

# CHRISTIAN GUARDIAN.



DEVOTED TO RELIGION, MORALITY, LITERATURE, ECONOMY, AND GENERAL INTELLIGENCE.

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## GUARDIAN OFFICE,

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### CHURCH ESTABLISHMENTS INDEFENSIBLE, ANTI-CHRISTIAN, AND A RELIC OF JUDAISM.

Continued from No. 84.

If Church establishments have an awful tendency to corrupt ecclesiastical doctrine and discipline, and to secularize the ministers of religion. Waiving recourse to the argument *a priori*, which might fairly be urged on the ground of the natural and inevitable bearings of the case, we have only to consult that most unexceptionable witness, history; and inquire what have been the consequences of the unhallowed and incongruous union of civil and ecclesiastical affairs, and the truth of our position will be indubitable. While Christianity was left to her native energies, to convince and convert the human mind, unbefriended, nay frowned upon by the princes and great ones of the earth she retained all the purity and loveliness of her immaculate Author; her own heaven-descended principles shone resplendent in the lives and deaths of her confessors and martyrs; but no sooner did the principalities and powers of this world lay their unhallowed and officious hands upon her, than they fashioned her to their own taste, and *Iehabod, or thy glory is departed*, was written on her front. They found her doctrines too pure and holy to suit their purposes of secular aggrandisement; her charities extended to second their views of selfish ambition; & hence, as it was found impossible to reconcile the malign & exciting passions of the heart to the standard of pure Christianity, it was resolved to corrupt the standard of duty by reducing it to a level with the corrupt propensities of mankind. And what could present greater facilities for the purpose than the transfer of ecclesiastical discipline to the secular power? By making the church an engine of state policy, it became the easiest thing in the world for her civil rulers to suppress or adulterate doctrinal truth, as their interests or inclinations might dictate; and an avenue was thus opened for the admission of error in a thousand forms.

When Constantine, in the beginning of the fourth century, made Christianity the religion of the Roman empire, by subjecting her institutions to secular influence and control, he laid the foundation of that progressive deterioration and debasement of the Christian system which ultimately issued in the daring assumptions of the papacy. It is a most complete and triumphant refutation of the claims of ecclesiastical establishments, to inquire where would popery have been, with all the curses it has entailed upon the church and the world, but for the weakness and wickedness of man in attempting to compromise the pure and spiritual religion of the New Testament with the carnal and ambitious aims of worldly potentates? We grant that partial heresies had appeared in the church long before its connexion with the civil power, and even in the age of the apostles; but they had ever been kept in abeyance by the force of truth, and in all probability would soon have been extinguished, but for this satanic scheme of corrupting and undermining the very citadel of truth.

This monstrous and adulterous coalition of church and state has inflicted upon the former a night of a thousand years, during which the light of pure and undefiled religion became buried, and almost extinguished beneath the rubbish of human tradition; and we are convinced the gospel can never reassert its primitive power, or obtain universal ascendancy, till so unnatural and unwarrantable an alliance be dissolved wherever it exists. By subverting Christian discipline at a period when the church had only just ceased to be distinguished by miraculous powers, it became easy to debase and corrupt its doctrinal purity; and although the reformation in the sixteenth century restored the supremacy of the scriptures, and the events which preceded and accompanied it gave such an impetus and expansion to the human mind, as effectually to preclude all chance of the reascendancy of papal superstition, where the light of truth had once shone, we have to lament that the reformed churches were not generally restored to their primitive discipline. The views of the more stern and uncompromising reformers were overborne by their too temporising colleagues, the reformation was consequently partial and incomplete; it merely touched the doctrines without amending what was scarcely of less importance, the discipline of the church; and to look no further than the Protestant establishment of this empire we behold as the result, a system semi-papal and semi-protestant; a strange medley of things sacred and profane; a protestant creed, blended with the ecclesiastical polity of the mystic whore of Babylon; and the spiritual energies of the reformed church prostrated and paralyzed by her secular alliance and patronage.

The whole system has an inevitable tendency to debase and secularize the character of the clergy. The tree produces most luxuriantly, and is known by its natural fruits. As well might we expect to "gather grapes of thorns, or figs of thistles," as to find laborious usefulness and ardent piety, the general and prevailing character of a ministry thus elevated. Men full of faith and devotion must ever form the exceptions—and formerly they were too frequently very rare exceptions—to the majority of the national clergy; and their appointment will generally be found to have been to the smaller livings, or those charges over which the system of secular patronage has least control, and occasionally to have been owing to the interest of dissenters. While the civil power, secular interest, and private patronage, retain the disposal of ecclesiastical preferment, the foundations must be out of course, and the church corrupted at her very fountains; and the words of our excellent poet will most faithfully characterize the body of the clergy:

\*As is reported to have been the case in the appointment of that pious and excellent clergyman, the late Rev. Leigh Richmond.

"Except a few with *Elph's* spirit blest,  
*Hephni* and *Phinachus* may describe the rest".

And this must be the case for two very plain reasons; i. e. 1st. That as men may possess very suitable talents and qualifications for the conduct of political affairs, who are altogether morally unfit for membership with, much less to interfere in the discipline or government of a Christian church, the exercise of the latter power by the civil authority deprives the church, which is subject to such influence, of all guarantee for the purity and devotedness of her ministers, and exposes her to the certain intrusion of a vast number of unqualified and unregenerate men into the sacred office.

As is the civil power which appoints them, such for the most part will be the character of the bishops; and as are the bishops, such to some extent will be the clerical body; but as the episcopal power of the English Church is greatly limited by the canon, the secular patronage, the purity of the bench, though it might effect much, could by no means preserve incorrupt the inferior ramifications of the priesthood. The character of the bench and the clergy must take its colour from the fluctuating integrity and manners of the court, and the other lay patrons of the church; the avenues are thrown open to ecclesiastical corruption; and formality, irreligion, and infidelity spread with fearful contagion amongst all ranks of the community. And thus, to use the language of the pious and exemplary clergyman mentioned in the note, in a letter to his son, "The national church groans and bleeds from the crown of its head to the sole of its feet, through the daily intrusion of unworthy men into its ministry. Patrons, parents, tutors, and colleges, are annually pouring a torrent of incompetent youths into the church, and loading the nation with spiritual guilt. Hence souls are neglected and ruined; bigotry and ignorance prevail; church pride triumphs over church godliness; and the establishment is despised, deserted, and wounded. Shall you and I deepen these wounds? Shall we add one more unit to the numbers of the unworthy and traitorous watchmen on the towers of our British Jerusalem? God forbid. And I will not hesitate to say to you that, honoured and happy as I should feel in being permitted to see you a faithful preacher of righteousness, adorning the gospel, which you would proclaim to others; yet without this (personal religion). I would rather a thousand times see you a mason, or in the humblest capacity in life." Hence, as the church was not restored to her primitive and scriptural discipline at the Reformation in the 16th century, the worm still lies at the root, which, as Bishop Hobart says cramps and paralyzes her vigour, and blasts her spiritual prosperity; but when she shall be purged of the dross engendered by secular alliance, and Christianity reduced to its primitive standard, she will become "bright as the sun, clear as the moon, and terrible as an army with banners."

(To be continued.)

### SPECIMEN OF WELSH PREACHING.

\* \* \* Christmas Evans was a good Preacher and I heard him a little time ago, at an association of ministers. He was preaching on the depravity of man by sin—the of his recovery by the death of Christ; and he said—"Brethren if I were to represent to you in a figure, the condition of a man as a sinner, and the means of his recovery by the Cross of Jesus Christ, I should represent it somewhat in this way. Suppose a large grave yard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave,—the grave yawns to swallow them, and they must all die, there is no balm to relieve them,—no physician there,—they must perish: This is the condition of man as a sinner,—all, all have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, 'Oh that I might enter, I would bind up their wounds—I would relieve their sorrows—I would save their souls!' While Mercy stood weeping at the gate, an embassy of angels commissioned from the court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried, 'Mercy, Mercy, can you not enter? can you look upon this scene and not pity? can you pity and not relieve?'—Mercy replied, 'I can see; and in her tears she added, I can pity, but I cannot relieve.' 'Why can you not enter?' 'Oh!' said Mercy, 'Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment Justice himself appeared, as it were to watch the gate. The angels inquired of him, 'why will you not let Mercy in? Justice replied, 'my law is broken, and it must be honoured. Die they or Justice must!' At this there appeared a form among the angelic band, like unto the Son of God, who addressing himself to Justice, said, 'what are thy demands?' Justice replied, 'my terms are stern and rigid,—I must have sickness for their health,—I must have ignominy for their honor,—I must have death for life. Without shedding of blood there is no remission.'

'Justice,' said the Son of God, 'I accept thy terms. On me be this wrong, and let Mercy enter.' 'When,' said Justice, 'will you perform this promise?' Jesus replied, 'four thousand years hence, upon the hill of Calvary, without the walls of Jerusalem, I will perform it in my own person.' The deed was prepared and signed in presence of the angels of God. Justice was satisfied and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets, by them it was preserved till Daniel's seventy weeks were accomplished; then at the appointed time Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. 'Where,' said Justice, 'is the Son of God?' Mercy answered, 'Behold him at the bottom of the hill, bearing his own cross!'—and

then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed the weeping church. Justice immediately presented him with the deed, saying, 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, 'IT IS FINISHED.' Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it SWALLOWED HIS HUMANITY! but when it touched his DEITY, it expired!—and there was darkness over the whole heavens!—but 'Glory to God in the highest; on earth peace, good will to men.'

### INFIDELITY TAKEN ON ITS OWN GROUND.

Rev. Dr. Bonnet, of London, while preaching a short time since on the Christian evidences, to a large and popular assembly, many of whom were declared infidels, pursued his argument in the following singular manner:—

"Yet, after all, we will give you another chance. You know that Christians believe that Jesus raised the dead more than once; you say he only made people believe that he did it. Well, why should you not do the same? One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in the memory of his friends, and they can tell him when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witnesses; you need not want spectators. Go to the grave; but stop, go first to the house of mourners, and take them with you: for they will care most about the business.—When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, 'Mr. Such-a-one, rise!' and see if you cannot persuade all about you that they behold him rising. But why do you look so blank? What is the matter with you? You have courage enough to oppose and rival Jesus; why have you none to imitate and revive him! Are you saying to yourselves, 'Though we should make all the people fancy they saw the dead man rise, for a burial ground is a fine place for a morbid imagination to play its pranks in; yet this would not be enough; and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph; for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at the table with us, es multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.' Well, I suppose we must give it all up; for I shall never persuade you to try this one bold stroke; that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about miracles; and let Christians talk away here, as they please; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the world mystery, you must confess that there is some mystery here, that you cannot fathom; how Jesus should satisfy the people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make the people believe that you can work one! Only recollect that if you cannot meet this one argument, it remains a proof that revealed religion is true."

From the New York Evangelist.

### CAUTIONS TO CHRISTIANS IN A REVIVAL.

Do not fail to set out anew in the work.

Revivals after progressing for a season will decline, unless Christians enter anew on the work, with increasing ardor and perseverance.

1. They are in danger of gradually and insensibly losing their interest in the work.

At the commencement of a revival, that deep feeling which pervades the whole mass of the population; the awful solemnity that is reflected from every countenance; the affecting contrast of present with past feelings; and the absorbing interest of the revival enlist and secure the feelings and efforts both of Christians and of the unconverted. These causes operate very powerfully while the influence of their novelty continues, but soon this charm passes away. And then the cares of the world, the desire of gain, the love of applause, and other earthly emotions, which have been stunted for a season, immediately shoot forth in a new and luxuriant growth. And Christians, unless they are peculiarly on the watch, unless they make special efforts to prevent it, will very insensibly lose their interest in a revival, and they will even faint in prayer and tire in effort, while they think that they are prosecuting their work with increasing zeal and energy. To counteract these diverting causes, they must frequently renew their resolutions, feel that they have never exerted that full efficiency, which they ought and might, to promote the revival.

2. An increasing moral influence is necessary to secure the progress of the work among the impenitent.

Sinners who are most easily moved by the Word and Spirit of God, and who are most ready to yield to their pressing claims, and repent, give God their hearts in the early part of revivals. Others who are naturally hardened become more so, through their own resistance and rebellion. The work is losing that powerful influence of novelty, which deeply interests and affects the feelings of many at the commencement of the revival. If Christians decline—if they remain stationary—if they do not progress—if they do not feel an increasing interest, exert themselves, and obtain from heaven an increasing influence to promote the work, these sinners who have been stubborn, will remain so, and the revival will decline. Let Christians then realize their interesting privileges, and their solemn responsibilities. Let them awake to renewed zeal and prayer, and effort. Let them cherish lively ex-

pectations that God will help them. Then shall the revival be reanimated, and proceed with much and increasing power. Then shall stout-hearted sinners submit themselves to Christ.

3. Many churches by neglecting such considerations have suffered revivals to decline.

They have not been aware that it is indispensable to the progress and continuance of a revival, that Christians should sustain the work, by increasing faith and fervour in their prayers; and zeal and energy in their efforts. They have felt satisfied with the thought, that their feelings had experienced no visible decline. When inquiries have been made respecting their existing state, they have replied that they did not feel any less interest in the work or less anxiety for its progress.

This is often, no doubt, the secret excuse of a heart that is really declining. When Christians, without any evidence that they are advancing in a revival, evidently take a satisfaction in the cherished belief that they feel no less than they had previously felt, there is much reason to conclude that their feelings are already retrograde and that they will insensibly and rapidly decline.

4. Every Christian in a revival should continually strive to pray, and do more to promote the work.

Christians should fear lest the work should languish in their hands, as instruments employed by the Holy Ghost. They should ever cherish the belief that God will answer the prayer of faith, and render effectual the effort, made according to his Word and Spirit. They should remember that they must go forward with increasing energy to sustain the work. If it decline, guilt, awful guilt rests on them! Christians, such are your responsibilities, such your dangers—Oh do not fail to set out anew in the work.

### LEISURE HOURS.

In what way can our leisure hours be filled up, so as to turn to greater account than in profitable reading? Young men, do you know how much is depending on the manner in which you spend your leisure hours? Ask the confirmed inebriate, where he first turned aside from the path of sobriety, and if his memory be not gone with his reason, he will dwell with painful recollections, upon the hours of leisure he once enjoyed. Ask the victim of crime, when he took the first step in his reckless career, and you will probably remind him of the leisure hours he enjoyed in his youth. On the other hand, do you see a man who was once in the humble walks of life, now moving in a sphere of extended usefulness?—he hovers his leisure hours. Multitudes, whose names look bright in the constellation of worthies, owe their elevation to the assiduity with which they improved the intervals of leisure they enjoyed from the pursuits of the plough, the awl or the anvil. They substituted the study of useful books for those trifling amusements, which insidiously lead the unwary into the paths of profligacy and vice.—*Obs. & Telegraph.*

### SPIRIT OF PRAYER.

At this precious season it is distressing to hear, long, cold, and desultory prayers. They show great deadness in the praying individual; and his total unfitness to be the mouth piece at a prayer meeting. It is one evidence of a revival when prayers are short, and chiefly for distinct objects. Each worshipper comes to the meeting with his heart burdened with a specific errand to the throne of grace, and for the time he thinks of nothing else. If called upon to pray, he supplicates for the thing he wants, fervently and importunately, and then stops. At such meetings there should be three or four prayers offered successively while the suppliants are on their knees. O Christians, pray more earnestly, and keep to the point. Wrestle and agonize in prayer, and hold on.

### PREPARATION FOR PRAYER.

If a man has a suit at the court of a prince, or before any earthly tribunal, he arranges his thoughts, puts his ideas into the most appropriate language, and enlists the warmest feelings of his heart. But in approaching the King of kings, poor sinful man often rushes into the Divine presence, without consideration; forethought; arrangement, or emotion. Is not this mocking God? Will he hear and answer such petitions? Do not such say their prayers, and yet never pray? We ought not to be formal in our addresses to the throne of grace, but we should know what we want before we approach it, "fill our mouths with arguments," and be concise and fervent. Before engaging in prayer, or going to a prayer meeting; we should meditate upon the subjects to be prayed for, prepare ourselves to wait upon God for specific objects, and endeavour to have a spirit of prayer. Then we may expect a discontinuance of cold, desultory prayers, full of "vain repetitions."—*Evangelist.*

### SUNDAY SCHOOL DEPARTMENT.

From the Wesleyan Methodist Magazine.

### THE DYING SUNDAY SCHOLAR.

At a Love-feast, held in a country place in the Newcastle-upon-Tyne circuit, an individual, rather stricken in years, hale and healthy in his appearance, arose, and with great simplicity and feeling gave the following account of his conversion to God, and of the means by which it was accomplished. With the exception of provincial pronunciation, I transmit it to you nearly in the language in which it was uttered:—

"Brethren, I am very thankful; my heart is full of gratitude. I thank God that ever a Methodist Sunday School was opened in this place. In this school, my lad, whom God has just taken to himself, was taught to read the Bible, and to 'remember his Creator in the days of his youth.' I was a very wicked man; a drunkard, a swearer, a Sabbath breaker, a cock fighter. My son was long and severely afflicted. During his affliction I seldom saw him; and never conversed with him;

beyond the mere asking him, once or twice a day, how he was, whether better or worse, till the day of his death. On that day, as if supernaturally forced, I entered his room, and seated myself by his bedside. After a short time had passed away away in silence, he turned his pale face toward me, and said, 'Father, take me up.' I did so. The exertion fatigued him. On recovering sufficient strength, he raised his head from my bosom, seized hold of one of my hands, and, looking at me with affectionate earnestness, said, 'Father, I have one request to ask of you before I die.— It is, that you will cease to do evil, attend the chapel, and give your heart to God. Will you, father?' On attempting to turn his attention to some other subject, he was roused into greater ardour; and, with a strength not his own, said, 'Father, this will not do; it is now or never. Do break off your sins, attend the chapel, and give your heart to God. Will you, father? will you?' I replied, 'I will.' Instantly, for the first time, I felt a broken and a contrite heart; and so satisfactory to him was my reply, that he said, 'Now take me to bed, and let me die.' I took him to bed; and in five minutes after, without a sigh or a groan, he fell asleep in Jesus. By the help of God, I have fulfilled my promise. I have given my heart to God, believing on his Son Jesus, and an happy in his love. My wife, too, whose heart had frequently been touched by the affectionate entreaties of her child, is inquiring her way to Zion. Glory be to God!

WILLIAM SMITH,

Newcastle-upon-Tyne, Jan. 4, 1831.

### RULES FOR SUNDAY SCHOOL TEACHERS.

Endeavour to be punctual in attendance, and be in your place at the opening of school.

If only for example's sake, use a hymn-book, when the school is engaged in singing; and during prayer kneel.

Be careful to mark the scholars present and absent; a strict observance to do this will be noticed by the scholars, and induce them to attend punctually.

Prohibit all idle talk among your scholars during school hours; and while one is reading or reciting, let the class attend to their place in their books individually.

Before the dismissal of your class give some good advice or instruction, in however short a way. Ten words will be better than nothing, and there will generally be time for so much, after the lessons are gone through with.

Whenever possible, call upon absent scholars, to ascertain the cause of their non-attendance. If you can visit but one scholar a day, and six a week, perhaps this number will embrace all your absentees.

As a Sunday-school teacher, you should carefully watch over the best interests of those committed to your charge. Acquaint them with an account of the life and death of our Lord Jesus Christ; and teach them their duty to repent of their sins and obey the gospel.

(For the Christian Guardian.)

### INTERESTING AND HAPPY DEATH OF A SUNDAY-SCHOLAR IN THE TOWN OF YORK.—Discouraging to Teachers and Friends of Sunday Schools.

WILLIAM TOLFREE, of this Town, died on Sunday the 26th of June, aged 17 years. His father is an exemplary member of the Presbyterian Church, and his Mother, of the Methodist Church. William attended Sunday School regularly the last four years of his life; during which time he committed considerable portions of the Scriptures to memory and many valuable hymns, and received much instruction from his teachers. He died of a Consumption; which confined him to his bed some months before it terminated his life. For some time previous to his removal from Sunday School, he was seriously impressed; so much so, that during the last year of his life, he was regularly attentive to his private devotions.

A few months previous to his decease a friend calling in and seeing him much distressed, asked him if his body was in much pain? To which he answered in the negative. "But, said he, my anxiety is to know if my salvation is secured. I do feel peace; but I want to feel a clearer evidence that God for Christ's sake has forgiven my sins." He then requested this friend to read to him the Third Chapter of 1st John. The Chapter having been read, William observed, with great earnestness, "that chapter is full of love—that whole book is full of love." He sometimes lamented that he did not receive more frequent visits from his Sabbath School Teachers. When visited by one of his Teachers, he appeared to be much affected; and on being asked why he wept, he answered—"it brings to my remembrance the blessed opportunities I have had with that teacher. And tho' at the time I attended the school, I knew not that it was any benefit to me; yet I now have a very sensible benefit from the instructions I have received; and the portions of Scripture I there committed to memory; now afford me a great deal of consolation."

For his Parents he felt the strongest filial affection; but such was his "Godly jealousy" over himself, that he sometimes wept, fearing lest he should love them more than he loved his Saviour. As his end approached, he became increasingly communicative to his Christian friends, and observed to one of them "It is now I feel the benefit of *Sunday School* instruction; and I would give it as my last advice to all youth, to pay the strict attention to their Sabbath Schools"—and he exhorted with peculiar earnestness the rest of the family to do so.

Having over-heard his Mother communicate to his Father the opinion of the Physician, that he would not survive over two or three days, William observed to his Mother, smiling—"Mother, you ought to have told me that; for now I will take no more opium, as I fear not the pains of the body, and death to me is no more an enemy. It has been my constant prayer that the Lord would give me my reason to my last moments, I there-

fore think it would be wrong to take the opium, as I think it stupefies me." About 4 o'clock in the afternoon of the day before his decease he had a very severe turn, when his Mother observed to him that he was drawing near the gate of death. For a few moments he seemed a little disturbed, but on being exhorted to look to that Saviour who would give him grace to die by, he became composed, and answered,—"Mother, all is well," and from that time to his departure, his confidence remained unshaken, and he appeared to be filled with love to God and all around him. He expressed an anxious desire to commemorate the dying love of his Saviour, and to have a few particular friends, among whom was his S. S. Teacher, to partake with him. On Sabbath morning, about 6 or 8 hours before his departure, the writer of this notice administered the memorial of our Lord's vicarious death, to this youthful disciple and several of his friends. During the administration of this impressive and interesting ordinance, his bodily pains were severe, but his mind was tranquil, and at times exultingly joyful, some time before his death it was remarked to him, that his breath was becoming shorter; to which he replied—"He who gave it to me, is about to take it from me," and, raising his hand, he said with a particular emphasis, "they will be done." A short time after, the cold sweat came profusely over him; and when he was told that it was the approach of death, he observed, with a tranquil smile, "it will soon be over." A little before his death, he sent his dying message to his fellow Sunday School scholars, exhorting them to seek the Lord—to prepare for death—to be particularly attentive to the Sunday School. But before the Sunday School had closed, William breathed no more. The Saviour had bid him come—and his soul had joyfully obeyed the call.

To this little narrative, I beg leave to add, let not the Sabbath School Teacher be discouraged. If he does not see any fruits of his labours in the School, let him not be weary in well doing. Let him even work and wait for sick and dying beds—they will tell; for the mouth of the Lord hath spoken it.

E. R.  
York, July 6th, 1831.

RELIGIOUS INTELLIGENCE.

Lake Simcoe, June 27th, 1831.

My Editor: For the information of the numerous readers of your paper, and especially such as are interested in the missionary cause; amongst whom I would, with due respect, include our beloved Sovereign's noble Representative in this Province; I send you by publication the following account of a visit to the Lake Simcoe mission station, in company with brother David Wright:

Having attended the Campmeeting on Yonge-Street, and being informed that the Indians at the above mentioned place had not enjoyed the customary privileges of Quarterly meetings, through the indisposition of our respected Presiding Elder, we were induced to pay them a visit; first, on this account, and secondly, from a desire, to see for ourselves, the improvement of our Indian brethren, together with a desire to meet with them in the sanctuary of the Lord.

We arrived on Wednesday evening; and the following is the order of the meetings during our stay: On Thursday, John Sunday exhorted, and a prayer meeting was held in the evening. Friday, preaching in the afternoon. This day visited the School, in which we were much gratified by seeing the improvement of the children. Saturday, preaching at one o'clock, and at four; after which, praying meeting. Sunday morning at eight. Love feast, after which the Sacrament of the Lord's Supper was administered, and seven children, and one adult female, were baptized. Many of the brethren from Mahjooduk were present. Preaching at eleven; Prayer meeting in the evening, when some of our brethren, (exhorters from Grape Island and Rice Lake,) addressed the meeting. Monday morning the Indians held their Council; after which, we met with them to converse on the subject of their temporal improvement, when the Chief, Dr. Yellow-head, closed the meeting with an appropriate prayer in his own language.

Love and union appear to exist among our brethren. Our meetings were spiritual, and I believe, through God, profitable. But our minds were afflicted by seeing the vitiating examples set before them, by some who are employed in carrying on the work of building the houses, and making other improvements. It is a common practice to come to the wharf, load, and drive to Mahjooduk on the Sabbath. We witnessed some of those despicable characters, who scarcely deserve the appellation of men, reclining to and fro in the Village on Sunday, revelling in the Stone-house on the Lake shore, singing and carousing on that day; whilst God, our gracious Sovereign, and our beloved Governor, command "thou shalt keep holy the Sabbath day." Remove the cause, and the effect will cease. Let ardent spirits be prohibited landing at the Indian Village. Let sober men be employed. This can be accomplished by his Excellency, who, I suspect, is unacquainted with these baneful proceedings.

I am, yours, &c. JAMES EVANS.

(For the Christian Guardian.)

Lundy's Lane, July 5th, 1831.

Dear Brother, Impressed with a deep and lively sense of the goodness of Almighty God, and the divine and powerful displays of his mercy and love to the children of men, I take this opportunity of writing to inform you, (with the rising church at large) of the wonders that His mighty hand hath wrought in this part of his moral vineyard. The gracious, and extraordinary outpourings of His Holy Spirit at the Beaver Dam Campmeeting, has been productive of a gracious ingathering of souls, both on the Niagara Circuit, and the one on which brother Messmore and myself labour. On Sunday June 26th, after preaching in Lundy's Lane chapel, an invitation being given to all who felt disposed to join our Society, and embrace the opportunity then proposed, 23 arose and immediately gave in their names for admission, with 3 more who were taken on the Friday before, at the Beech woods in the same neighbourhood; amounting in all to 26, the whole of whom professed conversion at the Campmeeting; and some of these persons thus converted, produced the greatest degree of astonishment in the minds of the gazing multitudes who attended on the occasion, whilst "Glory to God in the highest," flowed from the lips of many.—O what hath God wrought!—We commenced a four days meeting at Lundy's Lane meeting house, on Friday (July 1) on which occasion (there being a Quarterly meeting) Brother Ryerson, Stoney, and Evans attended; and from the vast multitudes expected, a place was prepared in the woods convenient to the chapel; and on the Sabbath we had our meeting there; and the concourse of people who assembled to hear the "Word of life" was so large as to be nearly equal to any campmeeting—the preachers delivered their public discourses with much zeal, and divine energy,—the prayers of the church were fervent and constant,—and during the whole of the meeting the utmost order and attention prevailed. We had the Sacrament in the evening in the presence of a large and serious congregation. The solemnity that prevailed during the whole, exceeded any thing I have seen on such occasions. After the holy sacrament was administered, a prayer meeting commenced, and continued till after midnight, and many precious souls were made to rejoice in a

doning God. On Monday morning we had our Love-feast in the chapel, and I think a more lively and profitable time, I seldom have witnessed. At the conclusion, an offer was made as usual to join Society, and 25 immediately came forward to the altar and entered their names as members. The whole then taken in amongst us on this Ct. since Camp meeting, amounts to 50, besides nearly as many more who joined during the course of the year past. Blessed be God. I would also observe, that many more persons at the same time, who lived on Niagara Circuit, were taken in by the preachers, and gave in their names to Br. Stoney and Br. Evans. An account of the whole taken by them, since Campmeeting, I suppose, will be sent for insertion in the Christian Guardian. The general excitement discovered amongst the people is astonishing. I believe the Lord is going to do great and marvellous things in our land. I am confident that if the work is followed on with steady perseverance by the preachers, public characters, and members at large, that we shall see such a general reformation in Canada as never was witnessed before. We can surely adopt the language of the Psalmist in saying, "The Lord of hosts is with us, the God of Jacob is our refuge." O that the Lord may continue to prosper His work, until the earth is filled with the knowledge and glory of God.

I remain dear brother, yours affectionately, JAMES WILSON.

PRESBYTERIAN FIVE DAYS' CAMPMEETING.

Our readers will recollect that a notice was given a few weeks since in our paper of a Presbyterian camp meeting, to be held at Sharon, about 13 miles from this city, to commence, Thursday May 25th. This meeting was held in the same beautiful grove where similar solemnities took place last year; the interesting circumstances of which have endeared it to the hearts of the pious who enjoyed that special season of the manifestation of the divine power and glory.

Thursday evening a prayermeeting was held by those present; and a deep sense of the Spirit's influence to bless the services of the occasion pervaded every heart.

Friday morning after the sunrise prayer meeting, a sermon was preached by the Rev. Mr. Rowland, which was followed by appropriate exhortations. At 11 o'clock, Rev. Mr. Morrison preached, in the evening Rev. Mr. Hutchins, recently from the city of New York preached. Mr. Gallaher then addressed the importance of the importance of coming to an immediate decision—pressed upon them the claims of the Redeemer, and their obligation to comply immediately with the call of the gospel. The next morning Christians seemed to be unusually stirred up to zealous, earnest and importunate prayer. At 9 o'clock Mr. Blanchard preached from Isaiah v. 4; and at 11, Rev. Mr. Graham, of Chillicothe, from the words "Strive to enter in at the straight gate." His sermon was a heart-searching and powerful appeal to Christians. At three o'clock, Rev. Mr. Cressy, of Salem, Indiana, preached from Rev. vi. 17. After his sermon, a call was made for the first time upon those who desired an interest in the prayers of Christians, to come forward and occupy a seat in front of the stand. Twenty came forward, and were affectionately addressed and prayed with. In the evening, Rev. Mr. Cobb, of Charlestown, Indiana, preached from the text, "Follow peace with all men and holiness, without which no man shall see the Lord." Several then came forward and took their place on the anxious stand.

Sunday morning at early dawn, the voice of praise from all the tents went sweetly up and mingled with the anthem of universal nature, which was poured forth from every spray, every cultivated field, and every glade of the embowering wood. We felt as though it was under similar circumstances that the Psalmist exclaimed, "Sing unto the Lord with the harp; with the harp and the voice of a psalm. O clap your hands all ye people, shout unto God with the voice of triumph. How amiable are thy tabernacles, O Lord of Hosts. Let the hills be joyful together, O give thanks unto the Lord, for He is good, for His mercy endureth forever." After the sunrise prayer meeting, Rev. Mr. Thomson made a solemn and affectionate address to Christians on the importance of more humility, spiritual-mindedness, and believing earnest prayer among professors of religion.

A 9 o'clock, Rev. Mr. Colton, of Connecticut, preached from Jeremiah xxiii. 21, 22, 28, 29.—The subject, the certain efficacy of God's word if faithfully preached, in turning men from the evil of their ways. It was clearly shown from the declarations and promises of the Bible, that when ministers of the gospel do "stand in the counsel of God," and faithfully preach His word, it will be accompanied with a living energy, producing conversion of heart and reformation of manners. At 11 o'clock, Rev. Mr. Cressy preached on the second coming of Christ. A solemn and pungent appeal was then made to sinners, by Mr. Gallaher, on the importance of preparing immediately for the second coming of the Redeemer. Several then expressed a desire to become interested in the saving merits of the Lord Jesus Christ, by coming forward to the anxious seats.

The services of the sacramental table in the afternoon were conducted by the Rev. Mr. Slack, at which time 34 persons came forward and professed their faith in Christ, and for the first time commemorated his dying love. The season was one of sweet and precious interest.

There was no regular preaching in the evening. Addresses, however, were made by the Rev. Mr. Stafford, of North Carolina, Mr. Cressy, Gallaher, and others. When the services closed, and the assembly was about retiring for the night, one young man was found in a distant part of the congregation, so overwhelmed with a sense of divine truth and his own condition as a sinner, that he could neither rise from his seat nor express his feelings except by sobs and tears. Several persons continued a short time in prayer with him, till he became more composed, and the next day he indulged a trembling hope of an interest in Jesus Christ.

The services on Monday became more and more solemn, during the day and evening. Mr. Graham and Mr. Cobb preached in the morning and afternoon, and Mr. Lynn in the evening.—On Tuesday morning, the congregation assembled for the last time at the stand, when forty persons united themselves with the people of God, making 74 during the meeting. After suitable exhortation, counsel, and instruction, the farewell hymn was sung, the parting hand given, and the congregation quietly separated, never all to meet under similar circumstances, till the resurrection at the last day.—Cincinnati Journal.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, JULY 9, 1831.

LONDON RELIGIOUS TRACT SOCIETY—PETER JONES'S SPEECH.

The Anniversary Meeting of this Society took place on the 5th of May, at Willis's Rooms, Ling-street, St. James's, London. A little after 12 o'clock the most noble the Marquis of Chalmersley was called to the chair.

After prayer from the Rev. T. S. Grimshawe, and a few remarks from the Chairman, the Secretary detailed verbally the operations of the Society during the past year. £1000 have been expended in India & China. Tracts have been printed in China Proper, and Leanza Fa, a Chinese convert, has circulated 8,000 copies in that country. The Report also states, that a great number of Tracts has been distributed at Singapore, Penang, Java, and other places of Chinese resort. In India they have eleven connexions, all combined with the different Missionary Societies, and from all

The Brahmins now receive the Society's tracts gratefully; schools have been multiplied, and in the schools Christian books are used.

We present our readers with the following highly interesting extract from the Report:

Many direct conversions had taken place, and all the accounts concurred in stating, that the first impressions had been made by means of the little publications. In Mexico so much had the demand increased, that last year 63,000 copies of children's and other books had been sold there, and as a proof of their success, £300, had been remitted from that country for the Society's publications. (Applause.) In Russia the cause of God was reviving, and 203,000 tracts had been distributed there. In Prussia and Germany many similar societies were in active operation, and all their reports spoke favourably for that country. In Greece the distribution was still continued, and the Society had availed itself of the late opening in France, and the Committee had granted 400, for printing of tracts in opposition to Popery and Infidelity. The conclusion he was enabled to state from their labours was, they had the satisfaction of making known in seventy languages the unspeakable riches of Christ. (Great applause.) As to their home operations, the first fact he would state was, that they had printed 233 new publications, and it was a blessing to know, that although they had issued so many new works, there still continued an increasing demand for religious publications. Of their first series of tracts they had circulated four millions, of the narrative series 700,000, with great numbers of sermons for all ages, &c. &c. The Society also continued to publish the works of Archbishop Cranmer, Bishop Jewel, and the immortal Wickliffe. Also, the continuation to the Bible chiefly from the Commentaries of Henry and Scott, and had added to their catalogue, the works of Primate Osher, and many other lights of the Church. From all parts of Ireland they had had applications, and had sent to that country 175,000 tracts of various descriptions, and twelve different tracts printed in the Irish language and character. In London they had circulated 800,000 tracts to Sabbath-breakers and others; and the total issue of last year had been eleven millions eight hundred and forty-seven tracts, being an increase of five millions. The funds of the Foreign Department had not increased, as the subscriptions amounted but to 3,500, while they had expended 4,400. Their total income, however, had been 27,000, 14s. 2d., being an increase of 2,000, beyond the last year. It is common he would only say, that peace and harmony had reigned in the councils of the Society, and that to God alone they attributed all the glory.

Several addresses were delivered at this meeting; and among those which excited a good deal of interest was the following "from an Indian Chief, who brought with him a recommendation from the Lieutenant Governor of Canada." We need make no apology for inserting Peter Jones's unaffected address at this splendid assemblage of the great and good, as we are sure it will supply commend itself to the attention and heart of every reader. The value of it will be doubly enhanced in the estimation of each of those who can say, "I have assisted to furnish matter for this speech; I have assisted in the moral creation of the Speaker; I have assisted to make joy in the metropolis of two worlds,—of earth and heaven;—I have assisted to translate multiplying hundreds of lost Indian souls from earth to heaven." Friends of Indian Missions! The satisfaction of these reflections, though far greater than that which can arise from the bloody victories of a Wellington, a Marlborough, or an Alexander, are but the earnest of your reward. "Let us not be weary in well-doing; for in due season, we shall reap if we faint not." (From the London Record.)

Mr. Jones then stood forward, and was received with great encouragement. He was attired in the peculiar dress of a Chief of the Chippewa, a nation who reside upon the Banks of the River Credit, in Upper Canada. It consisted of a well-fitted frock of dressed buff leather, "pinked" out down the front with little stars, and ornamented at the seams with a narrow fringe of the same material. It was confined by a party-coloured sash around the waist. After a short exhortation in his own language, which he spoke with animation, he addressed the meeting in the following terms:—"Father, brothers, and sisters: I am glad from my heart to come this day to this house, and glad to hear the good words which these good men have spoken. And while I have been looking on and listening, the meeting has struck me as being like our own councils; you are all going in one path, all in so good order, and all so very attentive. I shall try to say a little to you. I agreed with all my heart in what that good brother has said who has just spoken. I will not talk long, for we poor Indians have a rule never to speak very long. (A laugh.) While in the woods of Canada, I have seen with my own eyes some of those little books which you make in this great city (applause), and I myself am greatly blessed with some of the little books, which I received from this place. They have done my heart good when I looked upon them; but how do I rejoice when I see the people who make these good books and send them to the wilds of America. (Cheers.) My brothers and sisters: the poor Indians of the Chippewa nation are very poor indeed as to the knowledge and enjoyment of that Religion and Gospel which has done good to our nation so much good. The Indians, of whom I form a part, are ignorant of the true and living God; that is, those of them who have not heard of the Religion of Jesus Christ. Before we heard from the good missionaries the words of Jesus, we were very little, poor, and needy. Our eyes were blind, and we could not see. There appeared to be a great wall between us; so that, while you had the very light shining upon you on one side, we were all in darkness at the other. And while in this darkness we worshipped things which did us no good—sometimes the sun, sometimes the moon, and sometimes the Great Spirit that is thought to live in the great falls—for we believed that every particular thing was in the charge of particular spirits—as, that there was a spirit for the deer, and another for the fish; and we offered up prayers and sacrifices to them as our necessities required. But in all this crooked way of living, we had no peace to cheer us upon our way; no knowledge of heaven or hell. We thought we had souls, but that they all went to the westward; and we continued in this state till seven or eight years ago, when some good missionaries came to us with the Bible in one hand, and some of these little tracts in the other. (Applause.) They told us of the Great Spirit, and of that Christ who had died for poor Indians, as well as all other nations, and that if we would turn our hearts to him, he would have mercy upon us. We did so, and found their words to be true. Since then we have been happy; we feel a desire to read and learn the Gospel in our hearts, and feel all the blessings which the missionaries promised to us. We therefore lost no time in calling upon the missionaries to send us teachers for our schools, and to show our children how to read the good book and these little tracts. The missionaries answered to our call, and we have now 15 schools in different parts of Upper Canada, and there are no less than 450 Indian children attending them, learning the English language. Of these 200 can read the Word of God and understand it. (Applause.) I am happy to say that God owns your labours, and blesses the Missionary and Tract Societies. I will now tell you of the goodness of God in making some conversions, to my own knowledge. There was a son of a chief, who resided with us, and whose name was Chichinaw, which, being translated, means, "Big-Canoe." His father lived at the back of the lakes upon the Huron, and was a heathen. Big-Canoe became a convert, and about two years ago accompanied me on a journey to the part of the country where his people dwell. We saw his father and conversed with him, and he said, "I accept your words and will pray to the Great Spirit." Having stayed a day and a half, I left the settlement, but Big-Canoe remained to complete the conversion of his father. In two months afterwards I saw him again and asked how he had succeeded with his people, and he said they had been all turned to the Great Spirit, and were all

worshipping him in their hearts: That he had been allowed no rest, so desirous were the people of being taught; but he told them he himself knew little more than his A B C. They wished him to tell them that, but he had no book. At last he thought of going into the woods and taking the birch-bark, which is perfectly white; he wrote the letters of the alphabet upon it with a piece of burned stick, and thus taught the people. (Cheers.) I will state only one case more. In coming to this country, I passed through a white settlement on my way to New-York; the people were very bad and wicked. I overheard two men swearing violently; I went up to one of them and put a little tract of this Society's, called 'the Swearer's Prayer,' into his hands, and then went away. In a few days afterwards I heard from the clergyman of the place, that these men had been converted to God. (Cheers.) I will only say, in conclusion, that we are yet too ignorant to read and understand your books, but that the pictures which they contain attract the attention of the children, and thus lead their minds to the knowledge of heavenly things. This all I have to say to you." (Applause.)

HIGH CHURCH LOYALTY WEIGHED IN ITS OWN BALANCES, AND FOUND WANTING.—THE BRITISH GOVERNMENT FRIENDLY TO CIVIL AND RELIGIOUS LIBERTY—THE DUTY OF CHRISTIANS IN RESPONSE TO IT.

It is well known that the most successful instrument which has been employed, both in England and in her Colonies, to deprive Dissenters of their civil rights and privileges, has been the charge of *disloyalty*—of a want of good-will and affection to the Government. The use of this instrument, as barbarous and inhuman as it may appear, was very natural, and the legitimate offspring of the system which has, for centuries "without variegation or shadow of turning," made it a chosen weapon, both for defence and aggression. It was in vain that the conscientious non-conformist would insist that his objections to the Church did not weaken his attachment to the King and his government; that it was one of the grand articles of his religion to be subject to the authority of every government under which he might live; whatever might be the form of its polity. It was in vain for the non-conformist to appeal to example; that from age to age Dissenters had been unbending friends of their country and government; that in no instance had they ever plotted conspiracy against the government, or been guilty of insubordination, or refused to rally around the throne whenever their services or lives were required for its security. It was in vain for the non-conformist to point to even the proscribed and persecuted Roman Catholics of Ireland, composing the flower of the British army, astonishing the world with their bravery, spending terror through Europe, and wreathing the brows of Britain's Wellingtons with proud laurels of military glory. It was in vain that the non-conformist could call to witness the conduct of his brethren throughout the whole kingdom, in the walks of every day life, and challenge the severest scrutiny. In vain he urged against the sophistry of his enemies those unfurled and unanswerable arguments; in vain he confronted their calumnies with those stubborn facts; in vain he strayed against their interested and unfounded aspersions these demonstrations. The high churchmen of each succeeding generation, with an hostility as relentless as death, and an avarice as insatiable as the grave; from the lofty periods of the *Quarterly*, to the filthy drivellings of the vulgar *John Bull*; from the Peer of the realm, to the bar-room exorb; from the mitred head, to the attendant scion; would still echo, and re-echo, and re-echo the interminable cry—the natural born child of Church and State Union—*disloyalty, disloyalty, disloyalty*. This term, which they took good care never to do-fice; has been, "time out of mind," the exordium, argument and conclusion of high church logic.

That the people of Upper Canada have been pretty plentifully supplied with this canonized gospel of the high church, need not be remarked by us. But utility is stamped upon every thing human; and this is an age prolific in changes, improvements, and portentous events. The high church moans, and the friends of mankind rejoice, that it is so. King William IV, has learned that one hundred and fifty millions a year is too much to pay; merely for the sake of spreading dissatisfaction through the kingdom; of reducing one part of his subjects to poverty and wretchedness, and putting weapons of luxury and oppression into the hands of the other part. He has learned that there is more security for his throne in the affections of a free people, than there is in the Cuckoo loyalty of a political, burdensome and unpopular Clergy; He has learned that the bulwarks and conquering arms of Scriptural Christianity are not the tithings of state priests, but the naked sword of truth and the unflinching rights of conscience; He has learned the correctness of the Wit's advice to Henry VIII, when that Monarch expressed his proud gratification one day, because the Pope had given him the title of *Defender of the Faith*, for writing against Luther; "My good Harry, let you and I take care of each other, and let the Faith take care of itself." The King has therefore resolved upon Reform; to let give the nation Legislative power, and truly, to let that power be exerted to produce such farther Reform, as the voice and circumstances of the nation may require—which we doubt not, will be the abolition of tithes in a few years.

Let us then see who are the disloyal faction now—let us see by what sort of works high churchmen now the sincerity of their faith in the doctrines of "non-resistance and passive obedience," which they have been advocating for centuries, to the prejudice of non-conformists. First let us go to England, and next come home to Canada.

The accounts of the King's reception in the House of Lords, by the high church and Tory party, when he came down to prorogue Parliament has already been laid before our readers. The following is from an eye witness:

"The account of the King's visit to the House of Lords you will have seen in the public papers; but they give you but an imperfect idea of the surprise, the indignation, the consternation, which manifested itself when the King made his appearance. On this occasion their Lordships took no pains to disguise their sentiments; not only did their looks amply express what they felt, but their language even in the King's hearing, and it was only after the lapse of some time that decorum and silence was restored. The King has since been cut by the nobility in a style of which you can form no idea, and really if this *sedition* loyalty of the highest classes constitute the bulwark of the English Constitution, it reposes on a slender basis, and the destruction of the borough-mongering system will produce events, of which no one has as yet dreamt."

This is high church loyalty. Who ever heard of a non-conformist offering personal insult to his Sovereign? The following extract is from the *London Morning Post*, the great organ of the Aristocracy and Clergy:

"THE REVOLUTIONARY BILL AND DUTY OF THE CLERGY. It is fit that our Universities should lead the way, and that they should be zealously followed by the general body of the Clergy of England and Ireland, in resisting, by all constitutional means, the progress of a measure which ranks among the most ardent of its friends the determined and proclaimed enemies of the church, the habitual scoffers of religion in every form. This conduct will be purely defensive on the part of the clergy, and is prescribed by considerations much higher indeed than that of self-defence, to every clergyman who would not incur the guilt and the ignominy of treason to the sacred and solemn trust committed to him."

"Whoever has observed the signs of the times, and reflected upon the principles and the manifest and avowed designs with regard to the Church of England of those who have put themselves forward as the popular leaders in support of the Revolutionary Bill, must be satisfied

that this measure is of a tendency the most pernicious and destructive to that establishment, which under Divine Providence, has been the means of preserving to the nation the light of pure Christianity."

From the above extracts it is evident, that a free and equal representation of the people, and an Established Church, are incompatible; that if the former is enjoyed by the people, the latter cannot exist; that if the latter exists, the former cannot be enjoyed.—Again, we hear nothing of "non-resistance and passive obedience" on the part of the Clergy now; nay, nay, it is "resist," "zealously resist."—Again, is it not clear, that the *Church Establishment* is an enemy to the nation's liberty and happiness? This is the great source of the existing and oppressive abuses, which have split rivers of British blood, corrupted Christianity, and prostituted the treasures of the nation's industry.—Again, the King is known to be in favor of the Reform measure—yes, by the acknowledged organ of the high church and Tory party, this is called a "Revolutionary measure." Hence, the Sovereign of the Realm is virtually charged with favoring, if not being the *primum mobile* in, a *revolution!* How fully do those facts prove the correctness of a remark we have frequently made, that the life-blood of high-church loyalty was the revenues of the Church, and should these be withdrawn, the loyalty of the Established Clergy generally would die, and they would inveigh against the government just as vehemently as they had before done against their non-conforming brethren. We were to be sure, called "slanderer" and "libeller," and a great many other ill names, by the advocates of the (anti) "Apostolic Establishment;" but stubborn facts thus step forward in our defence.

Let us now examine the characteristic peculiarities of high-church loyalty (now radicalism) in Canada. "One of the People," alias the Salienter General, of whose precious doctrines and feelings we gave a specimen last week, in our review of late transactions in Jamaica, has recently occupied upwards of ten columns in one number of the *Kingston Chronicle*, in denouncing every thing but the "Established Church." The Solicitor General, in the House of Parliament, was the acknowledged organ of the high church party, headed by Dr. Strachan and Chief Justice Robinson. We give the following example of this party's general principles:

"But I presume to say that George the Fourth was traitorously persuaded to sign the death warrant of the British Constitution when he put his hand to that thing called Catholic Emancipation. The British throne which he held from his predecessors was planted in and fortified by the Protestant Church of England—the pure religion of the Bible. The Constitution had declared popery to be, what so much bitter experience has proved it, the deadly enemy of rational freedom, and as such had shut it out of the citadel of national security, and banished it from the sacred sanctuary of British liberty. Now it has obtained a strong hold within that citadel, that overlooks and commands the plain below,—has gotten possession of the Key that unlocks the Tower, and who can tell what is to be the consequence?"

Mr. Solicitor General's Roman Catholic constituents might perhaps have expected more generous treatment from their Representative. They will however, now know what to depend upon.—We rejoice to be able to say, that although we are far from being friendly to popery, we have always respected the civil rights of Roman Catholics equally with those of Protestants, and the second article we over wrote for the press was designed to wake up public sympathy in this Province in behalf of Catholic emancipation. This was about one year before that glorious event, the glory of George the Fourth's reign, took place.—Had Mr. Solicitor General studied the British Constitution as much as he professes to have studied it, he would have known that for the British Constitution to declare popery "the deadly enemy of rational freedom," and for an act of the British Parliament in violation times; to disfranchise, oppress and persecute Roman Catholics, are two very different things, which nothing but bigotted ignorance could confound together. Again, was George the Fourth such a "deadly enemy" of the British Constitution as to "sign its death warrant"? So says our "high church and (anti) king plant"—Again, did the "Protestant Church of England man" the British throne? or did the "British throne" in the reign of the adulterous Henry the Eighth, "plant the Protestant Church of England"?—Again, how is the "British throne fortified by the Protestant Church of England?" when that Church acknowledges the British throne, the "Defender of the Faith"? Verily the Solicitor ought to be honored by the *Oxford University* with the title of LL. D. for his learning, and knowledge, and a singular understanding.

Take another specimen of our Canadian high church doctrines:

"The Catholic Emancipation was hailed as proof of the amplest spirit of liberty by all the sectarians and factious in the Empire; and as a compliment in return, Mr. O'Connell has denounced Church and State, and the *Guardian* has complimented and quoted him as good authority for robbing the Church here of the gift of the British Government. The London University was hatched into being to perform the part of an assassin of the Constitution, and as a nurse of infidel ingenuities; & one of its warmest supporters now holds a high place in the British Ministry! Other engines are at work in the same cause at home; and in the train of Catholic Emancipation also has followed as a natural consequence, the late measures in this Province, and the Ryerson Mission to England."

We ask the intelligent reader, if such extracts as we have given above, are not calculated & intended to make impressions unfavourable to the British Government.—Is this *loyalty*? Has any article ever appeared in the *Guardian*, so much the object of the Solicitor's fears, animosity & invective, which might be construed as tending to alienate the affections of the people from the throne of England? We defy him to produce an instance of the kind. The whole tenor of our remarks on the affairs of Great Britain has had a contrary tendency.

It appears that the "late measures in this Province and the Ryerson Mission to England" are identified in principle, with Catholic Emancipation, the London University, (the only University in England free from high church tests) the King, His Ministers, and all the Friends of Reform in Great Britain and Canada. Truly the Friends of Civil and Religious Liberty in Canada need not be ashamed of the company with which they are associated; we verily think it is quite as honourable as that of Dr. Strachan, the Solicitor General & Co.

In conclusion we will make two remarks. If the Colonial Administration continues to be governed by the policy of this confidential adviser, and that of Chief Justice Robinson and Dr. Strachan, in regard to the system of Religion and Education in Canada, it is plain that the people of the Province have no other resource but the British Government, until an administration is appointed in Canada which will act in concert with the British Ministry, and in accordance with the well known and frequently expressed wishes of the people of this Province. The unyielding high Churchmen of the Colonial Administration may be sincere in their views and policy; but their views and policy appear to be widely different from those of the *British Government and the Canadian people*.

2. It is obviously the anxious desire and aim of our good Sovereign, with His Ministers, to consult the wishes and promote the liberty and happiness of His people, in the Colonies as well as in the Mother Country. For the long life of such a King and the Divine benediction upon such Counsellors, every Christian in the Kingdom should fervently pray. They are chosen instruments in

\*Lord Chancellor Brougham.

the hands of a gracious Providence to do the nation good...

To AGENTS.—We respectfully request that Agents will transmit to us all monies they may have in their hands...

To SUPERINTENDENTS AND OFFICERS OF SUNDAY SCHOOLS.—We are particularly anxious to obtain answers...

To PRESIDENTS AND MANAGERS OF TEMPERANCE SOCIETIES.—We have only to invite your attention to our Temperance Department...

TEMPERANCE RAISINGS.—We were told yesterday, that the frames of two Mills and of three or four Barns have been raised in West Gwillimbury this season...

"A friend to youth" is of necessity deferred until next week; as also several Reports of different kinds...

PRESIDENT GENERAL BURIAL GROUND AND POTTER'S FIELD.—A correspondent of the Brockville Recorder states that a meeting was lately held in the School-house at Prescott...

LATEST EUROPEAN NEWS.—The latest arrivals from England are to the 27th of May. The majority in the new Parliament is in favour of Reform...

INSURRECTION IN TURKEY.—The states of Turkey, says the London Atlas, attracts the attention of all Europe. The insurrection there engages with such fury...

STOCKING OCCURRENCE.—"In the midst of life we are in death." Yesterday morning, two young men, by the name of John Doan and Benjamin Brundage...

Mr. Doan.—I hasten to inform you of the following melancholy occurrence. On Wednesday, the 23d June, George A. Crow, a native of Ireland...

Canada, in connexion with the Conference of the people called Methodists in Great Britain and Ireland...

To which His Excellency replied.—Gentlemen,—I receive, with unmingled satisfaction, the Address of the Wesleyan Ministers resident in the Province of Lower Canada...

Public Meetings to be held in the Home District for the purpose of addressing His Majesty's Government. In York, in the Market Square, on Saturday, July 16th inst. at 11 o'clock, A. M.

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black and distorted—an awful spectacle of human depravity, ignominy, and death occasioned by fatal intemperance.

An Inquest was held by Benjamin Ewing, Esq. Coroner, and a Verdict of death by intoxication. Some of his miserable companions were witnesses of the shocking scene, and, as though gazing on their "future selves," seemed for the time being to feel some of the rankings of shame and remorse.

(For the Christian Guardian.) ANOTHER WARNING TO TIPPLERS. Colchester 24th June, 1831. Messrs. Editors.—An awful warning to the intemperate and moderate drinker occurred here on Monday, the 6th ult. as Mr. John Lipps, a yeoman of this place...

UPPER CANADA TRADE—NEW LAW. A new Law has just been put in operation, which it is said by commercial men, will be very injurious to the agricultural and mercantile interests of this Province.

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Canada, in connexion with the Conference of the people called Methodists in Great Britain and Ireland, at our first annual meeting since your Excellency's appointment to the dignified and honorable station of Governor in Chief in and over His Majesty's Colonies in British North America, feel it our duty to express to your Excellency the high gratification we have felt at the selection made by our beloved Sovereign, of a Nobleman so well qualified to execute so important a trust as the government of these Provinces and their dependencies.

To which His Excellency replied.—Gentlemen,—I receive, with unmingled satisfaction, the Address of the Wesleyan Ministers resident in the Province of Lower Canada, expressive of their sentiments of affection and Gratitude, to our beloved Monarch, King William the Fourth, whose paternal care, which has called forth your present address, cannot fail of its due effect in promoting the attachment of all its persons, generally, of your religious persuasion, residing in this Province, to His Majesty's person and Government.

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were shot by the party with the Constable, when the remaining five surrendered. An investigation of the affair was going on yesterday, before a coroner, the result of which we have not yet learned.—Brook Rec.

At Bellville on the 24th ult. the lady of Dr. Benjamin Walton—of a Son.

On the 30th ult. by the Rev. James Harris, Mr. John Rogers to Miss Jane Armstrong, both of the township of York.

On the 5th inst. by the same, Mr. Peter McVean, of the Gore of Toronto, to Miss McKinnon, of York.

On the 2nd inst. by the Rev. E. Ryerson, Mr. Donald McDonald, late of Scotland, to Miss Sarah, third daughter of Mr. Abraham Johnson, both of York township.

On the 4th inst. by the same, Mr. A. Gray, to Miss Mary Ann Laing, both of York township.

On the 20th ult. by the Rev. John S. Atwood, by licence, Mr. Samuel Roseborough, to Miss Hannah Will, both of Lambton West.

On the 10th ult. by the Rev. J. M. John Williams, to Miss Eliza Ayres, both of Yonge.

On the 15th ult. by the Rev. J. Black, Mr. Abraham Mattice, to Miss Folly Emily Fletcher, both of Cornwall.

On the morning of the 25th ult. John, infant son of J. D. Gilbert, Esq. Adolphustown, aged 3 months.

Letters have been received at the Guardian Office, from the following persons, during the week ending July 9.

W. Smith, J. Wilson, M. Whiting, G. Buchanan, T. Harmon, E. B. Smith, C. Vandusen, T. L. Walsh, J. Ferguson, J. P. Roblin, K. Youmans.

TO MR. JOSHUA VAN ALLEN, TOWN CLERK OF THE TOWNSHIP OF YORK.

THE undersigned do hereby request, that you would convene together a general meeting of the Freeholders, Household, and other Inhabitants of the said Township of York, to be held on an early day, and at such a place as may appear to you to be most convenient for the people to assemble at; for the purpose of considering the propriety of uniting in a dutiful and loyal address to His Most Gracious Majesty King William, expressive of the sincere and affectionate attachment which His faithful subjects in the capital of his Province of Upper Canada entertain for His Sacred Person and Family; their full and entire confidence in the wisdom, skill, and integrity of the Councilors, by whom His Throne is surrounded; and their gratitude to His Majesty, on beholding the paternal regard with which His Majesty has listened to the humble prayers of their fellow citizens in the united Kingdom, for a restoration of their just influence in the constitution of the country; as also the state of public affairs in this province.

The undersigned are desirous to acknowledge the many substantial blessings enjoyed by the country under the established constitution; and that the people should unite as one man, in a memorial to His Majesty in Council, praying for such remedies to existing abuses, as may be within the limits of the royal prerogative, and best calculated to maintain the true honour and dignity of the Crown, and promote and secure the peace, prosperity, & happiness of the people.

Joseph Shepard, T. D. Morrison, Colin Drummond, Alexander Milne, William Cawthra, Henry Cavell, Edward Henderson, Robert Rutherford, Peter McInyre, David Lauckie, James Bealy, James Cooksbutt, Joseph Nightingale, W. Galbraith, R. W. Prentice, Robert Thomson, Benjamin Thorne, Charles Ruggles, Peter Peterson, Cor. C. Keller, John Sanderson, M. McLeellan, John Cummer, F. B. Dutcher, James Doyle, John Anderson, John McDermott, John Eastwood, William Bergin, Edward Perry, William Musson, J. Tollice, James Lestlie, Moses Fish, Charles Franks, Matthew Walton, John E. Tims, John Dennis, John Doel, Alexander Legge, Jacob Esthan, William Murphy, John Hagill, Thomas Robson, Thos. Vaux, Robert Bowman, James Cooper, Wm. Jakes, J. K. Armstrong, Robert Petch, James Hunter, E. W. Thomson, Joseph Rogers, F. R. Mastin, James Armstrong, James Bell.

Public Notice.—TOWNSHIP OF YORK. JOSHUA VAN ALLEN, Town Clerk.

To the Landowners, Household, and other Inhabitants of the Township of York in the Home District of the Province of Upper Canada, and to each and every of them.

WHEREAS a Requisition has been placed in my hands subscribed by one hundred and eight respectable inhabitants of this Town, a copy of which is herewith annexed, requiring me to convene and assemble together a general meeting of the people thereof for the purpose of considering the propriety of joining in a dutiful and affectionate expression of attachment to the Sacred Person and Family of our Most Gracious Sovereign King William the Fourth, and of addressing His Majesty and the two Houses of the Parliament of this Province, upon the present state of public affairs therein; as also of acknowledging our entire confidence in the wisdom and integrity of the Ministers of the Crown, and manifesting our grateful sense of the paternal regard with which His Majesty has been pleased most favourably to listen to the prayers of our brethren in the United Kingdom for the restoration of their just and salutary influence in the constitution of the Monarchy.

Public notice is therefore hereby given to all whom it may concern, that in compliance with the terms of the said requisition, a Town Meeting of the inhabitants of this township will be solemnly in the Market Square of this town, at the hour of eleven o'clock in the forenoon of Saturday the seventh day of this present month of July; and the people of York are requested to attend at the said hour and place of meeting for the purposes aforesaid.

JOSHUA VAN ALLEN, Town Clerk. York, July 6th, 1831.

DR. E. A. BIGELOW, DENTIST.—Now at the Ontario House. He will attend immediately to all calls in his profession. He will visit this place once (and if consistent twice) a year. His Vegetable Dentifrice, which is better for the Teeth and Gums than any heretofore offered to the public, will be kept for sale by W. Bergin. York, July 14th, 1831.

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POETRY.

From the Episcopal Recorder. The following lines were written for an album, by the Rev. P. Van Pelt. Believing that they will be acceptable to your readers, I have taken the liberty of copying them for publication.

CHRISTIAN CONSOLATION. Oh! why "should the heart of a Christian be sad," Or his eye ever dimm'd with a tear? Oh! why should a gloom his countenance clad, Or his voice speak the language of fear? Oh! why should he sigh, when his visions of bliss Pass away like the meteor's gleam, Or his hopes from a world false and fleeting as this, Are 'whelm'd by affliction's dark stream? Oh! why should he look with dismay at the grave, Though 'tis cheerless and dismal and lone, Or dread to launch forth on death's surgy wave, Though it bear him to regions unknown? Has not Jehovah, the gracious, the wise, and the great, Pledg'd his word, that his saints he'll defend; In every dire conflict, their foes he'll prostrate; In adversity, comfort he'll send? Says he not, when thou passest thro' waters of wo, Or walkest amid the rod flame, With thy weak, fainting spirit, my presence shall go, To protect thee from danger and shame? Points he not to a world, bright, enduring and fair, Far above yonder star-spangled dome, Where free from all changes and sorrow and care, His children shall find a sweet home? Then courage, my soul! no more be dismay'd By the clouds which hang over my head; On the word of thy God, be thy confidence stay'd, Assur'd thou hast nothing to dread. Soon the wearisome journey of life will be o'er, Then on wings of the cherubim borne, To the realms of pure bliss thou shalt soar, And rejoice in eternity's morn.

TEMPERANCE.

Hawkesbury, 23d June, 1831.

SIR:—Having observed in the Christian Guardian of the 29th ult., a circular to officers of Temperance Societies throughout the Province, containing certain queries which we beg leave respectfully to answer.

Answer to the first query. There is but one distillery in the Ottawa District which manufactures probably from six to eight thousand gallons yearly.

Answer to the second query. In our opinion three fourths of all suits and convictions may be traced to the use of ardent spirits as their remote or immediate cause: as to the amount of expences, our information must be vague: say £500 per annum.

Answer to the third query. We are of opinion that from 18 to 20 thousand gallons of ardent spirits were consumed in 1829 in the Ottawa District.

Answer to the fourth query. We know of but one merchant who has discontinued the sale of ardent spirits from the conviction of its evil tendency. Twelve still continue to sell spirituous liquors in the District.

Answer to the fifth query. Our Society was formed on the 29th of April, 1830, and contains 204 members.

Answer to the sixth query. As the rules of our Society do not admit of notorious drunkards becoming members without a term of trial, we cannot reckon on many of that class; however, a good many who were in the habit of drinking freely, have become members. But we look to the sober and thinking part of community for support and increase.

Answer to the seventh query. Since the establishment of our Society, the use of ardent spirits has decreased very considerably in this quarter, not only by the abstinence of its members, both from ardent spirits and wines, but it appears to have had a general influence; and in some places, particularly in the Township of Hawkesbury, the most populous township in the District, we are of opinion, that it has lessened the consumption one half. And so much has crime decreased that at our last Quarter Sessions of the Peace for the District, there was not a single new complaint; and the promoters of Temperance Societies were highly complimented by the Chairman (who is not a member).

We also beg leave to acquaint you, that at our last Quarterly Meeting, held on the 13th inst, we passed a resolution accepting the invitation of becoming an auxiliary to the York, U. C. Temperance Society. One of our articles is total abstinence from all ardent spirits and wines, except in cases of sickness, and the Sacrament of the Lord's Supper. We have also passed a resolution that intoxication, even on beer or cider, or any thing else, shall be deemed a just cause for the expulsion of any member.

We have the honor to be, Sir, Your most obedient servants, DAVID PATTEE, President of the Ottawa T. Society. CHAS. P. TREADWELL, Secretary.

To the Secretary of the York U. C. Temperance Society. HOWARD AND TALBOT TEMPERANCE SOCIETY, June 21st, 1831.

SIR:—In answer to the queries in the 60th No. of the Christian Guardian, I send you the following:—

There are no Distilleries in this place. Probably twenty barrels of ardent spirits are consumed.

We have three Merchants, and I am sorry to say they all traffic in intoxicating liquors. Our society was formed the 14th of November 1830. There are at present thirty seven members. We have not (to my knowledge) been the means of reclaiming any habitual drunkards; but I can say I flatter myself we have been the means of keeping some from the dreadful vortex of Intemperance. We anticipate an increase to the society. There have been two frame barns raised in our neighbourhood, at different times, at which spirituous liquors were furnished; the result was, it took the second day to finish them. A man who belongs to our temperance society had a large frame barn to raise; and agreeable to our constitution, he could not furnish any strong drinks (which he did not wish to do.) It was said by some he would not get his barn up without whiskey, but they were disappointed, the frame was put up in one day without any useless clamour and without any disputing, and if it had not been for some unavoidable circumstances which caused some delay, I think we would have been done raising by three o'clock P. M.

I know of no instance in this place where the Guardian is taken but ardent spirits are banished from the family.

The above statements of Temperance are from the townships of Howard and Oxford on the Talbot Street. The townships extend from the street to the River Thames, I am informed there is a Temperance Society there (at the Thames) which will give you information—you will please make what use of this you think proper.

I am Dear Sir yours

BENJAMIN BELL, Secretary H. T. S.

From the Hallowell Free Press.

SECOND ANNIVERSARY OF THE HALLOWELL TEMPERANCE SOCIETY.

This Society held its second anniversary in the Methodist Chapel, in this village on the 3d inst. A very respectable number of Ladies and Gentlemen attended, many of whom appeared to manifest a praiseworthy interest in the advancement and prosperity of the institution.

The report stated that the amount of good already experienced, had been such as to amply compensate for all the labor and exertions of the society. Besides the manifest improvement in the moral state of society generally, in this vicinity, some neighbourhoods were declining in the practice of furnishing spirituous liquors at bees, raisings, &c. while others had entirely abandoned their use. Among the many instances of special and individual benefit, which have resulted from the formation of this Society, two were particularly noticed. One was the raising of a saw mill, on an exceedingly wet and unpleasant day, contrary to the advice and expectations of the carpenter, who, after the frame was raised, took occasion to remark, that he "never saw a building of that dimension, raised in such good order, in so short a time, with so few hands, in his life."—The other case, was the complete recovery of an individual from almost daily habits of intoxication and negligence in business, to a continual state of sobriety and industry. The report further stated that much of the clamour and opposition excited at the first organization of the Society had subsided. The quarterly meetings had been regularly attended, and upon these occasions much interest and good feeling were manifested. An acquisition of 123 members had been obtained during the past year—three had withdrawn—none expelled.

The report concluded by deprecating the practice pursued by Merchants, Tavern keepers and others, of retailing for worldly gain a poison, so destructive of the health and happiness of the consumers, so contaminating and demoralizing in its effects—so ruinous and pernicious in its consequences, and one that is spreading around us destruction, devastation and death.

The Society commenced its operations by the reading of the constitution, which underwent some partial amendments without any alteration of the general principle, viz: entire abstinence. After which Dr. Austin proceeded to address the meeting, and in the progress of his remarks urged the necessity of contributing small sums to be appropriated in purchasing and circulating tracts and other publications on the subject of temperance.

The officers elected for the ensuing year are as follows:

ASA WERDEN, Esq. M. P. P. President. DR. A. AUSTIN, Vice President. P. V. ELMORE, Secretary & Treasurer. Corresponding Committee.—David Youmans, James Barker, R. T. Gardner, W. J. Vance, James Williams, W. Roke, P. M., N. H. Davis, T. Morgan, D. M. Hopkins.

RESOLUTIONS.

Resolved, That it be the duty of each member of the Society to contribute quarterly in aid of the funds for the promotion of the cause of Temperance, by procuring and circulating tracts and other publications on that subject.

Resolved, That Mr. P. V. Elmore do deliver an address at the next anniversary.

Resolved, That the proceedings of this meeting be published in the Free Press, Christian Guardian and Canadian Watchman.—P. V. ELMORE, Secretary.

Hallowell, May 31, 1831.

Extract from the Minutes of the United Presbytery of Upper Canada.

Resolved 1. That, in the opinion of this Presbytery, the habitual use of ardent spirits is not only useless, but hurtful and ruinous.

2. That, as ministers of the gospel, and guardians of the public morals, we consider it our duty to promote the cause of temperance both by our influence and example.

3. That, considering the formation of temperance societies as one of the principal means of promoting the cause of temperance, we pledge ourselves to use our influence in our respective congregations to form such societies,—and that we will join in upon those employed as missionaries, to form temperance societies wherever practicable, within their respective fields of missionary labor.

The temperance resolutions passed nem. con. We were present during a part of the discussion, and were highly gratified by the frankness of some and the resolute firmness of others who spoke on the subject. Among the weighty facts elicited, one of the members of Presbytery stated that three fourths of the cases of discipline in the congregations of his care might be traced to the use of ardent spirits!—Canadian Watchman.

NEW YORK CONFERENCE.—The Christian Advocate and Journal publishes the following extract from the Journal of the New York Conference of the Methodist Episcopal Church:

The adoption of the following preamble and resolution was moved by S. Martindale and seconded by D. Ostrander.—We the members of the New York Annual Conference, being fully convinced that the use of ardent spirits is a principal cause of the miseries and crimes of our country, and a great hindrance to the success of the gospel, and as such incompatible with the Christian profession and character, therefore,

Resolved, That we decidedly disapprove of our members being concerned in the manufacture, sale, or use of distilled spirits, and that with these views we would, in concurrence with the Baltimore and Philadelphia Annual Conferences, most affectionately invite all our lay brethren to get up petitions or memorials to the next General Conference, praying that body to take such measures as they in their wisdom shall judge best, to prevent the manufacture, sale, and use of ardent spirits among the members of the Methodist Epis-

copal Church. And furthermore that we will pledge ourselves to aid our brethren in our respective circuits and stations to get up such petitions or memorials.

MISCELLANEOUS.

THE HUNTING-SHIRT MAN AND THE INFIDEL COCKNEY.

Great shrewdness and penetration are often found under an unpromising appearance. Costly apparel, gay clothing, and pompous airs, are not always the mark of true wisdom. Retiring manners, mean dress, and unobtrusive behaviour, must not be always put down to the account of ignorance and dullness. A dashing youngster of 20 or 25, with a high conceit of his abilities and inflated with a fancied belief of his superiority, was not long since, a passenger in a Steam-boat which was making its way along the current of one of our great Western waters. There happened to be quite a number of ladies on board, as well as the usual assortment of males. The young sophist being infinitely pleased with himself, and apparently imagining that no one was so well entitled as himself to a monopoly of conversation, was spouting loudly on various subjects. Among the rest, he brought up Christianity; and seemed much pleased, whenever he could pronounce, with an elevated tone of voice, such expressions as "the impoter of Christianity," "the fable of the Christian religion," so that all the company might hear him, and perceive that he was not one of the tame and common creatures that admit the truth of Revelation. After he had pretty well exhausted his rhetoric, and had drawn much attention to himself, in consequence of his bold impetuous, a sorry looking stranger, dressed in the poor costume of a huntsman, addressed himself thus to our young infidel:—"Sir; you seem to have a perfect knowledge of many things, and I doubt not, can satisfy a little piece of curiosity which I have in relation to a few particulars. Will you be so obliging as to tell me precisely the time when Ptolemy Philopater, reigned in Egypt?" "I know nothing about it," said the youngster, "Indeed," said the hunting-shirt-man, "I thought you might probably know. Then sir," continued he, "will you do me the favor to inform me the precise time when Constantine was converted to the Christian Faith?"—"Neither do I know that," replied the young sceptic. "Ah," returned the inquirer, "I supposed you might know that, and am sorry to find you do not.—Then sir," resumed the forest man, "perhaps you can tell the time when the Greek Church separated from the Latin, and what the cause of that separation was?" "I have given myself no trouble to know any thing about the Greek and Latin Church," was the next answer. "I am sorry," rejoined the poor looking man, "that you cannot inform me on these subjects." Then approaching him, as if to whisper something, he added—"Sir; I have only one more question to ask, and as I do not wish these by-standers to hear it, I will speak in a low voice.—The question is this: As I heard you speaking about a matter which I thought took a great deal of knowledge to understand so well, it occurred to me that you would be a proper person to tell me several things which I wished to know, but finding that you do not know the matters that I have asked you about, I must now ask you Sir, 'What do you know?' By this time the eyes of the company were turned to the scene; and the looks of many expressed no little contempt for the juvenile infidel, and admiration for the hunting-shirt-man. Soon after this the youngster glided off, and no more was heard of his conceited pratings.—Columbian Star.

TRIALS OF A CHRISTIAN CHOCTAW.

The trials of Choctaws have been exposed to severe trials, since the laws of the state of Mississippi have been extended over the Indians, and the laws of the latter, excluding intoxicating liquors, have been abolished. Mr. Cushman, in a letter dated Hebron, March 16th, says:—

"That you may have a clear view of the trials and temptations to which the christian Indians are exposed, I will relate one circumstance. A man in this neighbourhood, who is very deaf, gave evidence of piety, and was received into the church. His example as to industry and christian deportment was worthy of imitation; and his unblemished character no doubt rendered him a more desirable prey to the enemy. At length he was besieged by them, and every art and power made use of, till he finally parleyed with the tempter and drank a little. Their prey was taken. He finally drank till he became completely intoxicated. After he became sober, his wife, who appears to be truly pious, told him that they had professedly set out together in the road to heaven; that they had walked together for awhile; but that he had now turned out in the road to hell. She told him further, that if he would continue to go on in this way, he must go alone, and they could walk together no more; for she could never leave the bright path that she had found. She then fell upon her knees, and prayed in the most melting, fervent manner, for the soul of her poor husband. This touched his heart. He melted also, confessed his sin, and resolved never more to taste the accursed thing. After this he was again attacked by the enemy. He was requested to drink, but refused. It was urged, that he had drunk once, and he might as well drink again. He still refused. Finally, every thing was said that could be, to influence him to drink, but he stood firm. Having failed in all this, they seized him and held him fast, and turned whiskey into his mouth; but as often as this was repeated, he was enabled to eject it, without swallowing a drop. Finding all their efforts fail, one says, 'This man has done nothing amiss, and he now takes all this ill-treatment patiently, and we do wrong to use him so. If he has a mind to be a Christian, let him be a Christian.' Many circumstances of a similar character might be mentioned."

EDUCATION IN POLAND.

Every thing relating to this unhappy country is interesting at this moment. From published tables, as we are informed by the London Quarterly Journal of Education, it appears that the University of Warsaw consists of five faculties: Theology (Catholic) 6, Professors of Law 8, Physic and Mathematics 10, Medicine 10, Literature and Arts 14. In 1830, the University counted 750 students. It has an expensive observatory, a botanic garden, containing 10,000 plants, a zoological cabinet, a museum of ancient and modern works of art, medals, minerals, &c. and a li-

brary of 150,000 volumes. Such is the literary establishment of a city of 80,000 inhabitants in ignorant, enslaved Poland. What shall we see in the free and enlightened cities of the United States! The Lycoums, Academies and Colleges of Warsaw contain 1613 pupils; besides these there are schools for the Jews, the deaf and dumb, the military profession, engineering, agriculture, science, &c. There are eleven palatinate schools in various parts of the kingdom, besides district schools, elementary schools, and Sabbath schools for the poor; we presume in small number. Out of a population of four millions, there were 40,000 pupils in 1830, instructed by 1750 professors and teachers, or only one hundredth of the whole number of inhabitants. A committee of public instruction superintends these schools. Another account states the number of pupils at only 28,000. Warsaw has twenty-eight journals, including newspapers and magazines; and every palatinate has a newspaper in its chief town.

Females are prepared to become instructresses of Sabbath schools for their own sex, under the direction of commissioners.

TACT AND TALENT.

Talent is something, but tact every thing. Talent is serious, sober, grave, and respectable; tact is all that and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles—the surmounter of all difficulties—the remover of all obstacles. It is useful in all places, and at all times; it is useful in solitude, for it shows a man his way into the world; it is useful in society, for it shows him his way through the world. Talent is power—tact is skill; talent is weight—tact is momentum; talent knows what to do—tact knows how to do it; talent makes a man respectable—tact will make him respected; talent is wealth—tact is ready money. For all the practical purposes of life tact carries it against talent—ten to one. Take them to the theatre, and put them against each other on the stage and talent shall produce you a tragedy that will scarcely live long enough to be damned, while tact keeps the house in a roar night after night with its successful farces. There is no want of dramatic talent, there is no want of dramatic tact, but they are seldom together: so we have successful pieces which are not respectable, and respectable pieces which are not successful. Take them to the bar, and let them shake their learned curls at each other in legal rivalry; talent sees its way clearly, but tact is first at its journey's end. Talent has many a compliment from the bench, but tact touches fees from attorneys and clients. Talent speaks learnedly and logically, tact triumphantly. Talent makes the world wonder that it gets on so fast, tact excites astonishment that it gets on so fast; and the secret is that it has no weight to carry; it makes no false steps; it hits the right nail on the head; it loses no time; it takes all hints; and by keeping its eye on the weather-cock, is ready to take advantage of every wind that blows. Take them into the church. Talent has always something worth hearing, tact is sure of abundance of hearers. Talent may obtain a living, tact a great one. Talent convinces, tact converts. Talent is an honour to the profession, tact gains honor from the profession. Take them to court. Talent feels its weight, tact finds its way. Talent commands, tact, is obeyed. Talent is honoured with approbation, and tact is blessed by preferment. Place them in the senate. Talent has the ear of the house, but tact wins its heart and has its vote. Talent is fit for employment, but tact is fitted for it.—It has a knack of slipping into place with a sweet silence and glibness of movement, as a billiard ball insinuates itself into the pocket. It seems to know every thing without learning any thing. It has served an invisible and extemporary apprenticeship. It wants no drilling. It never ranks in the awkward squad. It has no left hand, no deaf ear, no blind side. It puts on no look of wondrous wisdom, it has no air of profundity; but plays with the details of place as dexterously as a well taught hand flourishes over the keys of the pianoforte. It has all the air of common place, and all the force and power of genius.

The Way of Infidelity.—One of the infidel lecturers in New York has been convicted of an attempt to rob and murder a man who boarded in the same house with him. The villain invited the other to a water excursion, put two large stones in the boat and made other preparations for his bloody work. After rowing till evening, the infidel pretended to be faint and desisted; but soon attacked, his fellow from behind with a club. The man was stunned, yet soon rose up and struggled with his adversary, crying 'murder,' which drew men from the shore who secured the wretch. He will now have his blasphemous mouth silenced for ten years in a state prison. What a bright mirror for infidels! Let railers at religion and its institutions behold their faces.—Can. Watchman.

The Difference.—The infidelity which prevailed towards the close of the last century commenced among philosophers, and it is no wonder that it flowed for a time down through the lower orders of society, as naturally as fluids, run down hill.

The infidelity of this day, particularly that of New-York, has commenced among the lower orders—the ignorant, the abandoned. To this class of men lamentable evils may ensue; but the contagion will not affect the higher classes of the community. Opinions, like fluids, will not run up hill. One might as well think at this day to make men of sense proselytes to the grand lama; as to Voltaire. It is too late.

THE PHENIX.

The Abbe Mariti in his travels through Egypt, Palestine, and Cyprus, gives us the origin of the phenix. He says, the palm tree, from its superior beauty and usefulness, is called the phenix, and that when they cut down one of these they burn the stump, from the ashes of which arises a vigorous young shoot.

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