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DEVOTED TO RELIGION, MORALITY, LITERATURE
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ECONOMY, AND GENERAL INTELLIGENCE.
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Probably many of our readers have read the excellent Mr. Fletcher's letters on "the Spiritual manifestation of the Son of God," but, considering the vast importance of the subject treated of, its intimate connexion with the salvation of man, and the justly celebrated character of the pious author, we think it will be doing our readers an essential service, and increase the esteem for the Guardian, to grace its columns with a few extracts.

LETTER 1.

"The manifestation I contend for, being of a spiritual nature, must be made to spiritual senses; and that such senses exist, and are opened in, and exercised by, regenerate souls, is what I design to prove in this letter, by the joint testimony of scripture, our church, and reason.

The exercise of these senses is peculiar to those who are born of God. They belong to what the Apostles call the new man, the inward man, the new creature, the hidden man of the heart. In believers, this hidden man is awakened, and raised from the dead, by the power of Christ's resurrection. Christ is his life, the Spirit of God is his spirit, prayer or praise his breath, holiness his health, and love his element. We read of his hunger and thirst, food and drink, garment and habitation, armour and conflicts, pain and pleasure, fainting and reviving, growing, walking, and working. All this supposes senses, and the more these senses are quickened by God, and exercised by the new born soul, the clearer and stronger is his perception of divine things.

On the other hand, in unbelievers, the inward man is dead, blind, naked, asleep, past feeling; yea, dead in trespasses and sins; and, of course, as incapable of perceiving spiritual things as a person in a deep sleep, or a dead man of discovering outward objects. St. Paul's language to him is, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." He calls him a natural man, one who hath no higher life than that his parents conveyed to him by natural generation—one who follows the dictates of his own sensual soul, and is neither born of God, nor led by the spirit of God. "The natural man," says the Apostle, "receiveth not the things of the spirit; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." He has no sense properly exercised for this kind of discernment, "his eye hath not seen, nor ear heard, neither have entered into his heart, the things, which God hath prepared for them that love him."

The reverse of the natural man is the spiritual, so called, because God hath revealed spiritual things to him by his Spirit, who is now in him a principle of spiritual and eternal life. "The spiritual man," says the Apostle, "judgeth, i. e. discerneth all things, yet he himself is discerned of no one. The high state he is in can no more be discerned by the natural man, than the condition of the natural man can be discerned by a brute."

St. Paul not only describes the spiritual man, but speaks particularly of his internal, moral senses. Christians, says he, of full age, by reason, of use, have their senses exercised to discern good and evil. He prays, that the love of the Philippians "may abound more and more and more in knowledge, and in all sense or feeling." The scriptures constantly mention, or allude to one or other of these spiritual senses: Give me leave to produce some instances.

1st. To begin with the sight. St. Paul prays, that the eyes of his converts being enlightened, they might know what is the hope of their calling. He reminds them, that Christ had been evidently set forth crucified before their eyes. He assures them, that the God of this world hath blinded the eyes of them that believe not the gospel; and declares that his commission was to open the eyes of the Gentiles, and turn them from darkness to light. Abraham saw Christ's day, and was glad. Moses persevered, as seeing him who is invisible. David prayed, "Open my eyes that I may see wonders out of thy law." Our Lord complains that the heart of unbelievers is waxed gross, that their ears are dull of hearing, and that they have closed their eyes, lest they should see with their eyes, understand with their hearts, and be converted. He counsels the Laodiceans, to anoint their eyes with eye salve, that they might see. He declares, that the world cannot receive, the Spirit of truth, because it sees him not; that the things, which belong to the peace of obstinate unbelievers, are at last judicially hid from their eyes; and, that the pure in heart shall see God. St. John testifies, that he, who does evil, hath not seen God; and that darkness hath blinded the eyes of him, that loves not his brother. The holy Ghost informs us, that believers look at the things which are not seen, and behold the glory of God, shining in the face of Jesus Christ. These are the eyes, with which believers see the salvation of God. They are so distinct from those of the body, that when our Lord opened them in St. Paul's soul, he suffered scales to grow over his bodily eyes. And no doubt, when Christ gave outward sight to the blind, it was chiefly to convince the world, that it is he who can say to blind sinners, "Receive your sight; see the goodness of the Lord in the land of the living; look unto me and be saved."

2d. If you do not admit of a spiritual HEARING, what can you make of our Lord's repeated caution: "He that hath an ear to hear, let him hear?" And what can be the meaning of the following scriptures—"Hear, O foolish people, who have ears and hear not. Ye are uncircumcised in heart and ears. Ye cannot hear my words; ye are

of your father the Devil. He that is of God, heareth God's words; ye therefore, hear them not, because ye are not of God?" Can it be supposed, that our Lord spake of outward hearing, when he said, "The hour cometh, and now is, that the dead shall hear the voice of the Son of God and live. My sheep hear my voice. He that hath heard and learned of the Father, cometh unto me?" Do not all sinners stand spiritually in need of Christ's powerful Ephraim, be thou opened? Is that man truly converted, who cannot witness with Isaiah, "The Lord hath awakened my ear to hear as the learned; and with the Psalmist, mine ears hast thou opened? Had not the believers at Ephesus heard Christ, and been taught of him? When St. Paul was caught up into the third heaven, did he not hear words unspeakable? And far from thinking spiritual hearing, absurd, or impossible, did he not question, whether he was not then out of the body? And does not St. John positively declare, that he was in the Spirit, when he heard Jesus say, "I am the first and the last?"

3d. How void of meaning are the following passages, if they do not allude to that sense, which is calculated for the reception of what the barrenness of human language compels me to call spiritual perfumes? "The smell of thy ointments is like the smell of Lebanon. All thy garments smell of myrror, aloes, and cassia; and because of the savour of thy good ointments, thy name is as ointment poured forth."

4th. If believers have not a spiritual faculty of tasting divine things, what delusion must they be under, when they say, Christ's fruit is sweet to their taste; and cry out, How sweet are thy words to my taste! they are sweeter than honey to my mouth! But how justly can they speak thus, if they have tasted the heavenly gift, and the good word of God, and as newborn babes desire the sincere milk of it? Surely, if they eat the flesh of the Son of God, drink his blood, and taste that the Lord is gracious, they have a right to testify, that his love is better than wine; and to invite those that hunger and thirst after righteousness, to taste that the Lord is good, that they also may be satisfied with his goodness and mercy, as with marrow and fatness.

5th. If we are not to be perfect stoics in religion, if we should have one degree more of devotion, than the marble statues, which adorn our churches, we should have, I think, some FEELING of our unworthiness, some SENSE of God's majesty. Christ's tender heart was pierced to stone for, and to remove, the hardness of our hearts. God promises to take from us the heart of stone, and to give us an heart of flesh, a broken and contrite heart, the sacrifice of which he will not despise. Good king Josiah was praised, because his heart was tender. The conversion of the three thousand, on the day of pentecost, began by their being pricked in their heart. We are directed to feel after God, if happily we might find him. Our Lord himself is not ashamed to be touched, in heaven, with a feeling of our infirmities. And St. Paul intimates, that the highest degree of obduracy and apostasy, is, to be past feeling, and to have our conscience seared as with a hot iron.

I hope, sir, you will not attempt to set aside so many plain passages, by saying, they are unfit to support a doctrine, as containing empty metaphors, which amount just to nothing. This would be pouring the greatest contempt on the perspicuity of the oracles of God, the integrity of the sacred writers, and the wisdom of the Holy Ghost, who inspired them. As certainly as there is a spiritual life, there are senses calculated for the display and enjoyment of it; and these senses exist no more in metaphor, than the life that exerts itself by them. Our Lord settled the point, when he declared to Nicodemus, that no man can see the kingdom of God, the kingdom of grace here, and of glory hereafter, except he is first born of God, born of the Spirit; just as no child can see this world, except he is first born of a woman, born of the flesh. Hence it appears, that a regenerate soul hath his spiritual senses opened, and made capable of discerning what belongs to the spiritual world, as a new born infant hath his natural senses unlocked, and begins to see, hear, and taste, what belongs to the material world into which he enters.

"1st. These declarations of the Lord, his prophets and apostles, need no confirmation. Nevertheless, to shew you, sir, that I do not mistake their meaning, I shall add the testimony of our own excellent church. As she strictly agrees with the scripture, she makes also frequent mention of spiritual sensations, and you know, sir, that sensations necessarily suppose senses. She prays, that God would "give us a due sense of his inestimable love in the redemption of the world, by our Lord Jesus Christ." She begs, that he would "make us know and feel there is no other name than that of Jesus, whereby we must be saved." She affirms, that true penitents feel, "the burdens of their sins intolerable;" that godly persons "feel in themselves the workings of Christ's Spirit;" that "the Lord speaks presently to us in the scriptures, to the great and endless comfort of all that have any feeling of God in them at all;" that godly men feel, inwardly, the Holy Ghost inflaming their hearts with the fear and love of God, and they are miserable wretches, who have no feeling of God within them at all;" and, that "if we feel the heavy burden of our sins pressing our souls, and tormenting us with the fear of death, hell and damnation, we must steadfastly behold Christ crucified, with the eyes of our heart."

Our church further declares, that "true faith is not in the mouth and outward profession only, but liveth and stirreth inwardly in the heart, and that if we feel and perceive such a faith in us, we must rejoice." That "correction, though painful, bringeth with it a taste of God's goodness;" That, "if after contrition, we feel our

consciences at peace with God, through the remission of our sin, it is God, who worketh that great miracle in us; and she prays, that, "as this knowledge and feeling is not in ourselves, and as by ourselves it is not possible to come by it the Lord would give us grace to know these things and feel them in our hearts." She begs that "God would assist us with his Holy Spirit, that we may hearken to the voice of the good Shepherd." She sets us upon asking continually, that the Lord would "lighten our darkness," and deliver us from the two heaviest plagues of Pharaoh, "blindness and hardness of heart." And she affirms, "that if we will be profitable hearers of the scriptures, we must keep under carnal senses, taken by the outward words, search the inward meaning, and give place to the Holy Ghost," whose peculiar office is to open our spiritual senses, as he opened Lydia's heart.

"III. But instead of proving the point by multiplying quotations, let me entreat you, sir, to weigh the following observations in the balance of reason.

"1st. Do not all grant, there is such a thing as moral sense in the world, and that to be utterly void of it, is to be altogether unfit for social life? If you had given a friend the greatest proofs of your love, would not he be inexcusable, if he felt no gratitude, and had absolutely no sense of your kindness. Now, if moral sense and feeling are universally allowed, between man and man, in civil life, why should it appear incredible or irrational, that there should be such a thing, between God and man, in the divine life?

"4th. To conclude—if material objects cannot be perceived by man in his present state, but through the medium of one or other of his bodily senses, by a parity of reason, spiritual objects cannot be discovered, but through one or other of the senses, which belong to the inward man. God being a Spirit cannot be worshipped in truth unless he is known in Spirit.—You may as soon imagine, how a blind man, by reasoning on what he feels or tastes, can get true ideas of light and colours, as how one, who has no spiritual senses opened, can, by all his reasoning and guessing, attain an experimental knowledge of the invisible God.

Thus, from the joint testimony of Scripture, of our Church, and of Reason, it appears, that spiritual senses are a blessed reality. I have dwelt so long on the proof of their existence, for two reasons: 1st. They are of infinite use in religion. Saving faith cannot subsist and act without them. If St. Paul's definition of that grace be just, it is "The substance of things hoped for, the evidence of things not seen," it must be a principle of spiritual life, more or less, attended with the exercise of these senses; according to the poetic and evangelical lines of Dr. Young:

"My heart awake,
Feel the great truths. To feel is to be fired,
And to believe, Lorenzo, is to feel."

Till professors feel the necessity of believing, in this manner, they rest in a refined form of godliness. To the confidence of the Antinomians, they may indeed, join the high profession of the foolish virgins. They may even crown their partial assent to the truths of the Gospel with the zeal of Pharisees, and the regularity of moralists; but still they stop short of the new creation, the new birth, the life of God in the soul of man. Nay more they stumble at some of the most important truths of Christianity, and think the discoveries, that sound believers have of Christ and the spiritual world, are enthusiastic delusions, or, at least extraordinary favours, which they can very well do without. Thus, even while they allow the power of godliness in others, they rest satisfied without experiencing it themselves.

Extracted from the Christian Guardian.

PARENTAL GOVERNMENT—EDUCATION.

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord; but he neither taught his children, nor restrained them by his parental authority. I have already had occasion to remark, that were a proper line of conduct pursued in the education of children, how few profligate sons and daughters, and how few broken-hearted parents should we find! The neglect of early religious education, connected with a wholesome and affectionate restraint, is the ruin of millions. Many parents, to excuse their indolence, and most criminal neglect, say, "We cannot give our children grace." What do they mean by this? That God, not themselves, is the author of the irregularities and viciousness of their children. They may shudder at this imputation; but when they reflect that they have not given them right precepts, have not brought them under firm and regular restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it; when all these things are considered I think they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "We cannot give grace to our children," lay their hands on their conscience and say whether they ever knew an instance where God withheld his grace, while they were in humble subervency to him performing their duty? The real state of the case is this: parents cannot do Gods work, and God will not do theirs; but if they use the means, and train up a child in the way he should go, God will never withhold his blessing.

It is not parental fondness, nor parental author-

ity, taken separately, that can produce this beneficial effect. A father may be as fond of his offspring as Eli, and his children be sons of Belial: he may be as authoritative as the Grand Turk, and his children despise and plot rebellion against him. But let parental authority be tempered with fatherly affection; and let the rein of discipline be steadily held by his powerfully but affectionate hand; and there shall the pleasure of God prosper; there will be his blessing, even life for evermore. Many fine families have been spoiled, and many ruined, by the separate exercise of these two principles. Parental affection when alone, infallibly degenerates into foolish fondness, and parental authority degenerates into brutal tyranny when standing by itself. The first sort of parents will be loved, without being respected; the second sort will be dreaded, without either respect or esteem. In the first case obedience is not exacted, and is therefore felt to be unnecessary, as offences of great magnitude pass without punishment or reprehension; in the second case rigid exaction renders obedience almost impossible, and the smallest delinquency is often punished with the extreme of torture; which hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember Eli and his sons; remember the dismal end of both! Teach your children to fear God—use wholesome discipline—be determined—begin in time—mingle severity and mercy together in all your conduct—and earnestly pray to God to second your godly discipline with the power and grace of His spirit.

Education is generally defined, that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed and brought forth, between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole nations have been corrupted, enfeebled and destroyed, through the want of proper education: through this, multitudes of families have degenerated; and a countless number of individuals have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.—Dr. Adam Clarke's concluding remarks on III Chap. 1 Saml.

FAMILY RELIGION.

There is an attractive beauty as well as piety in the article which follows, which seems to speak for itself as coming from the heart and being a true friend to vital religion. It is not only experimental, but highly practical. We copy it from the Connecticut Observer of February 12.

"Of all the shapes which religion assumes, there is none more lovely than that in which it appears in a well-regulated and pious family. The order, the gentleness, the amiableness, and even the refinement which it there produces, show as strongly as any thing, its power and its adaptation to the wants and circumstances of men. This, indeed, is its most natural place for development—this is its native soil. Amidst the bustle of active life, it is apt to be trodden down. Amidst the storms of political life it chills and withers. But in the retirements of domestic life it expands, and perfumes the air with its blossoms & delights the eye with its blushing fruit.

"What a man is relatively that he is really." Religion does not begin abroad, and send its impulses, feeble and few, homewards. Its force is as powerful at the centre as in the circumference, if not more so. And probably it is never more strengthened and invigorated than by efforts to bring members of the family circle to submit to its sway. When we exhort a stranger to turn from his sins, even if we are conscious ourselves of a remissness in duty, we know that he is ignorant of it. We can press obligation on him even while neglecting it ourselves. Not so when we press obligation to holiness on those who see our daily conduct, & almost know our secret thoughts. As "praying will make a man leave off sinning, or sinning make a man leave off praying," so it is with the case before us. We shall soon, if negligent in duty, reform our lives; when we urge those of the same family circle—our brothers and sisters, our domestics, our apprentices, our journeymen, to turn to God and "do works meet for repentance;" or we shall soon give over our exhortations. There is an inconsistency in the thing which human nature cannot endure long. It is like teaching in a Sabbath School. One sees the inconsistency—almost the absurdity—of urging duty on others, which he utterly neglects himself. The consequence in most cases is, either that the pressing of exhortations on others brings one's own mind to reflection and repentance, or the irksome task after a while is abandoned.

Are you, then, the head of a family in which some of the members are impenitent? Begin at once your duty, and exhort them to turn unto the Lord. If they see inconsistencies in your conduct very likely they will remind you of them; and thus you will have an opportunity to reform. If will, if you are a child of God, excite languishing graces, and bring some new ones, perhaps, into existence. Their objections will quicken your invention to find a meek but efficient reply. Their cavils will try your patience, and thus work out for you some 'experience' of your own heart. Their errors and ignorance will awaken your commiseration, and lead you to an earnestness, a sincerity of prayer which you would not have, unless the subjects of it were so closely connected with your personal feelings. Is your heart burning to do something to promote the glory of God and the welfare of souls? What a field is before you if you have impenitent friends, or domestics, or apprentices, or laborers, in your own household, or in your employment! Begin to look into their condition. While you have been mourning over the coldness of Christians and the impenitence of sinners—while you have been feeling that your sphere of influence is so circumscribed as to leave nothing for you to do—while you have been pitying the errors and the wanderings of those who live without religious institutions, you may find, on diligent search, that those under your care and

in your own household have been wandering far away from the truth and from salvation. It is your duty to seek them—to endeavor to turn them from error, if they through neglect or inattention have been corrupted by it—to turn them from profaneness and other kinds of immorality, if they have, through your remissness indulged in it. Begin at home, and begin without delay. It is the fittest field in which you can labor—the harvest will be greater than you can expect any where else—the work will be more acceptable to God, more conducive to your own edification, and to your own domestic comfort as well as spiritual enjoyment. When the purity and charity and loveliness of the Gospel shall cluster around every Christian household—when every head of a family shall watch, as did Abraham over his own family, and command them to "keep the way of the Lord, to do justice and judgment," half the ground of unbelief will be taken away, and one continued revival of religion will bless our world.

BIBLICAL ANTIQUITIES.

HAIR.

The Egyptians and some of the Arabs were accustomed, like most of the modern Orientals, to shave off all the hair of the head. Priests with shaven heads and beards are seen represented on Egyptian ruins. Possibly the heat of the climate may have given occasion for this. The Babylonians, in a country quite as hot, claved more closely to nature, and wore their hair, only cropping it when it became inconveniently long. In many parts of Arabia Felix, the same fashion was noticed by Niebuhr. With the exception of the Nazarites, who, during the obligation of their vow, never shortened or thinned their locks, the Hebrews were accustomed to cut their hair somewhat as we do, but not to shear it off entirely. "All the days of his vow," says the law, "there shall no razor come upon his head, until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." (Num. vi. 5.) Agreeably to this, no razor came upon Sampson's head. (Judges xiii. 5.) In shortening the hair they did not use scissors, but a razor or knife. The Lord says to Ezekiel, "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard: then take thee balances to weigh and divide the hair." (Ezek. v. 1.) The king of Assyria is compared to a "hired razor," which should take off all the glory of Judah. As we have learned before, shaving was a sign at once of captivity and mourning; and the invasion of Judea by the Assyrian made as thorough a removal of all that was honored, as a razor does of the beard or hair. "In the same day shall Jehovah shave with a razor that is hired, namely by them beyond the river, by the king of Assyria, the head and the hair of the feet; and it shall also consume the beard." (Isaiah vii. 20.) In the prophetic account of the priests in Ezekiel, they are forbidden to take off close the hair of the head: "neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads." (Ezek. xliv. 20.) that is, as Jerome observes on the place, they shall neither shave all off, like the priests of Isis and Serapis, nor let all remain, like the Nazarites, but poll their heads, crop the hair, observing a medium between both extremes. We may perhaps infer from this that various methods were in use: none of them were prescribed in the law, but it was forbidden to "round the corners" of the head; that is, says John, to shave off the hair about the temples.

HAIR CONSIDERED AN ORNAMENT.

The Hebrews greatly admired a fine head of hair. This appears from the case of Absalom. "When he polled his head, (for it was at every year's end that he polled it: because the hair was heavy upon him, therefore he polled it,) he weighed the hair of his head at two hundred shekels after the king's weight." (2 Sam. xiv. 26.) We learn from Josephus, that this vanity was common among the Jews; they anointed their hair with aromatic oil, and decorated it with bits of precious metal: he tells this especially of Solomon's body guards. Some have supposed that these ornaments are to be reckoned in the weight of Absalom's hair. According to the reckoning of Michaelis, two hundred shekels would be 2 lbs. 19 dwts. troy. This is a great weight to be the growth of a single year, and the passage has given great exercise to critical acumen. It will be enough here to say that it is by no means agreed among commentators that the hair weighed so much, or that the reading is correct, or that the hair was the growth of a single year. Men who wear their hair are, in the east, considered effeminate, and even infamous, if we may believe Sir J. Chardin.

BALDNESS.

Baldness was considered a disgrace; not, as has been pretended, because it was a sign of slavery, for it was only in Africa that burdens were carried on the head so as to wear off the hair; but partly because hair was so highly valued, and partly because a bald pate gave suspicion to leprosy. This seems so common an opinion that the Levitical law contains particular regulations concerning it. (Levit. xiii. 40.) "And the man whose hair is fallen off his head, or whose hair is pilled, he is bald, yet he is clean." When Elisha was going from Jerico to Bethel, there came forth youth out of the city, and mocked him, and said unto him, "Go up, thou bald head! Go up, thou bald head!"

ANNOTTING THE HEAD.

Various methods in dressing the hair were in use. Upon festivals and other great occasions, they anointed the head with fragrant oils; and this application was made by the Greeks and the Romans to the whole body. The Romans anointed their hair even when they were at war. The Greeks, especially the females, made use of unguents when they desired to be particularly attractive. The modern orientals anoint their beards.

As this was used chiefly on joyful occasions, it became a sign of gladness and happiness, and is so used in the Scriptures. The believer is taught to say to the Lord, "Thou preparest a table before me in the presence of my enemies, thou annointest my head with oil;" that is, thou makest me joyful. (Ps. xlii. v.) The ancient saint also sang on the Sabbath day: "I shall be annointed with fresh oil." (Ps. xlii. 10.) The fragrant oil which was poured upon the high priests head, and beard; and person, is a happy emblem of the sweetness of brotherly love: "It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard that went down to the skirts of his garments." (Ps. cxxxiii.) And for the same reason it is, that when Solomon exhorts to gladness, he says, "Let thy garments be always white, and thy head lack no ointment." (Ec. ix. 8.) So common was this among the Hebrews that it formed a part of every day's toilet. Ruth's mother sends her to visit her kinsman with these words: "Wash thyself, therefore, and annoint thee, and put thy raiment upon thee, &c." (Ruth iii. 3.) The fine ladies of Judah are forewarned that instead of their odours they shall be visited with noisome stench. (Isaiah iii. 24.) The pretended wise woman, sent by Jeab to David is instructed to behave as a mourner: "I pray thee feign thyself to be a mourner, and put on now mourning apparel, and annoint not thyself with oil." (2 Sam. xiv.) Our Lord taught his hearers to avoid the sanctimonious sourness of face which hypocrites maintained upon fast days: "but thou, when thou fastest, annoint thy head." (Matt. vi. 17.)

The oil used for these purposes was made fragrant with the richest aromatics of the east; and luxury displayed itself with peculiar extravagance in this way, upon the account of which the Roman philosopher Pliny makes many lamentations.

THE UNCTION OF CHRIST.

Our Lord Jesus Christ suffered a box of costly aromatic unguent to be poured over him by a woman who had been a sinner. (Mark xiv. 3.) One of the most precious ingredients of this oil was the nard, of which Pliny describes several sorts. B. xii. c. 26. That which is called "spikenard very precious," is supposed to have been genuine Syrian or Indian nard; for it was commonly adulterated. It was worth one hundred denarii the pound at Rome, as we are told by Pliny; and this price, it should be observed, was paid for the crude vegetable. All kinds of spikenard have a delightful fragrance, especially when they are fresh. "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." (Sol. Song i. 12.)

COLOR OF HAIR.

The people of the East commonly have black hair, or some dark shade approaching to black. In consequence of this, no other colors, are so much esteemed; and great care is taken to give a glossy blackness to all the lighter hues. Red hair is seldom seen, but although it sometimes occasions suspicion of leprosy, it is regarded as highly ornamental; and there are instances of elderly persons who have dyed their grey hairs red. It has been said by some writers that this odd fashion arose since Mohammed; but Jerome had long before said in a letter to Læta, "Do not redder your hair." The great natural historian of Rome also tells us that the people of his time dyed their locks red with unripe nuts. The ancients sometimes put gold dust on their head.

Temperance.

YORK UPPER CANADA TEMPERANCE SOCIETY.

To the Editor of the Christian Guardian.

Sir,—It is with pleasure I send you the following communication, as indicative of the determination of the committee of the above Society to renew their exertions and extend their influence in the promotion of temperance. It is time, indeed, that we in this place, the Capital of the Province, become more active, from other considerations than merely that of our individual influence as a society towards the general good—being a central point of action or information, from which other Temperance Societies throughout the province may more readily receive interesting facts, and with which they may correspond. And as it is known, that the most influential members of the community in this place, and indeed from the high stations they fill of the province itself, are not only friendly, but have expressed their willingness to aid in the good work; we have therefore, sir, the strongest inducements to persevere, with renewed energy, in a cause which has been, and continues to be, owed and blessed to the restoration of drunkards and the prevention of intemperance, and bringing peace and comfort to many a disconsolate wife and worse than orphan children.

T. V.

Grand Jury Room, 17th May, 1833.

York, Upper Canada, Temperance Society met at half past seven.—Jesse Ketchum, Esq., M. P., Vice-President, called to the chair.

The chairman stated to the meeting his regret that the President (Dr. Rolph) could not attend. A letter from that gentleman was read, who therein expressed his hearty concurrence in the cause of temperance.

The following resolution was moved by the Rev. J. Richardson and seconded by the Rev. J. Harris:

That this meeting recognizes Temperance Societies as important instruments under the divine blessing for counteracting the prevailing and ruinous vice of intemperance.—Carried.

The following resolution was moved by the Rev. J. Harris and seconded by Thomas Vaux:

That the condition of York, in respect to the number of its population and the prevalence of intemperance in it, as well as its relation of capital to the rest of the province, demands increased exertions in support of the York, Upper Canada, Temperance Society.—Carried.

The following resolution was moved by the Rev. Mr. Rintoul and seconded by the Rev. J. Richardson:

That this meeting do adjourn until the evening of the 10th day of June—that the committee for the past year constitute an interim committee, and that they be requested to prepare and print a circular to endeavor to awake the public mind to a sense of the importance of organizing the society on a scale commensurate with the importance of the Town.

THOMAS VAUX,
Secretary, pro tem.

From the Canadian Courier.

I wish in this article to offer a few remarks on the fourth division of my subject.—The poverty, misery, and crime, occasioned by the use of ardent spirits.

"I declare in this public manner, and with the most solemn regard to truth," said Judge Rush some years ago in a charge to a grand jury, "that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on trial for manslaughter which did not originate in drunkenness; and but few instances of trial for murder where the crime did not spring from the same cause." Of 865 complaints presented to the police court in Boston in one year, 400 were under the statute against common drunkards. Of 1061 cases of criminal prosecution in a court in North-Carolina, more than 600 proceeded from intemperance.

Five thousand complaints are made yearly, in New-York, to the city police, of outrages committed by intem-

perated persons; and the late city attorney reports, that of twenty-two cases of murder which it has been his duty to examine, every one of them had been committed in consequence of intemperate drinking. "Nine tenths of all the prisoners under my care," says Capt. Pillbury, warden of the state prison, are decidedly intemperate men, and were brought to their condition directly, or indirectly, through intoxicating liquor." And the Prison Discipline Society Report states, "that of 125,000 criminals committed to our prisons in a single year, 98,750 were excited to their commission of crime by spirituous liquors."

It is safe to say, that nineteen twentieths of the crimes of personal violence, and crimes committed upon the rights of property, are attributable to the use of ardent spirits.

The proportion of litigation produced by it, in civil suits, is not near so great, but it cannot be denied, that a vast portion of petty litigation is fairly to be ascribed to it.

It is, indeed, difficult to define the proportion of insolencies that it produces; a much larger one than is generally supposed, for I entertain no doubt whatever, that many persons involve themselves in insolency by the use of spirituous liquors, and the incidents and accompaniments always attending, who are not esteemed by the world as drunkards, or even dissipated men.

If the use of spirituous liquors were entirely abolished, I think we should not have one case of insolency as often as we now get five.

The great Judge Hale says, "The places of indelicacy which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for near twenty years, and by a due observation, I have found, that if the murders and slaughters, the burglaries and robberies, and riots, and turpitudes, the adulteries, fornications, rapes and other great enormities that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of tavern and ale house meetings."

The under sheriff of London and Middlesex, examined in the House of Commons on the police of that great metropolis, thus remarks: "I would make some observations on an evil, which I am decidedly of opinion, lies at the root of all others in this city, and elsewhere, I mean the evil of drinking, but especially of drinking spirits; I have been long in the habit of bearing criminals before their misery to this cause, so that I now cease to ask them the cause of their crime."

The following question was sent in a circular by the New York Temperance Society to several lawyers of that city, and the following answers have returned:

What effects have followed, within your observation, from the practice of drinking ardent spirits?

"Evil, and only evil continually." A. B.

"Drunkenness, poverty, disease and death." C. D.

"Making drunkards." E. F.

"Disasters and miseries in the extreme, whether considered in reference to the health or morals of the men themselves, or the poverty, distress and disgrace in which their families have been involved." G.

"The best of men rendered unfit for service; their families reduced to distress; themselves to wretchedness and disgrace." H.

"Loss of health, friends, bankruptcy and premature death. Particulars would swell to a thousand pages quarto." I.

In mechanical establishments, as well as in every community, where public opinion has tolerated the use of strong drink, ruin has been the inevitable consequence.

The time it takes to accomplish this result varied from one to fifty years. I have never known a mechanic become a public charge but from this cause. I have known apprentices and journeymen, for a succession of years, full a prey to this vice, merely because public opinion made it honorable and man like to drink.

Let us look at some facts which illustrate the enormous national expense of the common use of spirits.

The quantity of ardent spirits said to be consumed in Scotland is about five millions of gallons per season.

The population of the country was, in 1821, two millions and one hundred thousand. Supposing it now to amount to nearly two millions and a half, at the usual average of five to each family, this will give five hundred thousand families—and dividing the quantity drunk amongst them, there will be ten gallons a year to each family, or nearly two and a half gallons of ardent spirits on an average, consumed in every family in Scotland every day in the year. If these five millions of gallons are retailed at a price not averaging more than ten shillings per gallon, then Scotland pays a tax of two millions, five hundred thousand pounds sterling per annum for the high advantage of promoting social y among its inhabitants, and this is it remembered almost the only plea signed in favour of such an extraordinary tax. A little conviviality is to be thrown into the scale against all the amount of crime, and misery, and disease, and madness, which the free use of ardent spirits has generated in the land!

This tax, however immense as it is, is far from being the whole amount paid by the country for the support of intemperance. Our jails, our Bridewells, our police offices, our poor's houses, our infirmaries, our asylums for lunatics are doubled if not trebled in the number of those inmates, by intoxicating liquors; and how much of the poverty relieved by the wealthier classes of the community, owes its origin to the same accursed cause!

From papers laid before Parliament, it appears that the quantity of Foreign and British spirits entered for home consumption has, within the last five years, prodigiously increased. The average of these years 1820, 21, 22 in round numbers 11,993,000 gallons; while the average of 1825, 26, 27 is 28,500,000 gallons. The last year gives 29,376,770 gallons. The cost of all this liquor, considering the extent to which it is diluted before being retailed, and the larger price of the Foreign spirits, thus demonstrating an actual expenditure by the people of this country of twelve millions and a half of money in the gratification of the vicious indulgence.

A sum which in comparatively few years would pay off the whole of the national debt.

(To be continued.)

Religious Intelligence.

INTERESTING CIRCULAR.

Canton China, Sept 4th, 1832.

To the Churches of Christ in Europe, America, and elsewhere, the following statement is respectfully presented: Twenty-five years have this day elapsed, since the first protestant missionary arrived in China, alone, and in the midst of perfect strangers, with but few friends and with many foes. Divine Providence, however, prepared a quiet residence for him; and by the help of God, he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an insurmountable difficulty. The difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations, have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that the Chinese will ever again be abandoned. The holy scriptures in Chinese, by Morrison and Milne, together with religious tracts, prayer-books, &c. have been published; and now, thanks to their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese college, Malacca, and Mr. Medhurst's, on Java, have sent forth millions of pages, containing the truths of the everlasting gospel; and that institution has given a christian education to scores of native youths. There are also native Chinese, who preach Christ's gospel, and teach from house to house.—Such is a general outline of the progress of the mission. We boast not of great doings; yet are devoutly thankful to God, that the work has not ceased, but, amidst many deaths and disasters has still gathered strength from year to year.

The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the protestant mission. The Hon. East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca; the Canton newspapers, and the Chinese Repository, have all arisen since our mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago; as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by protestant missionaries, have reached, and been read by the Emperor himself. Still this is but the day of small things. The harvest is great, but the labourers are few. Preachers and teachers, and writers and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese language nations. O Lord, send forth labourers whom thou wilt own and bless; and let thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, false hopes; from Satan to God.

The persons at present connected with the Chinese mission, are:

1. Robert Morrison, D. D. of the London Missionary Society, in China.

2. William Henry Medhurst, of do. on Java.

3. Samuel Kidd, of do. vicar, in England.

4. Jacob Tomlin, of do. at the Anglo-Chinese college, Malacca.

5. Samuel Dyer, of do. at Penang.

6. Charles Gutzlaff, of the Netherlands Missionary Society on a voyage.

7. Elijah C. Bridgman, of the American Board, at Canton.

8. David Abel, of do. in Siam.

9. Leang-Afa, native teacher, of the London Missionary Society, in China.

10. Lem-Agang, assistant to do. and lithographic printer, do.

11. Le-Acin, assistant to Leang-Afa, do.

Only ten persons have been baptised, of whom the three above named are a part.—The two first owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese college, where they were printers. Another was a student, and is still retained in the college.

About ten years after the protestant mission was established in China, a chaplain for the British factory was sent out from the episcopal church in England; and about twenty years from the commencement sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first bethel flag on the Chinese waters, in 1832.—Mr. Abel officiated in 1830. And the present occupant of this office is Rev. Edwin Stevens, from Connecticut.

Mr. Abel is a minister of the Dutch reformed church.—Messrs. Bridgman and Stevens are from congregational churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the presbyterian church, in America.

In 1831, the scripture lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of sacred writ. Rev. A. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible. Leang-Afa, with his first assistant, named above, carried them through the press. And Christian merchants in China subscribed the necessary funds.

During the current year, Leang-Afa has printed nine tracts, of about 50 pages each, composed by himself, and interspersed with passages of sacred scripture. They were revised by Dr. Morrison, who in Manuscript, and printed at the expense of the London Religious Tract Society. Kouh-Agang has printed scripture sheet tracts, &c. with the lithographic press; and Mr. Gutzlaff has taken them to the north of China for distribution. Mr. Bridgman has instructed several native lads in the English language, and first principles of Christian truth. He has also performed divine service in English, once every Sabbath day, at Canton.

The servants of our Lord, engaged in this mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial cooperation. By this brief exposition, they wish to call the attention of the churches throughout the whole of christendom, to the evangelisation of at least four hundred millions of their fellow creatures, and fellow sinners, in eastern Asia, comprehending China, and the surrounding nations. Ye Christian churches, hear your Saviour's last command—"Go ye into all the world, and preach the gospel to every creature."

ROBERT MORRISON,
ELIJAH COLEMAN BRIDGMAN.

On Tuesday evening, April 23, the Missionary Society of the Methodist Episcopal Church held its 14th anniversary, at the church in Greene Street, New York. At no time, probably, has there been a more lively feeling on the subject of missions than at present, and a full report of the proceedings will be looked for with much interest. In the mean time, we present our readers with the following sketch, taken from the New York Evangelist of Saturday.

—N. E. C. Herald.

Rev. Samuel Merwin presided, and opened with prayer, after singing the following beautiful hymn by Hymns:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many a remote river,
From many a palm plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though ev'ry prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown,
The heathen, in his blindness,
Bows down to wood and stone.

Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till each remotest nation
Has heard Messiah's name.

Waft, waft, ye winds, his story,
And ye, ye waters, roll,
Till he reaches from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Rev. N. Bangs read the report of the Society, from which it appears that the Society has 11 missions among the Indians, 1 in Liberia, and 50 domestic missions. In the foreign missions there are 30 missionaries, 3,000 church members, and 500 children in schools. In the domestic missions, 50 preachers and 5,542 members. The receipts of the Treasurer the past year amounted to \$16,375, being \$5,804 more than the last year. The payments were \$19,587, being \$3,279 more than the receipts, and \$6,928 more than the expenditures of the preceding year. Among the payments were \$312 to the Harlem and West Point missions, \$5,313 to the Cherokee mission, \$3,220 to the Choctaw, \$1,339 to Green Bay, \$234 to Liberia, \$1,500 to Canada Conference, \$2,294 to missions in Michigan, \$951 in Indiana, and \$760 in Georgia. Some interesting young men are already offered their services for a mission to the Flat Heads, and donations and pledges are received for its support.

When the report was read, the choir sang the following lines by the Rev. Mr. Pierpont:

They have gone to the land where the patriarchs rest,
Where the bones of the prophets are laid,
Where the chosen of Israel the promises possess'd,
And Jehovah his wonders displayed.

To the land where the Saviour of sinners once trod;
Where he labored, and languish'd and bled;
Where he triumph'd o'er death, and ascended to God,
And he captiv'd captivity led.

They have gone—the glad heralds of mercy have gone
To the land where their fathers once bled; [down
Where the "Beast and False Prophet" have since trodden
The fair fabric that Zion had laid;

Where the churches once planted, & watered, and blest'd,
With the dews which the spirit distilled,
Have been smitten, despoil'd and by heathen possess'd,
And the places that knew them, defiled.

They go to the land where the Indians now dwell,
Impell'd by the love of their Lord;
His love to proclaim, and His mercy to tell,
As revealed in his excellent word.

"Thy blessing go with them—O, be thou their shield,
From the shafts of the fowler that fly;
O, Saviour of sinners, thine arm be reveal'd
In mercy and might, from on high."

The acceptance of the report was then moved and seconded by Rev. Messrs. Holdich and Hodgson, of the Philadelphia Conference.

Mr. Holdich said, we live in a highly favored period, when every thing is on the wing of improvement, and the horizon that bounds the present is bright with smiling promise of the future. Never before was there so fair a prospect, that the Christian religion shall be the one that unites all hearts throughout the earth. We ought to thank God for what he has done in the cause of missions in the Methodist church.—It has always been the case, that internal spirituality in the church has been accompanied with external enlargement.

Missionary operations are the living pulse of the church, and by them we can tell the state of its spiritual health—the faith, and love, and zeal that circulates thro' the body.

Mr. Hodgson said, the missionary spirit exercises all the virtues of Christianity. We cannot unravel all the mysteries of Divine Providence; but God has certainly withheld from a part of the world the religious advantages possessed by a part. Some hold that all have an inward light, and that the Bible is only a secondary rule. But do we find the heathen taught by this inward light? Are they instructed on the character of God, moral obligations, a future state of rewards and punishments? Is it so with the Indians? Why is it that wherever they have come in contact with the white man, his intemperance and other vices take such spontaneous root, unless it is because they find in the heart of the savage a genial soil?

Christian missions are producing a great change among them, and we are beginning a brighter page in their history. Missions do not need at this day the test of experiment; they have already undergone it. The Gospel has done for the Indians what nothing else could. It has improved their condition, and come with power to their hearts. It is delightful to see those poor outcasts thronging the way to Zion.

God has in mercy raised up servants to go to the extremity of their wanderings. He has raised up Indian preachers. He has even turned to advantage the removal of their tribes, and thus brought the greatest good out of the darkest dispensations. And now the eye of faith can see bright promises of hope for the Indian, written with the vivid lightning streaks on the bosom of the blackest thunder cloud.

From the Christian Watchman.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The 19th annual meeting of the Board was held at Salem, on Wednesday last, at 10 A. M. Rev. Daniel Sharp, D. D. Vice President of the Convention, presided on the occasion, and the meeting was opened with prayer by Rev. Spencer H. Cone, of New-York. After which the annual report was called for, which was read by the Corresponding Secretary, Rev. Lucius Boiles, D. D. It was a well digested and lucid exhibition of the circumstances of the mission at the different stations, and of its prospects from the measures now in operation. The report commenced with the very appropriate remark, that the rapidity of the flight of time, and the frequent return of annual meetings, remind us that active industry should mark our labours in the cause of God, as these labours on earth will soon close. Respectful reference was made to the solemne event, that since the last annual meeting, four valuable members of the Board have deceased, viz: Thomas Stokes, the active and zealous friend of the cause of missions; Ensign Lincoln, the ardent, zealous, and judicious Christian; Abner W. Crompton, a more recent but not less esteemed member; & David Jones, of warm heart and clear mind. Sympathy was expressed for the beloved families and churches with which these brethren were connected, whose best memorial is, their labors of love.

The report then alluded to the remarkable successes with which the blessing of God has honoured the missionary enterprise. Its operations have been constant, but noiseless, and its results surprising. Forty years since, nothing comparatively had been done. Now, both at home and abroad, the fields are white unto the harvest. The superstitions of idolatry are fleeing before the triumphs of the gospel, and paganism is at its ramifications, is tottering to its fall. Christendom is awaking to effort, and the signs of the times strongly indicate, that all denominations of vital christianity, will unite in action to spread the knowledge of Christ over the whole earth. This will be done by the circulation of the scriptures, and the establishment of printing presses. This result may be seen in the attention of facts in operation, by means of our own feeble efforts under the divine blessing.

In Raungwa, a Burman city, the oldest seat of missionary labour in the Burman Empire. Mr. John T. Jones, Mr. E. Kincaid, and Mr. Wade, have occasionally laboured with effect. Scripture and other tracts have been distributed on festival occasions daily, as multitudes assemble at such seasons. Information about Christ is ardently sought, and the natives are instructed on preaching towers. Mr. Jones had distributed 11000 tracts. These were not all on religious subjects. About an eighth were on astronomy and geography, the knowledge of which sciences is well calculated to undermine their strange concepts and whims in relation to the solar system, and one-fourth were theological, and other portions were parts of scripture.

Mr. Kincaid had for four weeks many inquiries about "the new religion" of Christ, and tracts were given them. One person came 200 miles, anxiously inquiring what he should do to be saved. Some came three or four miles journey from Pegu, asking about salvation, and the eternal God. Some of their rulers were inquirers.—They were taught from a map, of the world, and from other maps, and their curiosity and their feelings induced their attendance on worship at the mission house on Sabbath. The state of the schools was encouraging. On one occasion however, Mr. Kincaid's school had been broken up by government, and the children who attended were chastised. This, however, it was believed, would be overruled for good.

At Pegu, where Messrs. Judson, Wade, Bennett, Cotter, and Hancock, are laboring, thirteen were baptized at one time, and nine at another. The natives will go out to preach and converse, two together. One who could read the scriptures well, but was a poor speaker, took with him one who could converse freely. The first would read, and the other native convert expound.

Jan. 1, 1832, Mr. Judson took a Journey of two months to the Karen villages, preaching to and instructing these interesting people. He baptized twenty five of them. He afterwards visited them again, and established a zayat, or preaching stand. An old man was baptized, and went home rejoicing believing in an eternal God. The dying words of another native convert were, that God was present with him; the God, he said, who created the rocks, and the lofty mountains. The Karen church is 77, that at Maulmein 74.

Mr. Judson is now applying himself to finish the translation of the old testament, which he supposed would occupy him two years, one of which has now expired.

Mr. Kincaid, at last dates, was preaching to the British cantonment. In seven months he baptized 110.

Mr. Jones was to sail for Siam in September, to establish there a new mission station.

The press at Maulmein had been obstructed in its operations, from the inaccurate information possessed of casting types. Mr. Bennett had repaired to Bengal, to gain the necessary knowledge in this business, which he had effected, and was now able to cast types in sufficient quantity to keep three presses at work. Aug. 21, the new testament was printed at Ache, and probably is now finished.

At Tavoy, Mergui, &c. prosperity follows the labors of our brethren, and there is every reason to give glory to God for his wondrous mercy.

The Indian stations are in flourishing circumstances, and streams of living water are breaking out in the desert. We cannot now give particulars, but in due season shall present the report, or its most prominent parts, with a sketch of the business transacted at this session. Rev. Mr. Stow, of this city, delivered the annual sermon in the evening of Wednesday, Rev. Mr. Welch of Albany, having failed to attend.

In the last year, four new mission stations have been established, and more than four hundred converts have been added to the churches established at the stations.

Our worthy brethren at Salem have our cordial thanks for the liberal manner in which their doors and their hearts were opened to entertain the numerous friends, who attended this pleasing anniversary.

CHRISTIAN GUARDIAN.

Wednesday, May 22, 1833.

TO METHODISTS.

We have been solicited to make a few observations on class-meetings, particularly in reference to the practice which has obtained in Canada, of the preachers meeting the class after preaching. Some of the preachers, especially those from Europe, not being accustomed to this practice, have frequently given offence in the country places, by omitting it—and it is therefore worthy of enquiry to know how far the duty of the preacher is connected therewith.

Every class has a leader appointed for the express purpose, according to the discipline of the Church, to meet the members of it "once a week at least; in order, 1st, to enquire how their souls prosper; 2nd, to advise, reprove, comfort or exhort, as occasion may require;" not a word is said about the preachers performing this duty. The discipline is very specific in pointing out the various duties devolving on the preachers, but nothing of this is mentioned, and doubtless for this good reason, that in most cases it is impracticable without interfering with important duties devolving upon him. Whenever a society in any neighbourhood becomes numerous, (which, thank God, is now the case in our old circuits) it is necessary to form it into several classes, the whole of which meet together for preaching, perhaps a hundred or two or more—now, how is it possible for the preacher to examine them in class, and attend to his proper duties? He cannot; and therefore the discipline has wisely provided for the appointment of a person for that purpose.

But notwithstanding this, we believe it to be the preacher's duty, whenever he has time, to meet the society apart from the congregation and converse with them freely and plainly on those topics more immediately suited to their state and circumstances; and to give counsel and direction respecting their duties as members of the Church, and to attend to the regulation of them as circumstances may require. This has been the practice more or less since the early days of Methodism, both in Europe and America, and it should not on any account be departed from. In our opinion, this manner of speaking to them collectively by the preacher, leaving the individual examination to the leader in their respective class meetings, where the society is numerous, would have a much better effect than the present mode of going through a class-meeting of the whole; because the want of time, and the number to be examined, necessarily hurry the exercises and prevent that close and particular examination of each upon which the profit of a class-meeting principally depends.

We will probably give this subject a further consideration in a future number.

TEMPERANCE SOCIETIES.

The friends of virtue and order in society will, doubtless, be pleased to observe that the York Temperance Society is coming forth again to activity and life. The meeting on Friday evening last is auspicious; and if followed up, will be attended with success. The public sentiment must be aroused and engaged in combating this direful scourge of our country, and suppressing this most destructive of all vices; and therefore the managers are about using means to enlist the influence and co-operation of those who fill high stations in both church and state: believing very justly that their example, which ever way it may operate, will have a powerful influence on the country. And surely those gentlemen cannot be so indifferent to the welfare of the community as to keep back from assisting, both by precept and example, in a cause so praiseworthy.

expectation that a re-action may be effected by representation and remonstrance. How far this impression may be correct we cannot say; but the sudden departure of the late Attorney General, and other movements, indicate it. The rumor is now that the Chief Justice is dismissed, and that he is on his way for Europe; but perhaps this may be as vague as the others. However, time will develop the whole and explain the mystery.

THE SEASON.

The season so far is remarkably promising. The vegetation presents an appearance as rich and charming as any of which we have recollection. There has been no frost to check it, or to cause the yellow tinge so common about this time. The bountiful Author of nature has thus manifested his gracious care over us, and raised hopes in all that the present season will be very productive; and that the plenty with which the labours of the husbandman will be crowned, will afford a plentiful supply for the wants of our increasing population and the numerous emigrants that are expected the present year.

Every thing considered, we know of no country possessing greater advantages than our own, or affording more ample means to enable its inhabitants to be as comfortable and happy as can be expected in this diseased world. A fruitful soil, a healthy climate, convenient markets, and facilities of communication every day improving. Only let our exertions be commensurate with our means, and our thankfulness with our mercies, and prosperity must attend our steps. But let it never be forgotten that national virtues only can ensure national greatness and happiness. Let industry, honesty, sobriety, frugality, benevolence and chastity, be cultivated with true piety, and no doubt but Heaven will continue to smile upon our country; and there will be occasion to say in respect to us, "Happy is that people that is in such a case; yea, happy is that people, whose God is the Lord." Psalm cxlv. 15.

MEETING ON YONGE STREET.—We had the pleasure of attending a four days' meeting last Sabbath on Yonge street, at Cummer's Chapel. It was a gracious season. We were much pleased and profited by it. The congregation was so numerous at 11 o'clock that scarcely one half could get into the house, and the preacher had to take his stand on the outside, near one of the windows; where he called the attention of his numerous hearers to "Behold, we have forsaken all and followed thee, what shall we have therefore?" The speaker was attentively heard, and we trust a salutary impression was made on those who listened. After the sermon the sacrament of the Lord's supper was administered to 288 communicants.

At the close of the meeting a goodly number testified of having obtained pardoning grace, and 17 gave in their names to become members of the Church.

PARENTAL GOVERNMENT AND FAMILY RELIGION.—Two articles on the first page, with this heading, are worthy the careful perusal of the reader, especially if he be the head of a family. Heads of families, who are members of the Methodist Church, read, learn, and practice them!

We acknowledge the receipt of the first number of a new publication in Philadelphia, entitled the "Christian Librarian," the prospectus of which will be found in another column.

This number has a fine appearance, and contains a memoir of the late Rev. Robert Hall. We anticipate an useful auxiliary to christianity in this publication, and wish it much success. We recommend our readers to look at the prospectus.

CORRECTION.—We are requested by the Rev. Wm. Patrick to give notice that the Mississippi Camp meeting will commence on June 20th, instead of 21 as has been advertised.

HORRIBLE MURDER.—The Commercial Advertiser contains an account of an atrocious murder committed on the night of the 11th instant, on an aged and respectable gentleman of Morristown, N. J., by the name of Sayre, formerly a merchant of New York, and his wife and servant woman; by a French labourer in his service.

The wretch had been in the service of Mr. Sayre about 3 weeks, and is supposed to have committed the deed solely for the sake of plunder. The neighbours discovered the horrid act in the morning, and diligent search being made, the murderer was found in a public house on the road to New York and arrested; he acknowledged the crime and was committed for trial.

Mr. Sayre had two daughters, but, providentially, they were both absent from home at the time, or they would probably have shared the fate of the rest of the family.

The following is the description of the murderer: "His name is Antoine Le Blanc, a native of Chateau Saline, in France. He resided at Brestoff, is described as a 'cultivated,' and his passport was signed at Metz, in the department of Moselle, and countersigned at Havre in March last. His appearance is said to correspond with the description which it gives of his person. He is thirty-one years of age, about five feet five inches high, a round face, and an open, frank countenance. He could speak very little English, and the contract he made with Mr. Sayre was effected through an interpreter. He appears to be of the German French race who inhabit the north-eastern departments of France, on the west bank of the Rhine. His route of march as described in his passport, which was in French and German, directs him to New York, Albany and Rochester, (where his brother Christopher resides) to Waterloo in Upper Canada.

IMPUDENCE PUNISHED.—A correspondent, in transmitting signatures to the Clergy Reserve, petition, relates the following anecdote:

"A gentleman in what is called the Scotch Block of Equestrian, lately called together some 40 or 50 of his neighbors to assist him in raising a barn; but having found that one of them had what the Erius P. M. calls a grievance petition along with him, he (the owner of the barn) snatched it from the other and threw it into the fire. This was too much—there were already about 30 signatures attached to the petition, but the poor infuriated man had to promise to make up the number to another petition of the same kind before the enraged men would put up the barn. I think he will have to perform it too—very mortifying truly."

The distress and suffering exhibited in the following extract must excite the pity and sympathy of every breast susceptible of feeling for suffering humanity. "This calamity has scarcely a parallel. How thankful ought we to be to the Father of Mercies that we are not visited in a similar manner. Let such scenes remind us of our dependence on the hand that feeds us, and teach us humility, reverence, and godly fear."

Cape de Verdes.—At a meeting of the Committee of Superintendence for the relief of the Cape de Verdes sufferers, held a few days since in Philadelphia, it was

stated that in the eight Islands there were, in 1831, 38,450 inhabitants, and that there died by starvation in 1831, in St. Thiago, 3500; in St. Antao, 10,000; in St. Nicholas, 2000. Total, 35,500!

A letter was also read from Col. Manoel Antonio Martins, charged with the distribution of provisions from the United States, representing in strong language the dreadful sufferings of the inhabitants, and the gratitude with which they were inspired for the relief which the Americans had afforded them. This letter is dated at Boa Vista, Dec. 26, 1832, from which we make the following extract:

An utter barrenness, the offspring of a drought every where obstinate, every where destructive, and every where fatal in its effects, has prevailed since 1831, all over this province. Our flocks, almost our only resource, first fell a sacrifice to this unrelenting scourge, apprising us beyond the possibility of a doubt of our own future, though similar and approaching fate. Nor were we long kept in suspense;—for scarcely were the scorched pastures consumed, and with them the famished flocks, when an unparalleled famine spread devastation, misery and death on all sides. In vain are attempts made to escape the merciless monster, he has made sure of his prey and wantonly feasts among the deep groans and piteous lamentations of departing wretchedness. So furious and rapid in his career, that the dismayed and horror-struck survivors cannot keep pace with him to count the number of victims which he destroys. Those unwilling to end their miserable existence in a home, once but now no longer sweet, reduced to mere skeletons, hardly capable of retaining for a moment the fugitive spark of life, drag, as if by instinct, those untenable remains to some short distant spot, and therein in the name of God, and in accents better understood than articulated, ask for that help which none can give. At every step we meet with expiring fathers and mothers pressing to their cold bosoms their dying little ones, exhausted with hunger, some already silent, and others, unconscious that they are making the last appeal, remain with their mouths open as if to receive what their lips are never again to touch. A great number of dwellings are converted into sepulchres, enclosing the dry or putrid remains of their once happy inmates. Whole streets and squares are seen strewn with the dying and the dead left unburied for want of help to perform the last rites; it being difficult to dispose of them even by fire. Along the roads and all over the country are met scattered, heads without bodies, and limbs and fragments of the human frame, either dry, or putrid and in such a manner disfigured, as not to be identified by friends or relatives.

For the Christian Guardian.
On Saturday, the 4th inst., Samuel Dufmage, second son of Philip Dufmage, Esq. of Augusta, was drowned. He was at work in the saw mill belonging to Mr. J. Lawrence, of Edwinstown, and by some accident fell into the pond, and, being alone, unfortunately perished. The funeral sermon was preached on the Monday following to a large and deeply affected audience. As he was extensively acquainted in the neighborhood, his sudden and melancholy death produced a feeling of deep and general sorrow. But we thank God that we do not "sorrow as those without hope." He was converted at a camp meeting near seven years ago, since which time he has adorned the Gospel and shared largely in its consolations, having been a regular and sturdy member of the Methodist Episcopal Church. We have every reason to believe that "it is well with him." May we imitate his piety and prepare to follow!

More melancholy.—Some three or four weeks since two men were drowned near Smith's Falls (Rideau Canal). It was on a Sabbath; they were in a canoe in a state of intoxication, as I was informed. A few days since one of them was found floating on the water, with a bottle in his pocket containing some of the liquid which, in all probability, was the cause of his most melancholy end! A loud warning to drunkards and sabbath-breakers. How indelibly awful, to rush into the presence of an Almighty and Holy Judge under such circumstances of accumulated guilt!!
Kilmarnock, May 14th, 1833.

Arrivals at Sea.—We are at length enabled to announce arrivals from Sea via the St. Lawrence—the Great Britain, from London, and the Robertson and Favorite from Greenock, having arrived at Grosse Ile on Thursday. It will be seen by the shipping intelligence that they saw no other vessels, and met with a great deal of ice.

The following are the number of passengers arrived in the different vessels:—Great Britain, 12; Robertson, 23 (24 cabin); and Favorite 73. It is satisfactory to learn that the crews and passengers of these vessels are reported as perfectly healthy.
Montreal Gazette.

Foreign News.

NEW MINISTERS.

THE KING'S LEVEE.—Soon after one o'clock yesterday, his Majesty, attended by Sir Herbert Taylor, arrived at St. James', from his Palace at Windsor.

The Right Hon. E. J. STANLEY was presented and kissed hands, upon his being appointed Secretary of State for the War Department and the Colonies and received the seals of office, they having been resigned by Viscount Goderich.

Sir JOHN CAM HOUGH was presented and kissed hands, on his being appointed Secretary of State for Ireland.

Mr. ELLICE was presented and kissed hands, on his being appointed Secretary of War.

Viscount GODERICH was presented and kissed hands, on his being appointed the Lord Privy Seal, and received the seals of office, they having been resigned by the Earl of Darlington.

His Majesty then held a Privy Council, at which Lord Stuart de Rothesay was re-sworn Privy Councillor, as was also Sir Charles Bagot.

Mr. Ellice was introduced and sworn in a Privy Councillor, and took his seat at the Board accordingly.

Viscount Goderich was sworn into office as Lord Privy Seal.

Mr. Stanley was sworn into office as Secretary of State for the Colonial Department.

The entire levee was attended by The Russian and French Ambassadors, the Bavarian Prussian, Swedish, Wirtemberg, Mexican, Hanoverian, Belgian, Saxon, and Dutch Ministers; the Sardinian, United States, and Turkish Charges d'Affaires, &c.

From the Commercial Advertiser.
By the Charlemagne, which arrived this morning we have our files of French papers to the 6th of April, one day later than those brought by the Medeean.

These papers contain advices two days later from London. The most important item by this arrival is a report that the Pacha has refused to accede to the propositions of mediation offered by France, in the affairs of Turkey and Egypt.

The Irish enforcing bill, which had been returned from the Commons to the House of Lords, with amendments, was passed by the latter body on the 1st of April, and received the Royal signature by commission.

The House of Commons, on the same day, went into committee on the bill for the reform of the Church in Ireland. In relation to this subject Lord Althorp proposed that ecclesiastical commissions should be appointed by the Lord Lieutenant, whose duty it should be to cause to be executed those clauses of which the object was to prevent a plurality of benefices.—2d, That the Archbishops, Bishops, and all the great ecclesiastical dignitaries of Ireland should furnish annually by way of tax a small sum of £50,000 to be expended in keeping the Churches in repair and assisting poor clergymen. 3d, That these dignitaries should not be allowed in any impost or contribution to seek an indemnity for the payment of the tax just mentioned.

TURKEY AND EGYPT.

The head quarters of Ibrahim Pacha were still at Koniah, but a detachment of 5,000 Arabs had advanced upon and taken possession of the city of Smyrna, with 60,000 inhabitants. The whole Asiatic population is said to be for the Egyptians, who act as independent masters, notwithstanding the interference and remonstrances of the French Ambassador. Ibrahim, however, still continues to assert that he shall discontinue his warlike operations as soon as he receives the necessary instructions from Alexandria.

HOLLAND.

Brussels.—Tuesday Morning, April 2.—The accounts from Holland to day are very wakeful, and fully prove the determination of the Dutch not to submit to the terms England and France wish to impose on them. The whole of the army is in motion towards the frontiers, and the Landsturm, composed of eighteen battalions, have had their officers appointed. The Prince of Orange is occupied in inspecting the different fortresses. The Duke of Saxe Weimar has reached his head quarters, and the soldiers on leave of absence have received orders to join their respective corps with the least possible delay.

IRELAND.

Fires.—On the 1st instant, the extensive Tanery of Mr. George Bridgman, on the Yauaska, River, Lower Canada, was destroyed by fire. It was 220 feet long, by 40 in breadth, and was capable of finishing 30,000 sides of sole leather per year. At the time of the fire, between 8,500 and 9,000 sides were in the building, all of which were destroyed. The actual loss is estimated at \$12,000. There was an insurance of \$8,000 at the Alliance office.

The dwelling house, barn, and other out-buildings, with all their contents, belonging to Jeremy Bachelder, Esq. of Kensington, Mass., were entirely destroyed by fire on Wednesday afternoon. The fire is supposed to have caught from the discharge of a gun, by some boys, near a pile of wood, and from thence communicated to the buildings. Loss estimated at \$25,000.

On the night of Friday, the 28th ult., a fire broke out in Paris, Ky., the most destructive which has ever occurred in that town. It originated in a frame building fronting Main street and the public square, and after destroying many buildings was arrested only by pulling down a weather boarded log house in which the Post Office had been kept. Of the houses burnt but one was insured, and the total loss is estimated at from 20 to 25,000 dollars.

A destructive fire occurred at Troy, state of N. Y., on the 10th inst., by which 6 buildings were burnt.

EXTRACTS

From "Statistics of the Trade, Industry and Resources of Canada and the other Plantations of British America." By Henry Bliss, Esq., Richardson, London, 1833, pp. 169.

	1806.	1832.
Upper Canada,	70,000	257,000
Lower Canada,	250,000	542,000
Prince Edward's Island,	15,000	35,000
New Brunswick,	40,000	75,000
New Brunswick,	35,000	100,000
Nova Scotia and Cape Breton,	70,000	165,000
	480,000	1,204,000

Number of Emigrants from the United Kingdom to the British N. A. Colonies, for twenty years.

	England.	Scotland.	Ireland.	Other parts.	Total.
1812 to 1821	23,783	19,971	47,223		90,977
1822, 23, 24					27,291
1825					9,096
1826					12,818
1827					16,862
1828					13,907
1829	9,565	2,612	9,614	123	15,945
1830	6,799	2,450	16,300	451	28,000
1831	10,648	6,354	34,133	424	50,254
1832	17,731	4,379	27,631	164	49,905

Emigrants to lower ports, not included in the above, for the years 1825, 27, 29, 30, 31, 32

315,056

36,000

331,056

Destination of Emigrants arrived at Quebec in 1830.

For Lower Canada	17,500
Upper Canada	20,500
The United States	6,250
	50,250

Whence.	Emigrants intending to settle in Lower Canada.		Emigrants intending to proceed to Upper Canada.		Emigrants intending to proceed to other parts.		Total.
	Males.	Females.	Males.	Females.	Males.	Females.	
England.....	1,601	1,033	8,961	6,196	10,565	7,529	18,594
Ireland.....	2,113	1,512	14,165	9,899	16,581	11,356	28,337
Scotland.....	896	759	1,546	1,136	12	9	1,883
Other parts.....	82	82			10	82	892
	4,792	3,366	25,663	17,161	24	19	29,359
							20,344

To the great honour of Prescott, he is known through out the Province, that the tolling Church, which lately visited the village, now on their way to Brockville, Kingston, &c. met with neither countenance nor support.

The manager having applied to one of the Magistrates for the services of a Constable, to prevent the little urbane of the village from annoying the Circus gentry, during their performance, was promptly refused, and told, if they did not depart the village, a Constable should be employed to apprehend them. Good! Let the magistrates of other towns and villages do the same, and we are inclined to believe that these idle, penny picking, youth demoralizing, vagrants, will have to return to the drudgery of the hoe and plough, a vocation far more useful and honorable.

We are credibly informed, by a gentleman from Cornwall that they were treated there also with the same wholesome British contempt.—Glen. Gaz.

Another Murder.—On Wednesday evening last, a man named Will, of industrious habits and good character, was attacked by three villains, near the Camp de Azara, and beaten in a dreadful manner, but he escaped the next day. Three persons, named John, Joseph, and Charles, and a woman named Sarah, have been lately committed for this crime. The perpetrators of this act had only been liberated from prison on the day they committed this deed, for which they are now to be brought before the tribunals of the country.—Can. Courant.

INFORMATION WANTED!
BENJAMIN LILIAN, from the County of Tyrone, left Ireland on the 16th June 1831.—Any person who can give information where he is, will please write to his brother, Isaac Lilian, Kingston, Upper Canada.

MARRIED.

On the 11th ult., by the Rev. E. Evans, Mr. Robert McClellan to Miss Elizabeth Leeson, both of Stamford.
On the 23rd ult., by the same, Mr. Peter H. Swartz to Miss Rachel Lawrence, both of Niagara.
By the Rev. J. Black, on the 19th March, Mr. David B. Warren of Longlot to Miss Lawrence Winters of Aired.

By the same, on the 23rd April, Mr. Samuel Bates to Miss Sarah Darlington, both of Flaminge.

DIED.

On Thursday, May 5th, in Stamford, Mr. Jacob Near, after a severe illness of about three days' continuance. He has left a wife and several small children to deplore their loss. But they "sorrow not as those who have no hope."

On the 15th inst., at Buffalo, after a sickness of four days, Robert Smith, Esq. Mr. Smith filled several public stations with ability and fidelity. He lately became the proprietor and editor of the "Hastings Times." In him the public lost a valuable and useful member, his widow and five children their only stay, and a most tender and affectionate protector.

Letters received at the Guardian Office, during the week ending May 22, 1833.

G. Stephens, H. Wilkinson, J. Burns, J. Applebe, A. McNabb, B. Evans, C. Digger, H. J. Fyfe, G. Miller, W. Griffith, J. Black, G. W. Clark, H. Dean, (yes), A. Hulbert.

THE CHRISTIAN LIBRARIAN.

KEY AND BIDDLE.
No. 23, Minor Street, Philadelphia.

Will publish a Semi-Monthly periodical under the above title. The First Number will appear on the first day of May next.

The design of the work is to publish, 1. The most valuable Religious and Literary works which appear from the English press. In selecting from the former class, sectarianism will be studiously avoided; from the latter, such only will be chosen as Christians may with propriety circulate.

2. Translations of valuable works from the Continental press; and occasionally original productions of American writers.

3. Standard works which may be out of print; and selections from such as are accessible to but few.

4. Brief reviews of such books as do not fall within the plan of this work; so that the reader may be enabled to become speedily acquainted with most of the publications of the day; and to form, in some measure, an estimate of their value.

The Editors are pledged to favour no religious, much less any political party; but to act on those great principles on which all Evangelical Christians agree. The degree of confidence which may be reposed in their faithful and ability will be learned from the attestations of the distinguished individuals given below.

The Publishers have made arrangements to receive from Europe copies of all popular works suitable for this publication, as soon as they are issued from the press, and will be enabled on the above plan, to furnish, by course of mail, the most distant subscribers with their copies before the same book could be procured even in our cities, through the usual method of publication.

The Christian Librarian will be published semi-monthly on fine paper, with a fair type, for Five Dollars a year. Each number will contain forty-eight extra imperial or double medium octavo pages, in double columns. The work will thus form two volumes of 576 pages each; an amount of matter equal to thirty volumes 12 mo. of 264 pages each. The usual price of such volumes is from 50 to 75 cents; on the plan of this publication, subscribers will receive them at 164 cents each.

An opportunity is thus offered those who may desire it, of acquiring a well selected library, at the cheapest possible rate. The following will show in what estimation the enterprise is held by those whose competency to judge, will not be questioned.

I have examined the plan of the above named work, and consider it one of the noblest designs for the dissemination of religious truth which characterizes the present age. I am well acquainted with the Editors, and have perfect confidence in the faithful performance of the promises held out in the prospectus. The whole plan must commend itself to every Christian, as by it, persons in the remotest sections of our country can, by regular course of mail, receive works from which they are now for the most part shut out, and at a price exceedingly low. By this means, for \$5 per annum, any one can possess himself of a Library amounting in matter to at least thirty volumes annually.

G. T. BEDDLE, D. D.
Rector of St. Andrew's Church, Philadelphia.

We fully concur with Dr. Beddle in the foregoing recommendation.

THOMAS MAULEY, D. D., LL.D.
Late Pastor of the tenth Presbyterian Church, Philadelphia, now of Murray Street Church, New York.

THOMAS H. SKINNER, D. D.
Prof. of Sacred Rhetoric in the Theo. Sem. at Andover, Mass.

A. NETTLETON,
Author of Village Hymns.

WILLIAM T. DRAYTON, D. D.
Pastor of the First Baptist Church, Philadelphia.

W. D. SODGRASS, D. D.
Late Pastor of Murray Street Church, New York.

The plan of the above Periodical is novel, and commends itself both on account of the rich variety of matter which it promises, and the cheap rate at which it will be afforded to its patrons. From the acquaintance which I have with the Editors, I have full confidence that the work will not disappoint the expectations of those who may become its subscribers.

G. LIVINGSTON, D. D.
Pastor of the first Reformed Dutch Church, Philadelphia.

The above plan of a Religious Library was presented to me for consideration, before it was put in the hands of the Publishers. I have never met with an undertaking in the shape of religious instruction which seemed to me to promise more extensive good, both from the cheapness and the variety of the publication; or in regard to which I felt more confidence that it ought to be encouraged by the Christian community. I am satisfied that the patronage which is extended to it, will meet with a full return of benefit to all subscribers.

STEVEN H. TYND, D. D.
Rector of St. Paul's Church, Philadelphia.

We fully concur in the above.

Rev. W. R. RAYNER, A. M.
Corresponding Sec. and Gen. Agent of the Episcopal Education Society.

REV. CHARLES H. ALDEN, A. M.
Principal of the Philad. High School for Young Ladies.

I am of opinion that such a periodical publication of well selected books and Essays as is contemplated in the foregoing plan, if the work can be sustained and widely extended may be of incalculable benefit in diffusing useful knowledge among the people.

A. ALEXANDER, D. D.
Prof. of Didactic and Polemic Theology, in the Theo. Sem. Princeton, N. J.

I cheerfully concur in the foregoing recommendation.

REV. CHARLES HODGE, A. M.
Prof. Oriental Literature in Theo. Sem. Princeton N. J.

The plan of the periodical publication, described in the foregoing proposals, strikes me as a novel, perfectly feasible, and highly promising. It is evidently adopted, if carried into successful execution, to bring the reading public acquainted with a great variety of excellent works; and obviously admits of subscribers either dropping or commencing the publication at any point, without any material disadvantage. I heartily wish its success.

SAMUEL MILLER, D. D.
Prof. of Ecclesiastical History and Church Government in the Theo. Sem. Princeton N. J.

We are much gratified with the plan of the "Christian Librarian," and from our personal acquaintance with the Editors, we have no doubt that, in their hands, the work will be ably conducted; and that it will be of eminent benefit to the cause of truth and piety. We therefore, give the plan, our most cordial approbation, and with entire success to the enterprise.

JAMES CATHART, D. D.
President of the College of New Jersey.

Rev. JOHN MACLEAN, A. M.
Vice-President and Prof. of Languages.

Rev. ALBERT B. DONN, A. M.
Prof. of Mathematics.

Among the many schemes for family libraries, I know of none which promises to furnish so much, and such select matter for family improvement, on the most economical terms, as that of the "Christian Librarian." The plan is adapted for wide circulation and great variety; and, under the control of intelligent and judicious piety, would be productive of immense benefit to the community. Knowing those who are expected to direct its execution, I earnestly hope it will be extensively patronized.

CHAS. P. M'LEWINE, D. D.
Bishop of the Protestant Episcopal Church in the State of Ohio.

It has long been my opinion that the periodical press has in adequate measure been made use of, to extend useful knowledge through our widely spread population. But even where periodicals are read by the people, good books are very much out of their reach. It is therefore a peculiarly timely and happy plan to combine the benefits of a library and of a periodical paper in the same enterprise. Such is

Poetry.

For the Christian Guardian.

"WHAT IS MAN?"—Psalm viii. 4.

PART 3rd.

"What is man?" in a state of glory?

I next proceed, to tell the pleasing story
Of "what is man?" when entered into glory;
By flaming seraphs to the Saviour led—
"A crown of glory" placed upon his head.
He there a "palm of victory" obtains,
And as a conqueror, with Jesus reigns.
The conflict's past, the victory is won,
Clothed all in white, and shining as the sun,
With saints and angels, joins the heavenly theme,
Ascribing glory to Immanuel's name.
Thus raised on high, shall in Christ's image shine,
Arrayed with glorious beams of light divine;
Sav'd from the reach of misery and evil—
From death, and hell, and from a tempting devil!
From all that's past and felt whilst here below,
From sorrow, grief, and everlasting woe,
To fountains led, where living waters flow,
And fruit which on the tree of life doth grow;
To God the Father, Son, and Holy Ghost.
There, lasting joy and glory crown his face,
A monument of God's redeeming grace.
A brand plucked from the fire, by Christ forgiven—
A priest, and king, a saint, an heir of Heaven—
A worshipper before the eternal throne,
To sing the praises of the great Three One.
With patriarchs, prophets, angels, cherubim,
Apostles, martyrs, saints, and seraphim.
These, all conspire to raise the joyful sound,
Through Heaven's expanse, eternally resound.
Thus is the end of every holy man.
Who faithfully pursues the glorious plan
Laid down by God—that man might never die,
But reign above through all eternity.
O God convert, and fully qualify
The souls of men, and of the sky;
That they may cease from sin and condemnation,
And follow "Christ, the Rock of our salvation,"
To share the bliss prepared for each believer,
To part no more, for ever, and for ever.

From the Christian Intelligencer.

FASHION.

"We have run"

"Through ev'ry change that fancy at the loom
"Exhausted, has had genius to supply;
"We sacrifice to dress, till household joys
"And comforts cease. Dress drains our cellars dry,
"And keeps our larder lean; puts out our fires;
"And introduces hunger, frost and woe,
"Where peace and hospitality might reign."

The extent at which this growing evil has arrived, renders it a fit subject of ridicule for the pen of the Satirist, and of monition and reproof for the Moralist. Viewed in any light, its folly and criminality is conspicuous; while it is rapidly bearing away all remains of moderation, propriety and discretion. The increasing fondness manifested by its votaries of both sexes for its indulgence, together with its concomitant flippancy and lightness, is seriously affecting the manners and habits of our entire population, and ere long will produce a total change of our national character.

The happiness, worth, and national durability of a people depends upon their simplicity, frugality and virtue. How far Fashion, and a vicious taste for dress, may be a means of sapping and destroying these virtues, is a question worthy of solution in our Legislative Halls, and deserves more frequent discussion, and pointed animadversions from our pulpits. It presents ample materials, and demands the consideration both of the *Patriot* and the *Christian*.—Among the many prominent evils of the day, selected and held up to public view as requiring reformation, this also has claims of a most serious character, and should be classified with them, as not the least notorious, pernicious, and dangerous.

I have not set myself down to decant upon all the variety of folly, and evil tendencies resulting from an unrestrained indulgence of dress; I hope to see this undertaken and portrayed in all its bearings and consequences by a more able pen. There is one view, however, to which I would advert, and which, from the character of the class of the community who allow themselves to be influenced by it, presents inconsistencies, not so applicable to any other. I refer to those who bear the name of *Christians*. If they are such in fact, as well as name,—they of all others should be the last to array themselves in the habiliments of fantastic and gaudy show. But can the accusation be made against them with truth? Visit our churches and Christian assemblies, and cast your eye over the collected mass, and what a display of nodding plumes, gay ribbons, and lappets "pinned aloft," do you behold; and is it becoming? Does it correspond with the character or the object of Christians in attending upon the solemnities and listening to the humbling messages of heavenly truth, to bedeck themselves in splendid attire made up in all the height of fashion and folly? May we not indulge the fear, that many, regardless of the place, the occasion, and duties devolving upon them, are induced often to attend merely for the purpose of making a display and showing themselves off. In such a case, the deleterious effects are two fold, operating to their own injury, while those who are really desirous of enjoying the service and participating in its devotions, are disturbed and discomposed.

I was recently placed in a predicament of this kind, and the occurrence has elicited these remarks. So exceedingly was I annoyed by an article of dress with which a young lady, who sat immediately before me, had gratified her fancy, that I have determined to enter my decided protest against the continued use of the *trine*—by what other name to call it I know not. No doubt it was intended as some sort of an apology for a hat; but for all the purposes of a covering for the head, it was utterly useless, and a mere piece of mockery. Its front, which should have extended forward and modestly covered the face, was raised perpendicularly from the crown some fifteen or eighteen inches, and descended towards each ear in nearly the same proportion, presenting a circle of indescribable architecture and such huge dimensions, as completely to preclude all vision.

Actual experiment and suffering, alone, qualifies us to speak sensitively, and I am free to confess, that however much I may be disposed to accord to the softer sex all proper indulgence and courtesy, I can find no excuse—no palliation for the adoption of so cumbersome a piece of lumber—nor shall I cease to complain of its use, at least in the church, though at the risk of popular displeasure. It is at all times unpleasant, and the interest is very much lessened in listening to a speaker without seeing him; but if his delivery is nervous and rapid, as was the case in this instance, it is easier to imagine than to describe the feelings which oppressed me during the sermon. It was in vain that occasionally I dodged to get a peep at him on either side, or between

her shoulder and the lower extremities of a hat "superbly raised and magnified beyond all human size." No sooner was the attempt made, than as if by instinct, and from design, her little head provokingly whirled its airy fabric and completely frustrated every effort, until, in despair, I sat with all the patience I could summon, quiet and secluded behind the enormous nondescript; which in the distance of about sixty feet, hid from my view the two forward chandeliers, the preacher, the entire pulpit, and a circle of more than 20 feet around it, in addition.

Now this is beyond all endurance, and that it requires correction these who have been placed in the same dilemma will at once admit. I know of no other method by which it can be remedied, than by appealing to the considerateness, the good sense, the Christian principles and sympathies of those ladies, of whom I am persuaded there are enough in every congregation disposed to combine, and by their influence and example discountenance and prostrate so gross an outrage on good sense, decorum and convenience. To them we do appeal with confidence; and to all others we would recommend an attentive perusal of the following passage from Cowper:—

"A heavenly mind
May be indifferent to her house of clay,
And slight the hovel as beneath her care;
But how a body so fantastic, trim,
And quaint, in its deportment and attire,
Can lodge a heavenly mind—DEMANDS A DOUBT."

INDEX.

JOSEPH WOLFF.

KURNAUL, Sept. 4, 1832.

The Rev. Joseph Wolff, who arrived here a few days since, returns towards Simlah this evening, in consequence of having obtained passports from Runjeet Sing, to visit Cashmere, from whence *Deo volente*, he proceeds to China. He preached on Sunday and yesterday, and this morning gave us lectures, or rather a history of his travels, and the object of them. His sermons were intended to prove from the Scriptures that the second coming of our Saviour will be in the year 1847. His lectures were very interesting, entertaining, and, notwithstanding the extreme heat of the weather, were attended by nearly the whole of the station. The "Apostle" is a very extraordinary man, and a sincere enthusiast in the cause he has undertaken. He appears of a most amiable and cheerful disposition, and speaks of the stories that have been circulated regarding him with great good humor. He never said he should go naked during the millennium; for says he we do not require that to effect this object, for we have only to go into Bokhara, where we shall soon be strip to the skin, as he himself experienced. He is deeply read in the Scriptures, and appears, as Dr. Johnson would say, to have learning enough for a Bishop. He has a most retentive memory and remembers the name of every place and person that he has seen or conversed with. He has a very pleasing voice, and sang some of the sacred Hebrew songs in the original, which is one of the nine languages he is acquainted with. He speaks English grammatically correct, but with the accent and pronunciation of a foreigner. He recommends all travellers to speak the truth, and to tell a plain straightforward story, for that honesty will always be found the best policy. He every where proclaimed himself as a Jew believing in Jesus Christ. He speaks very highly of the attention he received from all Englishmen in his travels, and he is very liberal and tolerant in his religious doctrines. He was taken by the *Toorkomans*, and, in consequence of being a *Moola* (priest), and having lost three teeth, they only valued him at five *torans*, about 30 rupees, whereas they valued his servant at 60 rupees. A flight of locusts passed this station at noon to-day; the wind was from the East, and the flight came from that direction.—*Meerut Observer*,—Ben Hurk, and Chron. Sept. 24.

From the Calcutta John Bull.

MR. WOLFF'S FAREWELL TO HIS INDIAN FRIENDS.

To all my English Friends in India:
My dear English friends scattered throughout India,—I have been only a short time among you, but long enough for being able to appreciate your generosity, and for having reason to be grateful for your kindness and hospitality! I am now, with God's help, and under the protection of our Lord Jesus Christ, continuing my missionary errands on my way home to Malta, via Cashmere, Cashgar, Yarkund, Chocgn, Orenburg, Moscow, Petersburg, Constantinople, and Malta; with the intention of proclaiming salvation by Jesus Christ and him crucified, who was oppressed and afflicted for our iniquities, and pierced for our sins, and has given himself as a sin-offering for our transgressions! I traverse those countries with the intention of exclaiming in villages and towns, wherever the Lord opens to me the way of the Jews, "Behold, your King cometh, He shall come, and will come, and shall not tarry! Every eye shall see Him, and likewise those that pierced Him!" O, my dear friends, if you would know the happiness I feel in proclaiming Jesus Christ, and him crucified, you would envy me my situation, and calling, and pursuits.—Absent from my dear wife and child, and in hunger, thirst, distress, and nakedness, and in bonds and imprisonments, and in slavery among *Turcomans*, I feel a consolation, rest, and peace, which certainly could not be kindled by *fanaticism*, of which I am accused by the world; and I am conscious that my beloved wife feels the same consolation during my absence. Though I have been ridiculed by a few of you, I leave this country without feeling the least animosity toward any one—and in perfect peace with all of you. My dear English friends, fare ye well! and ye, who love the Lord Jesus Christ, and love his people Israel, pray for the peace of Jerusalem. Soon, very soon, the sign of the Son of Man shall be seen in heaven, and the Captain of the Lord's hosts, the Lion of the tribe of Judah shall appear, and gather his chosen people from one corner of the earth to the other; and he shall reign at Jerusalem one thousand years glorious, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea: Fare ye well! Your most grateful friend,

JOSEPH WOLFF,

Missionary to the Jews.

Sabbath, Sept. 12.

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

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

DAVID LACKIE, LEONARD WILLCOX.

151.1f

York, October 1st, 1831.

A Farm for Sale.—In the fifth concession of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are needed for meadow. It has on it a good well of water, and also a stream running through the lot. Enquire of the Subscriber on the premises.

JOHN FRANK, 178.1f

Vaughan, 20th March, 1833.

FOR SALE.
In the fast improving Town of London, Upper Canada. The Subscriber in making his works at this place, will have to dispose of some time, for some, four ready made water privileges, well adapted for manufacturing purposes, or mechanical operations. There will be about half an acre of Land with each privilege.

Any information respecting them, or the purposes to which they could be adapted, will be given by the subscriber if addressed by letter post paid.
Also, For Sale, one hundred acres of good land, being the East half of Lot No. 14 in the 13th concession of Garafraxa, about fourteen miles from the town of Guelph and on the same stream.

THOMAS PARKE, 178.

The Christian Guardian, York Courier and New York Emigrant, will please publish the above for three months, at the end of which time their accounts will be duly settled.

FOR SALE.

CRIST MILL, SAW MILL, and LAND. The East half of Lot No. 29 and 30, in the 1st Concession of Markham, east side Yonge Street, 12 miles from York, 190 Acres, about 70 clear. Lot No. 12 in the 1st Concession of Sarnia, 184 Acres, 70 or 80 clear. Lot No. 21 in the 1st Concession of Hallowell, South side East Lake, 200 Acres, 10 clear. For particulars, apply to the owner at York, if by letter, postage paid.

DANIEL BROOKE, 177.1f

London, 28th March, 1833.

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

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

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

MURRAY NEWBIGGING & CO.

TENDER the Public their acknowledgements for liberal support, and respectfully announces 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. 137.1f

JUST RECEIVED.

A LARGE supply of Paints, Oils, and Colours, including Raw and Boiled Linseed Oil, Ground and Dry White Lead, do do Spanish Brown, Spirits of Turpentine, Litharge, Prussian Blue, Blue and Green Paint, Venetian Red, Red Lead, &c.

Also a general assortment of DRUGS, CHEMICALS, PATENT MEDICINES, and DYE STUFFS, viz.—Logwood, Camwood, Madder, Fustic, Codbear Blue Vitriol, Oil of Vitriol, Copperas, &c. &c.

CHARLES HUNT & Co.

Druggists, No. 87 King Street.

York, May 16, 1833. 153.1f

STOLEN OR STRAYED, from

the subscriber in York, about the twentieth of April last, one GREY HORSE, 4 years old about fifteen hand high, a whitish horse tail undocked, whitish about the head, has an enlargement on the outside of the off hough, caused by a cut on the lower part of the thigh.—Likewise a bright BAY MARE seven years old, about 15 hands high, has a long switch tail, if not altered, a little white above the hock of the right hind foot, and had lost part of her mane by the collar. Should these Horses have been stolen, the subscriber will give a reward of 20 dollars to any person or persons who will give such information as shall lead to the conviction of the offender. Should they have strayed, a reward of 10 dollars, together with all reasonable charges paid for their restoration to the owner, or for such information as will enable him to obtain them.

GEORGE NICHOL, York Township, May 14th 1833. 183.3

NOTICE.

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

SAMUEL G. OGDEN, Toronto, Nov. 26, 1832.

N. B. Information directed to Mr. Lewis's post-office, Toronto. 177

STOLEN HORSE!!

STOLEN, on Thursday night, 2nd instant, a DARK BAY HORSE, (stallion), about 14 hands high, with a white stripe in the face, and black mane and tail.

A man by the name of Leonard Dobbin was seen with the horse about ten miles from the place where he was stolen, on the road towards York. Said Dobbin is a short man, about 50 years of age, sandy complexion. Any person who will return the horse to the subscriber, and prosecute the thief to conviction, shall be handsomely rewarded.

CYRUS SMITH, Lot 18, 7th Concession, Garafraxa, Gore District, May 6th, 1833. 3w-p.

TO LET,

A Large and Commodious House, on Hospital Street, now occupied by Mr. H. SHEPARD. Enquire of J. R. ARMSTRONG. York, April, 24th, 1833. 180.

CALL AND EXAMINE FOR YOURSELVES.

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

W. L. feels confident that for variety, quality, and cheapness, his Stock will not be surpassed by any similar establishment in Upper Canada.
South side of King-street, No. 153.
156.1f York, U. C. Nov. 6th, 1832.

NEW GOODS, CHEAP GOODS, AND GOOD GOODS!!!
AT S. E. TAYLOR'S WHOLESALE AND RETAIL STORE,

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

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

S. E. TAYLOR, 160.1f

York, Dec. 1, 1832.

PHENIX FIRE ASSURANCE COMPANY.

OF LONDON.

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

GILLESPIE, MOFFATT & Co.

Agents for Canada.

Montreal, August, 1832.

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

MURRAY, NEWBIGGING & Co.

York, August, 1832. 142.1f

SANDAUER & OVEREND,

(FROM LONDON).

Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers.

RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 52 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support.
N. B.—Transparent Blinds painted.
York, Dec. 17, 1832. 162.1f

LOOKING GLASSES, PRINTS &c. &c.

King Street, a few doors East of Yonge Street.

ALEXANDER HAMILTON, Gilder, &c.

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

He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c.
York, Nov. 5th, 1831. 103.1f

UNION FURNACE:

SIGN OF THE GILT PLOUGH,

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

YORK.

THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so arranged as to be able to make Castings of any Size up to two Tons weight. The Subscriber is constantly manufacturing

MILL IRONS and MACHINERY CASTINGS of superior workmanship, and all such Castings in general as are made in common Copola Furnaces; also has on hand a variety of Plough Patterns both *new* and *old* handed; amongst which is one lately invented by himself, of a medium shape between the common and Scotch Ploughs, and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country.

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

AMOS NORTON, Agent.

York, February, 1832.

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

118.1f A. N.

NOTICE.—A Fair will be held on Richmond Hill

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

Richmond Hill, Feb. 1833. 170.1f

CHEAP WHOLESALE WAREHOUSE

FOR ALL KINDS OF

Dyestuffs, Drugs, Chemicals, Patent Medicines,

Paints, Oils, &c.

E. LESSLIE & SONS,

P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost.

E. L. & SONS, 168.1f

York, Jan. 29th, 1833.

NOTICE.

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

W. B. ROBINSON, JAMES HENDERSON, } At Newmarket.

WILLIAM ROE, } JOHN BLAKE, York.

Newmarket, Sept. 1832. 150.1f

NOTICE.

ALL persons having any demands against the Estate of the late HENRY DANIEL, of Blenheim, deceased, are desired to send in their accounts duly authenticated, on or before the first day of January next, and all those indebted to the said Estate are desired to make payment without delay to either of the Subscribers.

ESTHER DANIEL, Administratrix.

JOHN McLEOD, Administrator.

Blenheim, March 18, 1832. 176.3m.

WOOLLEN FACTORY.

THE Gananoque Woollen Factory is now in successful operation, where Wool will be Manufactured into Sateenets, and the various other kinds of Cloth usually worn in the country either on shares or for payment. Cloth constantly on hand and exchanged for wool on liberal terms.—C. H. Peck Esq. Agent Prescott, Geo. Langly Esq. Maitland, Messrs. H. & J. Jones, Brockville, John G. Parker Esq. Kingston, C. Bochus Esq. Hallowell, C. H. McCallum Esq. Belleville, who will forward wool and deliver Cloth in return. Terms for manufacturing may be seen at the different agents.

WEBSTER & CHAMBERS,

Gananoque, 1st April, 1833. 179.7w.

N. B.—Country Carding, Cloth Dressing and Weaving carried on at the Establishment.

W. & C.

CLERGY RESERVES.

Commissioner of Crown Lands' Office

York, 1st February, 1832.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorised to be sold during the ensuing year. 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 understood that applications received after this date can be of no benefit to the applicant as to preference or other wise.

PETER ROBINSON,

Commissioner of Crown Lands. 117.1f

WHOLESALE HARDWARE ESTABLISHMENT,

YORK.

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

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

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

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

RIDOUT, BROTHERS & Co. 154.1f

York, October 20, 1832.

NOTICE.

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

HARVEY SHEPARD.

JOHN ARMSTRONG.

BEGS Respectfully to intimate to Town and Country Merchants and the public generally that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adzes and other Edges Tools Wholesale and retail at his Factory Hospital Street.

York, 15th Jan. 1833. 168.1f

REMOVAL.

THE Subscriber begs leave to inform the Public in general, and his friends who have continued to be his steady customers for the last twelve years, (at his late store in Market-square) that he has now removed his Establishment to No. 116 north side of King-street, in a large brick building, (the only one between the Goad and Yonge street) where he is now receiving and opening a large and well assorted stock of Hardware, Barr Iron, and Casting Stoves,