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ON REVIVALS OF RELIGION

(Concluded)

In order to the attainment of a revival of religion, with great deference to the judgment and piety of others, I beg leave to offer a few suggestions. To secure so desirable an object, in any particular place, the good which has been already done should be gratefully acknowledged. When individual believers earnestly seek higher attainments in the divine life, they are apt to overlook and undervalue the blessings which they have already received from "the God of all grace," and this is a great hindrance to their spiritual advancement. The same remark will apply to the work of God in any given town or neighbourhood. The establishment of divine worship and of a faithful ministry, and the conversion of a few individuals from the error of their way, are great and important advantages, neither of which could have been gained but by the divine blessing. And the past agency of God ought not to be forgotten, but "the glory which is due unto his name" should be cheerfully and thankfully rendered. In many places where the prosperity of his work is sought, he has done great things for his people. Many have been converted, trained up for heaven, are received to the actual enjoyment of his endless felicity, and many are following after with equal steps. This is the Lord's doing, and while it is presented to the view of his people, they ought to exclaim, with grateful emotion, "What hath God wrought!" It was a remark of Mr. Wesley, that *evils* invariably hinder the work of God. Their fretfulness grieves the Holy Spirit, their want of faith paralyzes their own prayers and exertions, and their gloomy conversation depresses the hearts of their brethren.

In order to the permanent prosperity of true religion, the maintenance of Christian discipline is an indispensable requisite. A marked distinction should be kept up between the church and the world. When individuals indulge themselves in sin, they "grieve the Holy Spirit of God," and occasion the withdrawal of his influence from them, and when churches or societies tolerate practical evils among themselves, the same result will inevitably follow. The rules of Methodism require, that those members of society who fall into sin, and will not be reprov'd, shall be put away, and one of its maxims, from the beginning, has been, that those officers in the body who become like salt which has lost its savour, should be superseded by others, whose zeal and energy qualify them to serve their brethren to greater advantage. "A little leaven leaveneth the whole lump," diseases which ultimately extinguish life, generally originate in some particular organ, and Christian societies cannot expect to grow and prosper unless sin be resisted and discountenanced among them. A single offender, tolerated in his evil practices, may prevent the divine blessing from descending upon those who, by connivance, are partakers of his sins, and hence the apostolic admonition "Put away from among yourselves that wicked person."

Much depends upon the manner in which the duties of the Christian ministry are discharged. God will put honor upon his own truth, but he will withhold his blessing from opinions and speculations which are merely human. It is while his servants execute the commission which he has given them,—while they preach the Gospel,—that he will be with them, and sanction their labours. The most suc-

cessful Ministers of Christ have been remarkable for their devotional spirit, the simplicity of their manner, and the evangelical character of their discourses. The first Methodist Preachers dwelt much upon the corruption of human nature, the purity and spirituality of God's law, the sacrifice of Christ, the necessity of repentance, justification by faith, the direct witness of the Spirit, regeneration, obedience to the precepts of Christ, entire sanctification, the blessedness connected with true religion, in life, in death, and for ever, and the endless misery consequent upon a life of sin. Their Circuits were very extensive, they preached but seldom to the same congregations, and there was no necessity that the topics of their ministry should be greatly varied. The circumstances in which their successors are placed are somewhat different, and there is a danger lest, in the present day, sufficient prominence should not be given to these great and vital truths of Christianity by those who occupy our pulpits. Having frequently to address the same congregations, for the purpose of giving an agreeable variety to their sermons, Preachers will be tempted to introduce these subjects less frequently than their importance demands. The fact, however, is, that the best Preachers in the Connection—the men whose ministry is the most useful, and whose discourses display the most extensive knowledge, and whose talents are the most powerful and commanding—are eminently distinguished by the evangelical character of their sermons. Their ministry is greatly diversified, and yet almost every discourse which they deliver contains a distinct exhibition of the nature of true religion and of the way in which it is obtained. It might seem invidious to mention the names of living men, I will therefore refer particularly to the late Rev. Joseph Benson. His preaching was instructive, powerful, impressive, and successful, beyond that of almost any of his contemporaries, and yet he never lost sight of the momentous topics just specified. They were the subjects of his constant meditation in secret, they were the basis of all his reasonings, and they sustained those irresistible appeals to the consciences of his hearers which often compelled even the infidel scoffer to tremble and quail before him. If a Preacher cannot excite the attention and awaken the interest of his congregation, except by losing sight, either partially or altogether, of the great truths which he is called to preach, he is ill-qualified for the office which he sustains. On this subject an excellent living writer thus speaks:—"To a serious mind, the truths of the Christian religion appear with such an air of unaffected greatness, that, in comparison of these, all other speculations and reasonings seem like the amusements of childhood. When the Deity, the incarnation, the atonement, the resurrection of the Son of God, the sanctification of the church, and the prospects of glory, have engaged our contemplation, we feel, in turning our attention to other objects, a strange descent, and perceive, with the certainty of demonstration, that as the earth is too narrow for the full development of these mysteries, they are disguised, by their consequences and effects, to impregnate an eternal duration. We are not all surprised at finding the ancient Prophets searched into these mysteries with great but unsuccessful diligence, that the angels desire to look into them, or that the Apostles were lost in the contemplation of those riches which they proclaimed and imparted. Are you desirous of fixing the attention of your hearers strongly upon these everlasting concerns? No peculiar refinement of thought, no subtlety of reasoning, much less the pompous exaggerations of secular eloquence, are wanted for that purpose, you have only to imbed deeply the mind of Christ, and let his doctrine enlighten, his love inspire your heart, and your situation, in comparison of other speakers, will resemble

that of the angel of the Apocalypse, who was seen standing in the sun. Draw your instructions immediately from the Bible. The more immediately they are derived from the source, and the less they are tinged with human distinction and refinements, the more salutary, and the more efficacious. Let them be taken fresh from the spring." "Happy the Minister who thus lives in the spirit of his office, and who thus labours in "the word and doctrine." He shall not spend his strength for nought, his spiritual children shall every where rise up and call him blessed, and when the "chief Shepherd shall appear, he shall receive the crown of righteousness that fadeth not away."

In conclusion, I wish to draw the attention of your readers to a subject which has been already referred to in the course of these remarks, and upon which too much stress cannot be laid,—the necessity of fervent, united, and persevering prayer for the promised effusions of the Holy Spirit. "The Kingdom of God is not in word, but in power." However the Gospel may be admired, its great design is never realized but in the actual conversion and salvation of men. With whatever ability the word of life may be dispensed, no sinner will be truly awakened, no heart will become broken and contrite, no polluted conscience will be purged from dead works, no impure mind will be sanctified, no human soul will be effectually renewed and comforted, unless the Holy Spirit descend in the plenitude of his love and power. "The effectual fervent prayer of a righteous man availeth much." The gift of the Holy Ghost has been obtained for the church by our glorious Redeemer, and in answer to the importunate supplications of those who believe in him and love him, he will continue to "shed forth this." In their closets, therefore, in their families, in their public assemblies, and in their meetings for spiritual intercourse with each other, they ought to be instant in prayer for the blessing. The Quarterly Fasts of the Methodists present most favourable opportunities for the discharge of this duty. Would that those occasions were more generally observed! The religious meetings of the Methodists are all appointed to be held at those times which will the least interfere with the engagements of men of business. The Quakers, however, often hold their religious assemblies on the forenoon of a week day. For as they feel it to be their duty to render to God the homage of the heart, so they think it right to spend in his worship a proportion of their most valuable time. In this respect, they will not offer to their Maker "that which costs them nothing." It is not my intention to recommend the same practice to the Methodists, but I may be allowed to suggest, that it ought not to be thought too great a sacrifice for the man of business, whose time is at his own disposal, to spend an hour, once in three months, in the middle of the day, as well as in the morning and evening, in uniting with his Christian brethren in prayer, that the "Spirit of glory and of God" may descend and rest upon his church, that the wickedness of the wicked, in every place, may come to an end, and that the way of the Lord may be known upon earth, and his saving health among all nations.

DIDYMUS

*The Rev Robert Hall

THE FORM AND THE POWER OF RELIGION.

The possibility of having the form of godliness while the power is denied, cannot be a subject of doubt, in the present remarks, therefore, it will be simply attempted, for the sake of practical instruction, to point out a few characteristic features by which the power may be distinguished from the form,

The power of religion differs, in the first place, from the form, in springing from the heart, and being grounded on a deep conviction of our sinfulness, and the necessity of the redemption which is offered in the gospel. It is nothing superficial, or evanescent, or insincere. The partaker of it must have felt in his soul what he professes with his lips, that "he is tied and bound with the chain of his sin," he must have perceived his guilt before God, and must have been "weary and heavy laden" with the consciousness of his infirmities, he must have mourned over his evil nature, and must have acknowledged his inability to merit heaven by his best observances, in a word, he must have experimentally learned some, at least of the primary fundamental truths of the gospel before he can be truly said to have risen one single step above the mere formalities of religion.

But who shall describe the terrors of that man who having had throughout life "a form to live while he was dead," and who never having once really felt the guilt and misery which he so often professed with his lips, begins, for the first time, on a bed of sickness and in the prospect of death, to think seriously of his spiritual concerns and his eternal destination? Every past scene will then recur to his mind, his sins and vanities will now fit before his eyes as ghastly phantoms, and a consciousness of guilt will flash on his soul with painful and irresistible conviction. At such a moment the mere form of religion will be useless, the power only can sustain the dying penitent, and enable him to triumph over sin and death, in the cheering prospect of those celestial regions where sin and death shall exist no more.

The power again differs from the form by being exclusively the work of the Spirit of God, whereas the latter is oftentimes nothing more than the offspring of custom, or education, or a sense of moral decency and political decorum. It is not difficult to continue during our whole lives regular attendants upon the externals of divine worship, by the mere force of education and example, but this is a feeling very different from that influence of the Holy Spirit upon the heart, which alone can dispose us to "do unto God true and laudable service," impressing us with a deep and permanent sense of the value of our souls, and the importance of eternity, renewing our earthly affections, inclining us to God, and making us children of our heavenly Father, and heirs of his everlasting kingdom.

The power also differs essentially from the form, in being of a purifying nature. It makes the Christian desire to be perfect, even as his Father which is in heaven is perfect, for though he feels that sin may and must remain in him as long as he continues in the present world, yet the aspiration, of his mind is towards the ineffable beauty of holiness, and the beatitude of a sinless state.

The power of true religion is further and most importantly evidenced, by an habitual communion and intercourse with God in prayer. There will be a holy enjoyment, a sacred complacency, in this delightful ordinance, which never attends the mere form, where the essence is unknown. Prayer or will become—what of course it ought to be—the constant disclosure of our wants, with a well grounded consciousness that our heavenly Father is able and willing, out of the fullness treasured up in Christ Jesus, to supply them all. Not only will it be a tribute of love and gratitude, and an earnest desire after pardon and acceptance, but it will incidentally produce an important effect in meliorating the heart, and producing those very dispositions and graces which we implore. If prayer has not been really found to operate in this manner upon the heart of the worshipper, it must have been hitherto a form without power, for where the power exists the soul will necessarily partake, in some measure, of those affections which the lips express, the act of confession will be truly accompanied with a sense of the burden of sin, the act of praise with sensations of love and grateful adoration, and the act of supplication with a deep feeling of human necessity and divine compassion.

The power of religion as distinct from the form,

may be defined to consist in that renewal or transformation of mind of which the Scriptures incessantly teach both the nature and necessity. That such a renovation or "new birth" is indispensable for the enjoyment of heaven, who will venture to deny, when he considers the character of a fallen mind, and the nature of that celestial world into which "nothing that denie.h" can obtain admission? The company of condemned spirits who still lo.e sin, though they are suffering its punishment, would be more congenial to an unrenewed heart than the purities of heaven and the spiritual felicities of an angelic world.

Yet, on the other hand, it is very possible to find, even in the present day, persons whose minds are already attuned, as it were, for the enjoyment of a future state, persons to whom religion is a continual source of happiness and expectation, and who appear never so much to enjoy existence as when the blessings of the gospel are immediately present to their minds. Yet there was a time when they also loved the world, and when God was not in all their thoughts. Whence then the happy change? Why are they more willing to die and better prepared for death than before? Why has the world ceased to engross them, and why have their thoughts assumed a more heavenly direction? What has infused such energy, and spirit, and enjoyment into their prayers and services, and what has expanded their hearts in tenderness and compassion to their fellow men? The answer is not distant, the power of religion has been added to the form, and they have begun really to experience and enjoy the genuine effects of what was before nothing beyond a decent succession of superficial observances.—*Rev S C Wicks*

PARENTS' DEPARTMENT

FAMILY RELIGION

Among all the notable institutions of the present day, families are little societies of pre eminent importance. They are societies established by God, and the constitutions which govern them and which define their object, are formed by him—and the officers are chosen by him, and by him are vested with proper authority. Can any societies at this day be more important than these? It will be allowed by every person familiar with the Bible, and possessed with sound judgment, that the gospel will not flourish except by the prosperity of family religion. The best public institutions cannot supersede the necessity of domestic piety. Some families are pillars of the Churches. In the history of one church in this State, it is recorded, that in the course of eighty years from the time one man became a member, there descended from his family no less than two hundred and thirty professors of religion. Of a small church with which I have been acquainted, of fifteen members, thirteen were of one family. Of another church of forty-nine members, whose parents I know, thirty-seven are children of professors of religion. Of one family with which I am acquainted including a few connected by marriage, twenty-five or almost half of all the descendants, and nearly all who have arrived to years of maturity are professors of religion.

Let the history of families be traced, and there will be a remarkable fulfilment of the promise 'I will be a God to thee, and to thy seed after thee.' Some families will be found blessing the world generation after generation, and giving to churches their most useful members, supplying them with pastors, and deacons, and mothers, in Israel. I should rejoice to see this department of ecclesiastical history faithfully explored, and the interesting results exhibited. I do not wish for the honour of being descended from the learned, and wealthy and noble—but I must deem it a privilege to spring from a family beloved for the father's sake. I would not say to parents. Leave your children riches and honour—but I would say, Leave to them the blessing of your example, and of your instruction, and of your ten thousand prayers. Only eternity can disclose the innumerable ways, in which the piety of parents operates upon their chil-

dren—and descends down with their property—and blesses, not them alone, but those also who become connected with them.

John Bunyan is an instance of this.—When he entered upon the married state, it was his mercy to light upon a wife whose father was accounted godly—and the only portion he seems to have with her was two pious books, which her father left her when he died. In these two books he would read with her, and she would frequently tell him how godly a man her father was, and how he would reprove and correct vice, both in his own house, and among his neighbours. These books and the relation, produced within him desires to reform his vicious life, and to fall in eagerly with the religion of the times. Parents are living before their posterity—and in ways of which they think not, they are exerting an influence on their families, and on those who become connected with them.

Our own country would afford some delightful instances of family piety flowing down through successive generations, and perpetually blessing our land. Missionaries of five successive generations of the family of Mayhew laboured in the evangelical work in Martha's Vineyard, and were all held in high esteem as men of distinguished talents and piety.

Reader, have you descended from ancestors who for generations have covenanted, and prayed, and laboured for you—and will you refuse to feel the influence of the means of grace, that on this account surrounded you? But if you cannot look back on a line of pious progenitors, be it your care that your memory and your property shall go down to posterity spreading around your family the spirit of religion—and let a pious hero be commended to you that may run on till the angel shall proclaim that time shall be no more.—*Mirror and Observer*

YOUTHS' DEPARTMENT

THE BEGINNINGS OF EVIL

Young men, for the most part, are but little aware of the danger which attends the beginnings of evil. No one becomes suddenly abandoned and profligate. There is always a gradual progress. He begins in slight, occasional departures from rectitude, and goes from one degree of guilt to another, till conscience becomes seared, the vicious propensity strong, the habit of indulgence fixed, and the character ruined.

Nothing is more obvious than this connexion between the beginning and the consummation of evil, and yet hardly any thing is more difficult than to convince the young of its reality. In entering upon wrong courses they have not the least expectation or fear of the dreadful issue. They mean not to proceed beyond the point of safety, and they have no doubt they can easily effect an escape whenever danger appears, but ere they are aware, they are arrested by the iron grasp of habit, and ruined for ever.

Take, for example, a young man who occasionally drinks to excess in the social circle. He does not dream that he is entering upon a course which will probably end in confirmed intemperance. He means no harm. He says of the sin, "Is it not a little one? There can be no danger in this." But soon his bands are made strong and he becomes the slave of a sordid vice.

Thus it is with all vicious practices. However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravity of principle and ruin of character. There is no safety but in guarding against the first approaches of evil. To step upon forbidden ground is to throw one's self into the power of the destroyer, and if God interpose not to deliver, ruin is inevitable. It was a wise saying among the ancients, that the way of vice lies down hill. If you take but a few steps, the motion soon becomes so impetuous and violent, that it is impossible for you to resist it.

Maxim—Modesty should be distinguished from an awkward bashfulness, and silence should only

be enjoined when it would be forward and impertinent to talk. If you speak without conceit or affectation, you will always be more pleasing than those who sit like statues without sense or motion. When you are silent, your looks should show your attention and presence to the company. You must appear interested in what is said, and endeavour to improve yourself by it.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, SEPTEMBER 11, 1830

The details of the *Revolution in France* (which we have embodied from the *New York Albion* and *Commercial Advertiser*;) have occupied the space this week, allotted to our Editorial comments, as also that of several other articles which we had designed for this day's paper. The *Commercial Advertiser* states that Great Britain will not interfere to protect or subsidize either of the contending parties.

Further observations on the character of Charles X and the probable effects of such an unexpected unprecedented and surprising measure will probably appear in our next.

We will, however, offer one reflection, which the perusal of this appalling struggle has forcibly obtruded upon our minds. How happy is our condition when compared with that of the most classical—most refined—most joyous and pleasing nation upon earth. Should not the incense of grateful tribute arise from every heart, that we have peace in this our land—and there is none who feels disposed to molest or make us afraid.

That measures, hostile to the *rightful* interests and *constitutional* liberties of a large and respectable portion of the inhabitants of this country have been meditated (intentionally or unintentionally) and promoted to a considerable extent by monopolizing individuals cannot be successfully disputed,—that a numerous class of Protestant Dissenters, in this Colony are denied a merited privilege which has long been enjoyed by all classes of Protestant Dissenters in even oppressed and Catholic France, the privilege of having the nuptial ceremony solemnized by their own Ministers is as true as it is unjust and impolitic under the administration of an enlightend government,—that there has been real and abundant cause for those complaints which have plaintively been uttered by a large majority of His Majesty's Protestant subjects in this country, and which have recently been quieted by the pledge of speedy and parental attention, is clearly demonstrable not only from an appeal to the true and acknowledged principles of Christianity and civil liberty, but also from the full recognition of all the principles on which these suppliant remonstrances have been based, by the Secretary of State for the Colonies, in a late official speech, in the British House of Commons and, in part, in official despatches from our Colonial Governors—documents which interest all classes of our Provincial readers, and which we shall endeavour to find room for at an early period.

But that such unwise and unjust measures are natural appendages of our government, or that they are constituent parts of the physical results of its revered and acknowledged principles, is what we are very far from believing. Nay, in respect to the government and the professed principles of the civil constitution under which we live, the Editors, from their *birth, education, principles and feelings*, can heartily adopt the following sentiments of that devoted christian, amiable Dame, and able Preacher, the Rev. Dr. Chalmers.

But it gives me pleasure to advance a further testimony in behalf of that government with which it hath pleased God, who appointeth to all men the bounds of their habitation to bless that portion of the globe that we occupy. I count it such a government that I not only owe it the loyalty of my principle—but I also owe it the loyalty of my affections. I could not lightly part with my devotion to that government which has since her opening the door to the Christianization of India—I shall never withhold the tribute of my reverence from that government which put an end to the atrocities of the Slave Trade—I shall never forget the triumph which in that proudest day of Britain's glory the cause of humanity gained within the walls of our enlightend Parliament. Let my right hand forget her cunning etc I forget that country of my birth, where in defiance to all the clamours of mercantile alarm, every calculation of interest was given to the wind, and braving every hazard, she nobly resolved to shed off the whole burden of infancy which lay upon her. I shall never forget that how to complete the object in behalf of which she has so honourably led the way she has walked the whole round of civilized society—and knoed at the door of every government in Lupe, and lifted her imploring voice for injured

Africa, and plead with the mightiest monarchs of the world the cause of her outraged shores, and her distracted families. I can neither shut my heart nor my eyes to the fact, that at this moment she is stretching forth the protection of her naval arm, and shielding to the uttermost of her vigour, that coast where an inhuman avarice is still plying its guilty devices, and aiming to perpetuate among an offending people a trade of cruelty, with all the horrid train of its terrors and abominations. Were such a government as this to be swept from its base, either by the violence of foreign hostility, or by the hands of her own misled and infatuated children—I should never cease to deplore it as the deadliest interruption which ever had been given to the interests of human virtue, and to the march of human improvement. Oh how it should swell every heart not with pride but with gratitude to think that the land of our fathers with all the iniquities which abound in it, with all the profligacy which spreads along our streets, and all the profaneness that is heard among our companies—to think that this our land overspread as it is with the appalling characters of guilt, is still the securest asylum of worth and liberty—that this is the land from which the most copious emanations of Christianity are going forth to all the quarters of the world—that this is the land which teems from one end to the other of it with the most splendid designs and enterprises for the good of the species—that this is the land where public principle is most felt and public objects are most prosecuted, and the fine impulse of a public spirit is most ready to carry its generous people beyond the limits of a selfish and contracted patriotism. Yes and when the heart of the philanthropist is sinking within him at the gloomy spectacle of those crimes and atrocities which still deform the history of man, I know not a single earthly expedient more fitted to brighten and sustain him, than to turn his eye to the country in which he lives—and there see the most enlightened government in the world acting as the organ of its most moral and intelligent population. —*Sermons Vol III pp 12-13*

KING WILLIAM THE FOURTH was officially proclaimed, in this Town on Thursday last. A procession was formed on the occasion which marched through different parts of the Town, consisting of the Heads of Departments Magistrates gentlemen of the Bar, Medical gentlemen, Staff officers, Provincial Diagoons, Military, Private Citizens, &c &c

We can say with Dr A Clarke, in the Preface to one of his Sermons in respect to reverence to the King and love to our country, we acknowledge ourselves second to no man. But we think the 'Proclamation' would lose none of its dignity or authority, did it contain few *adjectives* and *adverbs*. A certain kind of phraseology, whether official or not, tends rather to abate than exalt. The following is a copy of the Proclamation.

UPPER CANADA

By SIR JOHN COCHRANE, K C B Lieutenant Governor of the Province of Upper Canada, and Major General Commanding His Majesty's Forces therein

A PROCLAMATION

WHEREAS it has pleased Almighty God to call to His Mercy our late Sovereign Lord KING GEORGE THE FOURTH, of blessed memory by whose decease the Imperial Crown of Great Britain and Ireland is soley and rightfully come to the HIGH AND MIGHTY PRINCE WILLIAM, DUKE OF CLARENCE AND ST ANDREWS, AND EARL OF ULSTER—I do therefore by these Presents make known the same, and do hereby Publish and Proclaim that the HIGH AND MIGHTY PRINCE WILLIAM, DUKE OF CLARENCE, is now, by the death of the late Sovereign, of happy memory, become our only Lawful and Rightful Leige Lord, WILLIAM THE FOURTH by the Grace of God, King of Great Britain and Ireland, Defender of the Faith, to whom I hereby require and command all persons to acknowledge all Faith and constant Obedience, with all hearty and humble affection be seaching God by whom Kings and Queens do Reign to bless the Royal PRINCE WILLIAM THE FOURTH with long and happy years, to Reign over us.

GIVEN under my Hand and Seal at Arms, at York this Eighth day of September in the Year of our Lord One Thousand Eight Hundred and Thirty and of His Present Majesty's Reign the First

By Command of His Excellency
D CAMERON Secretary

Prechers who do not receive their papers at the proper Post Offices since the Conference, will please inform us of the necessary alterations

POSTSCRIPT.—By order of His Excellency the Lieutenant Governor, the present Provincial Parliament have been dissolved—and Writs for a New Parliament are to be issued forthwith returnable on Friday the twenty ninth day of October next.

The Parliament of Lower Canada have likewise been dissolved

SPAIN — Madrid has been thrown into a state of alarm, by an insurrection in several parts of the country

PORTUGAL — It is said that many respectable families are leaving this country on account of its depressed condition

TRKEY — Great uneasiness and dissatisfaction appear to prevail among the people. An insurrection had taken place among the Albanians, and troops were in march to quell it. In May 400 houses were destroyed in Constantinople by fire

The trial of William Kain for the murder of John Rodolph in Camden on the 15th ult took place this morning. We learn that he was convicted and sentenced to be hung on Monday next — *Can Watchman*

At the late assize in the Johnstown District, at Brookville James Willson was convicted of horseteaking and sentenced to be hung on the last Saturday of the present month — *Canadian Watchman*

FIRE — We regret to learn that on Thursday evening last, the mills belonging to Samuel Clarke, Esq consisting of a grist mill saw mill, carding and fulling mill situated on the Napepane river in the township of Camden, were totally destroyed by fire. No part of the property was insured. The Loss sustained by Mr Clarke is estimated at £1,500 — *Chronicle*

The Neighbourhood have also experienced a loss by this disaster. Mr Clarke was absent at the time. He estimates the loss of lumber at £200, in addition to the above sum — *Canadian Watchman*

SUICIDE — Some time last week a man of the name of James Boyd, a farmer residing in Mountain near Kempsville, committed the horrid crime of suicide by cutting his throat with a razor—the cause assigned for this rash act was the disagreeing with his family, which consisted of a wife and several small children — *Brockville Gazette*

FATAL ACCIDENT — As two horses were fighting in the stables of Mr Richard Olmsted on the Rideau canal a young man of the name of Charles V Laren endeavoring to part them received a kick in the forehead which completely severed his head in two, and caused immediate death — *ib*

On Saturday night last, the stable and outhouses belonging to John Watson, Esq of Perth, were consumed by fire. We regret to state that the fire had made such progress before it was discovered as rendered it impossible to save valuable articles in them — *Examiner*

Church of England — The total amount of the public endowments of the Establishment is 1,698,090! The living, in private patronage, which are equivalent to personal estates amount to nearly twice the value namely 2,174,043! making the whole annual revenue of the Church 3,872,133!

PRESBYTERIANS IN THE UNITED STATES

In the summary statistical report of the Presbyterian Church in the United States, for June, 1830, we learn that six new Presbyteries have been formed since the last view was given. The assembly has now under its care nineteen synods and ninety eight presbyteries.—Thirteen ministers have been removed by death during the last year. The present number of preachers belonging to this order in the United States is 1711, of whom 1491 are ordained ministers, and 220 are licensed. The increase of ministers, exclusive of deaths and removals, has been ninety eight ministers and fifteen licentates. There are in the various stages of their education, preparatory to their being licensed to preach, 228. Increase during the year thirty three.

There are under the care of their "sessions and higher judicatures" 1158 congregations—eighty eight more than in June, 1829. The number of communicants that were received last year was 15,985, of whom 11,748 were admitted for the first time, and 4,237 were translated from one church to another. Present number of communicants 173,329. Increase during the year 10,513. This increase was less than that of 1829 by 5,996.

Baptisms during the year adults 3,255, infants 12,302—total 15,457, being 696 less in number than in the preceding year.

The funds reported by the presbyteries, contributed as follows. For domestic and foreign missions \$44,914 73, theological seminaries \$9,643 21, for charitable education purposes \$126,130 37. These give a grand total of \$184,292 84, which exceeds the amount returned to the general assembly of 1829 by \$111,226 58 — *Morn Star*

FOR SALE AT THIS OFFICE—Excellent Bibles and Testaments printed by the British and Foreign Bible Society at very low prices. Methodist Hymn Books and Watt's Psalms and Hymns of different qualities and sizes, also Sunday School Hymn Books of different kinds, and a small assortment of Sabbath School Books. We hope to obtain a large supply shortly.

MISCELLANEOUS ARTICLES

From the Cincinnati Christian Journal
PRESBYTERIAN CAMP MEETINGS

On Thursday, July 12th, several persons from this city and the neighbouring towns assembled at Williamsburgh, and made the necessary preparations for the coming solemnities. A few remained on the ground over night, and in the morning held the first prayer meeting since the dawn of creation on this consecrated ground. A prayer meeting was held in the church at sunrise, at which about one hundred were present. On Friday morning, July 16th, at 9 o'clock the appropriate services on the occasion commenced. A public prayer meeting was held at the stand, the exercises of which were prayer, singing and appropriate exhortation. At 11 o'clock a sermon was preached by the Rev. David Root, as moderator of the Presbytery. A recess then had till two o'clock, when the Rev. Mr. Morrison of East Tennessee preached, after which several persons came forward to the anxious seat and requested the prayers of God's people. Provision having been made by many for remaining on the ground over night, immediately after tea, family worship was had in all the tents, conducted similarly to the regular devotions of every pious household. The voice of Psalms sweetly blending with the echoes of the deep forest, strongly reminded one of elder times and primeval piety, when the Patriarchs dwelt 'in tabernacles with Isaac and Jacob, heirs with them of the same promise.' At candle light, the congregation assembled at the stand and engaged in prayer and praise. Several solemn and appropriate exhortations were made, and the great things of eternity seemed to come home with interest to the hearts both of saints and sinners. The assembly then dispersed, and those who remained on the ground, laid themselves down and slept undisturbed beneath the protection of their heavenly Father.

With the opening dawn, family prayer was had in all the tents, and at sunrise a public prayer meeting at the stand. Rev. Mr. Logan preached at 9, and Rev. J. Thompson at 11. A number of persons came forward to the anxious seats, deep solemnity pervaded the assembly, and a spirit of fervent prayer was poured out upon all the children of God. At 2 o'clock, the Rev. S. Crane, of Kentucky, preached, and in the evening, the Rev. Dr. Wilson of this city. About thirty came forward and requested the prayers of God's people.

On Sabbath morning, services as usual. At 9, Rev. Mr. Morrison preached, and at 11, Rev. Dr. Wilson. Both sermons were evidently attended with the divine blessing. It was estimated that the audience in the morning was composed of between two and three thousand persons. Throughout this vast assembly, the utmost order and quiet reigned during all the services. A more attentive congregation, a minister could not wish to address. Whatever disposition to levity there might have been in some bosoms, it seemed to be awed and restrained by the deep solemnity which pervaded the great mass of the people. There was an uncommon earnestness exhibited by those who spoke to press home the truths of the gospel upon the hearts of sinners.

Preparations were then made for celebrating the Lord's supper, at 2 o'clock in the afternoon. A table about one hundred and fifty feet long had been previously prepared, at which the communicants were to be seated. At the opening of the services in the afternoon, fifteen persons, most of whom had obtained hopes at this meeting, and who had been previously examined by the session, came forward, and added themselves to the people of God, and for the first time commemorated the dying love of their Redeemer, at his table spread in the wilderness for his believing children. The table was twice and a half filled with communicants. Many from other denominations were invited and joined in this holy communion. Seldom have we partook of this feast of love, with feelings of such deep emotion, as on that occasion. With the evidence of the Creator's goodness all around, it seemed as though the sub-

lime personifications of scripture were realized, and that the trees of the forest clapped their hands unto God, and the little hills rejoiced on every side—the heavens declared his glory and the firmament showed his handy work,—springs seemed to be opened in the wilderness and streams in the desert,—the solitary place was glad for them, and rejoiced and blossomed as the rose. Oh! we would not give that one hour of sweet and heavenly enjoyment, for all the fierce raptures of the madly unrepentant, who join in the whirl of dissipation, over the gulph of eternal perdition. We felt a deep abhorrence of that fiendish malice which would deprive the Christian of his hope of salvation through a crucified Redeemer, or that would lull the sinner in his impenitence, till the light of eternity wakes him up to the horrors of the second death. Long will the humble Christian remember that table in the wilderness, and those seasons of holy communion and sacred fellowship, surrounded by so many traces of the Almighty's footsteps, and having before him the visible emblems of his pardoning love and mercy.

On Sabbath evening, Rev. Mr. Graves of Reading preached, and on Monday morning at 11 o'clock, the Rev. Absalom Peters, Sec. of the Am. Home Missionary Society. After the morning sermon about thirty persons came forward and requested the prayers of Christians. At 2 o'clock, Rev. Mr. Hayden preached, and in the evening, the Rev. S. Crane. Tuesday morning the congregation assembled at the stand for the purpose of uniting once more in prayer, previous to a final separation. This was the most deeply affecting scene of all—Many felt, what was no doubt true, that this would be the last time we should all meet in similar circumstances till the last day, 'when the dead, small and great, shall stand before God.' Mr. Peters made a short address, in which this topic of final separation was alluded to in a very felicitous manner. After the prayer, the assembly united in singing the Pilgrim's farewell hymn, when the people took an affectionate leave of the ministers present, and one another, by a cordial shaking of hands.

From the New York Observer

INCOME OF BENEVOLENT SOCIETIES

We have prepared from our London magazines and papers the following table of the income of the various benevolent societies, which hold their anniversary meetings in the British metropolis in the month of May, and have annexed a column showing the dates of the commencement of the several societies—

Societies	When Estab.	Income
1 British and Foreign Bible	1801	\$377,320
2 Wesleyan Missionary,	1786	246,708
3 London Missionary,	1794	214,123
4 Church Missionary,	1800	210,236
5 Religious Tract,	1799	110,880
6 Jews,	1808	54,487
7 Hibernal,	1806	40,972
8 Sunday School Union,		26,964
9 Sailor's Home,		19,069
10 United Brethren, (London)		17,853
11 Naval and Military Bible,	1780	15,078
12 Irish Evangelical,		13,914
13 Prayer Book and Homily,	1819	9,799
14 Anti Slavery,		9,474
15 British and Foreign School,	1805	9,048
16 Newfoundland School,	1823	8,285
17 Continental,	1818	8,098
18 Irish Society of London,	1822	6,637
19 Sunday School Society	1786	6,527
20 Friends of the Hebrew Nation,	1129	5,585
21 Port of London,	1827	5,239
22 Christian Instruction,	1825	4,733
23 Universal Peace,	1816	2,788
24 Philo Judean,	1826	2,228
25 Spanish and French Translation	1826	1,638
26 London Itinerant	1797	994
27 British Reformation,	1827	12,000

1 The British and Foreign Bible Society circulated during the past year, 434,422 bibles and testaments.

2 The Wesleyan Missionary Society has 140 stations, 210 missionaries, exclusive of catechists, local preachers, assistant superintendents, schoolmasters, &c. and the converts from Paganism are reckoned at 26,660. Of its missionaries, 21 are in Ceylon, 10 in the South Seas, 30 in New Brunswick and Nova Scotia, 9 in Canada, 12 in Newfoundland, 24 in Ireland, and the remainder in South and West Africa, the West Indies, &c.

4 The income of the Church Missionary Society, for the first ten years after it was established, averaged £1,500 a year, for the second ten £15,000, and for the last ten

£41,000. About one third of its income is expended in India, and the rest chiefly in Australasia, the Mediterranean West Africa, and Ceylon.

5 The London Religious Tract Society distributed during the past year 10,900,000 tracts and since the establishment of the society the number is upwards of 140,000,000, in forty nine different languages.

6 About half of the income of the London Jews Society was expended on missions in Palestine, Poland and other foreign countries, one sixth part in support of Jewish children, and the remainder was devoted to their seminary, the purchase of Hebrew bibles and tracts, &c.

7 The London Hibernian Society has had under its care, in the four provinces of Ireland during the past year 1,363 day, adult and Sunday schools attended by 80,513 scholars, of whom upwards of 30,000 are Roman Catholics. The number of bibles and testaments distributed during the past year in English and Irish is 26,386, making with distributions in former years, 235,781.

8 The British Sunday School Union, has issued during the year, 860,481 books and has under its care in Great Britain and Ireland 9,893 schools governed by 97,747 teachers, and containing 1,019,603 scholars.

10 The income of the United Brethren Society in this table, is merely that of a London Association in aid of the missions of the United Brethren.

11 The Naval and Military Bible Society circulated during the year 13,233 bibles and testaments.

16 The Newfoundland School Society has under its care in that island, 8 schools, with 15 branches, in which 1,160 scholars are taught daily, and about 900 on the Sabbath.

17 The London Continental Society employs 42 agents on the European continent, principally, we believe in combating Popery.

18 The Irish Society of London, has under its care 421 schools containing 16,396 pupils.

19 The Sunday School Society has under its care 404 schools containing 37,197 scholars.

23 The Christian Instruction Society has 60 stations, (all we believe, in London and vicinity) for reading the scriptures, exhortation, and prayer, and its visitors, 1,100 in number, all gratuitous, visit 26,914 families.

23 The London Peace Society printed during the last year, 23,000 books. The whole number printed during the fourteen years of the Society's existence, is 469,300.

25 The Spanish and French Translation Society have printed during the year in the Spanish language, Curney's Essays on Christianity, Bogue's new testament and other books to the number, in all, of 10,000 copies and they have nearly ready for the press the Epistle to the Romans with Scott's Commentary in French.

26 The London Itinerant Society has stations in 27 villages and is the means of carrying the gospel to about 13,000 souls.

27 The British Reformation Society employs agents to travel in Ireland, to hold public discussions on the subject of popery, and to show that, Roman Catholic doctrines are inconsistent with the scriptures. Their funds are small.

The principal religious charitable societies in Great Britain not included in the above list, are the following. We give the income for the latest year to which our information extends—

Societies	Income	Year
Christian Knowledge,	\$300,290	1827-8
Irish Education,	159,671	1826-7
Baptist Missionary,	52,486	1827-8
Irish Tract and Book,	20,157	1827-8
Scottish Missionary,	19,780	1826-7
Edinburgh Bible,	14,600	1827-8

For the purpose of presenting, as far as may be, at one view, the whole income of benevolent societies in both hemispheres, we annex the principal societies in this country—

Societies	Income	Year
American Bible,	\$170,067	1829-30
Am. Board of For. Miss,	106,928	1829-30
Am. Sunday School,	70,000	1829-30
Am. Tract,	60,210	1829-30
Am. Home Miss,	33,929	1829-30
Am. Colonisation,	20,295	1829-30
Am. Baptist Miss,	16,061	1828-29
Am. Methodist,	13,128	1829-30
Boston Tract,	13,896	1828-29
Presbyt. Board Miss,	12,632	1829-30
Am. Episcopal,	10,827	1829-30
Am. Ref. Dutch,	4,604	1829-30

The aggregate income of the societies mentioned in the above tables, is \$2,540,228, and of this sum, the British societies contributed \$2,007,651 and the American societies \$532,577. If to the above aggregate we add \$160,000 for the Society of the United Brethren and all other protestant benevolent societies in Germany, France, Switzerland, &c. the whole amount would be in round numbers, \$2,700,000.

SINGULAR CONVERSION OF AN IRISH ROMAN CATHOLIC
[Communicated by Dr. Adam Clarke.]

Bryan M'Maken was a poor ignorant Roman Catholic, who acted as herd for a number of families near Newtown, in the county of Tyrone, north of Ireland. The Methodist preachers visited the place to which he belonged, and Bryan, under the preaching of Mr. Joseph Armstrong, was so deeply

convicted of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think God Almighty is looking at me every minute, and is angry with me." She did her utmost to make him quiet, but to no purpose, and as a last resort she advised him to go to the priest on the following morning. He took this advice, and having told his case, the priest said to him, "O, you have been hearing these Methodists. Nothing better could come of it." "O," said Bryan, "it is they that have done it upon me, but, sir, what shall I do, for I cannot live this way." After scolding him, the priest said, "Well, I will tell you what to do, and you will be well enough to go to the dance which is to be at John's to night, and when you return home, take a hearty glass of whiskey, and get Madge [his wife] to sing you a song, and all will be well." In obedience to this advice, Bryan and Madge went to the dance, but he had not been long there before he started up saying to his wife, "Madge, come away! I am worse & worse." On his return home, however, he took the rest of the advice—drank the whiskey and heard the song, but to no purpose. In the morning, far from being relieved, his distress was greatly increased, & Madge advised him to go once more to the priest. He went the next morning, and told his reverence that he was no better, for God was "still looking at him," and was "angrier and angrier." He was then ordered to go to Lough Derg, and heavy penances were prescribed—so many crossings, genuflections, stations, walking on his bare knees, &c. Having accomplished this task, he returned, and told the priest that he was no better. "Then," said the priest, "you may go to the devil, for I can do no more for you, but, mind, you must never go near the Methodists again!" "O," said Bryan, "there is no danger of that. They have done enough upon me already." Notwithstanding this resolution, being a short time after drawn by his employment to the preaching house, during the time of divine service, he ventured to the door to listen to the singing—then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The preacher, knowing nothing of the case of Bryan, was led to describe the state of awakened sinners, and the advice sometimes given to such to relieve them from their distress. Bryan, having by this time got near the pulpit, exclaimed, "That is just what he said to me." And there at that time, before the congregation, he detailed the woe of what had passed between him and the priest. The preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins, adding, "Kneel down, and we will pray for you." The whole congregation then fell upon their knees, calling upon God to have mercy upon the penitent. After some time, he leaped up, clapped his hands, and said, "I have got it! I have got it! I know he is not angry with me now! O, sir, will you come and convert Madge?" The preacher replied that he would go and talk with her next morning, but Bryan could with difficulty wait so long. As soon as he got home, he exclaimed, "O, Madge, sure I am converted. God is not angry with me now!"—"Bryan dear," said his wife, "who converted you?" "O," said he, "it was the preacher." "Would he convert me," said she, "for I am as bad as you?" "He would convert all the world," said Bryan. The preacher visited Madge, and explained to her the plan of salvation by Christ Jesus, and she also was soon brought to enjoy the power and comfort of religion. Bryan could not rest without telling the priest. He was advised not to go, but go he would, and in the face of the congregation, in his own way, told the priest of the happiness of his soul. The priest ridiculed him, and threatened him with excommunication—to which Bryan replied, "You may save yourself the trouble. You could do nothing for me in my distress, and I will never come near you more." Bryan and Madge suffered much from their bigoted neighbours, but they held on their way, and are long since lodged in the paradise of God. They brought up their children also

in the fear of the Lord, and one son became a respectable local preacher among the Methodists—*Wes. Methodist Magazine*

From the Richmond Telegraph
CURE FOR HARD TIMES

The times are hard, and call for retrenchment. The great change in the sale of the products of our farms, demands a corresponding change in our habits of living. Our sons, instead of being raised to be fine sporting gentlemen, must be trained to habits of industry, so that if necessary, they can support themselves by their own labour. And our daughters, too, should be no longer educated strangers to the kitchen and the domestic concerns of a family, to be fed on dainties, appear delicate, and taught to dress gaily, and to be genteel and very fine at a fashionable party, as if these were the most important accomplishments of the sex. It surely does not require supernatural wisdom, to see that grown children, who are thus educated, are unfit for any and every station in society, and if left with fortunes, their fortunes, in most cases, will be exchanged for poverty and beggary, before they get through the world. Too many have been thus educated to be fine ladies and gentlemen, who now, alas! are a burden to themselves, to their friends, and worse than useless to society. There is, indeed, a loud call for retrenchment, and we must retrench our idle hours, till all are usefully and profitably employed. We must retrench our idle habits, till they are all exchanged for industry and good management, and we ought to retrench many extravagances in eating and drinking, and in gaudy or rich articles of dress, which feed the vanity and pride of the young, and gratify a frivolous passion for the exhibition of the *gentle and delicate*.—There is a call for retrenchment, the times, our wants, our prospects, all demand it.—There must be retrenchment, necessity demands it, and necessity is authority that will be obeyed.

DEATHS OF THE KINGS OF ENGLAND

William the Conqueror grew enormously fat before he died. If we remember rightly, his death was hastened by it, and by the natural violence of his passions, which it exasperated.
William Rufus died the death of the poor stags which he hunted.
Henry I fell a victim to a surfeit of lampreys. He had the reputation of being a very wise prince, yet we see he was given to the commonest of all follies—excess in eating.
Stephen died of the Itac passion, together with a distemper to which he had been long subject.
Henry II is understood to have died of a broken heart by the discord and undutifulness of his children.
Richard Cœur de Lion died like the animal from which he was named, by a shot from the hand of an archer.
John died of bad health and *chagrin* brought suddenly to a crisis by vexatious obstacles during a march.
We forget the death of Henry III the most insignificant of the British Princes.
Edward I died on his road to Scotland of a natural sickness—we forget what.
Edward II was barbarously murdered by ruffians, supposed to be employed by his own mother and her paramour, Mortimer.
Edward III expired in a state of dotage.
Richard II is supposed to have been starved to death.
Henry IV died of fits caused by an isness.
Henry V of a painful affliction prematurely.
It is not known whether Henry VI died a natural or a violent death—but he ended his life in prison.
The death of Edward IV is attributed to his irregularities.
Edward V perished in the Tower—it is supposed by means of his uncle, Richard.
Richard III was slain in Bosworth Field.
Henry VII wasted away in a decline as befitted a miser.
Henry VIII died of fat and fury.

Edward VI of a consumption
Mary, of a broken heart
Elizabeth not without suspicion of the same disease, caused by the death of Essex. She lay upon cushions on the floor, refusing to go to bed, and for a long time would not speak.
James I of a burly, bad state of body, flustered with a habit of drinking, and it is thought with uneasiness about affairs.
Charles I was beheaded.
Charles II was cut off by apoplexy.
James II died in exile, probably of repeated disappointments at not being able to regain his kingdom.
William III of a consumptive habit of body, shattered by a fall from his horse.
Anne, of a dropsy, brought on by an attachment to cordials. The immediate family of her father, Clarendon, like himself, were all of a gross habit of life.
George I of a paralytic attack
George II suddenly of a rupture in the heart
George III of a complication of afflictions

AN AFFECTING CASE

Extracts from the correspondence of the American Bible Society—A few days since, a female about forty, came to the Bible House, inquiring whether she could obtain a Bible gratuitously. From her general appearance and dress, it appeared as if she might be able to purchase one, but on enquiring she burst into tears, and said it was not in her power to pay for one. On learning her history, which she gave with meekness and reserve, it appeared that she, like many other godly women, was connected with a cruel, profane husband, who denied her every religious privilege except that of praying to Him who seeth in secret. She lives in the State of New Jersey, not far from New York, with no church nearer than three miles, and thus she is not allowed to attend. Her husband has finally forbidden her to read or own a Bible, yet she thought that if she could obtain one she might conceal it from him and read it occasionally in the woods, a privilege she observed, which she desired above all things to enjoy. Never have we seen a fellow being so anxious for the bread that perisheth as this afflicted saint seemed to be for the Bread of Life, and we never felt so strongly before the preciousness of that holy volume to a child of God. She was furnished with this book which she sought, and may it be indeed the man of her counsel, and pleasant as it was to the Psalmist of Israel.

The Effects of Theatrical amusements—How often has it been said, that the Theatre is a place peculiarly adapted to refine the manners and feelings, and improve the taste of its votaries. Will the reader think so after reading the following paragraphs? or will the parent, who peruses this record of human folly, insensibility, and debasement, ever suffer his children to be exposed to the silly, disgraceful and vitiating spectacles which are exhibited in these manufactories of lewdness, corruption, vice, and death temporal and eternal.—*Ed*

Melancholy Catastrophe—On Friday evening last, a Sergeant and thirteen men belonging to the Rifle Brigade, and a lance Bombardier and eleven men belonging to the Royal Artillery, were on the stage of the Theatre, performing parts in a *sham* fight, intended to represent the Battle of Waterloo. The Artillery represented the body of one of the great opposing armies, and the Rifles that of the other. In the course of the engagement several rounds were fired from each side, and painful to relate, in this scene of amusement, two men of the Rifles were wounded, one of them severely in the face, by the wadding of a gun, and the other mortally in the head by a ramrod, which had not been returned, and which penetrated the head, to the depth of three inches, above the left eyebrow. The unhappy man fell senseless on the stage and although medical assistance was at hand, and was promptly administered by the Hospital Assistant, Mr HADAWAY being present,—he lay in a state of absolute insensibility until after four o'clock on Saturday

morning, when he expired Here we would willingly close our recital, but the outraged feelings of this community render it imperative upon us, however it must surprise, or rather shock those who read it, to add, that the mortal wound given to this man, did not hinder the proceeding,—he was carried off the stage in this state of insensibility, and the play was continued to the end as if nothing had happened Unfavourable as has been our opinion of the tendency of theatrical exhibition, and low as was our estimate of the occupation and character of stage players, we candidly confess that the inhumanity, the absence of all proper feeling and sympathy manifested on this occasion, exceed beyond measure any thing we could have conceived to take place in a civilized, much less in a christianized country. Had not the thing actually happened, we could scarcely believe it to be within the range of possibility And yet after sufficient time had elapsed for reflection, we do not learn that any attempt has been made by Hand Bill, or any other of their modes of communication to explain, to lament, or even to apologize And we can sustain the credit of such of our citizens, as remained to witness the play to its conclusion, only, by supposing, that they were in entire ignorance of the tragical event which had taken place on the stage

In addition to our regret for the life of one of His Majesty's subjects, thus unnecessarily thrown away, we feel a high degree of mortification at the idea, that any man who bears the honourable appellation of a British soldier, should descend, or be allowed to descend, so far, as to be upon a level with a stage player—but more especially as upon the present occasion that men who have braved death upon the field of battle in defence of their country, and who bear the trophies of victory proudly emblazoned upon their banners, should become tools in the hands of a set of foreign players to gild our citizens, and to fleece them of their hard earnings, for a thing of naught

After this specimen of the disposition and conduct of the players, we deliberately ask, shall such men be any longer countenanced or tolerated in this community?—*St John City Gazette*

FOREIGN NEWS

REVOLUTION IN FRANCE

[From the London Courier, July 31]

Despatches were received this afternoon by express at the Foreign office, from Lord Stuart de Rothsay, our Ambassador in Paris Various other expresses have also reached London, within the last hour and we are enabled at length to communicate authentic information of the important events of which France has been and is, the scene

On the 26th inst the Bank refused to discount bills upon which all the manufacturers discharged their workmen and the streets of Paris were filled with groups discussing aloud the extraordinary state of things

The seizure of the presses of the Liberal Journals appeared to be the signal for the manifestation of public opinion The populace was no longer to be intimidated by the troops and bloodshed ensued to a frightful extent on Tuesday and Wednesday Many of the National Guards now spontaneously took up arms in defence of the public liberties, but the Government neglected to profit by this open demonstration of feeling and persevered in the course which must terminate in its ruin This state of things continued until Wednesday, when the populace and the National Guards attacked and carried the Hotel de Ville and several small posts—The King's troops then charged in turn, and after an obstinate resistance, in which much blood was spilled, succeeded in retreating

The possession, however, was of short duration as the students of the Ecole de Droit and the Ecole Polytechnique, felt vigorously on the military, and drove them from their posts

The National Guards being then organized to a considerable extent, and having at their head General Gerard under took the duty of protecting the City and gained over to the cause of the people the 5th and 53d Regiments of the Line

During these proceedings the populace being formed into bands, armed in every possible way and organized to a great extent, gained considerable ground and pushed their advantages to the extremities of the City The Royal Guards who had been ordered to evacuate Paris were directed to proceed to St Cloud The 3d Regiment of Guards and the Swiss Guards who had not quitted posts at the Tuileries were attacked there at 12 o'clock in the day, and the posts being forced the troops retreated to the Louvre Here they were again attacked at three o'clock, and after a heavy firing, they were dispossessed, and finding further resistance

hopeless, retired from Paris These accounts reach up to four o'clock on Thursday

The Deputies met in Paris, and agreed to a Protest, which was sent to the King at St Cloud, but it did not appear that the King would make any concession The Deputies, on ascertaining the obstinacy of the King, re-assembled to deliberate, and to take measures for the safety of the country

When the last accounts left a Commission was sitting at the Hotel de Ville composed of General Gerard, Marquis de Choiseul, General LaFayette, Cassimir Perrier and M. Odier

The Tri colored Flag was floating on the Tuileries, and, according to some accounts on Notre Dame also

The King is at St Cloud—There has been a great deal of fighting in Paris, and a great many killed The Tuileries have been plundered by the mob The Hotel de Ville was taken and re-taken three times yesterday The Tri Coloured Flag is flying at the Tuileries, and Place Vendome

From the London Courier August 2

MEETING OF THE DEPUTIES—FORMATION OF A PROVISIONAL GOVERNMENT—CONFERENCE BETWEEN M. LAFFITE AND GENERAL MARVONT

We have received a *Moniteur*, bearing the dates of the 29th and 30th July, *The Temps* the *Journal des Debats* the *France Nouvelle* of the 30th July and the *Messenger des Chambres* of the 30th July

[From the Moniteur]

Provisional Government—The Deputies present at Paris have found it necessary to assemble to remedy the serious dangers which threatened the security of persons and property A Commission has been appointed to watch over the interests of all, in the entire absence of a regular organization

Messrs Audry de Piraveau, Comte Gerard, Jacques Lafitte Comte de Lobau, Mangin, Odier Cassimir Perrier, and De Schonen compose this Commission
General Lafayette is Commander in Chief of the National Guard

The following Proclamation was issued by GEN. LA FAYETTE who had been appointed Commander in Chief of the army Is as follows—

Fellow Citizens—You have by unanimous acclamation elected me your General, I shall prove myself worthy of the choice of the Parisian Guard National We fight for our laws and our liberties

Fellow Citizens—Our triumph is certain, I beseech you to obey the orders of the Chiefs that will be given to you, and that cordially The troops of the line have already given way The guards are ready to do the same The traitors who have excited the civil war, and who thought to massacre the people with impunity, will soon be forced to account before the tribunals for their violation of the laws and their sanguinary acts
Signed at General Lafayette

LE-GEN. DUBOURG LA FAYETTE

Paris, 29th July

Protest of the Deputies—The undersigned regularly elected Deputies of the Colleges of Arrondissements by virtue of the Royal Ordinance of the ——— and conformably to the Constitutional Charter and to the laws relative to elections of the ———, and who are now at Paris

Consider themselves as absolutely obliged by their duties and their honour to protest against the measures which the advisers of the Crown have lately caused to be proclaimed for the overthrow of the legal system of elections, and the ruin of the liberty of the press

The same measures contained in the ordinances of the ——— are in the opinions of the undersigned, directly contrary to the constitutional rights to the Chamber of Peers to the public rights of the French to the attributes and to the decrees of the tribunals and calculated to throw the State into a confusion, which equally endangers the peace of the present moment and the security of the future

In consequence, the undersigned inviolably faithful to their oath, protest in concert, not only against the said measures, but against all the acts which may result from them

And considering on the one hand that the Chamber of Deputies not having been constituted could not be legally dissolved—on the other, that the attempt to form a new Chamber of Deputies in a novel and arbitrary manner is directly opposed to the Constitutional Charter and to the acquired rights of the electors—the undersigned declare that they still consider themselves as the legally elected Deputies by the Colleges of the Arrondissement and Departments whose suffrages they have obtained and as incapable of being replaced except by virtue of elections made according to the principles and forms prescribed by the laws And if the undersigned do not effectively exercise the rights nor perform all the duties which they derive from their legal election it is because they are hindered by absolute violence Many Deputies are expected at Paris to-morrow or the day after (names of Deputies omitted)

For three days Paris has been brood upon with cannon and grape shot It was taken by storm blood flowed in the streets The fire of the musketry was more terrible and more numerous than on the 30th of March 1814 At that time it was the Cossacks the Russians, and the Austrians who fired to-day it is French soldiers—it is those whom we pay who desolate Paris with fire and the sword

And who has ordered this massacre? The Ministers of the King of France—It is they who have plunged the

pital during three days into all the horrors of war And why, great God! all these terrible things? Because they had violated the Charter, and conspired to re-establish absolute power They have proceeded from crime to a more heinous crime They have been the insolent violators of their oaths before they were the sanguinary executioners of their fellow citizens

Such then is the reward of fifteen years obedience Such is the reward of fifteen milliards paid with the sweat and the sufferings of the people!

What an impudent decision of every thing that men receive!

The imagination is confounded at the sight of so many crimes meditated ordered and executed Our liberties falling under the stroke of illegal ordinances, our fellow citizens under the fire of the cannon and the musketry and exposed to the prey of all the violences of military government

No more justice no more laws, nor magistrates! Force against the laws, force against the citizens

And this brutal force, how has it been broken by the anger of the capital? Our enemies have thrown themselves out of the pale of the laws Let them remain there We can now do what we will, and what we have always desired what we still desire is the reign of the laws—what we desire is public tranquility

After the glory of so noble a resistance and when our victory shall be complete we will hasten to return to order and to public peace—to that order which our enemies have attempted to overthrow—to that peace which they have so cruelly stained with blood We will show what a people is that did not desire a revolution—that takes arms against whoever dares to attempt one—that breaks the power of the attack and, glorious and triumphant returns to legal order through a thousand dangers heroically endured

The National Guard is reorganized Let every good citizen who has a musket join the standard A municipal commission of Paris is formed Let every good citizen who wishes for peace place himself under its authority This commission has promised to save the people, it will keep its promise

The violators of our liberties and the executioners of Paris must be punished The following are the measures which must be taken first of all

The exemplary punishment of the Ministers who signed the Ordinances They have sported with the lives of their fellow citizens Let them be delivered up to the justice of the Chamber of Peers

The punishment of the principal chiefs who have acted after their orders The illegality inherent in the Ordinances vitiates all the orders given in consequence

A declaration of rights, which shall explain the 14th Article of the Charter, and take from Royalty the unlimited power which it thought it found there

A law which shall declare every officer guilty of a crime who shall fire upon the people, except in the cases provided for by the law

It has been reported during the last three days that M. Saguer Peer of France, First President of the Royal Court of Paris and M. de Belleyme President of the Tribunal of the First Instance had been arrested and carried to Vincennes by order of the Ministers We are happy to be able to state that this crime has not been added to so many others

The Chambers of Deputies will assemble on the 31st of August

The Peers now at Paris have assembled, to consider of what was to be done in the present state of things

This morning the Louvre and the Tuileries, which were defended by the Swiss were taken after a brisk and long supported fire

This evening the Royal Guard which left Paris at two o'clock has retreated behind the barrier, Pktoide Its lines extend as far as Passy

For these three days we have been witnesses of the greatest civil courage ever seen in Europe Courage, energy, prudence profound consciousness of its rights and its duties—all were united Never did Paris—never did any capital offer such a spectacle

Early on Wednesday morning the citizens made only one army—The National Guard appeared in uniform and was hailed with gratitude and respect The crowd joined the citizens it found powder and arms Then they marched to the Place de Greve, the Hotel de Ville was several times taken and retaken At last it remained in the hands of the Constitutional party The fire of musketry continued till very late in the night

After the first combat the troops of the line who behaved with the most laudable moderation laid down their arms and held out their hands to their fellow citizens and the fire ceased The general order soon followed the example The Royal Guard at length yielded like the others It is a singular spectacle to see the soldiers disarmed mingled with the armed citizens They had exchanged their parts and their duties

The Swiss had surrendered The people had been content with disarming them The National Guard is organized Patrols in uniform traverse the city Tranquillity every where prevails

The Mayors of the Communes, in the environs of Paris have taken measures to organize legal resistance

An investigation has been made which shows that there is no Paris flour for six weeks consumption there is therefore, no reason to fear a scarcity

Yesterday several Deputies, viz Messrs Ger Gerard Comte de Lobau, Lafite, Cassimir Perrier, and Mangin,

went, amidst the fire of musketry to the Marshal Duke of...

The Marshal replied 'The honour of a soldier is one...

The Mar had agreed that as a citizen, he might perhaps...

A quarter of an hour passed, the Marshal returned with...

'We have then civil war' said M Lafitte

The Marshal bowed, and the Deputies retired...

(From the Messenger des Chambres of Friday, July 30)

It is now averred that M de Polignac has paid agents to...

It is reported that the Duke d Orleans consents to accept...

The markets are well supplied with provisions, which are...

The Municipal Commission of Government has appointed...

The Duchess of Berni made the most energetic remon-

The despatches seized at the Post office and intended for...

The sight of public order and respect for property after...

Just as we were going to press we were favoured with the...

My Dear — I write to you these few lines, that you...

I shall now merely state that the tricolour flag is hoisted...

Paris is now safe and tranquilly has been restored every...

Frenchmen — France is free Aboute power raised it...

we still want A government which may without delay se-

The Duke of Orleans is devoted to the national and con-

The re establishment of the National Guard with the in-

The intervention of the citizens in the formation of the

The jury for the transgressions of the press the regally

The re election of Deputies appointed to public offices

Frenchmen — The Duke of Orleans himself has already

'The Chambers, says he, "are going to assemble they

'The Charter will henceforth be a truth' — Imprimerie

Municipal Commission of Paris — Inhabitants of Paris —

Charles X has ceased to reign over France Not being able

to forget the origin of his authority he has always con-

sidered himself the enemy of our country and of its liber-

ties, which he could not understand After having clandes-

tinely attacked our institutions by all the means which fraud

and hypocrisy gave him he resolved when he thought him-

self strong enough to destroy them openly to drown them

in the blood of the French Some upstarts have sufficed

to annihilate this corrupted government, which has been open-

ly a permanent conspiracy against the liberty and prosperity

of France The nation alone is standing adorned with

those national colours which it has purchased with its blood

It will have a government and laws worthy of itself

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Paris, July 31

Charles X is at Chartres The Court intends to go to the

Louve to organize the scourge of civil war in the ancient

Vendees They are accompanied only by the Swiss The

Royal Guard in a state of complete discouragement, disor-

ganization and desertion has remained at St Cloud and

Versailles with the artillery

The Duchess of Berni made the most energetic remon-

strances to Charles X telling him that she was a mother,

and that the brilliant destiny of her son was for ever endan-

gered by his obstinate perseverance in an oppressive sys-

tem Charles X it is said, received the Princess very ill,

both public and private property, and in less than two

weeks there will be double that number All the treasure

at the Bank and in other Public Offices, such as the treasu-

ry &c has been saved The communication with the in-

terior is again free to every body, and it is to be hoped that

in a few days the public conveyances will be re established,

of which I shall avail myself to return to England

The Duke of Orleans is just arrived His eldest son, the

Duc de Chartres is expected in a few hours, at the head of

his regiment

M Louis is named Commissioner of the Treasury, and it

is said that Messrs Berthier and de Vaucher, are gone to

receive his orders

The following is from a City Correspondent —

'The accounts from Paris just received by Express, are

dated Saturday night The following is an extract of a

private letter

'The Provisional Government has just been installed

It will be a moderate one and composed of moderate men

The Duke of Orleans who has been appointed Lieutenant

General will be given a Crown which he will wear with

more moderation than that which has just been lost The

Crown has gone forever from Charles X and his descen-

dants Charles is at Chartres and has about 2,000 troops

with him — All Paris is now tranquil, and the people, who,

two days ago, were fighting for liberty and their country,

have returned to their work — The Banks have recommen-

ded payments, and the discount offices are again open This

has a revolution been accomplished, which will prove an ex-

ample to those who would wish to trample on the rights of

the people Other letters speak of Normandy as the rally-

ing point of Charles Tenth and that there a civil war will

be projected It was stated on Saturday that the Provision-

al Government were disposed to treat with the Court

if the Ministers were dismissed This is not true —

EDUCATION.

THOMAS THOMPSON — Begs leave respectfully to

inform the Inhabitants of York and its vicinity that

he has opened the School near the Methodist Chapel in

King Street, lately conducted by Mr Beck where he in-

tends instructing youth in the following

BRANCHES OF EDUCATION

Viz Reading, plain and ornamental Penmanship English

Grammar, Geography Arithmetic, Geometry, Mensuration

Land Surveying Trigonometry, Stenography, the rud-

iments of the Latin tongue, &c

T T in soliciting a share of the public patronage pledg-

es himself that the most assiduous attention shall be paid

in facilitating the moral and intellectual improvement of the

pupils committed to his care

T T — Intends opening an Evening School on the 20th

instant

Terms &c made known on application to the above

York, August 31st 1830 43 of

DR BURNSIDE has removed to the East end

of the Town near St George & Co

York, 9th September, 1830 43 of

POETRY

For the Christian Guardian THE WANDERING JEW, OR THE TEN TRIBES LOST, THE ABORIGINES OF AMERICA

Awake, my slumbering muse, awake And from the mournful willow take Thy harp which once was tuned so well, On sacred themes to rise and swell, But since my soul has learn'd to weep, Has sunk in melancholy sleep

The dreary moral winter's pest The mantle o'er creation cast, Of sable night recedes away, And dawns the everlasting day

My heart emerges from her woes, And with celestial ardour glows, Exults, while ransomed spirits sing, And chants the sweet millennial spring

For, what are private ills to me, Since I this day of glory see, This day of wondrous gospel grace, Beaming from Christ our righteousness? Let Satan rage, let malice foam May heart responds, Thy kingdom come

In sacred history we are told, Of judgments on the Jews of old Ten tribes who wildly disobeyed, And from the holy covenant strayed Who from the promised land were driven, And scattered to the winds of heaven To man, and to themselves unknown, Recognized by that eye alone, That doth the sons of Abram keep— Whose promise doth no longer sleep, Concerning that afflicted few, Which, now we call, The Wandering Jew

Their haunts are not to man revealed The hand that scattered, has concealed Yet still preserved, as precious seed, To spring again as was decreed May we not dare to see a Jew, Who crept to find this Wandering Jew?

Pardon converts while we say, May not our wandering tribes be they? In their condition can't we trace Some marks of that peculiar race? Marks of displeasure from their God Stripes of his sin avenging rod?

Proud Jopeth's sons have them oppress'd, By fraud, and force their lands possess'd By vile example, made them worse Than ever since they bore the curse For filthy lucre first betrayed, And then an execution made

Behold the half extinguished race! With sullen, slow reluctant pace, Through death's dark gloomy shades they steer, Down to the regions of despair

But lo! the voice of mercy speaks The day of life eternal breaks Jesus, the bright, the morning star, Collects his children from afar, The Lord of Abram, son of Shem, Doth Indians as his children claim He now restores the ancient race To covenant peace, and gospel grace, Comforts the poor afflicted few, And brings to rest the Wandering Jew

"We hear these sons of Abram shout We hear the living stones cry out" Our hearts respond with sweet accord, Glory to our Redeeming Lord! His bids the ransomed world obey The nations joyful own his sway Unfolding fast his deep designs, The glorious Sun Eternal shines!

MILLENNARIAN

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20, on Lot Street, and in the Field adjoining Mr Dunn's, on Lot and Peter Streets Entrance of Mr Crookshank or Mr Mc-corr York, 23rd February 1830 15tf

LAKE ONTARIO STEAM-BOAT



NIAGARA.

THE NIAGARA, Captain John Mosier, commences her regular trips for the season on SATURDAY, May 1st, ending on TUESDAY November 2d

Leaves Niagara for Prescott every Saturday Morning, at eight o'clock, touching at York, (Cobourg, and Port Hope, wind and weather permitting,) Kingston and Brockville and will arrive the following day

Leaves Prescott for Niagara every Tuesday Evening, after the arrival of the Montreal Stage, touching at Brockville Kingston, (Cobourg and Port Hope, wind and weather permitting) and York, and will arrive at Niagara on Friday morning

RATES OF PASSAGE.

Table with 2 columns: Route and Price. Includes entries for Prescott and Niagara, Kingston and Niagara, and York and Niagara.

From Prescott to Montreal there is a daily line of POST COACHES (Sundays excepted) running in connection with the above Boat

The NIAGARA (341 tons burthen) is in the best sailing order,—has very superior accommodations—and her engine, by Ward, is on the low pressure principle

AGENTS At Kingston, Archibald McDonell, at Queenston Adam Brown at York, Newbigging & Murray, and at Niagara, W D Miller Niagara, April 10th 1830 30 tf

NEW LINE OF STAGES AND STEAMBOATS FROM YORK TO PRESCOTT

The public are respectfully informed that a line of Stages will run regularly between YORK and the CARRYING PLACE

twice a week the remainder of the Season, leaving York every MONDAY and THURSDAY morning at 4 o'clock, passing through the beautiful Townships of Pickering, Whitby, Darlington and Clarke, and the pleasantly situated Villages of Port Hope, Cobourg & Colborne and arriving at the Carrying Place the same evening

Will leave the Carrying Place every TUESDAY and FRIDAY morning at 4 o'clock and arrive at YORK the same evening

The above arrangements are in connection with the Steam Boat SIR WILLIAM WELLS

Persons travelling this route will find a pleasant and speedy conveyance between York and Prescott, the road being very much repaired and the line fitted up with good Horses, new Carriages, and careful drivers

Will leave the Carrying Place every TUESDAY and FRIDAY morning at 4 o'clock and arrive at YORK the same evening

WILLIAM WELLS York June 9th, 1830 30

CHEAP CLOTHING STORE

(Two doors East of the English Church North side of King Street, York)

WILLIAM LAWSON Merchant Tailor, respectfully informs the Inhabitants of York and its vicinity, that he has on hand a general assortment of Ready made CLOTHING suitable for the season

WILLIAM LAWSON respectfully solicits the attention of the Ladies of York and its vicinity to his very elegant and extensive assortment of Ladies Shoes &c direct from London being a very superior article, and consisting of several Hundred pairs of the following description viz

Ladies Black Kid, Seal skin and Purnella Shoes, Seal skin and Purnella Boots, Children's assorted Boots, & Shoes,

Also a handsome Stock of Leghorn and Straw Bonnets with a large quantity of Straw Hats, all direct from London, so that Ladies can have their Bonnets Hats &c made to order according to the newest London fashions York July 9th 1830 34 tf

CAUTION—The public are hereby cautioned against having any thing to do with any land belonging to the Estate of the late Jonathan Miller Esq of the Midland District upon the authority or claim of a person who calls himself Joseph Coyle, pretending to be the son of Michael Coyle and Rachel his wife—as he is not the person he pretends to be and has no legal claim upon said estate GILBERT MILLER, JOHN M COYLE,

Witness our hands at York U C July 10th 1830 30 31

TO THE FREE AND INDEPENDENT ELECTORS OF THE TOWN OF YORK

GENTLEMEN—It now appears to be the prevailing opinion that the late demise of the Crown will be attended with a dissolution of the Provincial Parliament—As I understand a report has been spread of my having declined renewing to you the tender of my services I feel it to be my duty to take the earliest opportunity of correcting this mistake by at once announcing myself as again a candidate in the event of a dissolution for the distinguished honour to which by your free choice I have already been twice elected

Professional engagements render it impossible for me to wait on you individually at present—I however beg leave to assure you that it is upon the same principle and with the same views as those upon which I formerly obtained it that I now most respectfully solicit your support

I am Gentlemen Your very obliged Fellow Citizen, ROBERT BALDWIN 26th August, 1830 41

NOTICE IS HEREBY GIVEN that the Debtors in the York Goal will make application to the next session of Parliament for a further sum as weekly allowance the present sum being insufficient to support nature York Goal Sep 1st 1830

NOTICE.

R. MULLEN begs leave to inform the public that he has received an extensive and general assortment of

MEDICINES,

which he offers for sale on reasonable terms, amongst which are some of the latest chemical preparations from London and Paris Should gentlemen of the Medical profession or veterinary surgeons favor him with their patronage they may rest assured that he will make liberal deductions Hamilton, May 17th, 1830 30 tf



JOHN AND CHRISTOPHER WEBB, Boot and Shoe Makers, Leather Sellers, &c—Grateful for past favors return their thanks to those gentlemen of York and its vicinity who have patronized them since their commencement in business, desirous to inform the public that they have now a quantity of different kinds of

EXCELLENT LEATHER,

Bought in New York, and that from the attention and care to please, they hope still to merit the patronage and a portion of the custom of the Public York, Church Street, February 13th, 1830 13 tf

NOTICE TO TANNERS AND CURRIERS

A Person of suitable qualifications to take charge of a small Tannery two miles and a half north of York on that beautiful and flourishing street leading to all the northern settlements, will meet with good encouragement by applying (if by letter post paid) to

C W PAGE Saddle King street, N B—None but those of steady habits, and acquainted with both branches need apply, York, June 24th 1830 30 tf

WANTED A first rate Brewer a man with a family can be accommodated with a House at the Brewery Apply to JOHN ARMS FRONG or ROBERT DARLING 39 tf

CASH will be paid for SILVER and DEEP SKIN free from holes and stain, at the Parcelment Manufactory, Dundas Street York, 7th May 1830 F W LONG 23 tf

FOR SALE in the Town of Niagara, a part of Lot No 44 having two fronts one containing one hundred and ten feet in front by a hundred and four feet deep the other containing fifty four feet front either of which will be sold on reasonable terms Apply to JOHN HARTMAN York August 26th 1830

STRAYED OR STOLEN

FROM the Garrison Plains about the 1st of June is a BROWN HORSE, black mine and tail, five year old, about 13 hands high Whoever will bring said Horse or give information where he may be found shall be rewarded WILLIAM HIGGINS York, August 6th 1830 38



FOR SALE—Two hundred acres of excellent land in the township of East Guilford bury Lot No 29 in the 7th Concession The Land is of a good quality and in a flourishing township Most kinds of country produce will be taken in part payment such as Flour Wheat Indian Corn Peas Pork, or Cattle For further information apply to JAMES JOBBIFI, King Street York, June 13th, 1830 34