

CHRISTIAN GUARDIAN:

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SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC
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From the New York Evangelist.

SHORT SERMONS.

BY THE REV. DANIEL A. CLARK.

We invite the attention of our impenitent readers to this sermon. The course of thought which it presents is calculated to awaken the most serious and salutary impressions. It is a painful journey which the impenitent sinner has to travel, even on this side of eternity. The journeyings of his spirit after death, what mind can conceive. But here we have illustrations of those essential elements of character, from which the fearfulness of his future woe will mainly spring.

"They weary themselves to commit iniquity."

JEREMIAH ix. 5.

This is a suffering world in more senses than one. We are subject to toil and labour in consequence of the apostasy, and to perpetual vexation of mind in consequence of our opposition to the divine will. The sinner, therefore, is compelled, if he will continue to sin, to maintain a mental war, which devours and exterminates from his breast all the elements of vital joy. Determined not to repeat, yet anxious for happiness—compelled by the necessities of his nature to cry out for peace of mind, yet averse to holiness, its necessary means, he toils hard, and travels in pain, and ripens in agony here, for the agony eternal which lies before him. To delineate the particulars of this mental war, I remark—

I. The sinner must sustain morality without piety. He must be moral or miserable. The vices are so many demons resolved into their original elements. They torment a man before the time. Disgrace; loss of property; of all real friendship; of domestic affection; of the health and life; of self-respect and elevated companionship; all wait around a course of vice. The vicious man sinks deeper and deeper in the mire. The reptiles of the slough in which he journeys grow more and more venomous and malignant. He must be moral or miserable. It is hard work, however, to maintain morality without religion. The passions are strong; the world is full of temptation; the soul is liable to be beat off from its hold on morality, and if once beat off it is a ruined thing, unless recovered by grace; its course will be tremendous, the progress of its depravity vehement, and great the fall of it.

II. He must feel secure without a promise. No man can realize the final wreck of the soul and feel happy in the prospect. The mind in the ordinary stages of depravity shudders and recoils, and hides itself from the prospect. Even the hardest incrustation of sin cannot prepare the soul to look fully at eternal wailing undaunted. There it stands; that never ceasing view; that vivid painting of the future; and dark, shadowy, but distinct and fearful representation of utter ruin; it is hung out before the soul by the stern truth of God, from behind every scene of guilt, and along every winding of the soul's weary path. How can he feel secure? yet how can he bear to face that vision? If he looks to nature, it warns him; to his companions, they are falling into the arms of the monster. He is warned in the family circle, in the scene of futurity, in the haunts of dissipation around the grave: every where a compassionate eternity weeps about him; angels of grace draw aside the veil of the pit, and with earnest countenance cry, Escape for thy life.—If he looks to the Bible, he has no promise. If he thinks of mercy, no promise. If he looks to the end, there is the falling flood, and its dreadful roar, and its fearful spray, and its havoc of apostate minds in the boiling depths below, but no rainbow of promise. He reads all around him the startling inscription—THE FEAR OF THE WICKED IT SHALL COME UPON HIM.

III. He must hope for heaven while forming a character for perdition. He must hope, and will hope, even if he knows his hope will do no good. Heaven is the only place of final rest; if he miss it he is lost, undone for ever. Holy as it is, and much as he hates holiness, he must enter there, or eternally be an undone man. No man can bear the idea of confessed, manifest, public, and hopeless, irrecoverable disgrace. Every man, therefore, clings to the idea of a final heaven as long as he can. But here the sinner has a hard task. His supreme selfishness leads him to hold on upon the idea of rest after this life, but that very selfishness is making his failure sure. The cords of habit are twined all about his character; and they are not threads of flax, except when the Spirit rends them. They are strong cords to the weary sinner, and he shall be holden by them, if he will continue to sin, and all the joints and departments of his character will be fidly compacted together, to make it the meet habitation of eternal fire. It is hard work while these

formations of character are going on, for a soul to be shut up to the necessity of keeping alive a hope of heaven, yet this the sinner must perform.

IV. He must resist Christ without a cause. He is supposed impenitent and determined on continued sin. Exposed to endless death, he has an offer of Christ and salvation. The claims of Christ are not only just, but compassionate and benevolent. If he will sin, he must contend against the Saviour in the very interpositions of his astonishing, overwhelming, agonizing mercy. This is hard work for the conscience; the wheels of probation drag heavily; their voice grates fearfully; their cry for retribution waxes loud.

V. He must try to be happy while guilty. This he cannot accomplish, yet he must try. He will fail in every attempt, yet he must renew the trial. If he will not repent and obtain pardon in the blood of Christ, then he must retain his guilt and feel it on his conscience, and groan under it as it continually grows heavier, while he must struggle for peace. The nature of happiness renders his efforts fruitless; but the nature of his being renders this effort necessary. He will make them, and will always fail. He will choose a thousand phantoms; he will grasp after every shadow; he will be stung a thousand times, yet will he renew the toil, till wearied, hopeless and sullen, he lies down to die. It is hard toil to do what a guilty, unbelieving sinner is compelled to do in trying to be happy.

VI. He must have enough of the world to supply the place of God in the heart. The heart must have a supreme object, God is able to fill it. On him the intellect may dwell, and around the ever-expanding developments of his character, the affections, like generous vines, may climb, and gather, and blossom, and hang the ripe clusters of joy forever; but the sinner shuts out God, every vision of his character is tormented, and he turns away to fill the demands of his heart with the world. He has commenced a thankless task; he has enlisted in a severe service. The whole world, if gained, would infinitely fail, yet he can gain but little of it, and that little is vanity and vexation of spirit. Yet painful and hopeless as this may be, the sinner must toil at it till he dies.

VII. He must arrange matters for death while he is afraid to think of dying. He must work to get property for his children when he is gone. He must put his business in a train so that it may be settled advantageously when he is gone. He must make his will frequently, perhaps, so that all may be distributed according to his wishes when he is gone. He must do all this on the strength and under the impulse of an idea at which he trembles.

VIII. He must read the Bible whilst he is afraid to think or pray. This is especially true of the worldly minded professor. If he keeps up the form of family worship, or attends at the house of God, the Bible, the holy and accusing book, is in his way—its truths lie across his path. He cannot turn aside, he must trample over them, while he beholds them under his feet. He knows that his footsteps are heard around the retributive throne. If driven to console himself by the promises of error, the sinner has to pervert and wrestle with the Bible. Its denunciations catch his eye, and burn him while he tries to explain them away. Its promises turn into curses within his soul as he attempts to incorporate them in his hopes.

CONCLUDING THOUGHTS.

1. Have we no compassion for a suffering world? How little, Christian brethren, do we feel for the wretched, toiling, dying sinner, with whom we associate; for the fond relative with whom we mingle affections; for the multitudinous mass of minds, ruined, undone, and miserable, that are ripening all around us for endless woe!

2. Can we do nothing to relieve this miserable condition of our fellow men? We can do much if we will only feel its nature and tendencies, and bear it before a compassionate God. If we will, but take the gospel, and lead its giant motives forth, and lean upon the Spirit's power, the work of renovation, of redemption, and of joy, will roll on. Every day cries aloud, and all around us, for our awaking to duty. The time for God's people to pray and awake, and endeavour mightily, is now—and with most of us now or never.

DELIGHT IN GOD.

Is a sweet frame of soul whereby the real Christian finds all his afflictions to be lightened, all his comforts to be sweetened, all his sins to be embittered, and all his duties easy and delightful. It is the marrow of all his sacrifices, whilst those that want it, offer nothing unto God, save goodly words, which are only the outward part of the calves of the lips, resembling the hair and skin. It is the commandment, in keeping of which he finds its own reward.

His mind is habitually filled with holy thoughts of God, whether he sits in the house, or walks in the field. He remembers him on his bed, and meditates on him in the night watches, and rejoices under the shadow of his wings. In those solitary moments, when the vile person

meditates villainy, and his heart will work iniquity; when the sensual sinner makes provision for the flesh, to fulfil it in the lusts thereof; when the miser betakes himself to his gold, and the ambitious to their schemes of honour, he naturally retires unto his God; and converses with those things above, where Christ sitteth at his right hand. And these thoughts arise in his heart as naturally as the fruit bearing tree putteth forth her blossoms, or the fountain sendeth forth her waters.

Religious duties are his element; and he rejoices when it is said unto him, "go up to the house of the Lord." Not that he may catch the applause of men, not that he may only comply with his convictions, and stop the clamours of his conscience; not that he may, in some instances, gratify his curiosity, and feed a ticklish fancy, but that he may go to God as his exceeding joy; and see his power and glory in the sanctuary. Though the preacher of the word should charm his ear with the delicate cadency of his voice, and his eye with all the graces of action; if he hear not the voice of God, he is frustrated of his most valuable end. Instead of being like him of Edom, detained before the Lord; or saying, with the unholly Israelites, when will the Sabbath be over? he binds his sacrifice to the horns of the altar, with no other cord than those of love, and counts the Sabbath a delight. As the spirit of the living creatures was in thy wheels, Ezekiel, so is his heart in duties.

His worldly comforts he grasps not with too close an embrace, like those foolish animals, who hug their young to death; but mainly rejoicing in God, not putting them in his room, he finds them strong and lively.

He cannot perish in his sorest affliction, because God's law is his delight. Though the fig-tree shall not blossom, and the fields shall yield no meat, he has a never-failing refuge to betake himself unto. He rejoices in the Lord, and is glad in the God of his salvation. In the multitude of his thoughts within him, thy comforts, O Lord, delight his soul.

But, O how sin is embittered, when he tastes those ravishing pleasures that are at God's right hand! In what a contemptible light he regards the transient joys of joy for which the children of sensuality forego their everlasting interests, when, like Adam, they sell a paradise for an apple! For one morsel of meat they renounce a birth-right, as Esau, or taste, with Jonathan, but a little honey, and for it they must die. His pleasures, not being of the sensual kind, fill not his cheeks with blushing; nor is heaviness the end of his mirth. He eats not only the food of angels, but the bread of God. The lines are fallen to him in pleasant places, and he has a goodly heritage. The greater an epicure he is, so much the more temperate. His pleasures neither darken his understanding, nor stupify his conscience, nor take away his heart. It is his alone to find honey without stings, and roses void of thorns. Take to yourselves, he says, your paradise of fools, and your impure delights; serve your divers lusts and pleasures, all ye that are in the flesh, but "I delight to do thy will, O God; thy law is in the midst of my heart." Away with the weeping flood of Egypt, the onions and the garlic! Welcome thou heavenly manna! Hail ye everlasting joys, which do not resemble the crackling of thorns under a pot; but that cheerful light of the sun that shineth more and more until the perfect day! It is yours alone, not to be blasted by sickness, or nipped by the winter of adversity; and even in death you shall flourish like the palm-tree and pass into eternity.—McEwen.

From Forbes' Oriental Memoirs.

ILLUSTRATIONS OF SCRIPTURE.

The Forerunner.—The roads, in many places, were so destroyed by the heavy rains and floods, that it was impossible to travel without sending precursors to see that the hills of sand and mud were levelled, and the chasms and ravines filled up, before a wheel carriage could pass. This, by the custom of the country, is performed gratuitously for governors and persons in office. On the balcará, or harbingers, arriving at a village, with an intimation that a man of consequence is on his way thither, a proclamation is issued to repair the road as far as the next village, and so in continuance. In a light soil it is a work of no great expense and soon accomplished. This established custom elucidates a beautiful passage in the evangelical prophecy respecting the coming of the Messiah, preceded by John the Baptist, as a harbingers, in the spirit and power of Elias, to prepare the way of the Lord, and make his paths straight, Matt. iii. 3; when every valley was to be exalted, and every mountain and hill to be made low, and the crooked to be made straight, and the rough places plain. Isa. xi. 4.

Milk and Butter.—On a sultry day, having rode faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came to the well, I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined to bring an earthen cup for the purpose, as I should have polluted a vessel of metal; but as Jael when Sisera asked for water, gave him milk and brought forth butter in a lordly dish, Judg. v. 52, so did this vil-

lage damsel, with more sincerity than Heber's wife, bring me a pot of milk and a lump of butter on the delicate leaf of the banana, the lordly dish of the Hindoos. The former I gladly accepted; on declining the latter, she immediately made it up into two balls, and gave one to each of the oxen that drew my hackery. Butter is a luxury to those animals, and enables them to bear additional fatigue.

Presents.—Although prohibited by oaths and covenants from accepting any valuable presents, I did not refuse what were sent for me and my companions by the people among whom I lived. These articles so exactly resembled those which Barzillai, and his friends brought to David at Mahanaim, that hardly a single word need be altered: "Shobai, and Machir, and Barzillai brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him to eat; for they said, the people is hungry, and weary, and athirst in the wilderness." 2 Sam. xvii. 26—29.

Leprosy.—Shaik Edroos at first waited at table, and performed little offices about our persons: but on the appearance of leprosy, we excused him from that part of his employment. These spots increasing, his moiety skin grew so disgusting that we dispensed with his attendance at table, and at length procured him a situation where the disorder did not interfere with his duty; for, though he was not suddenly smitten, like Gehazi, yet his skin gradually experienced the same effect, until, like him he became "a leper as white as snow." The whiteness of the Indians afflicted with this disorder, is so extremely disagreeable, as to render the complexion of the blackest Ethiopian beautiful in comparison.

Nurses.—In many parts of Hindostan are mosques and mausoleums built by the Mohamedan princes near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures in memory of those who with maternal anxiety watched over their helpless infancy. Thus it has been from time immemorial, on being betrothed to Isaac, we read that she was accompanied by her nurse, who never left her until the day of her death; which event is not deemed unworthy to be recorded in the patriarchal annals. Gen. xxv. 8.

The Great Supper.—A passage in Dr. Pococke's Travels exactly illustrates the concluding circumstance in our Saviour's parable of the great supper, Luke xiv., which was doubtless very familiar to the assembled company. "In Dr. P's account of an Egyptian village, he says, the custom was for every one, when he had done eating, to get up, wash his hands, and take a draught of water; and so in continual succession, until the poor came in and ate up all: for the Arabs never set by anything that is brought to table: when they kill a sheep, they dress it all; call in their neighbours and the poor, and finish everything."

COMMUNION WITH GOD.

There is no communion so sweet, so safe, so desirable, so humble, so honorable, or so advantageous, as communion with God. There is that in it which exactly suits, fully satisfies, infinitely delights, the sublime and capacious powers of the immortal mind. Sensual delights are momentary, and rather surfeit than satisfy, often "leaving a sting behind;" but in communion with God, the soul finds its centre and rest. Here the river runs into the ocean. Here the spirit returns to God who gave it. Here all the scattered beauties in the wide creation are collected together. Not the most exquisite painting to the limner's eye, nor the softest strains to the musician's ear, nor yet the sweetest fragrance to the smell, or most delicious food to the epicure's palate are worthy to be compared to the blessedness of communion with God. What can be more honourable than to visit and be visited by, and to have a joint interest with the King of kings. Herein we need fear no evils, neither loss nor disgrace. We are safe in the wilderness, and shall not be less so in the shadow of death. The beginning of this fellowship is the beginning of heaven below and the perfection of heaven above. It is that communion, which no power, however great, which no place, however distant, can for a moment interrupt.—Death itself, which breaks up so many connections and fellowship, does not destroy, but rather brings this to perfection. How blessed is it to walk with God! By so doing we shall become like him, and ere long be with him forever.

CLEAVING TO CHRIST.

"Where these are, a spiritual apprehension of the promises, a cleaving of the soul unto Christ, and such a delight in Him as makes sin vile and distasteful, so that the heart is set against it; and, as the needle touched with the loadstone, is still turned towards Christ, and looks at him in all states—the soul that is thus disposed hath certainly interest in Him, and therefore ought not to affect a humour of doubting! but to conclude that however unworthy soever in itself, yet being in him, 'it shall not be ashamed;' not

only it shall never have cause to think shame of him, but all its just cause of shame in itself shall be taken away; it shall be covered with his righteousness and appear as before the Father. Who must not think, if my sins were to be set in order, and appear against me, how would my face be filled with shame!—Though there were no more, if some thoughts that I am guilty of were laid to my charge, I were utterly ashamed and undone! O! there is nothing in myself but matter of shame; but yet in Christ there is more matter of glorying, who endured shame that we may not be ashamed. We cannot distrust ourselves enough, nor trust enough in him. Let it be right faith, and there cannot be excess in believing. Though I have sinned against Him and abused his goodness, yet I will not leave him; for 'whither should I go?' He, and none but He, 'hath the words of eternal life.' Yea, though he, being too often offended, should threaten to leave me to the shame of my own follies, yet I will stay by him, and wait for a better answer, and I know I shall obtain it; this assurance being given me for my comfort, that 'whoso ever believeth in Him shall not be ashamed.'—Leighton on the First Epistle of Peter.

TRUTH TO THE DYING.

We have been politely favored by the author with a copy of Dr. Whitridge's excellent address to the graduating class in the Medical College of South Carolina, from which we copy the following extract:—Christian Intelligencer.

"It is but too common for gentlemen of our profession to think and to feel, that in respect to patients, so far as their diseases are concerned, they are not bound by the obligations of truth;—but that it is always necessary to encourage and to flatter them, to effect their recovery or to prolong their life. This is an erroneous opinion, and one that I am extremely desirous should be corrected. I have seen patients encouraged, flattered and deceived by their friends and physicians, until they were absolutely cheated out of life, and who knows but cheated too, out of their soul's salvation? What, tell a lie to a sick man! It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things,—deprive him of the use of precious time,—time which may perhaps be to him of infinite importance,—is unpardonable. Although I have no great faith or confidence in the efficacy of a death-bed repentance—believing that man's hope for the future depends upon the manner in which he lives, rather than that in which he dies,—yet, I dare not take upon me the responsibility of deceiving him;—nor is there any necessity for it, or even for concealment;—so far from it, that I have generally found a frank and free communication to my patients, attended with the happiest results. Unconscious as they often are of their situation, I have frequently given them the first intimation of their danger,—and in many instances have been the humble instrument of awakening them to a sense of their moral condition. It has been my happiness upon such occasions, to witness the gratification which patients on their death-bed have evinced on receiving information, which is usually regarded not only as impolitic, but unwelcome,—and their thankfulness has ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence,—confidence in their physician,—hope in the efficacy of his remedies,—trust and confidence in God!"

THE INFIDEL MOTHER.

BY CHATEAUBRIAND.

How is it possible for a woman to be an atheist? What shall prop up this reed if religion does not sustain her? The feeblest being in nature, even on the eve of death or loss of her charms, who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone she ought to be pious. Gentleness, submission, suavity, tenderness, constitute part of the charms which the Creator bestows on our first mother, and to charms of this kind infidelity is a mortal foe.

Shall woman who takes delight in concealment—who never discloses more than half of her graces and of her thoughts—whom Heaven formed for virtue, and the most mysterious of sentiments, modesty and love—shall woman, renouncing the engaging instinct of her sex, presume, with rash and feeble hands, to attempt to withdraw the thick veil which conceals the divinity? Whom does she think to please by an effort alike absurd and sacrilegious? Does she hope, by adding her pretty and her frivolous metaphysics to the imprecations of a Spinoza, and the sophistry of a Bayle, to give us a higher opinion of genius? Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life with an impious woman?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue, without practising its precepts, or in enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches; time arrives, leading age by the hand,—

The spectre with icy hair and "silver hands, plants himself on the threshold of the female atheist; she perceives him and shrieks aloud. Who shall hear her voice? Her husband? She has none; long, very long has he withdrawn from the theatre of dishonour. Her children? Ruined by an impious education and by maternal example, they concern themselves not about their mother. If she surveys the past she beholds a pathless waste—her virtues have left no traces behind them. For the first time she begins to be sensible how much more consolatory it would have been to have religion. Unavailing regret! When the atheist at the term of his career, discovers the allusions of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death, he would fain return to God, but it is too late. The mind burdened by incredulity, rejects all conviction. How different is the lot of the religious woman! Her days are replete with joy; she is respected, beloved by her husband, her children, and her household;—all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of the Christian is strengthened by her happiness, and her happiness by her faith; she believes in God because she is happy, and she is happy because she believes in God.

From the Christian Advocate and Journal.

A CALL TO THE UNCONVERTED.

Sinner, thy condition is truly awful, because it is wretched and dangerous. Thou art unhappy, and thou canst not be otherwise than unhappy. It is not possible for thee to reflect on thy relation to God and eternity without being reminded of thy moral unfitness to meet the eternal Judge; even the slightest reflection on these things awaken thy conscience, and excites the most painful apprehensions. And the remembrance of these things will occasionally force itself on thee, like an unwelcome visitor, in spite of thy levity and dissipation.

It is only so long as thou canst banish thoughts of God and the world to come, that thou canst enjoy even the semblance of peace. Thou knowest well that thy seeming happiness is not founded in reason, and consequently, that thy mirth and laughter are but madness. Thy reason and thy conscience denounce them as empty, foolish, and sinful. How often thy heart suggests even in thy hours of pleasure, that thy latter end will be bitterness.

Why, then, poor sinner, wilt thou continue this course of folly, and persevere in this way of danger? Why wilt thou continue to harden thy heart—to slight the grace of Christ—to resist the voice of conscience—to quench the light of the Spirit, and to neglect thy precious soul?

Let me prevail on thee to stop and think seriously on these things. Let me entreat thee to sit down and "consider thy ways." Remember, that thy day of grace is fast declining and the night of unmixd justice and burning wrath is hastening on. Alas! death is at the door—there is but a step to the grave—eternity is just before thee!

Still thou mayest be saved, for Heaven still bends in pity—angels still look on with deep solicitude, and the church still prays in fervent agony. But perhaps this is the last hour of mercy! O, sinner, "To-day, if thou hear the voice of God, harden not thy heart." Remember, if thou continue careless and inactive, this mercy of Heaven, this care of angels, and this labor of saints, will soon cease; and, if they cease, thou art lost, lost to all eternity!

POPULARITY.—Though popularity, in some respects, is a desirable thing, yet it is not always a criterion of real ability; nor is it to be sought after with avidity; as if it were the foundation of happiness. It has been the occasion of ruin to many, and of distress to more.—Those who have aimed at it have been generally left to disappointment and confusion.

When Phocion had made a speech which was applauded by the populace, he asked, "Have I not said some foolish thing?"

"To a really wise man, the well weighed approbation of a single judicious character gives more heart-felt satisfaction than all the noisy applauses of ten thousand ignorant, though enthusiastic admirers. We may say with Parmenides, who, upon reading a philosophical discourse before a public assembly, at Athens, and observing that, except Plato, the whole company had left him, continued, notwithstanding, to read on, and said that Plato alone was audience sufficient for him.

"I would not," says Dr. Doddridge, "purchase that phantom, popularity, which is often owing to the worst part of man's character or performances, by any compliances beneath the dignity of a Christian minister."—Buck's Anecdotes.

MAXIMS AND OBSERVATIONS.

"When an injury is done me, I consider who did it. If he is my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected."

"We ought to bear the cross at all times, and glory in bearing it; and yet renounce all glorying, save in that cross on which our Lord suffered and died for us."

RELIGIOUS.

Extract from a letter from Rev. C. Vandusen, dated Amherstburgh, Nov. 3rd, 1837.

The Lord is carrying on his work among us in a most gracious manner. Our Quarterly Meeting last Saturday and Sunday was one of the best we ever enjoyed on "Mersea Street." Our Love-feast was a very interesting character; a cloud of mercy burst over us, and much of the presence of the Lord was felt by his people. For some time past a spirit of prayer and supplication has increased among our people, and souls have been converted to God, on some part or other of the circuit, every week. And now in looking over my Schedule for the last quarter, I find that after applying the pruning knife, and lopping off a few withered branches, and deducting few removals and two deaths, we have an accession of thirty-four members. A spark of grace is lighting up in the hearts of many, and it is our prayer that it may be fanned up to a mighty flame, and spread throughout the circuit—the District—the Province—the world; and to God be all the glory. Amen.

Extract from a letter from Rev. G. Ferguson, dated Augusta Circuit, Nov. 10.

Glory be to God! We are not forgotten by him who planted the little vine in these parts a number of years ago. He has been watering this vine lately; and since our last quarterly meeting especially, which was held in the Augusta Circuit on the 17th Sept. last. Some of our oldest brethren say it was the best love feast they ever attended in that house. The visit of our excellent Chairman has been a great blessing to us. He preached on the Sabbath, morning and evening, with much success. After the sermon at night, several came to the altar to be prayed for, and three were made partakers of a glorious hope through faith in the atonement. Brother W. laboured in the prayer meetings excessively. We continued the meeting for a number of nights, and more than thirty professed a change of heart. Twenty-four joined the society on trial. Since the quarterly meeting spoken of, there have been in different parts of the circuit about forty conversions, and about thirty admitted on trial. We expect a few more will join. Our last schedule exhibited a net increase of nine. My excellent colleague is very zealous, persevering, laborious, and useful; and, upon the whole, I think the members are more spiritual and firm. Our boisterous and fluctuating sea drives us to the Pilot of Galilee, whom we often see by faith walking on the waters, saying, "It is I, be not afraid." Notwithstanding all the political and religious strife, we are not discouraged. I need not say to my good brethren, remember us in your prayers.

To the Editor of the Christian Guardian.

My DEAR BROTHER,—The following is an extract from a letter which I have recently received from our highly esteemed friend, the Rev. William Lord, which I think will be read with pleasure by our brethren.

Yours truly, J. STINSON.

"You will have learned that Mr. Crowther has received an appointment to the East. We have been favoured in this city with a week's sojourn of himself and brethren, and their wives, who are accompanying them. On Thursday night last, a general prayer-meeting was held in King-street Chapel, when they were commended to the care of a gracious Providence, and the blessing of God was supplicated upon them and their labours.

On Sunday last they preached to our congregations with great acceptance, and I hope usefulness. Yesterday morning, at 10 o'clock, the ship destined to carry our brethren to the place of their destination moved from her moorings, and slowly passed the lock into the Avon, in the presence of many deeply interested spectators. Mr. Irving, (the owner of the ship) Dr. Bunting, Mr. Beecham, my colleagues and myself, and several of our friends, accompanied them down the river, and some of them went with them ten miles below the Holmes.

The scene was one of peculiar interest;—here we had on board Mr. and Mrs. Crowther, and five children, Mr. and Mrs. Best, Mr. and Mrs. Jenkins, Mr. and Mrs. Male, and Messrs. Griffith and Fox. Two of the party were the children of a deceased Eastern Missionary, the late talented and excellent Wm. B. Fox. The son appears to inherit in a promising degree the talents and Missionary zeal of the father; and his daughter is a pious and excellent young lady, well qualified for the sphere on which she has entered. By the overruling Providence of that God, who is never at a loss to aid in the carrying out of his designs in the most efficient way, a native of India, who, when a boy, was educated in one of our Mission schools, found out Mr. Hoole in London, whom he knew in India, and returns to India with Mr. Crowther and his devoted band.

He will be of great assistance to them in acquiring the language more perfectly; and it is hoped he will derive much spiritual good from them. We were on board a fine new ship, the property of our valuable friend, Mr. Irving, who has studied in all the arrangements of the vessel the convenience and comfort of the Mission family, for they compose but one family, and there are co-ther passengers.

As the gallant vessel glided down the Avon, amid scenery which might delight an angel, Dr. Bunting gave out the hymn commencing, "How are thy servants blest, O Lord;" and all the party joined in singing it to the tune of *Lydia*. The Doctor then offered up a prayer, remarkable for its unction, fervour, and comprehensiveness; it was a season never to be forgotten; all felt at the time that it was good to be there. The day too was fine, the sun shone with unclouded splendour, and the air was balmy and refreshing. When the steamboat loosened from the ship, all the friends bid farewell with feelings more easily imagined than expressed,—as they withdrew, we gazed with feelings of intense interest on the Elizabeth, as her ample sails were unfurled and filled with the favourable breeze, and never withdrew our eyes until the masts were lost in the distance. The wind has continued favourable ever since, so that now they have entered upon the wide expanse of ocean, and will probably never see land again until they behold the spicy hills of Ceylon. May God give them a safe passage, and bless them with great usefulness! Prayers innumerable will be offered for them."

MORAL POWER OF TRACT VISITATION.

Much has been said and written upon this subject, yet there is reason to fear its importance is little appreciated. What is tract visitation? It is the humble, practical, systematic efforts of the disciples of Christ to aid

the minister of the Gospel in his arduous labours for the salvation of sinners, and for the promotion of morality and evangelical piety; an instrumentality for diffusing the Gospel through a community; the light of religion manifested in the lives of its professors; the children of God becoming the salt of the earth; an organization necessary, in its essential features, to the prosperity of any church. Look at the history of tract visitation for one year in a single city; 958 visitors, prayerfully pursuing their humble and self-denying labours, presented nearly half a million of tracts among the accessible families, accompanied, as providence seemed to open the way, with all such means as could be properly employed for the salvation of individuals. In connection with this labour of love, the visitors were the honoured instruments of distributing to the destitute 1,159 Bibles, and 5,345 Testaments;—2,948 children were brought into Sabbath Schools; 127 induced to join Bible classes; 1,116 persons were persuaded to attend church; and 1,770 signed the temperance pledge. No less than 1,708 prayer meetings, in which were gathered multitudes who neglect the stated means of grace, were held, with a special view to their spiritual benefit, and to improve the outpouring of God's Spirit upon the tract districts and upon the world; and to crown all, three hundred and thirty six souls were reported as hopefully converted to God. In what church of Christ is not a band of labourers needed to accomplish such works as these? Where is the soil so well cultivated as not to require them? Are not tract visitors the Aaron and the Hur to sustain the hands of their pastors? Could this system prevail through all our churches, Zion would soon appear in new beauty. Tracts calculated to reach the conscience and the heart are already prepared. Why will not Christians disperse them, accompanied with a kind warning, to families where the Lord Jesus Christ is unthought of or unknown? If the church sleep, by whom shall the world be awakened!—Phil. Epis. Rec.

MISSIONARY.

From the Wesleyan Methodist Magazine, for Sept. MISSIONS IN WESTERN AFRICA.

GAMBIA.—Extract of a letter from the Rev. Henry Wilkinson, dated St. Mary's, May 10th, 1837.

About three weeks ago, I returned from a short visit to Macintyre's Island. I had two ends in view when taking this journey: first, a hope that the change (even in a bad climate) might be beneficial to my health, which I believe has been the case; and, secondly, in order that brother Fox and I might the better consult each other about the important work of our Mission on the Gambia.

From your letter of the 9th of January, we are very happy to hear that a portion of the Holy Scriptures will before long be issued in the Mandingo language. They will, no doubt, in connexion with the preaching of the everlasting Gospel, be the means of chasing away the gross darkness of Mahometan superstition, and of extending the Redeemer's kingdom.

You are aware that Jilfree is about eighteen or twenty miles from Derwick Town by land; between which places there are four or five Mandingo towns, containing some thousands of immortal souls; and about Jilfree, within a few miles, there are several other towns. I think Jilfree is the place where a Missionary ought to be stationed, for two or three reasons. First, it is considered a healthy situation, and is at a moderate distance from St. Mary's; secondly, the Missionary would be in the midst of a dense population of perishing souls; and thirdly, there is a good stone house belonging to Thomas Clow, Esq., of St. Mary's, who is willing to let it for about three hundred pounds, or, if the Committee prefer renting the house for a year or two by way of trial, we might have it for about thirty pounds per annum. The upper part of the house will do well for the dwelling, and the lower part for a school and preaching room. The Committee will, I trust, take the Gambia Missions into their serious consideration. If the work of God is to be carried out and extended, there must be more Missionaries. We are thankful to God for raising up native Assistants; but it is my humble opinion, that it always will be necessary to have European Missionaries with them.

As it regards the cause of God at St. Mary's, you are well aware that we have had much to contend with of late. Many of our people are sadly persecuted, I am sorry to say, by those who ought to know better. We very frequently hear of natives being prevented from attending the public means of grace even on the Sabbath day. However, notwithstanding all the efforts made to obstruct the spread of the glorious Gospel, we find abundant cause to thank God and take courage. Our people, with the exception of a few painful cases, continue to adorn the doctrine of God our Saviour, and I believe are advancing in Christian holiness. Our congregations are very good, and our prayer and class meetings are well attended. We have many refreshing seasons from the presence of the Lord, and are often led to say—

"Lo, the promise of a shower,
Drops already from above."

May the Spirit of the Lord speedily descend in all its awakening, converting, and renewing power! Our schools are doing well. The daily attendance is greatly increased, so that we are very much in want of a more convenient school-room. On last Good Friday we had a public examination of the schools, when a select number of boys and girls repeated the Conference Catechism, several portions of Scripture, and Hymns, before a large and attentive congregation. This, I believe, was the first public examination of the children ever held here. It produced great interest, especially amongst the natives, many of whom came to the Mission-house the next day, and said, "We never see dat fashion before since the world stand; dat fine, fine, too much." It was certainly a very interesting service; and could our friends in England have witnessed it, they would, I doubt not, have exclaimed with us, "What hath God wrought!" Our hearts frequently overflow with gratitude to God whilst we look upon nearly two hundred children gathered in from the streets, where they were suffered to run about as untutored, as naked, and as wild as the beasts which perish; but now they are not only cleanly and neatly clothed, but also taught to keep the Sabbath-day holy, to reverence the house of God, by a regular and orderly attendance, and are daily instructed in such branches of useful knowledge, as will, by the blessing of God, qualify them to fill respectable situations in life.

As it regards our health, mine has greatly improved, and is at present pretty good; but Mrs. Wilkinson, I am sorry to say, has lately suffered very much. Our medical attendant is very attentive, and I believe skilful, and has

hopes of her speedy convalescence; so that I still trust we shall be able to get through the approaching sickly season without much interruption. However, we are in the hands of a wise and unerring Providence, and are persuaded that all things work together for our good. We are happy in God, and in our work; our only wish is to spend and to be spent for God. We need a continued interest in your prayers. Fathers and brethren, pray for us.

From the same, for October.

MISSIONS IN CONTINENTAL INDIA AND CEYLON.

MADRAS.—Extract of a letter from the Rev. Robert Carver, dated January 11, 1837.

In this communication I can but slightly refer to our work; but our labours have not been unblest, nor our souls unwatred from on high. A year of greater exertion I never passed through, nor one, perhaps, of more sorrow, or more joy; sorrow for souls perishing, gone from our reach for ever; joy, that, by God's grace and help, some have been pulled out of the fire, and delivered from going down to the pit. About thirty baptisms have taken place this year in the Madras Circuit, of the half of which number adults, names and ages, you will receive a list; and among these adults is Wesley Abraham, one of the most celebrated men in these regions. Jabez, the converted Brahmin, is still holding out his way. During the past year, he has met with formidable temptations. The Heavens, of course, hold every convert in contempt; and it would be well if many nominal Christians did not share the same spirit. The opposition we have met this year has assumed some new features: persons who once professed some respect for Missionaries have suddenly changed sides on the conversion of the Heathen, and join in doubts, suspicions, and revellings, against both the Missionaries and the converts to Christ. These things are to be expected in this great controversy.—Satan will not give up his prey without mighty efforts to destroy both body and soul in hell. The examinations of schools in town, Royapetta, the Mount, and Poonamallee, were very interesting seasons. The Sunday-school in Black-Town has kept up its numbers during the year; and more than two hundred and forty were present at the examination, at which suitable rewards were distributed. Much good will be the result of these labours, if rendered effective through an unceasing supervision of ministers of the gospel.

The watch-nights in town and at the Mount Chapel were well attended, and rendered a blessing to many present. The closing of the year by these means of grace may, I think, be particularly beneficial among the natives of the east.

From many of our people in the army I have had the most pleasing letters. The following is an extract from Bellary:

"It was my full intention, when I last addressed you, to write to you again, immediately after we reached this station. But this I found altogether impracticable, in consequence of the confused state of the society subsequent to our arrival, which created great uneasiness to all those who are truly interested in the cause of religion, and excited fearful apprehension in my mind, lest some who had begun in the Spirit, and seemed to run well, should at last end in the flesh; but, blessed be God, these fears were dissipated. The Lord is still encouraging us by visible tokens of his divine favour, and by greater manifestations of his love. The number attending the means of grace is greater than ever. We have been careful not to neglect our weekly class meeting, since we have been here, and have experienced it to be a blessed means of grace. All seem intent on the one thing needful. Prayer and praise, together with the reading of God's holy word, are now their chief delight. For this purpose they will draw once or twice a day to pour out their souls to God in secret prayer in the little chapel. I can truly say for myself, that, in waiting upon the Lord in the appointed means, I have felt that peace which passeth understanding."

"A joy to several minds unknown,
A peace unobtainable."

Members: eighteen men, ten women."

Shall we refuse to nourish these members in a distant land? God forbid! These pious British soldiers sent for all Wesley's Works, which were despatched by the missionaries of the London Missionary Society, proceeding to Bellary. Reference Bibles and books are sent by the same opportunity. Concerning the happy death of one of their number, they thus speak:

"One of our people has been removed from us by death. A woman, of the name of Mary Hannum, died a few days ago, in the enjoyment of a good hope. She had been a member of our society nearly from its first establishment. I visited her several times during her illness, and asked her some important questions; one of which was, 'Are you ready to die?' She replied, 'Yes'; and then added, 'The Lord Jesus will receive my spirit.' Her last words were, 'Lord Jesus, receive my spirit.'"

By a number of different mediums you will hear of a spirit of inquiry being stirred up in this presidency never before known. Should you see the Secretaries of the Tract Societies, and of the Bible Societies, you will find that our demands from Madras for supplies of printing paper, &c., are doubled; and among other reasons assigned, one is, the conversion to God of Wesley Abraham, once a much venerated "Tambian," of the sect of Siva. But lest I should be thought too sanguine, hear a German Missionary's statement:

"My dear Brother, I shall feel obliged if you will kindly send me, as soon as possible, at least two thousand of Wesley Abraham's 'Songs of Praise,' including a number of four or five hundred with the English translation. From the Rev. Mr. Poor, an American Missionary in Madras, I got about fifty copies; these I brought here, (to Palamcottah), and I am happy to say that they have raised some interest, and a desire for more, that I am sure two thousand copies are not too many. The account of Wesley Abraham's life, which you were about to publish when I was with you, and which I hear has been published since, will likewise be very welcome. Please send me these things as early as possible, for the King's business requires haste. If you have no opportunity to send them immediately, Mr. V. S. will be so kind as to despatch them. I find that your Wesley Abraham has made a great stir all over the south of India. The Lord grant that soon many may follow his example."

The American Missionaries are improving this opening at Madras already; they have numerous schools. Our means are so small that we can do little. They have commenced in Madras thirty-five schools, in Madras near twenty, within these few months. They have very ample means for carrying on their work. The two thousand five hundred copies of

Wesley Abraham's Tracts requested as above, were despatched accordingly. An edition of twenty-five thousand copies is in the press at Madras; at Jaffa, another edition. Since August, eighty thousand, perhaps near one hundred thousand, are in the way of being placed before the Heathen.

COMMUNICATIONS.

To the Editor of the Christian Guardian.

MR. EDITOR,—As I think that our official organ cannot be better employed, than in endeavouring to give a clear understanding of our position to the church and to the world, I therefore submit a few thoughts for publication, providing you think them worthy, respecting the identity of the Wesleyan Methodist Church in Canada. In the able and unanswerable "Review" of the Judges' Opinions, by Rev. E. Ryerson, the position is most clearly established, "that the Wesleyan Methodists are, and always have been, essentially and avowedly one church throughout the world." The written opinions of the Methodists, on both sides of the Atlantic, fully corroborate the testimony and views of Mr. Ryerson, as far as these opinions have been expressed; and I presume that could the writers on Wesleyanism have foreseen the present efforts of schismatics, they would have been more explicit, if that were possible. But we can scarcely conceive, how they could have been more explicit, and my object in writing on this occasion is simply to add another item to the mass of evidence adduced from writers in the Methodist Episcopal Church in the United States; shewing from thence the identity of Wesleyanism, and the clear manner in which Americans have spoken on that subject.

I direct attention to the article "Methodists" in the American Edition of "Watson's Biblical and Theological Dictionary." That article has some additional remarks from the pen of the late Dr. Emory, written in April, 1832. Dr. Baugie only edited that work from the 842d page. Now in the remarks of Dr. Emory, the phrases "Methodist Episcopal Church," and "American Wesleyan Methodist," are used as perfectly synonymous and convertible. I give two quotations: "From all these Annual Conferences, delegates in a certain prescribed ratio are sent once in four years to constitute a General Conference, the highest ecclesiastical assembly among American Wesleyan Methodists." "For a more minute detail of the ecclesiastical economy, spiritual and temporal, of American Wesleyan Methodists, reference may be had to a small volume entitled, 'The Doctrines and Discipline of the Methodist Episcopal Church.'" What can be more clear and satisfactory than this testimony? Who cannot perceive that in the view of Americans, the Methodist Episcopal Church in the United States is composed of Wesleyan Methodists.

The concluding paragraph of Dr. Emory's article refers to Methodism in Upper Canada, and if any thing is calculated to convince the gainsayer and demonstrate our identity, that paragraph is unquestionably of such a nature. As the paragraph is not long, permit me to give it entire.

"The Wesleyan Methodists in Upper Canada, who were formerly in connection with the Church in the United States, have recently, with the consent of the General Conference of the latter body, been constituted a distinct church, under an episcopal form. Its organization, however, has not yet been completed by the consecration of a Bishop, though we understand that a reverend individual has been selected, who will probably shortly be set apart for that holy office. This branch of the American Wesleyan Methodists; agreeably to their minutes for the year 1831, consisted of 65 itinerant ministers, and 15,503 members; of whom 12,303 were Indians."

Now, the above sentence was written in April, 1832, and the writer does not appear to have had any idea that our church was about to unite with the British Wesleyan Methodists; and in reality assume the same name. But, on the contrary, he seems to be fully persuaded, that our church would retain the "Episcopal form" of government. And yet he calls us "the Wesleyan Methodists in Upper Canada," and a "branch of American Wesleyan Methodism."

This, therefore, is the conclusion to which every unprejudiced person must come, viz.: that we were in 1832, and before the Union, a Wesleyan Methodist Church, and that we are now, as we were then, a branch of the same stock as the Methodist Episcopal Church. What shall we say then to those who have dared to assume our name and relationship, and claim our property, as Episcopal Methodists? Why, it is the most nefarious scheme of plunder ever acted upon under the garb of religion! As a late writer has well said, "I submit to the reader, whether it is not an outrage upon consistency, candour, honour, justice, law, truth, and even credulity itself."

THE GUARDIAN.

WEDNESDAY, November 22, 1837.

HOUSE OF INDUSTRY.

We have great satisfaction in laying before our readers the first Annual Report of the House of Industry in this City, which will be read with interest by those who have kindly contributed to its support.

The amount of suffering which has been prevented, the number of distressed persons who have been relieved, and the habits of industry which have been cultivated, are some of the grounds of encouragement to persevere in this benevolent plan. The crowded state of our columns forbids our enlarging on the merits of this useful Institution. To one item in the Report, however, we beg leave to direct the particular attention of the public. We refer to the recommendation to all who wish to discountenance idleness and crime, to give no encouragement to street beggars.—A much larger sum of real good may be effected by the combination of the available means of individuals in the support of this charity than by expending them upon private applicants, many of whom are far less deserving than others, who, on account of their sensibility or commendable diffidence, are left to suffer in retirement, unless sought after. It is earnestly hoped that an increased liberality on the part of the public will enable the

Managers to pursue their praiseworthy efforts during the ensuing winter, on a more extended scale than that to which they have been hitherto confined by the very limited means placed at their disposal.

The despatch of Lord Gosford on the subject of the Rectories, will be found in another column. After a more attentive perusal we are prepared to say that it justifies the remarks we made when hastily referring to it last week.

The trial of James Henry and Julia Murdock for the murder of Mrs. Harriet Henry, by administering poison in August last, came on before the Hon. Chief Justice Robinson on Friday and Saturday. Julia Murdock was found guilty, and sentenced to be executed on the 10th of December. Henry was acquitted. The unfortunate girl persists in asserting her innocence.

BOOK CONCERN.

MEMOIR of Mrs. ELIZABETH HARVARD, late of the Wesleyan Mission to Ceylon and India: with extracts from her Diary and Correspondence. By her husband.

This little book cannot be read with other than great interest by those who love our Lord Jesus Christ in sincerity. It will be particularly interesting to the Canadian Methodist, as the subject of it was the consort of our venerable President, and more so as the work was written by him. Mrs. Harvard, whose family name was Parks, was born at Sittingbourne, in the County of Kent, Nov. 3, 1788. From a child she was impressed with the truth and importance of Religion, and at the early age of fifteen she found acceptance with God by the remission of sins. At the age of twenty-five she was united in wedlock to the Rev. W. M. Harvard. Dr. Coke performed the ceremony, and favoured the "nuptial party with his presence and his prayers in the afternoon of the day." On the 1st of January, 1814, Mrs. Harvard, in company with her husband, the Rev. Dr. Clough, and the venerable Dr. Coke, embarked for India, where the company arrived (with the exception of the passage) on the 21st of May, after a passage of nearly five months. During Mr. Harvard's five years' residence in India, his piety and amiable conduct, as far as his health and strength would admit, devoted himself to the promoting of the great objects of the Mission with most untiring zeal, and after her return to England, she was no less a helpmeet to her husband in promoting that cause in her own native land, which she had so assiduously exerted herself to extend in the moral wilderness of "India's coral strand." This excellent woman died as she had lived, a witness to the power and consolations of religion.

The following is a copy of the inscription upon her tomb:

"Here lie the mortal remains of ELIZABETH, wife of W. M. HARVARD, late a Wesleyan Missionary to Ceylon and India. She died March 5th, 1833, aged 34. In her were united, by divine grace, to a scriptural faith, a renovating and comforting experience of the Gospel, and an habitual observance of its precepts. In life she was uniformly esteemed, and in death sincerely and deeply lamented."

"But shall we mourn to see
Our fellow-creature free?
Free from doubts, griefs, and fears,
In the haven of the skies?
Can we weep to see the tears
Wiped for ever from her eyes?
No, dear companion, no;
We gladly let them go.
From a suffering church beneath,
To a rejoicing church above:
Thou hast more than conquer'd death:
Thou art crown'd with life and love."

The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Grecians and Macedonians; including a History of the Arts and Sciences of the Ancients. By Charles Rollin, late principal of the University of Paris, Professor of Eloquence in the Royal College, and Member of the Royal Academy of Inscriptions and Belles Lettres. With the life of the author, by James Bell. First complete American edition, in two volumes bound in one.

Rollin's Ancient History is too generally known, and too universally admitted to require any commendation from us; we however deem it due to our agents and friends, to point out some of the instances, which it is believed will give this new and improved edition a superiority over any other published in America. They are—

First.—The restoration of the prefatory remarks of Rollin, to each history, as originally prepared by him and inserted in the French editions. Second.—The addition of a History of the Arts and Sciences of the Ancients, by Rollin, as inserted in the original, and all subsequent French editions.

The following extract from the preface of the Publishers of the Glasgow Edition of 1832, Edited by James Bell, will more clearly show the importance of the additions referred to.

"The publishers venture to say this is the only entire and unmodified edition of Rollin's History in English, which has issued from the press for more than eighty years; indeed they are not aware that any other unmodified edition was ever printed in Britain, except the first English edition published in 1738 by J. & P. Knapton London. In Rollin's original work, as may be seen by consulting the French editions, and the first English edition 1738, the author has introduced each separate division of his history by prefatory remarks. In the subsequent editions, however, these different introductions have been thrown together in the most confused and undistinguished manner, for the purpose of forming one general preface to the whole work; by which means not only is the original form of the work marred, but the utility of these valuable portions of it are in a great measure destroyed. But what is still worse, this part of the work has been exceedingly mutilated by the suppression of many paragraphs, and even whole pages, by which means the sentiments and remarks of the learned and pious author upon some of the most important and interesting subjects have been hidden from and lost to his English readers; and this is the more to be regretted, inasmuch as the mutilator has manifested any thing but a preference for the doctrines and morality of the Bible, in the selection of those parts of the work which he has chosen to suppress. In order also to make up the above mentioned defect, the whole of Chapter III. Book X. of the original work, forming part of the history of the Persians and Grecians, and amounting to above one hundred pages of the first English edition, has been torn from its original place in the work, and thrown into the centre of the aforesaid general preface, without the smallest apparent regard to any principles of order or connexion, thus completing such a flagrant instance of literary license as it is hard to believe could occur. The edition now offered to the public, the various introductions to the several divisions of the history have been

printed in their original separate form, and the many paragraphs formerly suppressed, as also Chapter III. Book X. have all been restored to their proper places in the work. English readers of Rollin, that the original edition of his 'Ancient History,' and all the subsequent French editions by Mr. Letronne in 1823, contain as an integral part of the work, 'A History of the Arts and Sciences of the Ancients.' What first induced the English publishers to mutilate the work, by suppressing so large and valuable a part of it, we shall not determine; certain, however, it is that their injudicious example has been followed, in all the English editions published since 1740; so that even few Booksellers are now aware of the fact, that in all the English editions of Rollin published during the last eighty-five years, nearly a sixth part of the work was never suppressed, and that a part too which the author himself, in common with every enlightened and philosophic mind, regarded as the most valuable and interesting of the whole. For as Dr. Johnson justly remarks, 'There is no part of history so generally useful as that which relates to the progress of the human mind, the gradual improvement of reason, the successive advances of science, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings, the extinction and resurrection of arts, and the revolutions of the intellectual world. If accounts of battles and invasions are peculiarly the business of princes, surely the useful or elegant arts are not to be neglected.'

It will be seen from the above extracts (in the truth of which after a careful perusal of the work, we fully concur) that the present edition contains nearly one third more than any other issued from the American press previous to 1834.

The life of Mr. Rollin, written by James Bell, and published in the edition, is particularly interesting; from it we gather the following particulars:—Mr. Rollin was born in 1661 at Paris, he was the son of a cutler who designed him to follow his own trade; but a Benedictine Monk obtained his admission in the College of Du Plessis. After having acquired the knowledge of languages and Philosophy, he studied Theology for three years at Soisson. Between 1683, and 1693 he filled the chairs of professor of Rhetoric and eloquence at the College of Du Plessis and Royal College.

In 1694 he was appointed Rector of the University, and 1706 coadjutor of the College of Beauvais. The last post he held for fifteen years, greatly to the advantage of the Students; but he was at length driven from it by the intrigues of the Jesuits. Thenceforth he gave his time wholly to literature. He died in 1741. His principal works are his Ancient History; Roman History; and a treatise on the mode of studying. This edition is beautifully printed on fine paper, and well bound with spring backs. It is also ornamented with a steel plate engraving of the author and vignette title page. We have but a few copies on hand, and shall not receive any more before spring; those of our friends who wish to procure this valuable work, will please apply soon.

J. RYERSON, Book Steward.

Foreign & Domestic News.

MEXICO.

The New Orleans Bee, under head of Tampico, October 8, says:—The private information we have received from Mexico, represents the country to be in a most deplorable condition. Marauders swarm on every high way, while the American government, despite its good intentions, cannot check robbery. The Conducta from Zacatecas was attacked by 150 of these marauders, and the leader of the treasure, after having 12 men killed, fell grievously wounded. On the other hand, the assailants lost 15 of their party, but possessed themselves of \$30,000. It is said likewise that a similar encounter took place on the route between Mexico and Vera Cruz. Commerce is at its lowest ebb; the feeble government offers no security whatever to mercantile affairs. The recent ordinances concerning Custom House officers having only crippled its operations still further. You have doubtless learned the story of the capture of a vessel of New Mexico, which has separated itself from the American republic, has declared itself independent, and solicits annexation to the American Union; all that I can say, adds our correspondent, is, that Mexico is rapidly falling into dissolution.—N. Y. Cour. & Eng.

UNITED STATES.

War on the Frontier of Missouri.—The St. Louis Republican of the first inst. gives us some further particulars, in relation to the apprehended difficulties with the Osage Indians on the Missouri border. These Indians are settled on a tract of land which adjoins our western line, and lately have moved down upon the line. They are represented to be in a very destitute and starving condition, and on several occasions, have killed the cows and hogs of the settlers to assuage their hunger. It is alleged that they have crossed the line. From these allegations, orders have been issued to drive them from the state line, and it is stated that on Wednesday, the 24th ult., the troops, under the command of Major General Lucas, and Dr. Gen. Almond, from Jackson and Saline counties, were to set out for the section where the Indians are encamped. It was the purpose of General Lucas to induce the Indians to remove peacefully if he could, but forcibly if necessary.

From Florida.—An official report has been received from Gen. Jesup, dated St. Augustine, 22d October, in which he states that Assean Yahola (Powell) was captured, with nearly all the war spirits of the nation. That chief came into the vicinity of Fort Payton on the 20th, and sent a messenger to General Hernandez, desiring to see and converse with him. The sickly season being over, and there being no further necessity to temporize, Gen. Jesup sent a party of mounted men and seized the entire body, and now has them lodged in the fort. He has Emahita (Philip), Coo Hejo, Micco-potokes, and Euehee Billy, all principal chiefs: Cococoehee, (Wild Cat), Assene Yahota, (Powell), Chitto Yahola, Tasse-Nuckee, and several other important personages, sub chiefs, with more than eighty first rate warriors; and he has also guides who can lead the army into every fastness in the country.

Another letter states that thirty-five Indians have been subsequently captured.—Globe.

Three hundred Indians drowned.—New Orleans, Nov. 3. Another dreadful accident has occurred upon our waters, which has had the appalling catastrophe. The steamer Monmouth left this port about a week since, laden with several hundred Indians, a portion of the emigrating Creek tribe, as passengers. In travelling up the Mississippi, through Prophet Island Bend, she was met by the ship Trenton, in tow of the steamer Warren, descending the river. It was after dark, being near eight o'clock at night, and through the mismanagement of the officers, and the obscurity of the scene, a collision took place between the meeting vessels, and the Monmouth immediately sunk from the violence of the concussion. Out of a large number of Indians on board, near three hundred perished. Whether any of the crew were saved or not we have not learned. The mishap is ascribed chiefly to the neglect of the officers of the Monmouth. She was running in a part of the stream where, by the usage of the river, and the rules of the Mississippi navigation, she had no right to go,

(WITH AND WITHOUT BAR OF DOWER.)
For Sale at this Office.

For the Christian Guardian.

STANZAS FOR MUSIC.

My heart is full of a holy fire,
And my thoughts are of Heaven above;
Where God's right hand shall awake the lyre,
To measures of Lordly Love,
To measures of Lordly Love, my soul,
To measures of Lordly Love;
When thou shalt be with the ransomed
whole.

Oh! One in the Heavenly Dove!
I breathe, methinks, in the balmy air,
Of that high and that holy place;
For the spirit is here that shall lead me there,
To the light of my Father's face, my soul,
To the light of my Father's face;
Few, few are the envious years to roll,
Between thee and that voiceless grace!

Oh! mighty, the thought in my bosom,
springs,
To its rest in the realms on high;
And now to look down upon earthly kings,
How it strains the mental eye!
How it strains the mental eye!
Turn—turn to the star in yon glorious pole,
And keep watch for the opening key!

He comes who swears, to believers true,
They never should call in vain;
And though hell should rise on thy misty
view,
Keep faith with the spotless slain,
Keep faith with the spotless slain, my soul,
Keep faith with the spotless slain!
Oh! He speaks to thee, in no shadowy scroll,
And he soon will be here to reign!

To reign o'er all, in immortal youth,
Transfigured without decay;
From glory to glory, in truth—His Truth—
A ruined Creation away.
A ruined Creation away, my soul,
A ruined Creation away!
Oh! farewell, then, to the regions of dole,
And welcome Eternal Day!

A. J. W.

The following verses are from an Ode to Creation, by the slave George, belonging to Mr. James Horton, of Chatham county, N. C. The last line of the third verse is positively electrical.—N. Y. Human Rights.

"Heaven's chief delight was Man
Before Creation's birth—
Ordained with joy to lead the van,
And reign the Lord of earth.

When sin was quite unknown,
And all the world brought;
He hailed the morn without a groan,
Or one corroding thought.

When each revolving wheel,
Assumed its sphere sublime;
Submissive Earth then heard the peal,
And struck the march of time.

The march, in Heaven begun;
And splendour filled the skies,
When wisdom bade the morning Sun,
With joy from chaos rise.

The angels heard the tune,
Throughout creation rang,
And seized their golden harps as soon,
And touched on every string.

When time and space were young,
And music rolled along—
The morning stars together sang,
And Heaven was down'd in song."

AMERICAN ANTIQUITIES.

It may not be known to all our readers, that the "New World" as it has long been called, possesses within itself evidence of being one of the oldest countries in existence. The mounds of the Western states, and other occasional traces of the former existence of a nation, with far more knowledge of the arts than the "aborigines" of our countries ever possessed, are familiar to all; but the fact of the existence of numerous and wonderful relics of antiquity, which rival even the beautiful and majestic monuments of ancient Egypt, is known to comparatively few. Yet such is the case. Even the "hundred gated Thebes" could never boast of larger, if of more magnificent temples and pyramids, than those in which the ancient Tultecas of Central America worshipped. And, as to preservation, the Egyptian must unhesitatingly give place to the American.

We propose, therefore, to lay before our readers a brief account of the city of Otulum, called by the Spaniards, *Ciudad del Palenque*, or City of the Desert; and by the English, *City of Palencia*, the ruins of which lie within the present province of Real Chiapa. Most of the materials for this notice are drawn from a couple of articles in the *Knickerbocker*, on this subject, by L. D. Chapin, Esq., who has spent much time on American Antiquities.

The city of Palenque was situated on an elevated plain, now covered with forests, and lay on the borders of a river called Otulum. From the extent of the ruins, it appears that the city was about thirty miles long, and two miles wide at its terminating point, and more than sixty miles in circumference, being about ten times as large as the city of New York, and might easily, and probably did contain, as many as three millions of inhabitants. Fourteen temples of these ancient people, who are now denominated Tultecas, are still standing, and in a tolerable state of preservation. They are all built of hewn stone, in the most durable style of architecture, and around and by the side of them are walls, columns, tablets, fortifications, passages, viaducts, extensive excavations, subterranean passages, &c., all attesting the former existence of a numerous, wealthy, and, in many respects, a civilized nation.

These monuments have a striking resemblance to those of Egypt, and are unlike those of the Mexicans, as theirs from ours. Like the excavated temples of Ellora, the natives knew nothing of the origin or history of the nation who built them. Tradition ascribes them to a race of "wandering masons," but who they were; from whence they came, or where they went, it gives no information whatever. Many of them, like the Egyptian,

* The following will show the comparative size of the Egyptian and Tultecan pyramids:—The largest Egyptian pyramid is 728 feet square, (*Ency. Egypt.*) covering more than eleven acres, and is about 400 feet high; while that of Cholula is 1335 feet square, (*Ency. Egypt.*) covering more than forty acres, but is only 172 feet high.

are sculptured with curiously wrought hieroglyphics. The Tultecas also appear to have possessed a complete hieroglyphic alphabet, with its double character of phonetic, (representing sounds or letters) and symbolic signs, (representing ideas or facts,) which, judging from their appearance, were used with greater regularity, precision, and beauty, than even the Egyptian.

The *teocalli*, or central temple of the city, is still standing, and though in many things resembling the Egyptian temples, is yet in many points peculiarly American. This building stands on the summit of a towering pyramid, filled with subterranean rooms and passages, with eleven immense windows on the side, and five on the ends, the whole crowned with a tower, originally four stories high, with a cupola. Some of these subterranean rooms are nearly two hundred feet long, and proportionally wide. To what use they were put, it is not easy, if possible, to conjecture.

The other temples are built in a similar manner, and but little inferior in size. The quarries from whence these stones were taken, are situated on the mountain in the immediate neighbourhood, and these, with other excavations which abound in Central America, the use of which are unknown, are called by the natives "granaries of the giants." They strongly resemble similar excavations near Argos, in Greece, there known by the name Treasury of Atræus.

In addition to this, the peculiar physiognomy of these people was very striking, being unlike that of any nation. A monstrous under lip, a huge nose, and a retreating forehead, are characteristics which mark all their inscriptions. Nor was their dress less fantastic than their persons were singular. On the whole, it may safely be said, that history does not furnish us with an account of any nation more unique, and more surprising, than that brought to light by these relics of olden time, which abound in all Central America.

THE DIAMOND—At the meeting of the British Scientific Association at Liverpool, in September last, a paper was read, written by Sir David Brewster, on a new structure of the diamond. It is stated that diamond lenses had been used in single microscopes of high power, but that they were unfit for the purpose, having a double refracting power, and producing double images; that the surface was covered with parallel lines or veins, some of which refracted more than others. It was a singular fact that in a body of such solidity, there should be layers of different degrees of hardness, possessing different powers of refraction, and having different specific gravities! The diamond was, without doubt, a vegetable substance; and in its pristine state must have been soft like amber or gum, and expanded by the gaseous bodies, imprisoned within its cavities.—*Balt. Gaz.*

CRYING CHILDREN—It is astonishing how seldom well managed children are heard to cry at all. Parents commit two faults; they indulge the child too long, and then get into a great passion with it for being naughty. I hear children ask their mother twenty times, for a ball, or a peace of bread, or a drink of milk, at last they set up a dreadful crying, and then they get what they want. Sometimes what they ask for, is what they should not have; but having learnt to get things by crying, they always cry for it, and often get it. The best rule is this; if a child ask for what it ought to have, as bread, milk, a ball, or any thing of that kind, let it have it at once. Do not wait till the child begins to cry. If, on the contrary, the child cries for what it ought not to have, refuse it; never mind its crying, but be steady.—Give it something else to play with, and it will not cry long. If you do this every day, in one week your children will find out that some things are to be had, and some things are not to be had, and that crying is not useful or comfortable.—*Alton Observer.*

Among the instances of the rapid progress steam-navigation is making among the nations of Europe, may be adduced that of Sweden, where several joint-stock companies have been formed, most of which are said to be in a thriving state. At Stockholm there are twenty-eight steam-boats, employed in the navigation by the lakes and canals, particularly by the canal of Gotha, with the interior of the country. By the convention concluded between Sweden and this country, travellers from London are enabled to reach Stockholm in seven days, and communications from thence direct with St. Petersburg will be established, which are now carried on by one vessel only, going and returning from Abo, in Finland. Those who are curious to witness one day without night, or to visit Lapland, will hereafter find a steam-vessel to transport them commodiously to Torneo. The great machine-manufacturer of Mr. Frazer, at Motale, who is styled the Cock-erill of Sweden, a name equal in Belgium and on the continent to Bolton and Watt of Birmingham, can scarcely supply the numerous orders with which it is charged.—(*Times.*)

When a people are in peace, united together, and continue constant in prayer to the Lord for a revival of his work, they must have success. "An unfaithful clergyman," says Burnett, "carries down to hell with him whole shoals of sinners, who have perished by his neglect or bad example." "He that pardons, proclaims in so doing that he fears not his enemies."

* The following will show the comparative size of the Egyptian and Tultecan pyramids:—The largest Egyptian pyramid is 728 feet square, (*Ency. Egypt.*) covering more than eleven acres, and is about 400 feet high; while that of Cholula is 1335 feet square, (*Ency. Egypt.*) covering more than forty acres, but is only 172 feet high.

ADVERTISEMENTS.

TERMS OF ADVERTISING.—Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Above six and under ten lines 3s. 6d. for the first insertion, and 10d. for every subsequent insertion. Over ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

A liberal discount made on all advertisements continued for more than six months.

Advertisements without written directions will be inserted until forbidden, and charged accordingly.

The *GUARDIAN* is extensively circulated in all parts of the Province, and among all classes of society, rendering it a very desirable medium for advertising.

JUST PUBLISHED,
and for Sale at this Office—price One Shilling—a small Pamphlet in verse, entitled:—
"TEN SCRIPTURAL EXERCISES," by A. J. WILLIAMSON.
What God hath cleansed that call not their common—
Act 15: 9.

ALEXANDER GRANT,
BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House.
March 28th, 1837. 385-4f

ON HAND, 25 CASKS COMMON TUMBLERS.
SHUTER & PATERSON.
Toronto, Nov. 14, 1837. 18 19

PENMANSHIP.
MR. BARTHOLOMEW, Professor of the Fine Arts, respectfully intimates to the Ladies and Gentlemen of the City of Toronto, that he has taken rooms in the *New British Coffee House*, King Street, where he will teach one month only, in *Penmanship, Spanish Mezzotint, Landscape Painting* in imitation of Oil, and *Stenographic Drawing*, upon an improved system recommending itself to every man's conscience of its superiority over the old mode of teaching, (lately introduced from Europe into America) upon the most liberal terms. Mr. B. has in his possession credentials from, and to the most prominent characters in the Canada and United States, where he has been teaching for sixteen years. Ladies and gentlemen are invited to call at his rooms, and examine his specimens and judge for themselves. Lessons given at private residences if requested. Rooms will be open on the 9th inst., and terms made known on application.
Toronto, November 8, 1837. 417f

Upper Canada Academy.
THE BOARD of the U. C. ACADEMY, at Cobourg, beg leave most respectfully to express their obligations to the parents and guardians of youth for the flattering encouragement given to this Institution during the first year of its operations; and to assure them that such measures have been adopted during the vacation as cannot fail to give increased efficiency to the mode of instruction pursued, greatly to promote the comfort of the pupils, and render the Academy worthy of that still more extended patronage which they confidently hope to secure for it.

The next Academic Term will commence on Thursday the 20th of July; at any time prior to which terms can be engaged by application to Mr. M. SAWYER, Steward of U. C. Academy. (If by letter, post paid.)

TERMS. £ s. d.
1. Board, Lodging, and Washing, per annum, 24 0 0
2. Tuition—English education, including Reading, Writing, Arithmetic, Book-keeping, Geography, and English Grammar, per quarter, 1 0 0
3. Higher branches of do., including Natural and Moral Philosophy, Astronomy, Chemistry, &c., per quarter, 1 5 0
4. Including Latin, Greek, or Mathematics, per quarter, 2 0 0

Extra Charges.
French, Drawing and Painting, per quarter, 1 10 0
Drawing and Painting, " " " 1 0 0
Music, " " " 1 0 0
Music, Drawing, and Painting, " " " 3 0 0
Use of Piano, " " " 0 10 0
Room Rent, " " " 0 5 0
* The charge will be the same, whether one or all of these branches be taught.

Each room will be furnished with bed, table, chairs, stove, and other necessary furniture; also, with fuel and light. The sum of 5s. per quarter will be charged for cutting and carrying wood to the rooms during the winter quarters, except where directed to be given by the parents for students to cut and carry for themselves.

There are to be two Students in each room, who will lodge together. Each Student will be required to provide two sheets, two pillow cases, and two towels. Any who furnish their own beds and bedding will have £1 per annum deducted from the usual charges.

Books and Stationery will be furnished at a reasonable rate.

N. B. Payments for Board and Tuition are to be made quarterly in advance. Other charges to be paid at the expiration of each quarter.

July 1, 1837. JOHN CARROLL, Secretary.

Fresh Importations of New Goods.

WHOLESALE AND RETAIL WAREHOUSE.
173 King Street.

S. E. TAYLOR, having opened his New Brick Warehouse, 173 King Street, four doors East of his former well-known stand, begs to inform his customers, and the public generally, that he means to continue his old system of Low Prices, which heretofore has given so much satisfaction.

S. E. T. has now on hand an extensive assortment of **STAPLE DRY GOODS**, comprising every variety of Fine and Superfine Broad and Narrow Cloths, Fancy Cassimeres, Vestings, Molesters, Baranços, and Fustians; Grey and White Cottons; Printed Calicoes, Muslins, Linens, Flannels, Bedticks, &c. &c., which he intends very materially to enlarge by his Fall importations.

Merchants from a distance are earnestly requested to call and examine the Qualities and Prices of his Goods before purchasing elsewhere, as he feels confident they will bear comparison with those of any Establishment in the Province.

N. B. The lowest price which can be taken will be asked at once, from which no abatement will be made.

Toronto, August 1st, 1837. 404

HENRY BALDWIN:
Attorney, and Barrister at Law; Notary Public, and Solicitor in Chancery.
OFFICE in the rear part of No. 75, corner of KING STREET and NEW STREET, North of the Market Buildings.
Toronto, July 4th, 1837. 399f

MONEY! MONEY!
LATE ARRIVALS, at the CHEQUER-BOARD STORE, 105 King Street, of FALL AND WINTER GOODS, which will be sold CHEAP FOR CASH. GEO. B. SPENCER.
Toronto, Oct. 1st, 1837. 151f

LAKE ONTARIO.



Toronto and Hamilton.

THE NEW STEAMER, EXPERIMENT.
CAPTAIN THOMAS DICK,
WILL, during the season, run regularly EVERY DAY, (except Sunday,) between the above Ports, leaving as follows:
HAMILTON, at 7 o'clock, A. M.
Toronto, at 2 o'clock, P. M.
Touching at Wellington Square, Oakville, and Port Credit.
All Baggage, unless booked and paid for, will be at the risk of the owner.
The Experiment is a new boat—her accommodations are superior; and every attention will be given to render passengers comfortable.
ARNOLD MACDONELL is Agent at Toronto, July 3rd, 1837. 400f

Toronto, Niagara, Lewiston, and Queenston.

STEAMER HAMILTON,
CAPT. I. F. MILLS.
THIS Boat having undergone during the past winter a thorough repair, and great improvements having been made to the machinery at much expense, will afford to travellers between the above named places, a safe, speedy, and commodious conveyance; and they are respectfully informed that she will leave the different Ports (Sundays excepted) as follows:
Lewiston and Queenston every morning at 7 o'clock.
Niagara, at 11 o'clock, A. M.
Returning, Toronto at 2 o'clock, P. M., and NIAGARA at 6 P. M.
Information respecting Passage or Freight, may be obtained on application to Mr. J. J. Badger, Lewiston; Mr. Luscombe, Niagara, and Mr. Brown, Toronto.
All Baggage at the owner's risk, unless taken as Freight. 396

Toronto and Hamilton.

THE STEAM-BOAT BRITANNIA,
CAPT. WM. COLCLOUGH,
WILL, during the present Season, regularly EVERY DAY (Sundays excepted), between the above Ports, leaving as follows:
Toronto, at 8 o'clock, morning.
Hamilton, at 2 o'clock, P. M.
Touching at Port Credit, Oakville, and Burlington Bay Canal, on the way up and down.
Cabin Passage, Ten Shillings.
Deck do. Five Shillings.
All Baggage and Parcels at the risk of the owner, unless booked and paid for.
It is requested that Bills of Lading will be at all times sent with Property. Freight payable on delivery.
Passengers are requested to be on board in due time, as the Boat will leave the wharf precisely at the hour stated.
Toronto, April 10, 1837. 287

Rochester, Toronto, Hamilton, Cobourg, and Port Hope.

THE SPLENDID AND FAST-SAILING STEAMER TRAVELLER,
CAPTAIN JAMES SUTHERLAND,
WILL, during the present Season, make Two Trips a week between the above mentioned places, and leave as follows:
Rochester, at 10 o'clock, A. M. on Mondays and Thursdays.
Cobourg, at 6 P. M. on Mondays and Thursdays.
Port Hope, at 7 P. M. on Mondays and Thursdays.
Toronto, at 7 P. M. on Tuesdays and Fridays.
Hamilton, at 10 o'clock, P. M. on Tuesdays and Fridays.
Port Hope, at 11 P. M. on Tuesdays and Fridays.
Cobourg, at 7 A. M. on Wednesdays and Saturdays.
Respecting Freight or Passage, information can be obtained on applying at the Rail Road Office, Rochester; Cobourg Harbour Company's Office; Port Hope Harbour Company's Office; Jas. Brown and A. Macdonell, Esqs., Toronto; and D. C. Gunn, Esq., Hamilton.
All Baggage at the owner's risk, unless booked as Freight, and all Freight payable on delivery.
Toronto, April 8, 1837.

MACHINE BUILDING.

RUSSELL RICH would inform Wool Manufacturers that he is now prepared to make all kinds of WOOLLEN MACHINERY, warranted to be equal to any that can be had in the Province or the United States. Also, a Machine for grinding S. Person's Shearing Machine Blades; Wood and Iron Engine Lathes made to order; Brass and Iron Turning, of all descriptions, done with neatness and despatch.
St. Johns, Short Hills, Niagara District, U. C., 1837. 332f

NEW TAILORING & CLOTHING ESTABLISHMENT.

THE Subscriber, from the City of Montreal, has just opened a TAILOR and CLOTHIER'S Establishment, at No. 32 Yonge St., next door above Piper's Tin Warehouse, where he respectfully invites the attention of the community to his business. He offers every thing in his line at the most reasonable prices, and according to the latest fashions.
Toronto, Sep. 1, 1837. 408f

City Boot and Shoe Store.

SIGN OF THE GOLDEN BOOT.
91, King Street,
JAMES FOSTER begs leave to inform his numerous customers, and the public, that he has now on hand a large and general assortment of LADIES' GENTLEMEN'S, and CHILDREN'S BOOTS and SHOES, which, from his facilities in the Trade, he is enabled to sell at the lowest possible prices.
All orders punctually attended to.
Toronto, Aug. 31, 1836. 55f
J. F. has received, and now offers for sale a variety of Gentlemen's very superior WELLINGTON and CLARENCE BOOTS, of British Manufacture, to which he invites attention.
Sept. 26, 1836. 59

NEW ESTABLISHMENT.

R. HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, 144 King Street, (Opposite W. Cornack's & Co.) A LARGE AND GENERAL ASSORTMENT OF Boots and Shoes.
Also: SOLE and UPPER LEATHER.—All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere.
Toronto, May 23, 1837. 393f

Piana Forte Maker.

THE Subscriber begs to inform the Gentry of Toronto and its vicinity, that he intends to remain in this City during the ensuing winter, and will follow his business.
Instruments tuned and repaired on moderate terms.
THOS. BROWNING.
34 York Street, Nov. 3, 1837. 17f

THE Subscriber having taken the premises, 131 King Street, lately occupied by S. E. Taylor, begs leave to acquaint the public, that he has just received an extensive and well selected Stock of Broad Cloths, Cassimeres, Blankets, Flannels, Fingued and Plain Merinos, Molesters, Grey and White Cottons, &c., &c., which he now offers to the public at very low prices for cash only.
414 f
H. STEWART.
Purchasers are requested to call and examine his goods and prices before they buy.

CLOTHING PANOPTICON, AND FASHIONABLE TAILORING ESTABLISHMENT.

77 KING STREET, third house East of the Market Square.
THE Subscriber, in returning thanks to his friends who have favoured him with their patronage, and the public generally for the support which he has hitherto received, begs leave to announce the arrival this week of a splendid assortment of *West of England Broad Cloths, Cassimeres, Devonshire Kerseys, and Checkings*; together with *Trimings, Vestings, and Summer Goods*; of a quality not usually offered here, and such as he feels confident will render ample satisfaction, as he had them particularly selected at Home for this market. Mr. THOMAS EDWARDS, his Foreman Cutter, whose experience in the Trade, having been in a similar situation with Buckmaster, New Bond Street, London, warrants the subscriber in saying, that a trial will, on his part, ensure success; and he hopes, by punctuality to business, to render general satisfaction.
N. B. All orders executed with neatness and despatch.
ROBERT HAWKE.
Toronto, May 7th, 1837. 391f

RAY, WHITEHEAD & Co., beg to inform their friends in Upper Canada, that they have received, on consignment, an extensive supply of FALL GOODS, and are daily expecting to augment it by other vessels not yet arrived.
Montreal, 8th Sept. 1837. 410f

SURGEON DENTIST.

MR. S. V. R. FARRAR respectfully informs the inhabitants of Toronto and vicinity, that he has taken rooms at the Ontario House, where he expects to remain a short time, and will be happy to attend with his professional services in scaling, filling, setting, or extracting the Teeth. Mr. Farrar inserts the Porcelain (improvable) Teeth, from one to a full set, which are justly celebrated for their beauty and durability. Also, all kinds of Artificial Teeth. Mr. F. can produce from highly respectable Physicians in the United States, satisfactory credentials respecting character and professional ability. He has also letters from Medical Gentlemen and others in Upper Canada, who have favoured him with their patronage.
Mr. Farrar, with permission, begs to refer to C. A. Hagerman, Esq., Attorney General; and Dr. Widmer.
P. S.—Mr. Farrar intends making periodical visits to this place.
Toronto, U. C. June 19, 1837. 99f

CLOTHING, HAT, HOSIERY, & WOOLLEN CLOTH ESTABLISHMENT.

MACFARLANE & WYLLIE,
Corner of Market Buildings, King St.
RESPECTFULLY intimate that they have now received a large and well adapted Stock of
Fall and Winter Goods,
Consisting of Woollen, Plain and figured Merinos, Marino and Wools Shawls, Plaid and Lamb Cloths, Devonshire Kerseys, Cloths and Cassimeres (every shade and colour) double and treble Milled.
A splendid assortment of Vestings, Blankets, Flannels, Flaidings, Serges, Baizes, Druggets, Plain and Printed Molesters, Aberdeen and Lamb's Wool Hosiery, Lamb's Wool Shirts and Drawers, Guernsey Frocks, Lamb's Wool and Worsted Yarn, Seal-tie, Plaid and Fur Caps, Twilled Bagging and Bags, Apron Cloths, Shirting Stripes &c. &c.
Also a large quantity of
Ready made Clothing,
Consisting of Molester and Woollen Trousers and Coats, Peterham and Flushing Great Coats, Dress Coats, Vests, and Pantalons.
They have engaged a Foreman and Cutter from one of the most Fashionable Tailoring Establishments in London, to superintend the making up of Fine Clothing, which will be made to order in the first style.
Toronto, Oct. 25, 1837. 16 8w

LANDS FOR SALE.

IN the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, ALDONOUGH, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.
The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Markets, and a large quantity of the finest Black Walnut and White Oak Timber thereon.
Also—in the Township of Reach, Hove District; Lot No. 12, in the 2d Concession, an extremely valuable Lot.
The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon.
For further particulars apply to H. SPAFFORD, Esq., Brockville.
April 20, 1837. 369

FOR SALE.

AN EXCELLENT FARM, being the North three-fourths of Lot No. 56, in the 1st Concession of Vaughan, on Yonge Street, only 19 miles from the City of Toronto, containing 1574 Acres, 70 of which are under improvement. There are on the Lot a good Orchard, a Log House and Barn, and a good stream of water crossing each end of the Farm. For particulars, apply to the proprietor of the premises.
JOHN ENDICOTT.
Vaughan, August, 1837. 3wp. 406f

TO LET.

THAT Large and Commodious TWO STORY HOUSE, in the Township of Etobicoke, on the Hill on the West Side of the Hamber Bridge, with Out-Office, Well, and Orchard, together with about Twelve Acres of Land; now occupied by the Rev. Dr. Phillips. For Terms, apply to DONCAR MURCHISON, a short distance West of the Premises.
N. B. A number of Lots, of One Acre or upwards, on Dundas Street, adjoining the above Premises, will be Leased for any number of years, on good terms. 98 f
Humber, June 22, 1837.

Mr. WOOD, Dentist.

HAS removed to the late residence of G. Walton, Esq., Chewett's Buildings, King Street.
Toronto, Oct. 31st, 1837. 164f

NOTICE.

THE Undersigned, having authority to arrange the affairs of the Estate of the late Simon Vasmann, Esquire, deceased, requests that all persons having claims against the said Estate, will send them to the Subscriber, properly authenticated, with every necessary information concerning the same. And it is also requested that those persons who are in any manner indebted to the Estate will make immediate settlement, otherwise steps will be taken to enforce payment.
JOS. C. MORRISON.
Toronto, 9th October, 1837. 141f

New Hat and Cap Mart.

Opposite the U. C. Gazette Office, King Street.
T. CLARKE, from Montreal, Maker and Importer, respectfully announces to the public of Toronto, the opening of the above Mart, with a choice and Fashionable Stock of HATS, CAPS, FUR GLOVES, COAT COLLARS, &c. &c. at moderate Cash prices.
Toronto, Nov. 5, 1837. 17 13

THE Subscribers are now receiving 1000 STOVES.

From the Foundry of JOSEPH VAN NORMAN, of Normandale, Long Point, Upper Canada, consisting of
20 Inch. do.
22 do. do.
24 do. do.
30 do. do.
33 do. do.
40 do. do.
Plate Stoves—elegant patterns.
Oval Stoves—double plate.
Also—All sizes of the very justly celebrated VAN NORMAN COOKING STOVE,
Which for simplicity of construction, economy in fuel, and really good oven, cannot be excelled, if equalled, by any other stove in the Market.
Dog Irons,
Bake Pans,
Belly Pans,
Spiders, &c. &c.
which will be offered to the trade on advantageous terms.
CHAMPION BROTHERS & Co.
Wholesale Hardware Merchants.
22, Yonge Street, Sept. 1, 1837. 409

Woodstock Temperance House.

THE undersigned, having Leased for a term of years the premises known by the name of the "Rising Sun," has opened the same as a Temperance House for the accommodation of the public, and pledges himself to give every attention to the comfort and convenience of those who may favour him with a call.
LEVI HAYT PERRY,
Oxford East, London District, U. C.
October 20th, 1837. 417f

BOOT & SHOE STORE.

JOHN DODSWORTH tenders his grateful acknowledgments to his friends and the public of Toronto and its vicinity, for the liberal patronage he has received since his commencement in business, and begs to apprise them that he has removed to 123 King Street, three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favours.
Toronto, Nov. 6, 1837. 417f

INFORMATION WANTED, of John Taylor.

John Taylor, who left the Parish of Dromore, County Donegal, May 1835. (His Sisters, Eliza, Isabella, and Margaret, came out in June last, and are now in Toronto. Should this notice meet his observation, or that of any person acquainted with him, they would confer a very great favor by communicating any information respecting him to the Guardian Office, which will be thankfully attended to.
24f

STRAYED FROM COL. GIVENS' FARM.

near the Blue Bell Tavern, West end of this City, about three weeks ago, two Four year old STEERS; one black, and the other brown with a white face. Any person returning them, or giving information where they may be found, shall be well rewarded for his trouble.
JONATHAN DUNN, Butcher.
Toronto, Nov. 15, 1837. 3w18

TO BE LET.

FOR a term of Four or Five Years, as may be agreed upon, an Excellent SAW MILL, near the mouth of the Twelve mile Creek, and in the vicinity of the flourishing village of Brant. There are two hundred acres of Land attached to the Mill, thirty of which are cleared, and a comfortable Dwelling House is erected on the premises. For further particulars enquire of the Rev. R. MERRAT, Oakville; or of JOHN EWART, Esq., Toronto.
Toronto, Nov. 5th, 1837. 17 4

FOR SALE.

A GOOD and well finished two story HOUSE, 20 by 30 feet; an excellent Cellar under the whole, with good Out Offices; situated on the Bank of Lake Ontario, in the rising Village of WELLINGTON SQUARE—a desirable situation for a genteel family, or for Mercantile business. For further particulars apply to the Subscriber on the Premises.
WILLIAM WOOD.
Wellington Square, Feb. 4, 1836. 80

FOR SALE.

A VALUABLE FARM, being the East end of Lot No. 5, in the 3rd Concession of York, West side of Yonge Street, and only six miles from the City of Toronto, containing 50 Acres of excellent Land, 30 of which are under a high state of cultivation. A good House, 30 feet square; also Barn and other outbuildings; a good Well, and a flourishing Orchard are on the Lot.
For terms of sale, apply to the proprietor on the premises.
ALEX. WALLACE.
York, August, 1837. 406f

CHRISTIAN GUARDIAN.

The proceeds of this paper will be applied to the support of the Christian Church in the Western District of Canada, for making up the deficiencies of poor Circles which are unable to support their Preachers &c., and to the general spread of the Gospel.

TERMS:

The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance; or, fifteen shillings, if paid in six months; or, seventeen shillings and six pence, if not