribers, notice is hereby given to all persons indebted to the said Richard Darter, 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 Darter was indebted, to send in their accounts to the said David Lackie or Leonard Wilcox without delay.

DAVID LACKIE,  
LEONARD WILCOX.  
York, October 1st, 1831. 151.4f

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, 150.4f  
York, 21st Sept., 1832.

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. D. ROBINSON,  
JAMES HENDERSON, } At Newmarket.  
WILLIAM ROE,  
OR JOHN BLAKE, York. 150.4f  
Newmarket, Sept. 1832.

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

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

WANTED.—A person to Teach a Common School in the Township of Whitby, 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, } Trustees.  
JOHN RITSON, }  
Whitby, Sept. 24th, 1832. 150.4f

## 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 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 otherwise.

PETER ROBINSON,  
Commissioner of Crown Lands. 117.4f

## FOR SALE,

BY THE SUBSCRIBERS, IN YORK, U. C.

A LARGE assortment of Light and Drab Navy and two Blue do.  
30 x 40 inch Bleached Cottons,  
25 x 75 " Grey Cottons, stout, fabric, stout aprons and Two Blue Checks and Glasgow Shirtings.  
Shirting stripes and fancy printed Shirtings.  
Moleskin, Cordoroy, Drills and Nankeens.  
Black and coloured silk and cotton Velvets.  
Gros de Naples, Satens, Persians, and silk Serges, Fancy Bandanas, Sarsenels and Barcolons.  
Black and Greek Crapes.  
Bombazeens, Norwich Crapes and crape de Lyons.  
Summer and winter Vestings.  
Black and coloured twists sewing silk.  
7.8 Sarsenels, and 6.4 white and colored Jaconet linings.  
3.4 and 6.4 cotton Tickings.  
Camlets, Mores, Shawlons and Lastings.  
Banockburn Tartan Plaid Bombazettes.  
Black and Coloured Bombazettes, and Merinoes, single & double width.  
Dutch Shirtings and stout Dervies.  
Linen and printed Table Cloths.  
Disper Huckabuck and Cloutings.  
Osnaburgs and Arbroath Sheetings.  
42 inch Twilled Sacking.  
Brown and black Hollands, and grey and bleached Ducks.  
Brown and bleached Canvas and Dowlas.  
0.8 and 4.4 Fine and Medium Irish Linens and Lawns.  
Book and Jaconet and Mull Muslins.  
Mushin and lace Collars and Caps.  
White and black Bobbinets, figured and plain.  
Silk and laces Umbrellas and Parasols.  
Linen and printed cotton Shirtings.  
Shawls, Cravats, Hosiery Gloves, and small wares.  
Assorted West of England Cloths and Cassimeres.  
Satinets, Kerseys, Cassimeres.  
Padding, Frieze, Cratings, and Balzo.  
Assorted white and colored Flannels.  
Flushings and Canadian Cloths.  
Red and white London Serges.  
Common, fine and superfine Kidderminster Carpetings and Hearth Rugs.  
Seine and shop Twine and Threading.  
Footscap and Post Paper, playing Cards.  
Superior Spanish Indigo.  
Assorted crates of Glass and Crockery.  
Merriks & Hays Gunpowder, F. F. F. F. F. and T. P. Cannonier.  
Shuttle Coatings, say Polish Kettles and Coolers, assorted.  
Belled 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 lbs. Madeira Wine.  
12 Quarter cask.  
2 Butts Sherry.  
8 Pipes Sicilian White Wine.  
10 lbs. Port Wine.  
1 " Superior do.  
20 Dozen bottled Sherry.  
Together with a further assortment of London Fancy Goods, Muffs, Pelterines and Fur Caps, Lustring, Belt and Bonnet Ribbons, and Winter Hosiery.

W. GUILD, JR. & Co. 144.4f  
York, 4th August, 1832.

## Just Received

DIRECT FROM ENGLAND.  
A Quantity of Dry Goods, comprising an extensive assortment of 3 Corduroys, Bagdenes, Moleskins, and Sattin Tops, Patent and Plain, Black and Coloured Wove; and fancy and plain, Gilt, Vest and Coat Buttons, &c. &c. &c.

ALSO ON HANDS  
A few first rate, Tailors drilled eyed 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 Chesapeake No 181 King Street.

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

MURRAY NEWBIGGING & CO.  
TENDER the Public their acknowledgements for liberal support, and respectfully announce arrival of 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

## 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 seasonable Goods. As a part of the above are of his own Importation, and were carefully selected and purchased at the Manufacturers in