

CHRISTIAN GUARDIAN.

PUBLISHED UNDER THE DIRECTION OF THE WESLEYAN METHODIST CONFERENCE IN BRITISH NORTH AMERICA.

Wesleyan Conference,—Editor.

Vol. V.—No. 29.

CITY OF TORONTO, (LATE YORK,) U. C., WEDNESDAY, MAY 28, 1834.

Whole No. 237.

CHRISTIAN GUARDIAN:
(Devoted to Religion, Morality, Literature, Science, Commerce, Agriculture, Domestic Economy, and General Intelligence.)
PUBLISHED EVERY WEDNESDAY.
Office in Jordan-st., a few doors south of King-st.

J. H. LAWRENCE,—PRINTER.
All communications, unless from authorised Agents, must be post paid.
The proceeds of this paper will be applied to the support of unorganised or non-out preachers of the Wesleyan Methodist Church in British North America, and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

HABITUAL MEDITATION ON THE DEATH AND RESURRECTION OF THE REDEEMER.

The truths to which the apostle adverts, when he assures us, that unless we keep them in memory we have believed in vain, are, that Christ died for our sins, according to the Scriptures; and that after he was buried he rose again. Let the first truth be habitually present to the mind, and the mind will feel itself habitually lightened of the whole terror and bondage of legality.—That weight of overhanging despair, which, in fact, represses every attempt at obedience, by making it altogether hopeless, will be taken off from the wearied spirit, and it will break forth with the full play of its emancipated powers on the free and open space of reconciliation. There is nothing that so chains the activity of a human being as hopelessness. There is nothing that so paralyzes him as the undefined, but haunting insecurity and terror which he cannot shake away. We must be sensible of the new spring that is given to the energies of him who is overwhelmed with debt, when he obtains his discharge. So long as he felt that all was irrecoverable, he did nothing; but when he gets his enlargement, he runs with the alacrity of a new acquired freedom in the paths of industry. Now in the spiritual life, it is this very enlargement which gives rise to this very activity. It is the glad tidings of a release, by Him who hath paid the ransom of our iniquities, that sets our feet in a sure place—that opens up to us a career of new obedience—that levels the barrier which keeps us without hope, and therefore without God in the world—that places us, as it were, in a free and unobstructed avenue, in which, by every step that we advance upon it, we draw nearer to Jerusalem above, the gates of which are now thrown open to receive us. The real effects of the doctrine of Jesus Christ and him crucified, upon the believer, is utterly the reverse of this world's imagination upon the subject. It does not beget the delusion in the mind of an impenitent sinner; but it chases away that heavy soporific from his moral faculties, which the sense of a broken law, when unaccompanied by the faith of an offered Gospel, will ever minister to the heart; that let him struggle as he may, and keep as strenuously from sinning as he may, it will be of no use to him. The truth that Christ died for our sins, so far from a soporific, is a stimulus to our obedience; and it is when this truth enters with power into the heart, that the believer can take up the language of the psalmist and say, "Thou hast enlarged my heart, and I will now run in the way of thy testimonies."

But if such be the influence of this truth when present to the mind, it must, in order to have an habitual influence, be habitually present. In order to work upon the habit and character of the soul, it must ever be offering itself to the notice, and ever reiterating the impulse it is fitted to give to all the faculties. We know not a single doctrine, which, by its perpetual recurrence to the thoughts, is more fitted to keep the mind in a right state for obedience. Now, in order that the great work of sanctification go forward, the mind should be constantly in this state. Let this truth be expunged, and for all the purposes of spiritual conformity to the will of God, the whole man will go into unbeing. But let this truth be lighted up in the soul—let it be kept shining at all times within its receptacles—let the trust never cease to lean upon it, and the memory never cease to recall it—let it show itself among the crowd of this world's turmoils and anxieties—and whatever the urgencies be, which harass and beset a man on the path of his daily history—let such be the habit of his mind, that, in obedience to this truth, the thought is present with him of his main chance being secured; the animating sense of this will bear him on in triumph through manifold agitations; and when like to sink and give way under the pressure of this world's weariness, and this world's distraction; this will come in aid of his faltering spirit, and carry him in sacredness and in safety to his final landing place.

We have not room to expatiate on the influence of the other truth, that Christ rose again—that he eyes every disciple from that summit of observation to which he has been exalted—that the sin for which he died, he holds in irreconcilable hatred—and that the purpose of his mediatorialship was not merely to atone for its guilt, but utterly to root out its existence and its power from the hearts of all who believe in him. The Christian who is haunted at all hours of the day by this sentiment, will feel that to sin is to thwart the purpose on which his Saviour's heart is set, and to crucify him afresh. This, however, to be kept in power, must be kept in memory. And as with the former truth, if we carry it about with us at all times, we will walk before God without fear, so with it and the latter truth put together, if both are carried about with us, we will also walk before him in righteousness and in holiness all the days of our lives.—Chalmers.

PREACHING.

Modern preaching in too many instances has no effect, because the preacher does not direct the arrows of truth at the heart as well as at the head. He does not plainly set forth the crimes of the age and his hearers, and hold them up in contrast with the purity of christianity and the holy requirements of God's law.—The plain and practical duties of christianity are not fully enforced: There is much said about great excitements in divers places, and powerful and hopeful conversions, but we seldom hear much in those statements about a

clean heart or perfect love. There is very little said against the love of the world, or its foolish fashions; and in many cases those who profess to have a hope, or who have been said to be powerfully converted, are as fashionably attired, and have as much folly and vanity, yea, indeed, and sin, displayed in their apparel and the cosliness of it, as there is in the conduct of the merest lover of the world and the dupe of fashion. But it may be said by some, that the pulpit is not able to correct these vanities, seeing they are only little things, and matters of very trifling consideration. We say the reason why the pulpit appears to be unable to correct them, is, that it fails to thunder out against them, and the trumpet too often gives an indefinite or an uncertain sound; and too often the reason why this is the fact, is, that the pulpit does not exhibit the plain simplicity of dress and manners which consist with gospel rules and ministerial gravity; and as the prophet said in another case, "the people love to have it so," that they may have a better excuse for their own conduct.

But we do not lay all the charge of a want of success in preaching the gospel at the door of the ministry. There is also much depending upon the membership of the church. We have observed for years, what we considered a great defect in the members of the churches, and especially that with which we are intimately connected.—Too few appear to be acting so as to throw all their weight of personal influence and property into the scale of religion. There is a kind of fashionable christianity abroad in our world, and it will not do to be out of the fashion. We must go with the multitude and do according to the fashion of the times. Hence if we profess to be deeply groaning and struggling in spirit for a full salvation, or a complete deliverance from all sin, we shall be looked upon as out of the fashion of the rest of christians, and perhaps thought deranged, a little cracked, or a little too particular about every thing, and especially about the state of the heart and a due preparation to meet God in judgment. These fashionable christians in profession and in their too often gaudy appearance of dress, are seldom found receiving the ingrafted word with meekness, which is able to save their souls. They are all their life-time subject to a state of bondage through fear of death. Death to them is dreaded as a most fearful thing, and their profession of christianity cannot relieve them of their fears. They start up alarmed when they apprehend the approach of death, simply because the sting thereof is not extracted. "The sting of death is sin, and the strength of sin is the law," and none but those who have "perfect love," or have their love perfected, are delivered entirely from the fear of death, and can say, "thanks be to God, who giveth us the victory" over the fear of death, (he having lost his sting, which is sin,) "through our Lord Jesus Christ."

The spiritual energy of gospel truth is not felt, the great privilege of christian perfection is little preached and less sought after in our congregations. But little searching of the scriptures is manifested by many who call themselves by the name of Christ. Christianity is little else than a formal ceremony, and as to the true fellowship of saints, it is little known or enjoyed in the church; very few know their sins forgiven, by the direct witness of the Holy Spirit to the heart and conscience, confirming their adoption as children.—Mr Wesley strove very hard to resist practical Antinomianism; but even in his day he asked the question, "Have we not leaned too much to Antinomianism?" and had to answer this question candidly and say, "We fear we have. We have depended too much upon what was done for us in a moment." If in his day this fatal error of resting satisfied with what was done in a moment prevailed, we fear too many at the present day are satisfying themselves to all intents and purposes, with a name to live while they are twice dead and ready to be plucked up by the roots.

Preaching, in our opinion, to be successful and greatly blessed of the Lord, must in a great measure change its present prevailing and popular style for the simplicity of truth and the energy of the Holy Ghost. The true secret of a successful gospel ministry lies in the fact, that God is with the man and helps him who preaches the words of salvation. How important then that every word and every sentiment which the minister proclaims, should be nothing but the pure word of God, and uttered under the inspiration of the Most High. When this is the case the minister is heard, he is felt, he is irresistible. A conquering eloquence flows from his tongue, while his heart is burning with a love for souls which melts his soul into tenderness itself, and makes him forget time, earth, and its passing follies, and all things else, save the work whereunto God has called and sent him. It seems that many, even professing christians, are pleased with that kind of preaching which gives them not the trouble of looking into their own hearts, or the pain of feeling their own deficiency and pollution. He who takes aim at their vices, however holy he may live and zealous he may be, is likely to meet with the censure of the multitude, and sometimes, the displeasure of the professed disciple of Jesus Christ. We are seriously of opinion, that we have seen many in the visible church of God, and many who attend upon the ordinances of religion, who are only trying to make some compromise with their own consciences, and in some sort persuade themselves into a belief, that they are christians, when in reality they have not one single joy of a christian who walks with God and knows his acceptance with his Maker. It must be inconceivably dreadful and astonishingly fearful to such souls to be awakened up in eternity, without a preparation to see God in peace.

NEVER PART WITHOUT PRAYER.

In our excellent Discipline we are told, that in order to have a closer union with each other as members of the same communion, among other things which will contribute to this desirable state, and which we must not neglect, is the duty of

praying with each other in our social visits. This practice by some may be considered as rather unfashionable, and probably as improper in the present improved state of society. What, unfashionable for christians to pray?—For Methodists in their family visits to pray before they part?—And has it come to this, that we have arrived to that improved state of society which makes it improper for christians to pray together when they visit each other? Let it never be named among us as becoming saints. Such fashions and improvements are directly hostile to our spiritual interests, and if allowed to prevail, will shortly constrain "the humble and contrite ones" to "sigh and cry for abominations that make desolate." So entirely contrary are such things to the spirit of religion, that it is impossible for true piety to exist where they are allowed the precedence; for Christ admits of no rival; He must have the whole heart, or He will never make His abode with us. When we go to visit our friends, if we leave Him at the door, if we refuse to let Him enter with us, and if we keep Him without, "until His head is wet with the dew, and His locks with the drops of the morning," we may be sure that when we return and would take Him with us, He will be gone! And instead of having His presence to accompany us home, we shall be attended with the upbraids of our own consciences, with painful reflections, and with a stinging sense of our loss! Thus suffering the consequences of making religion a secondary concern, and of refusing it the place in our affections, in our conversation, and in our lives, which our duty requires. This temporizing spirit in the professed followers of the Lamb never has been, and we presume never will be indulged, but at the entire sacrifice of all spiritual enjoyment. We are deceived altogether if we think we have the religion of Christ, while we are under its influence. His religion is of a very different character; its principles are the same—they never change to accommodate the fashions, nor fancied improvements of a proud and self-conceited world. And those who think of making His religion a matter of convenience, of taking it up and laying it down as it may suit their turn, of using it to allay their fears in a tempest, to smooth the bed of sickness, and to disrobe death of his terrors, have altogether mistaken its character; they are ignorant even of its very first principles.

Our Saviour teaches us the necessity of pursuing a very different course; that we must give His religion a preference to every thing else—"first the kingdom of God and his righteousness"—deny ourselves—take up our cross, and follow Him. His service must be esteemed by us above all that the world calls pleasure, and should be, not only the first, but the leading business of our lives. Every thing that comes in competition with our religion or our religious duties, should be discarded as unworthy of our attention, and compelled to give place to that which we know to be of infinitely greater importance. If we are invited into company where the presence of our Saviour would not be agreeable, we had better keep away, unless there is some prospect of overcoming their prejudices against His religion, so that at some future time, they may feel willing not only to receive us, but Him, whom we love above all earthly guests. We should never venture among such, only as the physician, who visits the hospital in the time of contagious sickness. He goes, but goes in the character of a physician; he carries with him preventives for his own safety, and medicines for the cure of those whom he visits. It should be so with us; if we go into irreligious company, we should go in the character of christians, and we must be sure to take preventives enough with us, to secure us against the injury which we are liable to receive from the corrupting influence of their example; and always be sure to go prepared to minister to the necessities of those whom we visit. But we object seriously to the practice of christians going out into the company of the vain, and joining with them in their sport and merry pastimes; for we know that it cannot be done, but at the sacrifice of personal piety, and to the serious injury of the cause of God.

The visits of christians, whether made among professors or non-professors, should have some higher object in view; than to pass a few unmeaning ceremonies. They should never lose sight of their high calling—their appropriate business, and always have some definite object in view. This should be either to get or do some good.—To accomplish either of these, it will be necessary that our visits should be conducted in strict accordance with the holy principles by which we profess to be governed. And we would ask how it is possible for us to expect any good to result from our social interviews, unless they are spent in part at least, in solemnly praying with and for each other? Can we as christians pass hours together in conversation upon various subjects, and say nothing or next to nothing on the subject of religion? And after all can we reconcile our consciences to the neglect of prayer, before we part? Blush, professor, for thou art a dishonour to the cause of Christ!

But how we as members of our communion, with our Disciples in our hands, and with the pious example of our fathers before us, can so far depart from the rules of our Church, and from primitive usages, and yet bear the name of Methodists, we are utterly at a loss to account.—Heaven forgive our past neglect, and may we from this hour resolve in future, when we visit, that we will "never part without prayer!"

DANGERS OF PROSPERITY.

Times of prosperity like the present, bring with them peculiar trials to the religious principle. Worldly success makes us arrogant, confident in ourselves and forgetful of God. "It seems paradoxical that at the moment that God is pouring blessings most abundantly into our laps, we should think least of Him, and that the Giver should be overlooked on account of the multitude of His gifts. But it is too apt to be the case.

The spiritual truths of our nature, like the stars, are hidden in the glare of prosperity but shine brightly in the night of affliction. The stroke of sorrow opens fountains of religious feeling in the heart which continued success has petrified.

Riches, health, honours, rank, all that men strive after and honor in this world, appear to be so many obstacles placed between our souls and that meditation upon that communion with God which is so essential to growth in grace. A man who is ever thinking upon his ships, his houses, his pleasures, his gifts, has neither time nor inclination for devout meditations. The tares of the world prevent the good seed from taking root. He sees men greeting him with deference and respect; he feels that his plans are judicious and sees them crowned with success, his opinions are valued, his words do not fall to the ground, for when he speaks men listen, his horn is exalted, and his cup runs over—can we wonder that he is puffed up with vanity and pride?—that he imagines, that it is he himself who has done all, and accomplished all, and that he forgets the God who never forgets him. But soon a sharp affliction comes, his warehouses are consumed, his ships sunk and he is a poor man—or his only child dies in his arms, or a cruel and lingering disease nails him to his couch. He now feels the unsatisfactory nature of what was once all to him. The idols that he worshipped are fallen and lie in fragments at his feet. The reeds on which he leaned are broken, and their sharp and jagged points have pierced his side. Like the prodigal son, he returns to the love of his Heavenly Father. The bitter cup of affliction becomes a healing draught to his sick soul. The substantial realities of religion, the unchanging hopes and promises of christianity, the treasures that are laid up in Heaven, rise up before him in their full value, and he wonders at himself, that he has passed his days in hewing broken cisterns while the waters of life were flowing unobridged at his feet. He feels the sentiments embodied in the beautiful language of the prophet Habakkuk—"although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

But though the temptations of prosperity are great they are not irresistible. It would indeed be strange if God, who has implanted in the breast of man a desire of success, had not given in his revealed religion an antidote against the excess of that desire. It is possible, even while our cup is running over with worldly prosperity, to preserve an humble, devout and lowly frame of mind, to feel that our duties are enlarged by the increase of substance, consideration and power, and to be grateful to God for all that we seem to acquire for ourselves, knowing, that though we may plant and water, He alone gives the increase. We have seen men, whom fortune seemed to oppress with her favours, adorning a Christian profession by the constant exercise of Christian graces—devout, charitable to the poor, temperate, just, the friends of the friendless and the champions of the oppressed. There is no more beautiful spectacle than the sight of such a man passing unharmed through the fire of that temptation which has consumed so many, and regarding himself as the steward of God's bounty for the good of others. There is too, no more striking proof of the divine efficacy of our religion. Affliction is naturally purifying and elevating, but no man can withstand the seductive influences of great prosperity unless God be with him.—Christian Register.

A VAIN EXCUSE.

I HAVE NOT TIME.—Men often attempt to justify their neglect of religion, on the plea that the management of a harassing business, and the necessity of making provision for their families, leave no leisure for attention to their souls. It is marvellous that such an excuse should be pleaded for such a neglect. It goes on the presumption that the safety of the soul is a concern of inferior importance, and that the neglect of it will involve no very serious consequences. But where do we find the proof of this? Certainly not in the word of God, for there it is said, "what shall it profit a man if he shall gain the whole world and lose his own soul?" Religion is not a matter of mere speculation, which has no decisive influence upon the condition and prospects of rational beings, but it involves the most vital interests, and cannot be dismissed from the thoughts without imminent danger. The welfare of the soul is paramount, for it has an endless destiny, and to subordinate it to the cares of this life, is alike derogatory to reason and to God.

The principal employment of time is to secure the happiness of the soul for eternity, and hence it is both unwise and unlawful so to appropriate it as to defeat its principal use. If an individual suffers his secular business to engross his whole attention, he misapplies a talent which God has designed for another purpose, and for his voluntary mismanagement he is responsible to his Judge. The excuse for irreligion to which we are adverting, is a dishonest attempt to conceal the aversion of the heart from religion under a plausible pretext. In every case we believe it to be insincere, for the providence of God places no man in a situation, in which he cannot attend to his spiritual welfare. Religion interferes with no one's lawful business, and it is not probable, that any one's family or general prosperity will suffer, by his fearing God and observing his commandments. If religion consisted in multiplied external ceremonies, the case would be different; but as it regards the cultivation of holy affections, and the doing justice, loving mercy and walking humbly with our God, it may be carried with great advantage into the very midst of worldly business; and there display its influence in preserving the heart from an idolatrous attachment to worldly things; in sanctifying our efforts and in blessing our acquisitions. If it were in any one case true, that a man had no time to devote to religion, from

his multiplied worldly engagements, the fact so far from pleading in his justification, would urgently indicate the propriety of his retracing his steps and escaping from the snare in which he had become involved. Worldly business should be reduced and brought within the limits which would admit of a free performance of Christian duty; and those who do not do this, give unhappy evidence that they have chosen their portion below, and will be compelled hereafter to justify the decision of God, which shall exclude them from the enjoyment of heaven's durable riches. No one, without presumption and impiety, can invert the order of duty established by God, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

THE INFIDEL MOTHER.

By Chateaubriand.
How is it possible to conceive that a woman can be an Atheist? What shall prop up this reed, if religion doth not sustain? The feeblest being in nature, even on the eve of death or the 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, woman ought to be pious. Gentleness, submission, suavity, tenderness, constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind philosophy 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—the small 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 doth she think to please by this effort, alike absurd and sacrilegious? Does she hope, by adding her pretty and her frivolous metaphysics to the imprecations of a Spinosa, and the sophistry of a Bayle, to give us a high opinion of her genius? Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life to an impious partner.

The infidel wife seldom has an idea of her duties: she spends her days either in reasoning on virtue without practising its precepts, or in the enjoyment of the tumultuous pleasures of the world. But the day of vengeance approaches—Time arrives, leading age by the hand. The spectre, with silver hair and icy hands, plants himself on the threshold of the female Atheist; She perceives him and shrieks aloud. Who now shall hear her voice? Her husband? She has none! Long, very long, has he withdrawn from the theatre of his dishonor. 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 a religion. Unavailing regret! When the Atheist, at the term of her career, discovers the delusion of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death, she would fain return to God, but it is too late: the mind hardened 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 this 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.

THE HUMAN SPIRIT.

The human soul is as clearly distinguished from all animal mind, notwithstanding the partial resemblances that exist, as the bee is from the sponge, or the elephant from the oyster. Independent of all metaphysical discrimination, the literature, the history, the arts, the mechanisms, and the manufactures of mankind—all that ennobles, enriches, and delights a cultivated nation, show at once, with irresistible certainty, the immense superiority of the human soul. It has discovered and acquired the sciences, composed the works, displayed the feelings, performed the actions, and created the buildings, the ships, the paintings, the statues, the music, and all the other wonders of civilized society. These are sufficient facts to separate the human spirit from the animal mind that never improves; that, in no age or country has effected any progression; that it sees, hears, and feels as we do, and thinks and reasons, wills and judges on its perceptions, so far as its appetites are concerned, much as we do on ours. But there is its limit. Beyond that small, though useful circle, it never advances. In our appetites, in the mental agency which they stimulate and acquire, we have a kindship—and a similitude, but no further. When our moral principles begin—when our improbabilities develop—when we rise beyond our animal wants and desires—when we study nature—when we cultivate literature—when we seek after knowledge when the reason and the sympathies ascend to their Creator—we distinguish our spirit from the animal mind for ever. To none of these things can that attain. It is incapable either of receiving or of comprehending them; and these ennobling powers and their phenomena express and illustrate the amazing difference which parts us, from our fellow brutes, more impressively than any verbal definitions or descriptive particularity. Their faculties, instincts, and powers are admirable for their class of being, and enlarge our notions of the benevolence as well as of the almightiness of our Common Maker; but they bear no comparison with the transcending capacity, qualities, and achievements of their human master.—Turner's Sacred History.

In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

TEMPERANCE DEPARTMENT.

"FOR VALUE RECEIVED."

There is one class of men who never give, and another who never obtain, the value of what they pay, or what they take when they make certain bargains. We mean the seller and the drinker of ardent spirit.

A HOG-STY DISGRACED.

The following anecdote is extracted from an address delivered before the Temperance Society in Bristol, Connecticut:—"A certain person, whose relative gave me the information, returning home one evening, intoxicated, mistook his hogsty for his dwelling house, and on attempting to enter it, a little error in calculating the comparative height of the door-sill, and his toes, caused him to make a speedy fall at full length within."

RELIGIOUS & MISSIONARY.

SILVER CREEK AND LA GRANGE. Messrs. Editors:—These are villages which are about three miles from each other, one on, and the other near the margin of Lake Erie, N. Y.—Silver Creek village is situated at the mouth of Silver Creek, where there is a tolerably convenient harbour.

struction and prayer. The effect is, that Chief Davis's society has never swerved. They have kept a straight onward course from the commencement of the work: in 1823, to the present time. He is much in the habit of reading and expounding the Scriptures to his people; so you see that every portion is of great value to this people.

STATE OF THE RELIGIOUS WORLD. We copy the following from the Report of the Virginian Baptist Missionary Society. Out of 860,000,000 of immortal beings, who inhabit the earth, 228,000,000 are nominally Christians.

PRESENT STATE OF SCRIPTURE COUNTRIES.

Egypt, the granary of the surrounding regions in the time of Jacob, is still, owing to the fertilizing overflowings of the Nile, scarcely less distinguished for its productiveness. Never did my eye survey a prospect of more exuberant fertility than when standing on the summit of one of the pyramids of Ghizeh, and looking up the narrow valley of the Nile, and down upon the opening plain of the Delta.

The extensive regions of Asia Minor, formerly adorned with the perfection of Grecian art and agriculture, and still behind no other country I have seen, in the beauty of their scenery of wooded mountains and fertile plains, smiling under the finest of climates, are now run to waste.

Christian Sects in Western Asia.—The Copts are a relic of the ancient Egyptian church, forming a body of a hundred and fifty or two hundred thousand souls, among the Mohammedan Arabs of Egypt.

ADVANTAGES OF MISSIONARY OPERATIONS TO THE COMMERCIAL WORLD.

Mr. Editor.—I have recently been very much interested in the perusal of an article on this subject, the substance of which I will give very briefly to your readers.

Britain, through the efforts of our own Mr. Judson? And to mention but one instance more, has not the intrepid Gutzlaff opened an entire new field for commercial enterprise, by discovering the fact that the edicts of the Emperor of China, are not such as to prevent our merchant ships from entering the ports of that country?

CHEERING PROSPECT.

The president of the republic of Mexico, Gen. Santa Anna, who has been favourably known in this country, is said to be exerting a very salutary influence in his government.

The Christian Guardian.

WEDNESDAY, MAY 28th, 1834.

The present age may be emphatically designated an age of religious enterprise. The various branches of the church of Christ appear to be arousing from their slumbers, and about to attempt the conquest of the world.

We copy the following from the Advocate of the 22nd inst., and recommend a careful and serious attention to be paid to it by all to whom it may be presented.

INTERESTING LETTER FROM MR. HUME. We are authorized to place before the Canadian Public copious extracts from a letter, addressed by Joseph Hume, Esquire, M. P., the intrepid and persevering leader of the Reformers of Great Britain, to the Mayor of this City.

Mr. Stanley must be taught that the follies and wickedness of Mr. Pitt's Government in the commencement of the French Revolution, cannot be repeated now either at home or abroad without results very different from what then took place.

REVOLUTIONARY MOVEMENTS IN FRANCE.

Our readers will find, under the head of Foreign and Domestic News, accounts of the insurrection at Lyons in France, which in the course of three days was productive of much bloodshed.

Neither do we undertake to defend Mr. Ryeon against the unmeasured, and we are proud to say we believe entirely unmerited, abuse heaped upon him both in the editorial prologue and the letter.

We have received the first number of "The Standard of Hira," a weekly Newspaper, published in Belleville. We wish the Editor success, as long as his conduct corresponds with his motto.

TO CORRESPONDENTS.

"LOVE THY NEIGHBOUR AS THYSELF." The injunction in this command has been deflected impractically by fallen man; but, notwithstanding, when it is brought to mind that God is almighty, and that he has promised to give his helping Spirit in those that ask him, the apparent impossibility of performing it instantly vanishes away.

all the renegades and apostates from public principle and private honor which during a long course of public life I have known (and with regret I say I have known many) never knew a more worthless hypocrite or so base a man as Mr. Ryerson has proved himself to be.

I feel after contempt for any statement that Mr. Ryerson can make of my private or public conduct, altho' he has had every opportunity of private intimacy and of public observation to know the truth.

P. S. The people in Lower Canada are taking the means of forcing their affairs on the government, and will I hope succeed. To W. L. Mackenzie, Esq. M. P. York, U. C.

JOSEPH HUME. The people in Lower Canada are taking the means of forcing their affairs on the government, and will I hope succeed. To W. L. Mackenzie, Esq. M. P. York, U. C.

responding to the character of the source from whence they spring, "By their fruits ye shall know them." And as well may men look for "grapes of thorns, or figs of thistles," as for the fruits of the Spirit from an unholily and corrupt heart.

FOREIGN AND DOMESTIC NEWS.

INSURRECTION AT LYONS.

London, (Tuesday), April 14th.—The French papers of Saturday bring accounts that the workmen of Lyons have proceeded to open hostilities against the authorities, and been defeated with great slaughter.

LOWER CANADA.

The funeral of the late Rev. B. B. Stevens took place yesterday. The body was taken to Christ's Church, where the service was read by the Rev. Mr. Atkinson, and an anthem sung with much effect by the choir of the congregation.

MARRIED.

By the Rev. F. Metcalf, on the 22nd inst., Mr. Jonathan Hagar of Toronto, to Miss Juliana Carpenter, of Sault Ste. Marie.

DIED.

On the 22nd inst., at the residence of his eldest son in Toronto, the Honorable D'ARCY BOURGEOIS, formerly one of the Judges of the Supreme Court of the Province of Quebec.

Despatches received from all the adjoining country announce that at St. Etienne, at Macon, and at Dijon, all was perfectly tranquil.

IRELAND.

Emigration.—Merchants' Quay which in better days presented its surface covered with beef, pork, and butter, prepared for shipment, now presents a very different aspect.

PORTUGAL.

There was a rumour that Viana had declared for Donna Maria, and da Fozza's party was left marching from Oporto on Guimarães, and the important province of Entre Douro e Minho has, in all probability, acknowledged the lawful sovereignty.

FROM THE PACIFIC.

The ship Maria, Capt. HEDGECOCK, arrived at New Bedford from a whaling voyage in the Pacific, reports on the authority of a British brig from Callao, that hostilities were raging with great violence between the forces at Callao and Lima, and a bombardment of the ports from Bonavista to the latter, owing to disputes relative to the Presidency of the Peruvian Republic.

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On the 22nd inst., at the residence of his eldest son in Toronto, the Honorable D'ARCY BOURGEOIS, formerly one of the Judges of the Supreme Court of the Province of Quebec.

SALE OF CLERGY RESERVES IN THE LONDON DISTRICT.—Notice is hereby given, that the undermentioned Clergy Reserves will be offered for sale by PUBLIC AUCTION, at the Court House in the town of London, on Monday the 16th day of June next at 10 o'clock A.M. upon condition of actual settlement.

TOWNSHIP OF LONDON. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of London with acreage and prices.

TOWNSHIP OF ZORRA. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Zorra with acreage and prices.

TOWNSHIP OF OXFORD. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Oxford with acreage and prices.

TOWNSHIP OF YARMOUTH. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Yarmouth with acreage and prices.

TOWNSHIP OF DUNWICH. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Dunwich with acreage and prices.

TOWNSHIP OF BURFORD. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Burford with acreage and prices.

TOWNSHIP OF DELAWARE. At the upset price of 12s 6d. currency, per acre.

Table listing land parcels in Township of Delaware with acreage and prices.

TOWNSHIP OF WESTMINSTER. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Westminster with acreage and prices.

TOWNSHIP OF DORCHESTER. At the upset price of 12s 6d. currency, per acre.

Table listing land parcels in Township of Dorchester with acreage and prices.

TOWNSHIP OF BAYHAM. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Bayham with acreage and prices.

TOWNSHIP OF ALBRIGHTON. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Albrighton with acreage and prices.

TOWNSHIP OF LOBO. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Lobo with acreage and prices.

TOWNSHIP OF ERFORD. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Erford with acreage and prices.

TOWNSHIP OF MOSA. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Mosa with acreage and prices.

TOWNSHIP OF BLENHEIM. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Blenheim with acreage and prices.

TOWNSHIP OF CARRADOC. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Carradoc with acreage and prices.

TOWNSHIP OF MISSOURI. At the upset price of 12s 6d. currency, per acre.

Table listing land parcels in Township of Missouri with acreage and prices.

TOWNSHIP OF ZORRA. At the upset price of 15s. currency, per acre.

Table listing land parcels in Township of Zorra with acreage and prices.

TOWNSHIP OF MISSOURI. At the upset price of 12s 6d. currency, per acre.

Table listing land parcels in Township of Missouri with acreage and prices.

TOWNSHIP OF HUNTINGDON. At the upset price of 10s. currency, per acre.

Table listing land parcels in Township of Huntingdon with acreage and prices.

TOWNSHIP OF MADOC. At the upset price of 7s 6d. currency, per acre.

Table listing land parcels in Township of Madoc with acreage and prices.

Also the undermentioned Park Lots of the Town of Belleville, containing five acres each, at the upset price of 50s. currency per acre, and upon the usual terms of payment for Crown Lands.

Commissioner of Crown Lands' Office, Toronto, 13th May, 1834. 237-2

GRAND RIVER NAVIGATION COMPANY.

At a Meeting of the Directors of the Grand River Navigation Company, held at Bristol's Inn, Grand River Rapids, on the 5th inst., it was ordered that an instalment of five per cent. on the Stock subscribed, be called in on the first day of July; 5 per cent. on the first of August, and 5 per cent. on the first of September next.

HIS MAJESTY'S RECEIVER GENERAL of the Province of Upper Canada, gives notice, that Sealed Tenders for Bills of Exchange on London, at thirty days' sight, will be received at his Office on Tuesday the 1st day of July next, for any sum from One Hundred to Thirty Thousand Pounds Sterling, expressing the highest rate of Exchange.

NOTICE.—The Subscriber having removed from Town to Scarborough, has left his accounts with Robert Baldwin, Esq. for settlement.

VALUABLE BUILDING LOT to be Leased.

844 feet on the North side of King street, being the ground between the London House and Mr. Turton's new brick building. For further particulars apply to JAMES BICKET, Land Agent, &c. Toronto, 29th May, 1834. 237-3.

TWO HUNTERS.—WANTED, TWO LIVE BEAVERS.

Twenty Dollars will be given for a Male or Female, or FORTY-FIVE DOLLARS for a Male and Female. Either young or old ones will answer, but they must be in good health and untrammelled. Enquire of the Editor of the Guardian. May 21st, 1834. 236f

THE TORONTO RECORDER, AND GENERAL MERCANTILE ADVERTISER.

THE importance of the Press as an instrument, whether of extensive good or of evil to the community, is universally admitted in civilized society; and the liberty of the Press has justly been considered as one of the strongest bulwarks of the British Constitution; but it is much to be lamented, that in the present eventful period of the world, instead of being under a wholesome restraint, the Press has in many instances become, not only licentious, but threatens, if effectual measures be not taken to counteract its baneful influence, to prove a fruitful source of demoralization and of crime.

It was the intention of the Proprietors of the Advertiser to have confined its columns within the limits of a "Mercantile and General Advertiser"—but at the suggestion of several kind friends who have come forward in furtherance of their objects and interests, they have been induced to extend the sphere of its usefulness, and lay the Advertiser before the Public, not only as a desirable medium for the communication of all those matters connected with the Commercial and Agricultural Interests of the Canada; but as the vehicle of useful knowledge, whether as it regards the Religious, Literary, Political, or General News of the day.

The Advertiser will furnish European, American and Domestic news, for the early acquisition of which arrangements are already being made. Its columns will be open to the free discussion of any useful question of local or general interest, but they will be closed against every thing that tends to corrupt the mind, or give personal offence.

The Advertiser will announce all public news of importance, and give a fair and ample report of the interesting debates in both Houses of the Legislature in either Province. It will bestow much attention on what is connected with general Education, Literature, and Science, and will not overlook the state of the different Markets and Funds.

The Advertiser will be published as soon as 300 Subscribers shall have been obtained, at £1 5s. 0d. per annum, if sent by Mail; in Town—£1 0s. 0d. Payments are requested to be made half yearly in advance, as no other terms can be forwarded. Advertisements will be inserted on the usual charges, and Merchants, Traders, and others, will find this paper a most useful auxiliary in disposing of Goods, Lands or Produce, as arrangements are making to disseminate the Paper very widely throughout Upper and Lower Canada, as well as through the United States, Great Britain and Ireland.

Communications, Advertisements, &c. will be thankfully received by the Proprietors, at the Office of "The Toronto Recorder, and General Mercantile Advertiser," Market House, Toronto. 237-3.

SPRING IMPORTATIONS.—The Subscribers are now receiving, in Toronto, their Importations by the Spring Arrivals of the following description of GOODS, and to which, they beg to call the attention of the Trade.

- Brown and bleached canvass, Onaburgs, brown sheetings, sackings, &c. Stout drab and dark moleskin, Flannel velveteens, Corduroys and woolen cords, Mourning and fancy gingham, 8-4 Linen and cotton sheetings and diapers, Superfine and common broad cloths, Fancy cassimeres, Plain, corded and ribbed cassimeres, Satinets and new trousers stuffs, New styles in vestings, Velvet, silk, and printed black and fashionable colors of Gros de Naples, Black and colored velvets and velvet ribbons, Fancy, caricature and Brussels bandanas, Spun silk handkerchiefs of all qualities, Silk, worsted and cotton shawls and tippets, Merino, cashmere and printed shawls, Bonnet and lutestring ribbons, ferrets, &c. Raven and colored sewing silk, Superfine spools, Fancy spun silk and cotton socks and hose, Silk gloves and hosiery of all kinds, Ladies' and gentlemen's colored and black kid gloves, Berlin and ladies' twilled and plain cambric gloves, Buck, Hexham, and beaver gloves and mitts, Silk and gingham parasols and umbrellas, Traveling caps and cloaks, Dresses and common superior body belts, Girth web, shoe thread, common and patent, White and colored, common and fine stays, Veils, & new styles in crape and gauze handkerchiefs, Shawl dresses and light gown pieces, Ladies' reticules, portfolios, work boxes, Gentlemen's dressing cases, writing desks, Fine jacquets, cambrics and mulls, Twilled sleeve linings, rolled jacquets, Light, fancy, dark and mourning prints, do. printed muslins, Fancy printed shirtings and ready made shirts, Diagonals, Bangals and common printed goods, Thread edgings, pink laces and bobbinets, Ladies' and children's fine boots and shoes, An assortment of strong do. Colored and black merinoes, moreens, Black and Brown Hollands, Irish linen and lawns, and fine colored shirtings, Apron cases, shirtings and Turkey stripes, 6-4 superior cotton ticking and 3-4 linen do. Boot and stay laces, and other small wares.

The Subscribers also hold for sale: Stoves, belled pots, sugar kettles, &c. Cordage of all sizes, Common red and white wines, Cannister and keg gunpowder, A few chests best indigo, An assortment of carpentry, do. ready made clothes.

Wm. GUILD, Jr. & Co. City of Toronto, U. C., 22d May, 1834. 237-6w.

STRAYED OR STOLEN, from the Flatts near the Indian village, River Credit, a Darrell GAY HORSE, having a long mane and tail. He was missing from the pasture on Sunday night the 18th inst. Whoever may have it in their power to give information, which may lead to the recovery of the said Horse, will be suitably rewarded, and all reasonable charges paid.

W. CASE. River Credit, May 24th, 1834. 237-4f.

STRAYED OR STOLEN, from the Credit Flatts on the evening of the 18th inst., a small FRENCH HORSE, of a bay colour, having his mane shorn, and grey about the forehead. Whoever will give information where the Horse may be found, shall be suitably rewarded, and all reasonable charges paid.

MIKE LA-REAU. River Credit, May 24th, 1834. 237-4f.

THIRTY DOLLARS REWARD.—Stolen, from the pasture of the Subscriber, on Sabbath last, a BAY HORSE, small size, 4 years old, a deep scar on the rump. The thief is suspected to be a black man. The above reward will be paid for bringing the thief to prosecution, or Ten Dollars for such information as may lead to the recovery of the Horse. P. BULL. York Township, May 26th, 1834. 237-4f.

BROKE into the enclosure of the Subscriber, on the 20th of April, a BAY MARE, two or three years old, with a star in the forehead, a white spot on the nose, and two white feet. The owner is requested to prove property, pay expenses, and take her away. GEORGE FISHER. Whitby, May 19th, 1834. 237-3w. p.

FOUND, in Esquimaux, a short time ago, a Note of Hand for Ten Pounds, &c. Any person who will give satisfactory proof of it being his property, and paying charges, will learn where it is by applying to the subscriber. HENRY J. F.Y.E. Esquimaux, May 17th, 1834. 237-3w.

TO PARENTS, ON THE LOSS OF AN INFANT.

Mourn not ye, whose babe hath found
Fairer skies, and firmer ground,
Flowers of bright perennial hue,
Free from thorns and fresh with dew...

'TIS SWEET TO BE WITH GOD.

'Tis sweet to be with God, when morn
Glowe with her rosy charms;
When the young sun-beams light the dew,
And sport a thousand forms...

ADVICE TO CHRISTIAN MOTHERS.

The first seven years is the most important
period of human life. "The children of the present age," observes Dr. Watts, "are the hope of the age to come..."

BAD MANNERS AT CHURCH.

To walk along the isle, with such an air as betrays
an utter insensibility to the sacredness of the place
and the occasion; to gaze around with vain and
careless look, as if to let it be seen that the person
has too much spirit to be a saint; to obstruct upon
the solemn assembly, in the whole look and manner...

a brutish apathy in regard to the whole transaction,
the entire person so ordered and composed to the
very spirit of atheism, as if it were a point even
of affection to make it clear to all around that the
lowest sentiment of devotion is wanting; to discover,
while the sermon is delivered, the impatience of a
soul that is intent, only on the anticipated pleasure
of regaling itself with a good dinner or a quiet nap
at home, when the exercises are concluded; to disturb
the tranquility of the congregation in any way, through
more wantonness of corrupt humour; all these things, and
things like these, we say are not only contrary to the
true spirit of piety, but down right breaches of good
breeding. And breaches they are too, of a very gross
kind; always arguing a radical defect of the spirit of
politeness, a constitutional rudeness that is but poorly
palliated by all the airs of artificial life which the art
of the dancing master may have provided for in other
respects.—The Friend.

ANECDOTE OF EUSEBIUS.

When Valens, the emperor, sent messengers to win
Eusebius to heresy by fair words and large promises,
he answered, "Alas! sirs, these speeches are fit to catch
little children: but we, who are taught and nourished
by the holy Scriptures, are ready to suffer a thousand
deaths, rather than suffer one title of the Scriptures to be
altered." When the emperor threatened to confiscate his
goods, to torment, to banish, or to kill him; he answered,
"He needs not fear confiscation, who has nothing to lose;
nor banishment, to whom heaven only is a country; nor
torments, when his body will be destroyed at one blow;
nor death, which is the only way to set him at liberty from
sin and sorrow."

SALE OF CLERGY RESERVES IN THE WESTERN DISTRICT.

The Lots on the East side of Bear Creek at the upset
price of 17s 6d. Currency, per acre; and the remainder at
the upset price of 10s. Currency, per acre.

Table listing land lots for sale in various townships (Sombera, Enniskillen, Brooke, Chatham, Harwich, Zone, Dover, Plympton) with lot numbers and prices.

FOR SALE, Lots No. 7 in the 6th Con. and Lot No. 6 in the 1st con. of Percy, 200 acres.

East half of Lot No. 1, in the 5th con. of Kaladar, 100 acres.
East half of Lot No. 16, in the 7th con. of Kennebeck, 100 acres.
West half of Lot No. 31, in the 6th con. of Matilda, 100 acres.
50 Acres in North Crosby, and one Village Lot in Demorestville.

SALE OF CROWN LANDS IN THE WESTERN DISTRICT.

The public are informed that the undermentioned Crown Lands will be offered for sale by PUBLIC AUCTION, at Chatham, in the Western District, on Tuesday the 10th day of June next, upon condition of actual settlement, at the upset price of 10s. currency, per acre.

Table listing land lots for sale in Townships of Enniskillen and Brooke with lot numbers and prices.

SALE OF GOVERNMENT LANDS IN THE GORE DISTRICT.

The public are informed that the undermentioned Lots, situated in the Township of PUBLINCH (Clergy Block), will be offered for sale by PUBLIC AUCTION, at the Court House in Hamilton, in the Gore District, on Wednesday, 4th June next, at 10 o'clock, A.M. at the upset price of 15s. currency per acre, and upon condition of paying 10 per cent. down and the remainder in 9 years by annual instalments of 10 per cent, with interest on each instalment as it becomes due.

Table listing land lots for sale in Township of Brook with lot numbers and prices.

GOVERNMENT LANDS.—A Portion of the Tract of Land lately surrendered by the Six Nations Indians to His Majesty's Government, to be sold for their benefit, and surveyed by Lewis Burwell, Esq. Deputy Surveyor, bounded on the East by the township of Canborough, on the West by the townships of Risham and Walpole, and on the South by Lake Erie, will be offered for sale by PUBLIC AUCTION, at the Court House in Hamilton, on Tuesday the 3rd day of June next, at 10 o'clock, A.M., at the upset price of 15s. currency per acre, upon condition of actual settlement, and on the usual terms of payment.

Table listing government land lots with lot numbers and prices.

DESIRABLE PROPERTY FOR SALE.

About 8 ACRES OF LAND, situated within half a mile of the City of Toronto, a few rods north of the Dun Bridge, bounded on the East by the Don Mill road, on the North by the land belonging to Mr. Wm. Arthurs, (upon which his distillery is erected), on the West by the River Don, and on the South by the Lot belonging to Mr. Monroe. About five acres are cleared and fenced, and seeded with Timothy and Clover; and upon the Lot are planted between sixty and seventy young Fruit Trees of different kinds. The soil is well adapted for a fruit and vegetable garden, and that part of it which adjoins the river is excellently suited for the erection of Steam machinery of any kind, or for a Brewery, Distillery, or Tannery.

Plans exhibiting the situation of the Lots may be seen at the Surveyor General's Office, Toronto, or with Mr. Lewis Burwell, Grantford; and any information respecting the Lands to be disposed of, may be obtained by applying to the Commissioners for Crown Lands.

LAND FOR SALE.—Lot No. 12, 8th Concession of BROCK, 200 Acres. The lot is within one mile of a Merchant's Store and a Saw-Mill, and within three miles of a Grist-Mill; has six acres cleared, and is situated in a well settled part of the country. Apply to the subscriber, No. 21, Newgate Street.

BARN FOR SALE OR TO LET, in the Township of Toronto, on the Lake road, between the Rivers Credit and Etobicoke, about 14 miles from the City of Toronto, (late York). The farm lies in a healthy situation, and has a good HOUSE and BARN, and a good well of water—in short, it has every convenience. For further particulars, apply to the owner, on the premises, or at the Guardian office W. WATSON, April 23, 1833.

WORK ARTISTS' AND AMATEURS' ASSOCIATION.—The exhibition for the present year will be opened on the 1st JULY next. Pictures intended for exhibition must be sent in during the week previous to the 15th of June, and no picture will be received after that day. The committee will advertise a month previous to the time of sending in where the pictures are to be directed to. Amateurs having four Pictures exhibited will be entitled to a free admission for the season.

CHEAP SHOE STORE, 185 King St. Five doors East of Yonge Street. The Subscriber is now receiving a very extensive and choice assortment of Ladies', Gentlemen's, and Children's BOOTS and SHOES, of every description, and to which he invites the attention of his friends and the public.

NEW STORE, in the Village of OAKVILLE. The Subscriber having commenced the Mercantile business at Oakville, would inform his friends and the public that he intends to keep on hand a general assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers low for Cash. JUSTUS W. WILLIAMS, Oakville, June 1, 1833.

EDWARD HENDERSON, TAILOR, &c. takes this favorable opportunity of returning his thanks to his friends, and the public in general, for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Elmsley's. P. S.—Patterns kept on hand for the accommodation of country Tailors, and those who make up their own. Yonge Street, May 23d, 1833.

MR. MACKINTOSH'S ACADEMY, William Street, is now open.

A CARD.—MR. GEORGE DUGGAN, Jr. Attorney at Law, Notary public Conveyancer, &c. has removed his Office from the Market Square to No. 111, King Street, opposite the English Church. York, Feb. 21, 1834.

FOR SALE—a FARM of excellent Land in the Township of Tecumseh, containing 100 ACRES situated on the leading road from Adjola to Yonge Street, with a lasting stream of Water, and above 30 Acres of improvement; 10 Acres of the same under wheat; a good House and Barn within 3 miles of two Saw-Mills; with a young Orchard of about 50 thriving Apple trees; and a Garden neatly laid out. The above is under good fences. For further particulars apply to the Subscriber on the premises. THOS. HURST, Lot No. 16, 8th Con. S. Half, February 1, 1834.

100,000 FEET OF SEASONED LUMBER, at the Credit works, consisting of 1/2 Inch and a half, and Two Inch BOARDS, together with a quantity of JOISTS, RAFTERS, and SCANTLING, for sale, cheap for Cash, by JOHN CRUMBLE, M. D. Streetsville, May 12, 1834.

A CARD.—D. LITHGOW, M.D., F.R.S. E. &c., being obliged to remain a short time in Canada, begs leave respectfully to offer his Professional assistance to such of the inhabitants of the City of Toronto as may require it; and from his many years' experience, and extensive practice, he does so with confidence.

Dr. L. is a Graduate of the University of Edinburgh—has his Diplomas as a Member of the College of Surgeons and as an Accoucher—and was lately President of the Royal Physical Society of Edinburgh, &c. &c. The necessary documents to that effect, he has laid before His Excellency Sir John Colborne, and they have been honored with his approval.

Dr. L. has lodgings at present at No. 8, Richmond Street, where he can be consulted, or any directions left for him at the "Courier Office," will be immediately attended to; and he will feel pleasure in giving his gratuitous attendance to the poor at all times. Toronto, March 4th, 1834.

CHEAP WHOLESALE WAREHOUSE, for all kinds of Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. LESSLIE & SONS. P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few Barrels of English Lamp Black in papers may be had at a small advance above cost. E. L. & SONS, 163 & 164.

FALL AND WINTER GOODS, (WHOLESALE & RETAIL) just received at 181 King St. SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxious to solicit to merit a continuance of it, begs to call the attention of the public to his stock of FALL and WINTER GOODS, which he flatters himself will be found on examination to be extremely CHEAP and WELL SELECTED.

NEW AND EXTENSIVE ARRIVALS OF LINEN AND WOOLEN DRAPERY, &c. for SALE, Wholesale & Retail, at WILLIAM LAWSON'S BRICK STORE, No. 153 King Street, York, U. C. WILLIAM LAWSON, Merchant Tailor. Grateful for past favours, respectfully informs the inhabitants of York and its vicinity, that he is now receiving a very large and well selected stock of DRY GOODS, &c. suitable for the season; and from the circumstance that they were purchased in England before the late advance, he offers them for sale at old prices, and some articles lower.

The Stock comprises a large and splendid assortment of superfine, fine, and middling Broad and plain Cloths, Kerseymeres, Kevyses, Faint Cloths, Peterbams, Flushings, Woollen Velvets, and Corded, Cotton Corda and Velveteen, Beaverings, Fustians, silk, Valenciennes, and velvet Vesting; Camlets, Lascings, Flains, Flannels, Blankets, Baize, Serge; ten pieces of choice Carpeting, very cheap; Merinos, Cottons, Shirtings, printed Giltedies in great variety; Kersymeres, Thibet; Merino, Worsted, Silk, and Cotton Shawls; Table Cloths and Covers; Lace Ribbons, Gloves, and Hosiery;—an elegant and fashionable assortment of Ladies', Misses', and Children's Furs; Ladies' and Gentlemen's Cloth, Camblet, and Plaid Cloaks; Ladies' Velvet, Tuscany, Leshora, Straw and Chip Bonnets; a large and fashionable assortment of Gentlemen's Clothing; and orders to Measure executed with despatch, and according to the latest fashions. York, November 5th, 1833.

NEW WHOLESALE ESTABLISHMENT. The Subscriber begs to intimate to his friends and the public, that he has just returned from a seven months' absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; where he has selected an extensive assortment of every description of GOODS, suited to the trade of this country, which he is now opening at his old stand in King-Street, and will dispose of by Wholesale only, at prices which will be found uncommonly low.

WILLIAM PHENIX, from Dunganon, in the North of Ireland, is anxious to hear from his brother, JOHN PHENIX.—The Wesleyan Methodist Preachers would confer a favor by mentioning the above in their several stations. William Phenix may be found at Mr. Thos. Irwin's, Market Lane, Toronto, (late York.) May 13th, 1834.

STRAYED from the Huron Tract, in June last, a bright red OX, five years old, with one horn lower than the other, and four crops, and right half crop. Any person giving information to the Subscriber, in Streetville, that may lead to the obtaining of the said Ox, shall be well rewarded. JOHN W. SWITZER, Township Toronto, May 3, 1834.

WANTED TO BORROW, for 3 or 5 years, from £300 to £1000, on good security, for which a premium of £12 per cent. will be given. Apply to this office. 211if York, Nov. 25, 1833.

WANTS A SITUATION, in a country place or Village, a first-rate SCHOOL TEACHER. Any application to this Office will be immediately attended to by F. H. Toronto, April 12, 1834.

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