

CHRISTIAN GUARDIAN.

Published under the direction of the Conference of the Methodist Episcopal Church in Canada.—Egerton Ryerson, Editor.

VOL. III. NO. 39.

YORK, WEDNESDAY, AUGUST 8, 1832.

WHOLE NO. 143.

Christian Guardian.

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

PUBLISHED EVERY WEDNESDAY.

Office, 157 King Street, east of Yonge Street.

W. J. COATES, PRINTER.

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 paid before the end of the year; exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance.

The Postage is four shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance.

All travelling and local Preachers of the M. E. Church are authorized Agents to procure Subscribers and forward their names with subscriptions; and to all authorized Agents who shall procure ten respectable subscribers, and aid in the collection, &c. one copy will be sent gratis. No subscriber has a right to discontinue, until all arrears are paid up. Agents will be careful to attend to this.

All communications, unless from authorized Agents, must be post paid.

The proceeds of this paper will be applied to the support of an itinerant or worn-out Preacher of the Methodist E. Church in Canada; and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

(From an Old Magazine.)

THOUGHTS ON DESIRING AN INTEREST IN THE PRAYERS OF OTHERS.

It is very common with religious people to make use of common-place expressions; and most Christians have phrases and sentences, which, in some degree, characterize their party. Thus the Friends are frequently mentioning the *light within*, the *hidden life*, the *divine seed*, &c. The Calvinists are almost continually speaking of *God's dear children*, his *elect*, his *precious jewels*, and saying, when they speak of God's love to them, *Why me? Why me?* And of late I have observed that the Methodists, when relating their experience in our Public Bands, or Love Feasts, often close their testimony with saying, *I desire an interest in all your prayers.*

Let it be observed, I do not object to persons making use of phrases and sentences which are almost peculiar to their party, and are seldom used by others. In the present imperfect state of our knowledge, it is natural to suppose that this will be the case. But what I object to is the hackneyed use of expressions, the import of which we do not consider, and which are used merely because others use them, and which, therefore, produce no good effect; and are considered by the hearers as mere words of course. I doubt not, however, but that many who use the sentence I advert to, take it in a very proper and scriptural sense, and sincerely and earnestly desire that others would pray for them. And I believe that not a few, who use it through custom, or without advertent to the important meaning of it, are, nevertheless, gracious, holy people, and only want to have their attention turned to a due consideration of the subject in order to its being made useful to them. It is for the sake of these latter persons that I now offer a few remarks on it.

1. This address, *I desire an interest in all your prayers*, is made to the people of God, collected together in smaller or larger companies. And there have been instances in which the whole assembly have immediately joined in prayer for those who desired it, and very happy consequences have in some cases, followed. The Lord has immediately manifested himself to be a prayer-hearing God. The Scriptures furnish us with a variety of examples of God's answering the united prayers of his servants in behalf of others. Thus God heard the prayers of Job for his three friends; and blessed Job himself while engaged in that duty, Job xlii. 7, 10. Also the prayers of Daniel's three friends were heard, respecting King Nebuchadnezzar's dream. For God revealed it to him, in answer to their prayers, by which means their lives were spared; and the wisdom and presence of Jehovah were made known to an idolatrous king, Daniel ii. 17, 23. Thus, likewise, the prayers of the church for St. Peter's deliverance were evidently answered; inasmuch that God sent his angel to bring him out of prison, and he was given to the saints at the very time they were praying for his release, Acts xii. 5, 12. If the Lord has in these extraordinary ways answered prayer in the behalf of others, how much more will he answer it in cases of an ordinary nature, especially as our Redeemer hath said, Matt. xviii. 19, 20, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

2. But we must not expect that, in answer to the prayers of others, God will pardon our sins, or renew our nature, or grant us salvation, if we do not ourselves pray for these blessings. Even the mediation of the Son of God will be ineffectual for those who reject, abuse, or do not rightly confide in it. And much more, the prayers of God's servants will be of no avail for those who live without prayer themselves. The Jews ran into an error of this kind when they trusted in their pious ancestors for salvation, an error which the Baptist severely reproveth when he said,—"Think not to say within yourselves, We have Abraham to our Father, for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." Matt. iii. 9, 10.

3. We must not expect that the prayers of others, independent of the intercession of our Lord Jesus Christ, will be of any avail to us.—We must not so rest on the prayers of others as to forget that great and important truth, "There is one God and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. All our blessings, we must remember, flow from God through the Son of his love; and all our offerings must be offered through his ad-

orable Name, in whom alone the Father is well pleased.

4. When we desire the prayers of others, we must be deeply sensible of our own ignorance and weakness, and desirous of the mercy of God: willing to be encouraged by all that he has done and is doing for us, and by all the help his servants, under him, are willing to impart to us. If this be not the case, our request is but an idle, unmeaning compliment.

5. It should give us great encouragement when we find that God has excited in the hearts of his people a concern for our spiritual welfare, and has inclined them to pray for us. For we may consider it as a convincing proof of his love to us. A minister feels himself encouraged when he is about to preach to a people who, he has reason to believe, are praying that the Lord may be with him and crown his labours with success; so a penitent, a returning backslider, or a tried, persecuted, or tempted follower of Christ, should be encouraged when he has proof that God's dear children are praying for him, and should endeavour to pray with more confidence himself, and rejoice in hope of being heard and answered.

6. Let us be constant in praying for others, as we desire others to pray for us; and particularly let us pray for those who are related to us by the ties of nature, or of grace: as also, for those who are in distress, whether of mind, body, or estate, and, at the same time, let us encourage and exhort them, by word and deed, to shun all known sin, whether of omission or commission, all unbelief, worldly desires, and cares, as great hindrances to the success of prayer, whether offered by themselves or by others for them. Let us, likewise, advise them in their difficulties, and instruct them in the things belonging to their peace. Let us relieve them in their necessities, as far as is in our power, otherwise our prayers will do ourselves no good, whatever good they may do them. We shall be like those Antinomians who say to such as are naked or destitute of daily food, "Depart in peace; be ye warmed; and be ye filled; but who, notwithstanding, do not give them those things which are needful for their bodies." James ii. 15, 16.

7. If any enquire, Shall we pray for those who do not desire us to pray for them?—Or for those on whom our prayers seem to have no effect? I answer, By all means. Nature and grace bind us, as they did Job, to pray for our families, Job i. 5. Interest as well as duty enjoin us to pray for the prosperity of the Government under which we live. "Seek," said the Lord, Jer. xxix. 7, "the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Christian fellowship obliges us to pray for our brethren. "Pray one for another," says St. James ch. v. 15, "that ye may be healed." Love to God and zeal for his glory, leads us to pray for the penitent, and, like the angels, to rejoice when sinners are converted, Luke xv. 10. Wm. MYLES.

THE REFUGE FROM THE PLAGUE.

From the "Righteous Man's Habitation," by William Bridge.

The day we are fallen into is a dark day; a day of the plague and the pestilence: it is good for us to enquire what our work is; it is good at all times, but now especially, to enquire what our work is. Oh! what is my work this day?—now, the work of this day! Our work is to trust in the Lord; this is the work that protection and deliverance in the time of a plague is entailed upon. Who is there that does not desire to be protected and delivered from this plague? Oh, that I and my family may be preserved! behold here is your antidote to keep you from the plague; "Trust in the Lord, as ever you and your family may be protected now in this evil day. Trust in the Lord, and call upon yours, to trust in the Lord!"

But what shall we do, that we may trust in the Lord in this day of the plague? First of all, you must repent of your own sins, and be sorrowful for the sins of others, and of the times in which you live. When the plague came in David's time, you know what David did, he repented; "Lord," says he, "I have done foolishly; as for these sheep, what have they done? It is I, Lord, it is I." So let every one do; this God expects in the time of a plague. In the 4th chapter of Amos, says the Lord there, in the tenth verse, "I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword; and have taken away your horses, and I have made the stink of your camp to come up to your nostrils; yet have ye not returned unto me saith the Lord." When God sends the pestilence then he expects that men and women should return unto him; repent and return unto him. In the 9th of Ezekiel, those that sigh and mourn for the abominations, they are marked, when men go into the city with their destroying weapons.—Those that sigh and mourn for the evil of the times, they are the marked men. They are not marked for deliverance, that do abstain from sin; a man may be given to drunkenness, and may leave his drunkenness, but that will not bring him under the mark: men are not brought under the mark of deliverance, that do repent of their own sin; but the mark is set upon those that do mourn for other men's sins; but now I put both together; if you trust in the Lord in this evil day, in the time of a plague, repent for your own sins, and mourn for the sins of others. For how can I trust in the Lord for protection, if I do not repent of my sins? If I live in any sin, and do not turn from all my evil ways, how can I trust in the Lord? I cannot do it; therefore repent and be sorrowful for your own sins, and for the sins of others.

Secondly, get assurance of your interest in Christ; Christ is our great High Priest that makes the atonement, as Aaron did in the time of the Plague; it is by the ministry of angels especially that we are kept in the time of a plague; now, says our Saviour Christ to Nathaniel, "Because I saw thee under the fig-tree believest thou? thou shalt see greater things than these." And he

saith unto him, verily, verily I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." The angels ascend and descend upon Christ, all the ministry of angels is upon Christ's account, and you are preserved and protected in the time of a plague by the ministration of angels: what then? get an interest in Christ, and if you doubt of your interest, get assurance, do not let that flit now; now get an interest in Christ, now get assurance.

Thirdly, go to God to make good this promise; in this 91st Psalm, if you do but mind it, the Lord doth not only promise protection and deliverance from the plague to those that trust in Him, but He promises grace to trust in Him; He promises protection upon condition that you trust in Him, and He promises you grace also to trust in Him: (saith He) at the 5th verse, art thou afraid, and canst not trust in me? "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day;" at the 4th verse, "He shall cover thee with his feathers, and under his wing shalt thou trust; thou shalt not be afraid," &c., thou shalt be secure, and I will keep thee from fear. The Lord that hath promised protection in the time of plague, hath also promised freedom from fear, and grace to trust in Him; therefore go to God for this grace, go to Him to make good this promise.

Then again, fourthly, consider the motives ye have to trust in God in the time of a plague; you will say, what arguments or motives have we in the consideration whereof we may be moved to trust in God in a time of plague? there are many; give me leave a little, that we may help one another's faith in this needful day.

First of all, though the destroyer be abroad, yet there is a man with his pen and ink-horn by his side also abroad, and that man is your friend, it is Christ: as you read in the 9th of Ezekiel, there goes a man out with a pen and ink-horn by his side, to mark those that sigh and mourn, and cry for the abominations that are done. Now to this man Christ is a friend, and therefore why should you not believe? why should you not trust in the Lord?

But secondly, if that the Lord do know those that do trust in Him in the time of a plague, why should you not trust in Him? In the first chapter of Nahum you find very great expressions of God's anger and indignation; it is said, at the second verse, "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and He reserveth wrath for his enemies," &c. At the fifth verse, "The mountains quake at Him, and the hills melt, and the earth is burnt at His presence, yea, the world and all that dwell therein; who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him;" what then? (in the 7th verse), "The Lord is good, a strong hold in the day of trouble, and He knoweth them that trust in Him. The Lord when He is angry doth distinguish betwixt those that trust in Him, and those that do not trust in Him. If a man be angry and in fury, he strikes any that comes in his way, he does not know his friends from his enemies; but the Lord knows them that trust in Him, though he be angry, and in fury, and in indignation, yet He knows them that trust in Him, and therefore why should ye not trust in the Lord in the day of the plague?"

WICLIF AND LUTHER.

In considering the character of Wiclif in connexion with that of Luther, we are inclined to the opinion that the former has not received his full share of credit in ecclesiastical history, as having first laid the foundation of the Reformation from Popery. And it is worthy of grateful remark, that the kind providence of God preserved both these men from the fury of their persecutors.—Their malice, however, against Wiclif was so inveterate, that years after his death, they disinterred his bones, and burnt them. They both died in peace, and in the cheerful belief that their principles would prevail. Wiclif began his development of the unscriptural claims of the Papacy as early as 1366, when he was about 42, and he proceeded with an enlightened boldness, which gained him friends and adherents in great numbers. He was the first man who gave to the world an English version of the Bible. This was a most important achievement in producing the Reformation; as it laid open to the mass of the people the treasures of God revealed in his word, and gave opportunity for all to examine, by this infallible standard, the arrogant claims of the church of Rome to ecclesiastical supremacy and secular power. "Wiclif's translation was made entirely from the Latin text, the only one at that time in use. It may justly be regarded as a glorious monument, not only of religion, but of letters. It exhibits our language in the most perfect form which it had then attained, and might, alone, have been sufficient to save it from relapsing into barbarism." It is said of Wiclif, that his ordinary style was not remarkably perspicuous; but his version of the Scriptures is considered an exception to this remark. Mr. Turner observes respecting Wiclif's version, that "the unparalleled combination of force, simplicity, dignity, and feeling in the original, compel his [Wiclif's] old English, as they seem to compel every other language into which the Bible is translated, to be clear, interesting, and energetic."

In this age of books, when the old Reformers' productions are republishing in abundance, we doubt not an American edition of Wiclif's Bible would be well patronized. It would incite many to a fresh study of that holy volume, and it would bring into more deserved notice the grand principles of religious freedom, which originated Protestantism, and which are designed of God to give to the world, a universal liberty, both political and religious. We do not often enough recur to first principles, but are constantly inclining to human precedents, and prescription, without bringing them to the ordeal of revelation. The times of degeneracy and corruption led Wiclif and Lu-

ther to the word of God. There they saw the wickedness of the ecclesiastics traced to its source, the depravity and the pride of man, and there they learnt the moral courage, which led them to oppose with all their strength, the spreading abominations which threatened the destruction of the world. The man who would be inspired with their undaunted moral front in danger when duty calls, must be baptized into their spirit at the foot of the cross, and in the strength of "the Crucified," must determine to give up all for Him and His cause.—Ch. Watchman.

MINISTERIAL ZEAL AND COURAGE.

Two things that are exceeding needful in ministers, if they would do any great matters, to advance the kingdom of Christ, are zeal and resolution. The influence and power of these things to bring to pass great effects, is greater than can well be imagined. A man of but an ordinary capacity, will do more with them, than one with ten times the parts and learning without them. More may be done with them in a few days, or at least weeks, than can be done without them in many years. Those that are possessed of these qualities, commonly carry the day in almost all affairs. Most of the great things that have been done in the world of mankind, the great revolutions that have been accomplished in the kingdoms and empires of the earth, have been chiefly owing to these things.

The very sight or appearance of a thoroughly engaged spirit, together with a fearless courage and unyielding resolution in any person, that has undertaken the managing affairs among mankind, goes a great way towards accomplishing the effect aimed at. It is evident that the appearance of these things in Alexander, did three times as much towards his conquering the world, as all the blows which he struck. And how much were the great things which Oliver Cromwell did, owing to these things? And the great things that Mr. Whitefield has done, every where, as he has run through the British dominions, (so far as they are owing to means,) are very much owing to the appearance of these things, which he is eminent-ly possessed of.

When the people see these things, apparently in a person, and to a great degree, it awes them, and has a commanding influence on their minds; it seems to them that they must yield; they naturally fall before them, without standing to contest or dispute the matter; they are conquered as it were by surprise. But while we are cold and heartless, and only go on in a dull manner in an old formal round, we shall never do any great matters. Our attempts, with the appearance of such coldness and irresolution, will not so much as make persons think of yielding; they will hardly be sufficient to put it into their minds. The appearance of such indifference and cowardice, does, as it were call for and provoke opposition.

Our misery is want of zeal and courage: for not only through want of them, does all fail that we cease to attempt; but it prevents our attempting any thing very remarkable for the kingdom of Christ. Hence, oftentimes it has been, that when any thing very considerable, that is new, is proposed to be done for the advancement of religion, many difficulties are found out, that are in the way, and a great many objections are started, and it may be, it is put off from one to another; but nobody does any thing. And after this manner, good designs or proposals have oftentimes failed, and have sunk as soon as proposed. Where, as if we had Mr. Whitefield's courage, what could not we do, with such a blessing as we might expect?—President Edwards.

SPIRITUALITY OF SABBATH SCHOOL TEACHERS.

There is a relation, of the deepest and most thrilling interest, subsisting between Sabbath school superintendents, teachers, and scholars, and parents, and the church of Christ. Gladly would I trace out this interest in all its relations and bearings; but time and ability would utterly fail me in the attempt. Although I feel this interest exciting a throb in every fibre of my soul, yet I should soon be lost in attempting the description. It is my present intention, only to suggest some ideas of this relation, by considering the duty of prayer as devolving upon each one, individually and respectively. Besides the duty of social prayer, which all must recognise in theory, if not in practice, we are called upon, by the most solemn considerations, often to perform this duty where no eye but God's is witness to our tears, and no ear but His is open to the groanings of our spirit. Let the superintendent daily bear the interests of the school under his care on the arms of faith to the throne of grace. Let him also keep a list of his teachers, and make one teacher on each successive day the subject of special prayer. Let the teachers daily present the superintendent, and the general interests of the school, at the mercy seat of their covenant-keeping God. Let them also have a list of the scholars of their respective classes, and prayer for each one in daily succession. Let the children, as soon as they know how to ask a parent's love and a parent's favor, be taught in the same simplicity of language, to ask God to love them, their superintendent, teachers, and all connected with the school, and to favor all their attempts to glorify Him.

The greatest simplicity should by all means be used, for

"Prayer is the simplest form of speech, That infant lips can try,"

as well as

"The sublimest strains that reach The majesty on high."

Let parents also be importunate in their daily supplications in behalf of the school, and particularly the children or wards whom God has committed to their care. Let every member of the church of Christ daily bring the interests of Sabbath schools before the mercy seat, with faith and humble importunity. I am aware there are many subjects for our special prayers; but what propriety can there be in our decorating the walls

of Zion, while we entirely neglect the foundation?

When Sabbath schools are thus connected, I cannot but believe that they will prove nurseries of piety to the church, fountains of pure and undefiled religion, whence shall flow perennial streams, large and wide, to gladden and fertilize the whole habitable globe. Fellow laborer, do you think so too? What further inducement do you want to the faithful discharge of the duty of prayer? Will you do it? I ask none to adopt this, or any other plan, without feeling its importance, and acting upon it in the sincerity of their souls. A mere form in this business would be as unreasonable as for a farmer to sow chaff and look for a harvest of wheat. Such "sow to the wind and they must reap the whirlwind." But sow the good seed in godly sincerity, and you will reap a joyful harvest, even life everlasting.—S. S. Journal.

FEELING AND SENTIMENT.

There are two men of my acquaintance, of nearly the same age, property, and standing in society, one of whom is a man of feeling, and the other a man of sentiment. Sentiment is rather a more gifted man than Feeling; writes and talks well, and on no subject does he write or speak so often and so well, as on the duty of doing good to each other. Feeling never wrote a paragraph in the newspapers, nor spoke where ten people could hear him; but there is not a cellar nor a garret in ——— street that he has not been into, and there are hundreds of people that pray for him every day of their lives. Sentiment is the admiration of his acquaintances, Feeling the delight of his friends. No better illustration can be given of the difference between them, than was shown in their conduct on one particular occasion. A mutual friend of theirs had died suddenly, under circumstances of peculiar affliction, and leaving a large family nearly destitute. Sentiment heard of his death as he was going to an evening party, where he spoke of his departed friend, and of his irreparable loss to his widow and children, in such a way as to bring tears into the eyes of all who heard him; but in a short time the conversation turned upon other subjects, and Sentiment became as lively and entertaining as ever. Feeling also heard of it as he was going to this same party, and he turned about and went home, for he loved his friend too well to feel in the mood to join a gay crowd while he was yet unburied. The next day Sentiment sat down and wrote a beautiful letter to the bereaved widow, while Feeling went about and collected a subscription for her use. Sentiment published an eloquent obituary notice of his friend, while Feeling paid his funeral expenses. Feeling adopted one of his sons, and educated him, while Sentiment named one of his children after him.—New England Magazine.

From the Christian Soldier.

THE WORTH OF THE SOUL.

The Son of God asks this question: "What is a man profited, if he gain the whole world and lose his own soul?"

Jesus Christ made, governs, and will judge the world; consequently he knows its value; he made the soul, and knows its boundless capacities for enjoyment or suffering, and has told its worth by the price paid for its redemption.

Suppose a man could be in peaceable possession of all the riches, honours, and pleasures, which this world can possibly bestow, for a thousand years, and at death his soul should be excluded from the happiness of heaven, and plunged into the everlasting destruction of hell, loaded with the infinite weight of Jehovah's wrath, what an infinite loss would that soul sustain. It would curse its folly through the countless ages of eternity; and yet every day men baiter their undying souls for the toys and trifles of time! But ah! how worthless will those things appear to the soul that is just taking its flight to the tribunal of heaven.

Learn, O impenitent sinner, the worth of thy immortal soul, and of Christ who died to redeem it. Fly to him, without delay, who is a hiding place from the wind, and a covert from the tempest. Arouse from the slumbers of sin, awake and sow to the Spirit, that you may of the Spirit reap life everlasting. Time is short, and the only period allotted us to prepare for an eternity of unending retributions. Now is the accepted time—now is the day of salvation. To-morrow you may be where all is eternal. To-morrow your account may be sealed up for the final judgment, and thy impenitent soul lost for eternity. J.

FAMILY RELIGION.

When we look upon a family,—when we contemplate it, as a company of human beings passing through a most solemn and perilous trial for happiness and heaven, when we observe that the most intimate of all relationship, exerting too the most powerful and direct of all moral influences, when we know of nothing but the true love of God, and of one another, can make that family happy, that this alone can make all duties easy, and alleviate all trials, and smooth all difficulties, and soften all harsh and angry thoughts; when we consider, how soon it shall pass away from the earth, away to its everlasting destiny; how soon and how certainly death shall come, in the midst of all its earthly joys and hopes, we ask, if nothing of all this shall be openly and fully recognized in its dwelling? That dwelling itself is mouldering to dust, and a century or two hence the passing winds shall bear no sound of mirth or grief from all its desolate chambers. Shall no altars be set up then to hopes that are immortal, and no voice be lifted up to the regions of everlasting life?—Toils and temptations and cares are in that dwelling; shall there be no prayers, no holy communing with the sacred page, no united resort to the resources of relief, and comfort and strength?—Youth is there taking its deepest impression, and it is going forth to struggle with the perils and sorrows of life,—the youth of the immortal is there, and it is taking its eternal bias; shall not religion be lifted up before its eyes visibly, as the great hope of a happy life, and of a blessed eternity?—Christ. Examiner, for November.

WAY OF SALVATION.

An old disciple of the Lord Jesus, who had been highly esteemed by our late father in the gospel, Rev. John Wesley, when he lay on his death-bed, was thus addressed by a friend:—"You may look back with pleasure on a well spent life."

EXAMPLE FOR PARENTS.

When my children come to years of discretion, capable of doing father honor and service to God and their country, by some calling or profession I must be sure to place them in such an one as may be no hindrance to that high and heavenly calling which they have in Christ Jesus, but rather contribute to further and promote it: that being, like tender plants, engrafted into the true vine, they may bring forth much fruit to God's glory, to my comfort, and their own salvation.—Bishop Beveridge.

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion.—Having given him a gentle reproof, he replied, "That a man of the world could not be so old-fashioned as to regard God and religion." Eliza started!—but on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely."—Rel. Falet.

BRITISH COLONIES.

Notwithstanding the loss of the United States, the colonies of Great Britain, exclusive of India, exceed in number, extent and value, those of every other country. In North America we possess the provinces of Lower and Upper Canada, Nova Scotia and New Brunswick, with their dependencies, in which are included Prince Edward's Island. Great Britain also possesses the Hudson's Bay Territory, a tract of vast extent, but situated in an unprofitable climate, and worth very little, except as hunting grounds for beaver, &c. We also possess the large islands of Newfoundland and Cape Breton, but the soil is barren and the climate severe and foggy; so that they are valuable principally as fishing stations. The entire population of all these North American colonies may be estimated at about one million. In the West Indies we possess Jamaica, Barbadoes, St. Lucia, Antigua, Grenada, St. Vincent, Trinidad, and some other islands, exclusive of Demerara, Berbice, and Essequibo, in South America. Jamaica is by far the largest and most valuable of our insular possessions. Demerara, Berbice and Essequibo, were taken from the Dutch during the late war, and were definitely ceded to us in 1814. The British possess a large and not very valuable territory in Southern Africa, called the Cape of Good Hope, of which Cape Town is the capital. This colony was also ceded by the Dutch to the British in 1815. Great Britain likewise owns the island of Mauritius, which was ceded by the French in 1814. This island is not very fertile, and it measures about one hundred and fifty miles in circumference. The largest possession of the British in the Southern Hemisphere is the island or continent of New Holland, and adjoining island of Van Dieman's Land. These, with their dependencies, receive the collective appellation of Australasia. The population of the whole is only about 37,000, exclusive of Aborigines. The most valuable of all our possessions is Sierra Leone, a district on the south west coast of Africa. This colony was founded partly as a commercial establishment, but more from motives of humanity. It was intended to consist principally of free blacks, who, being instructed in the Christian religion, and in the arts of Europe, should become, as it were, a focus whence civilization might be diffused among the surrounding tribes. About 1300 free negroes, who, having joined the Royal standard in the American war, were obliged, at the termination of that contest, to take refuge in Nova Scotia, were conveyed thither in 1792; to these were afterwards added the Maroons from Jamaica; and since the legal abolition of the slave trade, the negroes taken in the captured vessels, and liberated, have been carried to the colony. The total number of liberated Africans under the superintendance of the colonial authorities is about 22,000. Great efforts have been made to civilize those blacks, but all have failed, and the colloquy presents a melancholy instance of perverted and abused national philanthropy. The British possess certain islands and places in the Mediterranean. The chief possession in this quarter is Malta an island 20 miles long and from 10 to 12 broad. It was definitely ceded by the French in 1816. It is retained as a military and naval station. The population, including troops and strangers, amounts to about 102,000. The small island of Goso, has a population of about 17,000. The Ionian isles, in Greece, also belong to Great Britain. The principal foreign military station belonging to the British in this part of the world is Gibraltar, a rocky promontory, near the southernmost extremity of Spain, and commanding the strait which communicates between the Atlantic and the Mediterranean. The population is about 16,500, exclusive of the troops which usually amount to 3 or 4000. Such are the British colonial possessions worth mentioning. The retention of colonies is understood to serve two chief purposes. The import and export trade with them is said to be of great benefit to the mother country; and this traffic encourages the maritime profession which is always associated with the welfare of this insular nation. The trade carried on between Great Britain and some of its colonies is immense. In the year 1829 the imports from the British North American colonies amounted in value to £1,058,622, and the exports thither, to £2,054,123. In the same year, 1809 ships arrived from the same colonies with a burthen of 431,124 tons, while 1632 ships cleared outwards with a burthen of 415,147 tons. The imports consist of luxuries of every description, and all kinds of manufactured goods. The British West Indian colonies export three great articles—sugar, coffee and rum. In the year 1830 there were about 5,000,000 of hundred weights of sugar imported from thence, upwards of 27,000,000 of pounds of coffee, and nearly 8,000,000 gallons of rum. From this vast importation of goods the government received in duties £7,500,000 sterling, between a seventh and sixth of the whole revenue of the British empire. The exports from this country to our West India colonies consist of coarse cottons, linens, checks, hats and other articles of negro clothing; hardware and earthenware; staves, hoops, coils, lina, provisions, fish, furniture, &c. The total amount of imports from the West India colonies in the year 1825, was £2,057,014, while the total of exports in the same year was £5,521,162, of which Jamaica itself had about £2,000,000. The number of ships which arrived was 908, having a burthen of

253,357 tons: the number outwards was 918, with a burthen of 252,902 tons. The prices of all kinds of West India produce have greatly fallen, on account of the cultivation of the same articles being now carried on in new countries not formerly taking part in this trade. The British possessions in the Bay of Honduras affords means of obtaining abundant supplies of mahogany, and serve as an entrepot for the supply of Guatemala with English goods. The trade with the remaining colonies is of inferior value. Mauritius exports nearly 500,000 hundred weights of sugar annually, its coffee trade is declining; it exports tortoise shell to the extent of £2000 a year. Provisions, machinery, clothing, &c., are largely imported. With regard to the Cape of Good Hope, it appears that that colony exports to Great Britain goods to the value of £200,000 on an average annually, while the value of the exports here amounts to upwards of double that sum.—Chambers' Edinburgh Journal.

Temperance.

It is with great pleasure that we publish the following Memorial, drawn up at the instance of thousands of respectable citizens, and the letter approving it, signed by the medical adviser of the Board of Health. We cannot believe that it will meet with neglect in that body.—Com. Adv.

MEMORIAL.

To the Honorable, the Board of Health of the City of New York.

The undersigned respectfully represent—that the common use of Ardent Spirits is destroying the lives of vast numbers of their fellow-citizens; and subjecting others to imminent danger from the existing cholera. It is manifest, from the official reports of your Board, that not only the temperate, but all those who indulge in the occasional use of ardent spirits, are peculiarly exposed to the attacks of this pestilence. Such indulgence, among the laboring poor especially, is in many ways exposing them to the loss of life, and extending the ravages of disease. It directly predisposes the subjects to attack, and renders the cases more violent and stubborn when they occur. It wastes the means of cleanliness and comfort. It prevents necessary precautions in regard to diet; exposures, &c. It unfits multitudes for observing carefully the premonitory symptoms. By increasing disease and death among one class, it tends to widen the influence of the dreadful malady.

This indulgence, which is manifestly depopulating our city of the laboring poor, and many other useful citizens,—leaving desolate widows and orphans, shaking confidence among commercial men, and conducting the pestilence up into the higher circles, is mainly sustained by the numerous facilities afforded to the thoughtless, for procuring in small quantities an article which is always dangerous, and now peculiarly fatal. In some places, where Cholera has prevailed, the authorities have interposed and forbidden the sale of Ardent Spirits by small quantities, as a protection of the lives of those whose misfortune it is either not to know their danger, or not to possess sufficient firmness to resist the temptations which every where meet the eye.

We, therefore, respectfully request that your Honorable Body will forbid the retailing of Ardent Spirits, in all groceries, porter-houses, cellars, dram-shops, and other places, in this city, under such penalties as shall effectually remove, for the present at least, a nuisance which, we have reason to believe, is more dreadful than all others, in this time of calamity, bereavement and mourning.

The undersigned are aware that such a prohibitory measure may injure temporarily the pecuniary interests of some, but they are fully persuaded that it will remove the occasion of death itself from a far greater number. They conceive also that such an act, at this awful juncture, will arouse those who are most exposed, and lead them to consider their danger, and use salutary precautions to avert it; that it will encourage the philanthropic in the exercise of private charity; that it will render the lives of the virtuous more secure; that it will tend to diminish the power of the pestilence—to restore public confidence—to bring our business back to its wonted channels—and, with the blessing of God, to diffuse health and gladness once more through our city.

Dated in New York, 20th July, 1832.

TAKEN AT HIS WORD.—Not long since, a man, who had not lost all disregard for public opinion, entered a retailing store in this county, for the purpose of procuring ardent spirits; but being sensible that his reputation for sobriety did not rest upon the surest basis, and that certain unfortunate whispers and suspicions respecting his private habits were abroad in the community; he felt that to call for a jug of rum 'to drink,' was not the best way to refute this impious scandal.—Still however, he wanted the rum, and must have it; and as for public opinion, why, he would quill it with some pretext.—With this vain hope, he marched up to the counter (not even then in the most temperate state of body or mind) and called for 'New Rum,' taking particular care to add that he wanted it to dissolve camphor in!—The merchant took the jug, drew the liquor, and then proceeded to saturate it with camphor. "Ah! stop there! stop!" cried the owner of the jug, "I have plenty of camphor at home and can do all that myself." "Oh, sir," said the merchant, "it is of no consequence at all;—I had just as lief furnish the camphor gratis as not." Further remonstrance was in vain; the camphor was in, and the rum was spoilt! The poor man, though sorely against his will, was obliged to submit, and marched off with his jug of camphor-looker, for all the world, like the Vicar of Wakefield with his gross of green spectacles!—Jour. of Humanity.

Religious Intelligence.

PETER JONES' VISIT TO PENETANGUISHENE.

Having now waited some time for our Heathen brethren to get through their dance in order to give us an opportunity to hold a meeting, but seeing no probability of their bringing their frolic to a conclusion, we assembled the Christian Indians, and all those who were favorable to receive religious instruction, at the council house. As soon as we began to sing, the Heathen Indians, who were then dancing within hearing, immediately ceased and ran up to the council house and stood outside of the wigwag, which was full of holes from which they looked and listened with great attention. Myself, John Sunday and Abigenank, a Roman Catholic Indian of great influence from Mackinaw, addressed them. The Indians listened and made no objection to any thing that was said.

Friday 13. A Chippeway Chief by the name of Moozoomonee, who has come 10 days' journey South West of St. Marie, came to one of the Christian Indians from St. Marie, and brought his medicine bag with all its contents, and said, "Go my brother, and take this to the ministers, that they may know I have done with these things. Tell them that I mean now to become a Christian and worship their God." This Chief who has suddenly renounced his Heathenism, was one of the most active in the war dance on the evening before; and in examining the medicine bag we found the articles consisted of those which we observed him to wear at that dance. It appeared that the words which he heard at our meeting last evening came home with power to his heart, and he was convinced of the error of his ways, and thus came at once to slough, by giving up his medicine bag; that he had forsaken his idols and had now resolved to devote himself to the true and living God. Surely nothing but the power and grace of the Great Good Spirit could have produced this sudden change in the views and desires of this son of the forest. Among the articles in his medicine bag were two small balls of wood, with human hair attached to them, which represented that he had killed two of his enemies in war. I afterwards had a talk with this Chief, who told me that in the country from whence he came

there were great many Indians who would probably listen to the words of the Great Spirit if any of the Indian preachers were to go among them. He said there was a Missionary in that quarter, but they could not understand what he meant when he spoke to them, as he could not speak the Chippeway tongue.

This day the Indians received their presents from Government, and they appeared very glad and thankful for the few articles they received. Some of these people appeared very poor and almost naked; and added to this, the gross darkness that covers their minds, makes their condition wretched and miserable beyond description. O when shall the sun of righteousness arise with healing in his wings, and shine upon their benighted souls!

In the evening we began to take down the names of those converted Indians from the Sault of St. Marie, who wished to receive the ordinance of Baptism. In doing so we were careful to examine each person on the leading doctrines of the Christian religion, and the effect of those doctrines upon their hearts and lives.—The number of candidates for baptism was 16, the adults of whom made a good confession of the mercy and goodness of God in saving them from their sins, and from their greatest enemy the fire waters. They had remained faithful ever since they first set out in this good way, and manifested much gratitude to the Great Spirit and their benefactors for what had been done for their souls.

Saturday 14. After breakfast we assembled at the bark council house in order to attend the baptisms of our Indian brethren from the west. In the first place we gave them a long talk on the subject of Baptism, after which we proceeded in the usual way to put questions to them on the articles of the Christian faith, to which they answered in an audible voice, "Aahe." They then knelt down on the ground and were baptized in the name of the Holy Trinity.

While receiving this ordinance many of them appeared deeply affected and shed many tears; and we who beheld the wonders of redeeming grace and dying love, in bringing those poor children of the forest to know God and to feel his good spirit in their hearts, were led to exclaim, what hath God wrought! Brother Edwy Ryerson closed the present exercises by prayer, and we thanked God for what our ears heard, our eyes saw, and our hearts felt, of the loving mercy of our God and Saviour. Several of the Heathen Indians were present during the exercises of this meeting and seemed to pay good attention to all that was going on, and I hope the spirit of God will fasten on their hearts the words they heard and the things which they saw, and so be brought to bow to the true and living God, and have no more confidence in their Heathen gods and superstitions. After this we gave brother John Sunday and his fellow laborers some directions with regard to their tour and labours amongst the Indians at St. Marie, &c. We then commended each other to God in prayer; and so took our leave of each other. Mr. Ryerson and myself returned to Cold Water, whilst Sunday and his party remained to accompany the Indians to the West. They went in a large birch canoe with a pretty good stock of provisions, which I hope will save John Sunday from the necessity of living on young crows and moss from the rocks, as he was obliged to do in some of his former journeys to that country.

While at Penetanguishene we received letters from George Henry and his party, now labouring at St. Marie, which stated that the prospects of leaving access to the Indian tribes in that quarter was very encouraging, and that many attended their meetings who were enquiring for the way of life. One of the letters mentioned that David Sawyer was keeping School among the Indian children. Surely the western wilderness is now ripening for harvest, and all that is now wanting are labourers, and means to support those labourers while at their work. The Lord, no doubt, has his ways and means for the extension of His kingdom, and will provide and open the way for His blessed Gospel to be preached to my perishing countrymen in the West. O that all my brethren could hear the words of eternal life, before they close their eyes in death!

I spent the Sabbath-day (15th July) at Cold Water, and had several meetings with our Indian brethren, and was thus enabled to make some further observations on the state of the Mission at that place. From all I have heard and seen, I am happy to say that this Mission at present is in a prosperous state. The Indians are zealous in their Christian professions, and are by no means inclined to forsake the Methodists.

Now, my dear friend, the whole conclusion of all that I heard and saw amongst my Indian brethren to the North, is, that God is still with us in our work of faith and love; and that so long as God owns and blesses our feeble labours amongst the once forgotten and despised natives of this country, we have nothing to fear but to go forward in the discharge of every duty, and the Lord in answer to prayer will soon claim the Heathen for His inheritance, and the uttermost parts of the earth for His possession: May God hear the prayers of his people, when they pray, "Thy kingdom come."

I remain yours sincerely,

PETER JONES, otherwise, KAHKWAQUONABY.

To the Editor of the Christian Guardian.

Rev. and dear Sir, Believing that it will be gratifying to your readers to learn the present state of religion on the London District, I would observe for your information, that when myself and colleagues commenced our labours last year, it was under rather discouraging circumstances. In the first place, several of the circuits were in a low and unpromising state as to religion and discipline; and secondly, the most of the preachers sent to the District were young and inexperienced men. Two four-week circuits were supplied with unordained preachers; three of them were received as probationers last Conference, and the fourth had been licensed but a few months, and commenced his labours under the Presiding Elder; and not one Elder was sent to the District, excepting the Presiding Elder; so that we suffered much for want of the ordinances. Discouraging as the prospect was, my young, but worthy colleagues shrunk not from duty, though conscious of their inadequacy to the task before them; yet like the stripping David, not trusting in sword or shield, gifts or experience, but in the living God, feeling their sufficiency to be of Him, they ventured forward in the midst of privations and suffering, to the unequal fight against that gigantic foe, our adversary the devil; and have proved that stronger is he that is with us than he that is against us. They have managed with skill and prudence, scarcely equalled by those of longer experience and riper years.

I commenced my last tour round the District the first of last June, with a camp-meeting, on Dumfries circuit. Good order was observed, and much good was done,—between forty and fifty were either converted or brought under awakenings, which soon terminated in conversion, and they have joined society. Our Westminster camp-meeting, 5th June, was attended with the displays of divine power and grace; although the conversions were not so numerous as at some other places, yet brighter and more genuine conversions I never witnessed,—much zeal and concern for souls was manifested by professors in the prayer meetings; and many of them obtained sanctifying grace to their own souls, as a reward for their labour of love. The number of converts here, we did not ascertain, on account of so many of them leaving the ground before the meeting closed.

We had a profitable time at our Quarterly Meeting on the Thames circuit; several were brought under awakenings, and one native was brought into the liberty of God's people. Our love-feast was most refreshing. From this I passed to our camp-meeting at Howard, on the Amherstburg circuit, which commenced 29th June. The attendance at this meeting was not large, owing to several causes, but there was great attention to the word, and to the rules of the meeting. It was only necessary to acquaint the people with our rules, to ensure an observance of them, which proves that in

those parts, they are not cursed with that low breeding sometimes seen at our camp-meetings. On Sabbath morning class-meetings were held in tents prepared for the purpose, in which most on the ground engaged. This was a gracious time indeed. While my brethren were engaged in this pleasing exercise; I sat on the stand engaged in meditation, study and invocation, preparing my mind for preaching, and such was the displays of God's power and grace at those meetings, that my soul was so filled with the divine presence, that I was constrained to give vent to the fulness of my soul in exclamations of praise and thanksgivings. On Tuesday morning we met for the last time, for the purpose of enjoying a love feast and the sacrament. This was truly a time of refreshing from the presence of the Lord; streaming eyes were to be seen in every part of the congregation, while converts were telling of the joys and comforts of the spirit through believing; sinners crying for mercy, and saints shouting for joy.—Such a general time of power and refreshing I never witnessed before. The work of justification and sanctification moved forward to the comfort of many, and to the glory of God. On my way from this to London camp-meeting, I was seized with a bilious complaint, which rendered me unable to attend this meeting, or the District Conference; but I have been informed that they had a very profitable and refreshing time. Good order was observed, and the divine presence and power manifested both in converting and sanctifying souls.—Through the divine blessing my health was so far restored as enabled me to attend the Bedford camp-meeting, which was well attended. Here, as at our other meetings, the presence and power of God was manifested in the awakening, conversion, and sanctification of precious souls.

From this I returned to Muncy Mission, where I held a Quarterly meeting, the 22nd July, among the natives. The Lord proved to us that he was no respecter of persons, but was as willing and able to save red men as white. At the close of our meeting four or five adult natives came forward and received christian baptism, bringing with them several children. The work of grace seems to be progressing among the natives, notwithstanding the difficulties we have to encounter, there has been since last January, (the time I arrived with my family here) an addition of thirty to the society.

Having passed through the District, and carefully noticed the various fields of labour which have been occupied by my brethren, under my care, I can say with much pleasure, and thankfulness to God, that I think there is not a circuit on the District but is on the rise. While in some parts perhaps of every circuit, the members are too lukewarm and destitute of zeal, and sinners unconcerned, yet I believe that in other parts of every circuit the work of grace is going on, though not so extensively as I could wish. Of great things we cannot boast, as in some parts of the Province (in Christ) they may; but of good things we may safely tell, feeling thankful that God despoiseth not the day of small things.

When I take a retrospective view of the year now terminated, and consider how vast a field for usefulness lay before me, and then reflect, how little has been effected by one who has held a station so highly responsible, I lie humbled in the dust at my Saviour's feet, and adore the grace which has spared a worm, so unworthy and unprofitable as I have been. O that I may be prepared to commence the labours of the succeeding year with increased zeal and usefulness! A line from Dr. Dean on Westminster circuit, informs me, that at a general prayer meeting, held on North Street the 22nd July, the power of God was graciously displayed in the salvation of souls, twenty he observed had come forward and joined society, and that there were mourners to be found in every part of the street. We may then say with a pious Wesley, "The best of all is, God is with us."

Yours in the bonds of Christian love,

EZRA ADAMS, P. E.

For the Christian Guardian.

Matilda, 31st July, 1832.

Rev. Sir, On Saturday the 21st inst. the Anniversary of the Matilda Sunday School Society was held. The following is the report for the last year.

The Society was organized on the 24th of June 1831, Auxiliary to the U. C. Sunday School of the Methodist Episcopal Church. At the time of its organization there was but one school formed under the superintendance of the society; this school was taught in the Methodist Chapel, and continued until the severity of the winter, with the distance many of the children had to come, induced the managers to discontinue the school till the opening of the spring, when a meeting was called at which it was found necessary for the convenience of children and parents, and as it would enable many more to attend, to form three or four schools at different convenient places in lieu of the one at the chapel.

For this purpose two schools were organized at the front, and one in the first, and one in the second session. These schools have been in active operation ever since, and are in a very prosperous state. Since the anniversary meeting, a general meeting of the schools has taken place, at which it appeared to the great gratification of the managers and parents, that the children had for the time made very rapid improvement.

The number of children attending the schools may be on an average 65 males, and 55 females, who have recited during the last year, 12,110 verses out of the New Testament, the males 4343, and the females 7764.

Officers for the following year, are, MICHAEL BROUSE, President. CHARLES LAWLES, Vice-Presidents. THOMAS ROBERTS, N. BROUSE, S. BROWNELL and J. COONS, Secretaries. WM. BROUSE, Treasurer.

Very respectfully yours, JAMES WEST, Secy.

KINGSTON AUXILIARY BIBLE SOCIETY.

The Annual Meeting of the Kingston Auxiliary Bible Society, was held at the Court House on the 26th day of July, 1832. Lieut. Col. Wright, R. E. Vice President in the Chair. The Meeting having been opened by reading a portion of the word of God, the Secretary proceeded to read the Report; which stated that the issues of the Society during the past year had been 618 Bibles and Testaments, while their receipts in money during the same period, arising from Subscriptions and Donations, from sales and remittances of Branch Societies, amounted to £163. 2s. 9d. currency. The disbursements were stated at £62. 14s. currency, leaving a balance of 116l. 8s. 9. in the hands of the Treasurer. The Report also stated, that although the Committee had not been able to form any new Branch Societies, they had the pleasure of reporting that the old were in active operation.

It was then moved by the Rev. J. Hetherington and seconded by George Mackenzie Esq.

Resolved 1st, That the Report now read be received and published under the direction of the committee.

Moved by the Rev. R. Alder, and seconded by Mr. Thomas Ross.

Resolved 2d, That while it is matter of sincere regret, that the operations of the Society have been less extensive than during the preceding year, and certainly less than was anticipated at the last annual meeting, no real grounds of difficulty have as yet occurred to discourage the members of the institution from persevering in the good work which they have begun; on the contrary, from the rapidly increasing population of this highly interesting portion of the British Empire, by annual emigration from the Mother Country, it may be expected that new and extensive fields of usefulness will almost daily present themselves, inviting the benevolent exertions of the members of this Auxiliary.

Moved by the Rev. John Smith, and seconded by F. A. Harper, Esq.

Resolved 3d, That the very liberal supply of two thousand copies of Bibles and Testaments, from the Parent Society, to be disposed of at the discretion of the Committee, while it should call for feelings of the most lively gratitude to God as well as to the institution itself, imposes upon this Auxiliary increased obligations to render activity and zeal, in promoting the circulation of the Word of Life.

Moved by Marshall S. Bidwell, Esq. Seconded by the Rev. John Machar.

Resolved 4th, That, believing the Bible to be the only infallible guide to eternal life, we consider it the bounden duty of Christians of all denominations, heartily and affectionately to unite their efforts to promote its circulation, and that this obligation can never cease until every member of the human family shall be supplied of the sacred volume.

Moved by John S. Cartwright, Esq. seconded by Alexander Pringle, Esq.

Resolved 5th, It having been found expedient to rescind several of the rules and regulations of this Society, and the following having been submitted by a Committee appointed for that purpose, resolved that the same be adopted as the rules & regulations of this Auxiliary. (The Rules and regulations will be published with the report.)

Moved by the Rev. William Smith, and seconded by Mr. John Strange.

Resolved 6th, That the following gentlemen be elected office bearers for the ensuing year, viz.

- JOHN M'LEARN, Esq. President. LT. COL. WRIGHT, and J. VICE PRESIDENTS. M. S. BIDWELL, Esq., M. DUPUY, Esq., Treasurer. REV. JOHN MACHAR, ALEX. PRINGLE, Esq., Secretaries. MR. THOS. ASKREW, MR. GEO. HARDY, Depository.

Committee.—Capt. Hornsby, R. A. Dr. Armstrong, Geo. Mackenzie, Esq. John S. Cartwright Esq., Alex. Pringle, Esq. Henry Cassidy Jr. Thos. Kirpatrick, Esq. Messrs. Archd. McDonell, Douglas, Prentiss, John G. Parker, Wm. Wilson, B. Brennan.

Marshall S. Bidwell, Esq. being called to the Chair, it was moved by Thos. Kirpatrick, Esq. and seconded by A. Pringle Esq.

Resolved 7th, That the thanks of this meeting be given to Col. Wright for his conduct in this chair.

RUSSIA.

The beneficial influence of religious tracts in this country has often been mentioned and exemplified.—The following article on the subject, which we copy from the Boston Recorder, will reward an attentive perusal:—

The following paragraphs are from a circular, printed in London, and forwarded to the American Tract Society, Boston, by Rev. Mr. Knill:—

"In Russia, the desire for knowledge is continually increasing, and friends to the improvement of the people are very frequently receiving requests from distant provinces to be supplied with testaments and tracts.—In remote villages the inhabitants are anxious to learn to read; and to satisfy this anxiety, as well as to induce others to acquire the useful art, large numbers of easy lesson books have been distributed from the shores of the Arctic sea to the southern boundary of the country:—Labourers have sacrificed part of their wages to children, in order to be taught during the winter season; whilst those whose avocations require continued attention, have deprived themselves of sleep, that they might be able themselves to peruse the life of our Lord and Saviour Jesus Christ.

"Tracts likewise have been widely disseminated.—The Princess Metchersky, thro' the expansive benevolence of Christian feeling, put into the hands of a few individuals two hundred thousand tracts; some of them translations from the English, others valuable and useful elucidations of scripture, collected from sermons of dignitaries in the Greek church. In the dark and ignorant state of the people, these little books have been, and are, highly beneficial in leading the mind to the spiritual meaning of scriptural precepts and commandments.

"In the city of St. Petersburg, and some of the neighbouring villages, where labourers after the toils of the day were wont to assemble for intoxication and gambling, they may now often be seen in little companies, sitting round a candle, whilst one of their number reads aloud; and so much have they been interested by the books lent to them, that the silliness of midnight has often found them attentive auditors, although they knew that the morning light must return them to their labours. The advantage resulting from this change has been remarkable; they who formerly were scarcely able to provide for the more urgent wants of nature, are now laying by overplus money for the purchase of bibles, bound tracts, and psalters.

"Parents, delighted with the treasure of knowledge conveyed to them in these little messengers, have asked for supplies with earnest solicitude, for their children, and relations living in districts in which books were too expensive and too rare to be purchased by the poor. In like manner children have purchased testaments and applied for tracts, which they have sent more than a thousand versts into the interior, affectionately entreating their parents to read with prayer, and to give heed to the truths contained in their pages.

"A peasant who delights in doing good, has often spoken of the mercy of the Lord to him, and of the answers he has had to prayer. 'I want no temporal blessing,' he would say, 'except a little room in which I might pray.' He lives in an apartment common to several not like-minded with himself; and it is known that he deprives himself of the repose of one or two hours at midnight, in order that he may draw near to the Lord, and commune with him in quietness and secret.—He believes the promises because they are written, and is assured that 'no good thing will be withheld from him that walks uprightly.' He felt the want of religious books, and in the childlike simplicity of his heart, he carried this want to Him 'who delighteth in mercy'; and his heavenly Father, in answer to his prayer, sent to him those of whom he had never heard, and supplied him with the refreshing stream; this stream he turns towards every cottage and village within his reach, and is diligent among them to prevent the wresting of scriptures. He sees his labour blessed, and wonders at the abundant grace of God in the happy results. Satisfied with the provision for his own neighbourhood, he is thankful; whilst his heart is expanded, and his voice uplifted, for other and distant provinces to receive from the Lord the like refreshing and renovating streams of instruction."

SALUT ST. MARIE.—Our garrison, we think, is now the happiest in the world. "The army has been thought, till now, a bad school of morals." And truly it has been so. But we have reached a new era. A revival in the army! Six pious gentlemen in one fort! "A corps of pious soldiers!" Fort Brady is now truly "a house of prayer." The dance is exchanged for the praying circle; the bewitching carols have given place to the blessed Bible; instead of the song of the drunkard, the psalm of praise is heard; instead of the profane oath, the word of Christian consolation; the fears and well grounded suspicions of the officers are exchanged for security and parental confidence; the hatred and surly obedience of the soldier, have in their place, cheerful compliance and filial love. Instead of whiskey and its kindred poisons, and disease, the drink of the soldier is the pure water of Lake Superior, and coffee, accompanied with a clear mind and health of body.—Home Mission.

ONEIDA INDIANS.—In passing through the Oneida Reservation the other day, on our return from an excursion West, we were led to enquire about the present situation of this people, from a gentleman of intelligence residing near them. He informed us that their present condition was quite promising—that many of

Poetry.

From the Portsmouth Journal. THE CHOLERA.

"It came like a despot king, I bath swept the earth, with a conqueror's step, And the air with a spirit's wing."—Miss London.

Ye have had your time—if time there be, For the love of the world and levity; And now—I come!

To a land—how richly blest of heaven— To a people—how many to error given!

To the guilty ones, who have made my path By forgetting God—a track of wrath, To those—I come!

With a terror, which death will ever bring, With a fearful pang—with a deepening sting.

But ye who rely on one strong arm I would not—I could not—do you harm, To you—I come,

Not as the herald of bitter things, But to change thy clay, for angel's wings.

A poison for beauty is on my breath: My work is short—but 'tis only death, And though I come,

Oh! fear not me—I am but a rod, In the hand of a mighty—a gracious God.

When afflictions are few, ye are prone to stray From the healthful fountain—far away— My voice has come,

To bid the fetters of earth be gone! That affliction may seek a better home.

Then early—with fervent spirits turn! Ye weak for strength—and ye shall be strong! For this—I come,

That every heart—may to God be given, And shine as gems, in the dome of heaven. S.

WHAT IS LIFE?

There is eloquence of thought as well as of language in the following paragraph from Arnot's Elements of Physic:

"The functions by which the animal body assumes foreign matters from around, and converts them into its own substance, is little inviting in some of its details; but taken together, is one of the most wonderful subjects which can engage the human attention."

It points directly to the curious and yet unanswered question—what is life? The student of nature may analyze with all his art those minute portions of matter called seeds or ova, which he knows to be the rudiments of future creatures, and the links by which endless generations of living creatures hang to existence;

but he cannot disentangle and display apart their mysterious life! that something under the influence of which each little germ in due time swells out to fill an invisible mould of maturity which determines its forms and proportions. One such substance thus becomes a beautiful rose bush; another a noble oak; a third an eagle; a fourth an elephant—yea, in the same way, out of the rude materials of broken seeds and roots, and leaves of plants, and bits of animal flesh, is built up the human frame itself, whether of the active male, combining gracefulness with strength, or of the gentler woman, with beauty around her as light."

How passing strange that such should be the origin of the human eye, whose glance pierces as if the invisible soul were shot with it—of the lips which pour forth the sweetest eloquence—of the larynx, which, by vibrating, fills the surrounding air with music; and more wonderful than all, of that mass shut up within the bony fortress of the skull, whose delicate and curious texture is the abode of the soul, with its reason which contemplates, and its sensibility which delights in these and endless other miracles of creation."

CURRAN'S INGENUITY.

A farmer, attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of the public house at which he stopped. Having occasion for it shortly afterwards, he resorted to mine host for the bailment, but the landlord, too deep for the countryman, wondered what hundred was meant, and was quite sure no such sum had ever been lodged in his hands by the astonished rustic.

After ineffectual appeals to the recollection, and finally to the honor of Bardolph, the farmer applied to Curran for advice: "Have patience, my friend," said the counsel; "speak to the landlord civilly, and tell him you are convinced you must have left your money with some other person."

"Take a friend with you, and lodge with him another hundred in the presence of your friend, and then come to me." We must imagine and not commit to paper, the vociferations of the honest dupe, at such advice; however, moved by rhetoric or authority of the worthy counsel, he followed it and returned to his legal friend. "And now, sir, I don't see as I'm to be better off for this, if I get my second hundred again; but how is that to be done?" "Go and ask him for it when he is alone," said the counsel. "Ay, sir; but asking won't do, I'm afraid, without my witness at any rate."

"Never mind, take my advice," said the counsel; "do as I bid you and return to me." The farmer returned with his hundred, glad at any rate to find that safe in his possession. "Now, Sir, I suppose I must be content; but I don't see as I'm much better off." "Well, then," said the counsel; "now take your friend with you; and ask the landlord for the hundred pounds your friend saw you leave with him." We need not add, that the wily landlord found he had been taken off his guard, while our honest friend (whom one would almost wish to have tried too the second time) returned to thank his counsel exultingly, with both hundreds in his pocket.—Legal Adviser.

THE NEWSPAPER PRESS.

We regard the Newspaper Press as a moral engine of very great value. During the late incendiary proceedings in the English counties, was there one among the four hundred papers in the empire, which did not deprecate the insurrectionary spirit producing them—which did not warn the people of the consequences of their madness and guilt—which did not exert itself to restore habits of peace and subordination? It was found, that about two thirds of these unhappy wretches concerned in these outrages could not read. We will venture to affirm, that newspapers were seen only by a very small proportion of the other third, and not seen regularly by one in thirty of the whole of those misguided men! Surely the question is an important one how we shall prevent the renewal of such crimes in future! Doubtless, by lessening misery, improving and extending education, and various other means; but we say bold-

ly, that by no single measure could so much be done to prevent tumult and outrage, and tranquillise the country, as by enabling every man down to the poorest labourer, to have a newspaper.—We hold the lessons of the school, the thunders of the pulpit, and the terrors of the law, to be all feeble, compared with the moral agency of the press.—Scotsman.

Tight Lacing.—Great injury is inflicted on the natural development of females by the custom of tight lacing; the functions of the thoracic and abdominal viscera are impeded, the development of the mammae and nipples is prevented; the parts are removed by absorption from pressure, the lactiferous ducts are almost obliterated; the nipple is undeveloped, and therefore lactation is impeded, and the natural food of the offspring greatly diminished.—Ryan's Medical Jurisprudence.

Value of Sunday-School Labour.—The annual report of the London Sunday School Union gives the following estimate of what would have been the cost of the present number of their schools, were the teachers, &c. paid as formerly:—Rent, books, firing, &c. 125,000l.; teachers at 5l. per year, 625,000l.; making a total expense of 750,000l.

Their gratuitous labour, according to this estimate, is not less than two millions and a half of dollars.

WHOLESALE ESTABLISHMENT.

C. B. DUNCAN & Co.

BEG to inform the Merchants of Upper Canada, that they have opened a WHOLESALE WAREHOUSE

in the premises formerly occupied by Mr. G. A. Clark, in King-street, York, U. C. Where will be found almost every article in the

FANCY AND STAPLE DRY GOOD LINE, which they are determined to sell at the lowest Montreal Wholesale prices, FOR CASH or approved Credit.

ALSO: Twelve hogheads and Five crates Davenport's best printed Earthenware, very low. York, June 11th, 1832. 136-1f

MURRAY NEWBIGGING & Co.

TENDER the Public their acknowledgements for liberal support, and respectfully announce arrivals of the Regular Traders from Great Britain, and now offer at Wholesale and Retail an extensive and unequalled assortment of articles in

FANCY & STAPLE DRY GOODS, comprising every thing new and fashionable. Having imported their stock of goods expressly for this market, and of a description decidedly superior to goods which have generally reached this quarter, they flatter themselves that their articles will give great satisfaction. They would intimate that their arrangements for connections in Trade and the extent of their transactions, enable them to sell their goods at lower rates than can be afforded by any similar establishment.

Opposite the market place. York, June 1832. 137-1f

READY MADE CLOTHING.

Dry Goods, &c.

WILLIAM LAWSON returns his sincere thanks to his friends and the public, for the very liberal encouragement he has met with since his commencement in business, and informs them, that he has now on hand an extensive assortment of Ready made Clothing, all made up in his own Shop, and in the best style of workmanship: Also, Cloths, Vestings, Fustians, Bombazettes, Norwich Crapes, Merinos, Bombazettes, Flannels, Blankets, Carpetings, Calicoes, Cottons, Shawls, Handkerchiefs, Muslins, Lace, Ribbons; Gentlemen's Hairs, a superior article direct from England; Ladies' Beaver, Leghorn, Straw, and Velvet Bonnets; small Wares, and a variety of other articles—all which he will sell at extremely low prices, at his Brick Store, South side King-Street, nearly opposite the Gaol.

York, Decr. 19th, 1831. 110-1f

Wholesale and Retail Store;

In the House lately occupied by Mr. Wm. Russell, on the corner of Yonge and Lot Streets, YORK.

WILLIAM BARTON takes the liberty of informing his friends and the public, that he has opened a Store in the above place. He has a large and well selected assortment of Cloths, Flushings, Blankets; Flannels, red, white, &c.; Bombazettes; Bombazettes; Lace; a variety of Winter Shawls; fine rich do; of different kinds; Shirting; Grey and Printed Calicoes; Magaris, Merinos, Martellos, Quilts, Tabby Velvet, Gros do Naples; black and colored Peterhamms, of the best description for top Coats; a large assortment of ready made Clothing; Hats; and Caps of all kinds, from 2 to 40s. Very fine Linen Shirts, made in the best style; Guernsey Frocks; Hosiery; Mitts; Woollen, Doe Skin, and Furs; Groceries, Hardware, Crockery, &c. &c.

Having imported a great part of the above Goods, and purchased them in the lowest market, he doubts not but he will be able to sell on terms highly satisfactory to such as may call to purchase.

No second price. Nov. 10th, 1831. 104-1f

NEW GOODS,

AT WHOLESALE AND RETAIL.

J. R. ARMSTRONG respectfully informs his numerous customers and the public in general, that he is now receiving his Fall and Winter supply of Goods, amongst which is a very extensive assortment of Super, fine, Fine, and Common Broad Cloths, Cassimeres, Flushings, and Forest Cloths, together with a large and general supply of other seasonable Goods. As a part of the above are of his own Importation, and were carefully selected and purchased at the Manufacturers in England for Cash, they will be sold unusually low, either at wholesale or retail, for ready Money.

Please call and examine for yourselves. York, 18th Nov. 1831. 106-1f

JUST OPENED, a small supply

of Childrens Straw Hats and Ladies Dunstable Straw Bonnets, very low by S. E. TAYLOR. York 3d July, 1832. 138-1f

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

FARM FOR SALE.

LOT No. 31, 3rd Con. from the Bay, Township of York, only four miles and a half from town, containing Fifty Acres of excellent land, about Thirty of which are cleared, and a good House and Barn erected thereon. The above Farm will be disposed of on reasonable terms. Enquire on the premises of JOHN BULL.

August 1st, 1832.

INFORMATION WANTED.

ROBERT McMONAGLE and his brother William who lately emigrated to this country from Ireland, are supposed to be somewhere in York, or its vicinity—their Mother is very anxious to find them out. Any person having knowledge of them will do an act of kindness by informing her where they are. She lives at John Delaney's, Henrietta street, York. August 1st, 1832.

FOR THE INFORMATION OF SETTLERS ARRIVING AT YORK, U. C.

CAPTAIN FITZGIBBON has been appointed by His Excellency the Lieutenant Governor to provide conveyances for settlers, who wish to be employed, from York to the Townships on Lake Simcoe, where they will be received by Mr. Hewson, who is opening a road from Kempenfelt Bay to the Township of Sunnadale.

Emigrants of this season, with means, who are desirous of locating themselves in the Western part of the Province, can proceed by water to the head of Lake Ontario, and from thence can readily find conveyance to the Township of Carradoc, where they will be received by Mr. Mount, Deputy Surveyor, who will place each head of a family on 50 or 100 acres of Land lately Surveyed, from the North-West corner of Carradoc to Lake Huron, at the average price for which Land sells in that part; the first payment to be made at the expiration of three years from the date of the Location, and the remainder in three years, by annual Installments, with interest, to commence from the expiration of three years.

The Lands are of the first quality, well watered, and in healthy situations. A Road will be opened from Carradoc, on which settlers will find employment. All further information will be immediately afforded to Emigrants on application at the Commissioner of Crown Lands Office, York.

PETER ROBINSON, Commissioner of Crown Lands Office, York, 18th June 1832. 136-8

FOR THE INFORMATION OF EMIGRANTS.

CROWN Lands in the Townships of Sunnadale, Oro, Madonts, and Orilla, in the Home District, may be obtained by indigent Settlers, on condition of actual residence.

ON THE FOLLOWING TERMS, viz: Fifty Acres will be allotted to each Head of a Family, upon condition of paying at the rate of Five Shillings Currency per Acre; the first payment of Three Pounds Two Shillings and Six Pence to be made at the expiration of three years from the date of the Location, and the remainder in three years, by Annual Installments of Three Pounds Two Shillings and Six Pence each, with Interest, to commence from the expiration of three years.

The Government will incur the expense of building a small Log House for the temporary accommodation of such Settlers, on their respective Locations, and will afford some assistance towards opening roads to the Lands proposed to be settled; but will make no advances in Provisions or Utensils; and the Settlers must depend entirely upon their own resources for bringing their Lands into cultivation.

The Government Agent, Mr. Richey, will be stationed at the South-East corner of Madonts, and will show to Settlers as they arrive the Lots open for Location, and afford them any information they may require.

Settlers with means, will have opportunities of purchasing at the Public Sales, due notice of which will be given in the newspapers published within the Province, and in Hand-bills transmitted to the different Emigrant Societies. For further particulars apply to the Commissioner of Crown Lands.

PETER ROBINSON, Commissioner of Crown Lands Office, York, 21st May, 1832. 134-13

CLERGY RESERVES.

COMMISSIONER OF CROWN LANDS' OFFICE York, 1st February, 1832. PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorized to be sold during the ensuing year. The Commissioner is compelled by his Instructions to decline for the present receiving any more applications for the purchase of Clergy Reserves.—And to prevent disappointment he requests it may be distinctly understood that applications received after this date can be of no benefit to the applicant as to preference or otherwise.

PETER ROBINSON, Commissioner of Crown Lands. 117-1f

LAND AGENCY OFFICE.

THE Subscribers respectfully inform their friends and the public in general, that they have opened a Land Agency Office on the North side of King Street two doors west of Yonge Street, where they will transact all business relative to Lands, any of the Land Office,—will purchase or sell U. E. claims, Militia claims, or receive the same to locate.

They will also act as Agents for the selling or renting of houses, village lots, improved farms, or wild lands; and as they have already had many applicants they trust that persons having any of the above property to dispose of, by private sale or lease, will find it their interest to forward a description of the same to this Office,—as it offers many advantages to the public, in forwarding Emigrants and others to different parts of the Province; and who will at all times be furnished with a description of such Lands as may be entrusted to their care.

A promissory writing will be required for the payment of two per cent. on the amount of purchase money in case of sale, or three per cent. on the amount of annual rent, if disposed of by lease; and on all wild lands five per cent will be charged.

Conveyancing and writings of every description executed at this Office with correctness, neatness and despatch. All letters post paid and directed to either of the Subscribers as Land Agents will receive due attention.

ALVIN TURNER, JOHN SMYTH, York, 15th May, 1832. 120-12m

CONVEYANCING, & Co.

VAUX respectfully informs his friends and the public, that he proposes to execute deeds, bonds, indentures, agreements, wills, &c. with correctness and despatch, and on the most reasonable terms.

Office, Yonge-street, 2 doors South of Lot or Dundas Street. York, 29th Feb'y. 1832. 120-1f

GOOD AND CHEAP!! STAPLE & FANCY DRY GOODS.

ALSO, GROCERIES AND CROCKERY.

THE Subscriber having just commenced business in the above line, in that Store, lately occupied by Mr. Sandilands and formerly by Messrs. Phelan & Laverty commonly called Cheap-side, a few doors East of Yonge Street on the South side of King Street; desires to acquaint his friends and the public generally of it, in order that they may have an opportunity of examining his prices, which he flatters himself will be found unusual by low.

The articles comprised in his assortment (which is very general,) he thinks on examination will be found to correspond with the above motto, "Good and Cheap," as it has been his particular care, to select genuine Goods from the best Houses, at the cheapest prices, and for which he asks the smallest advance which could be taken, remembering the old adage, that a "small profit, and a quick return, makes a heavy purse."

Farmers generally will find it their interest to call and examine his Goods and Prices, before they make their purchases.

A reduction will be made to Housekeepers and others, who purchase by the piece.

As the lowest price for which each article can be afforded will be asked, no second price will be made. S. E. TAYLOR, York, 18th June, 1832. 136

N. B. A few pieces Palmyrines, and Crape de Lyons, on hand, very cheap.

PHENIX, FIRE ASSURANCE COMPANY.

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

DR. JAMES CATHCART, (Member of the Royal College of Surgeons in London; Membre de la Société d'Anatomie, and late dresser at the Hôtel Dieu Paris, late house Surgeon of the Westminster General Lying-in-Hospital, &c. &c. &c.) has the honour of announcing to his friends and the inhabitants of York and its vicinity, that he shall be happy to attend all calls he may be honoured with in the different branches of his profession. At Mr. McMurrays, 193 King Street, York. 139-3m

CO-PARTNERSHIP FORMED.

The friends and customers of the late Wm. Moss Apothecary &c., and the Public in general are respectfully informed that the business will be carried on under the name of

HAMILTON & HUNT. In soliciting a continuance of the patronage of the Medical Gentlemen and the public (which was so liberally extended to the late Wm. Moss since his commencing business here in 1820) the subscribers pledge themselves to endeavour to merit the same by persevering in the same course by which it was obtained; by keeping none but genuine Articles, and by prompt attention to any commands with which they may be favoured.

Their medicines are exclusively of English importation (thro' the well known House of J. Beckett & Co. Montreal.)

The Apothecary and compounding department will be conducted by Mr. Hamilton Licentiate of the Apothecaries' Hall, Dublin, whose experience in the business for 14 years will, he trusts, entitle him to the confidence of those who may require Prescriptions or family receipts carefully prepared.

W. P. HAMILTON, CHARLES HUNT, York, 14th Feb'y, 1832. 119-1f

IMPORTANT MEDICINES.

JUST RECEIVED for Sale at the Store of Messrs. Lesslie & Sons, York and Dundas; J. W. Dent & Co., Dr. Lang, and T. Sandilands, York; Dr. Winer, Hamilton; and by most other Druggists and Merchants in the Province—the highly and justly celebrated Medicines, prepared by Dr. H. H. Reynolds, Batavia, N. Y., as follows, viz:

DR. PIERSON'S WELCH COUGH DROPS. These Drops immediately remove difficulty of breathing, tightness or stricture across the breast, obstructions and ulcers upon the lungs, pain in the side and chest, and spitting of blood.

These Drops are warranted. In all cases where they fail of affording relief, (when properly administered)—the purchase money will be refunded. Price 5s. per bottle, 3 bottles 2s. 6d.

FINCH'S CELEBRATED OINTMENT AND VEGETABLE BITTERS. For the cure of the Salt Rheum and Scall head, price 5s. a box. The Bitters are also a sovereign remedy for the Jaundice in its most aggravated form, Fever and Ague, and Bilious Cholera; price 2s. 6d.

FINCH'S VEGETABLE TINCTURE. An infallible remedy for removing ringworms, red blotches, pimples, and festering eruptions of the face, also that darkness of the skin usually called tan, and render the skin smooth—price 2s. 6d.

GERMAN EYE WATER. Not inferior to any now in use, for weak, sore, or inflamed eyes—price 1s. 3d.

WILLIAMS' VEGETABLE ITCH OINTMENT. Containing not the least particle of Mercury or other dangerous ingredient, emits no unpleasant odour, may be used with perfect safety by persons of delicate constitutions, and is an infallible cure in the worst cases by a few applications. Also, PELEG WHITE'S GENUINE IMPROVED ADHESIVE SALVE.

For rheumatism, pain in the breast, back, side, head, ague in the face, sores, sprains, bruises, cuts, frozen feet, wounds of horses, &c.—price 1s. 3d. Cayuga Co., N. Y. 129-3m

CERTIFICATES. This is to certify that by the use of one fourth of a half Bottle of Dr. Pierson's Cough Drops, I have been cured of a Cold that deprived me of my rest for hours every night. I believe it the best medicine ever offered to the public, according to my experience.

GEORGE ROWE. Stamford, U. C. Dec. 29, 1831. I hereby certify that for the encouragement and speedy introduction among us of Dr. Pierson's Welch Cough Drops, Vegetable Itch Ointment, and the German eye water, prepared by Dr. Reynolds, Batavia, N. Y. that they have proved efficacious and thereby gained a good reputation in this place. I therefore very cordially recommend them to the public as valuable medicines.

MARY MILLER. Niagara, May 12th, 1832. I certify that I have been afflicted for several years with the salt rheum, that at times I have been under the necessity of carrying my hand in a sling, I applied Finch's Ointment for that complaint, which effected a speedy cure, I therefore recommend it to the public as a sure remedy.

HENRY GRIFFIN, Merchant. Grimsby, 40 Mile Creek, May 10th, 1832.

D. V. P. MAYERHOFFER renders his best thanks to the inhabitants of the Home District for their liberal patronage of his most valuable remedy the "WONDER SALVE," he begs leave to state to the Public that he will always be furnished with it for the supply of Country Merchants and others. In order to prevent imposition and Counterfeit, each direction will for the future be signed by the Proprietor. It may be had in York at the stores of Hamilton & Hunt, and J. W. Brent & Co., Druggists, King Street, Markham, May 13, 1832. 132

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

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

£1000 Wanted.

THE above Sum is wanted for three or four years, on which the interest will be paid yearly. Very valuable fast Estate will be given in security. For description of property, and other information, refer to this office. April 4th, 1832. 125-1f

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and 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.

He flatters himself that from the long experience he has had in the business of Upper Canada, he has been able to select an assortment, in every way suited to the wants of the country; 850 Packages of which have already come to hand. Town and country Merchants will find it to their advantage to call and examine his Stock; and Merchants from a distance will also find it worth their while to visit York, when they are in the way of purchasing Goods.

He thinks it unnecessary to attempt to enumerate any of the articles of which his Stock consists, suffice it to say, that on inspection he thinks it will be found as complete as that of any House in either Province.

GEORGE MONRO, York, 6th June, 1832. 135-1f

HARDWARE.

WHOLESALE OR RETAIL, A GENERAL and Choice Assortment, constantly on hand, and For Sale, by JOSEPH D. RIDOUT, York, King-street, July, 1832. 114-1f

SCHOOL BOOKS, &c.

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

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

BOOKBINDING AND STATIONARY.

Mrs. McPHAIL begs leave to announce to her friends and the public, that having employed a competent person, she will carry on the business of her late husband Bookbinding, in all its various branches; and that she will continue the Stationary business, with a general supply of all articles in that line as usual. York, July 27 1831. 90-1f

LOOKING GLASSES, PRINTS &c. &c.

King Street, a few doors East of Yonge Street. ALEXANDER HAMILTON, Gilder, &c. Respectfully returns thanks to the Ladies and Gentlemen of York, and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business, and hopes by unremitting attention to business and a sincere desire to please, to merit a continuance of their generous support.

He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c. York, Nov. 5, 1831. 163-1f

UNION FURNACE; SIGN OF THE GILT PLOUGH.

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

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

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

All those wanting work done at this Foundry, either Cast or Wrought, may depend on having it done by steady and experienced workmen. AMOS NORTON, Agent. York, February, 1832.

There will be on hand, the ensuing season, an Extensive Assortment of STOVES & HOLLOWWARE, both Wholesale and Retail. A. N. 118-1f

SHEPARD Keeps on hand a constant supply of WARRANTED CAST STEEL AXES.

Inferior to none in America, which he will dispose of by Wholesale or Retail. II. Shepard will make liberal deductions from his low Retail prices to WHOLESALE PURCHASERS; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmers generally to obtain a supply of his superior Axes. York, November 20th, 1830. 1-1f

CARDING MACHINES.

LYMAN JUDSON, of the township of Young, Johnston District, manufactures both Double and Single Carding Machines of the best quality, and will promptly forward them according to order to any part of the Province accessible by water, at the most reasonable prices and liberal terms of payment.

Orders to be addressed to LYMAN JUDSON, Union Village, P. O. October, 1831. Johnston District. 99-12m

FOR Sale, that valuable farm situated within three quarters